The MEMORABLE WORKS
of a SON of
THUNDER
AND
CONSOLOATION:
Namely,
That True Prophet, and Faithful Servant of God,
and Sufferer for the Testimony of JESUS,
Edward Burroughs
Who Dyed a Prisoner for the WORD of GOD, in the
City of LONDON, the Fourteenth of the Twelfth
Month, 1662.

The Righteous shall be had in Everlasting Remembrance, Ps. 112.6.
And they that be Wise, shall shine as the Firmament; and they that turn many to
Righteousness, as the Stars, forever and ever, Dan. 12.3.
In the sight of the Unwise they seemed to dye; and their Departure was taken for
Misery, and their going from us to be utter Destruction; but they are in Peace.
For, though they be Punished in the sight of Men, yet is their Hope full of
Immortality, Wild. 3. 23, 34, 35. & 4. 4.
Being Dead, yet speaks he, Heb. 11.4.

Printed and Published for the good and benefit of Generations to come, in the Year, 167...
THE

EPISTLE DEDICATORY

To the

People of God

In Derision called,

QUAKERS,

The Publisher of this Volume wishes all Peace and
Prosperity in the Lord.

Dear Friends,

I have had much Exercise and care upon me in Collecting, and
for the Publishing these Books in this Volume; at length, after
much Travel & Diligence, for the effecting this Impression, they are
through the Assistance and Providence of God (as I may well say, brought
forth and finished for you and your Children, and such as are moderate
and well-affected, who shall desire any of them. The reason why this
Work hath been so long unfinished, was partly the difficulty of Printing,
and partly it being also thus voluminous and weighty, and partly since
I began the Printing of this, many other things of Truth's Concern
ment intervened, which required expedition in the publication: how-
beit, this Work hath long lain as a matter of weight upon my spirit,
to use my utmost endeavours for its accomplishment; and greater de-
desires thereof could not be in any of you, then in my own particular; I ha-
velling Travelled both to answer and serve Truth, as also the desires of
many Friends herein, whom also I have been willing and desirous to serve in
that true Love which stands in the Life and Truth of our God, who requires faith-
fulness of us all, that we may remain living Witnesses in our several Places this
short time of our Pilgrimage, and in the end, lay down our Heads in Peace, and
Assurance of a Crown of Life and Glory, as our Everlasting Reward; for this is
the End that crowns all, The Diligence and Works of the Faithful.

And I having been an Eye and Ear Witness of the Faithfulness, Va-
lour and Courage of this Faithful Servant and Prophet of the Lord E. B.
in his powerful Testimony, and effectual Ministry, which the Lord did
bles with a very Glorious Success unto me, and many more, have
found myself the more obliged for the divulging of these his Works,
which, though many of them were given forth in the time of his
(a 2) Youth,
Youth, soon after the Lord first raised him up, and when the discovery of Truth was in its infancy, both New, Strange and a Wonderment to many in our Age (it being after such a long time of Darkness, and Night of Apostacy) yet the Power of the Lord, which then broke forth, was very Mighty, both in him, and his dear Companion in the Gospel Fr. Howard, who were sent in the beginning amongst us, in this City of London, where, though they met with much Opposition and Gain-saying by perverse spirits, and formal Professors of all sorts, who denied and resisted the Power of Godliness, yet the Lord so accompanied these his two faithful Servants and Ministers of Righteousness, as to the confounding the wisdom of the Wife, and stopping the Mouths of many contentious Opposers, and convincing of Gain-sayers; yea, the Lord did manifest and perfect his Strength through Weakness, even through Instruments despised and contemptible in the Eyes of the Proud and Exalted of the World; out of the Mouths of Babes did the Lord ordain Strength, and through simplicity did his wisdom speak, both in this his faithful Witness E.E. and divers others in the beginning: So that let none contemn the honest Plainness, and harmless Simplicity of any of his first Writings or Books here inserted; for many are living Witnesses, that the Power and Wisdom of God, did then (even while he was young and tender every way) appear, and shewed itself in him, through such plainness and Simplicity, to the confounding, and overturning the wisdom of many that were high and lofty, who conceited themselves wise with their opposition of science (falsly so called.)

And it may not be unnecessary for Friends, and their Children to read and peruse these Testimonies, Informations and Vindications of Truth, where they are in way of Controversie (with many others of like nature) given forth by the Servants of the Lord, in Truth's Vindication, the Perusal and Reading thereof may be of Service both to you and yours, you being in the Light and Inspiration of the Almighty, which gives Understanding, from which all Scriptures or Writings that are given, are profitable to the Man of God for his Accommodation, and ought not to be slighted, whether they be in plain Testimonies, or in Vindications and Answers: For though many are come to a particular Satisfaction in the true Light, which is the Rule of the Understanding, and know so much of Christ, as to die for him, yet cannot so well dispute for him, though that be necessary, and few given up and accomplished for that Service; & therefore there may be need for more to apply their hearts to Wisdom, as to be furnished in every respect, to stand up for the Truth against its Opposers, to convince Gain-sayers, and stop the Mouth of Iniquity, where ever it opens it self against the Righteous, to pervert the right Wayes of God and his Truth; since the Labours and Works of this valiant Soldier of Christ are here manifest to your view, and to continue on Record, as permanent Monuments of his Service for the Lord, and as Tokens of God's Love to many; it being also apparently manifest, how plainly and eminently many of his Prophets came to pass, and were fulfilled upon the Heads of the persecuting Powers, Rulers and Go-
The Epistle Dedicatory.

Government of o. c. and others of that Affinity, who trod in the same Path; who resisted God's Power, in not removing Oppression from off the Innocent.

It is not my place much to endeavour E. B.'s applause in many words, because I cannot add to him, or what he hath done, thereby; nor yet to his Faithful Companion Francis Howgill, or his Works, which many do also desire might be Collected and Published, as these are; for indeed he also wrote many weighty things, and of much Service to the Truth, which would be a very conderable Volume, that will require both much Care, Charge, and Industry to publish in Print; and therefore it would be of much Service to Truth, if Friends would so consider the weight thereof, as to encourage such a Work of value and worth, for many know what a great Sufferer F. H. was, and how he lay many years in a bad Prison at Appleby in Westmoreland, for the Testimony of Jesus, and of a good Conscience, for that he could not Swear; so that in the same Prison, under the Hands of his Persecutors, he cheerfully, and with much Satisfaction and Peace, gave up his Life, and ended his Dayes in Peace. Oh! the remembrance of these two Faithful Witnesses, who both died Sufferers, being Prisoners for Truth, is never to be forgotten.

And thus, Dear Friends, as the Salutation of our dear Brother E. B. according to his desire, while in the Body, I recommend unto you this Volume of his Books, with my Love in the Truth to you all, being therein

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London, the 1st of the 2d Month, 1672.

The Truth's and your Servant and Friend,

Ellis Hookes.
THE

EPISTLE

TO

The Reader.

To all the World to whom this may come to be Read, that they read with a good understanding, and hereby they may come to the perfect knowledge of the ground of difference between the Prelates, and Professors, and all Sects in these Nations, and Us, who are in scorn called Quakers, shewing that the Controversie on our part is just and equal against them all, and that we have sufficient cause to cry against them, and to deny their Ministry, their Church, their Worship, and their whole Religion, as being not in the Power, and by the Spirit of the Living God, as commanded of him, or ever practiced by his Saints: But this declareth the ground and Foundation thereof to be another thing, and not the same on which the true Church, and Ministry, and Practice, and Worship, and true Religion was builded in the days of the Apostles; And also this is an Invitation to all Sects, and Professions of People, to come forth, and try if what they hold and profess be according to the Scriptures of truth; and to do this in tryal, by evident and sound Arguments, and by the best spiritual Weapons they have, and to lay aside all this Persecution and unrighteous Dealing, and Stocking, and Whipping, and Imprisoning of us for speaking against their Religion; and that they come forth in fair dispute, to contend in the Spirit of meekness, for what they Profess and Practice, and to prove according to the Scriptures, their Ministry, Church, and whole Religion, that it is in and by the Spirit and Power of God, or otherwise to renounce and deny all their Religion, and the Profession and Practices thereof, that every man may be satisfied, who it is that are in the true and right Way, and of the true Worship, and true Religion, and who it is that are not, and this is desired by us who are called Quakers; and also a true Account of our first beginning and coming forth in the World, and of that great Sufferings we have sustained, and how we have been carried on, and are preferred to this day.

The Lord God everlasting, who is true and faithful, hath fulfilled his promise in us, and unto us, and we are gathered from the Mouths of all dumb
An Epistle to the Reader.

dumb Shepherds, and out of the mouths of all Hirlings, who have made a prey upon us, and fed themselves with the fat, and devoured souls for dishonest gain. And we are come to the Fold of Eternal Rest, where Christ Jesus is the chief Shepherd, and he is the Shepherd and Bishop of our Souls, that feedeth his Flock with living Bread, that nouriseth us unto Life Eternal; he hath called us by his Name, and put us forth, and he feedeth us in green Pastures, and we are fed with hidden Manna, and lie down at Noon with his gathered Flock; and out of Nations, Kindreds, Multitudes, and Peoples are we redeemed to God, and are come out of the World, and out of great Babylon, and out of spiritual Sodom, and Egypt, where the Lord Christ was, and is crucified, and lieth plain to this day; and a top of the World hath the Lord set us, on the Mountain of his own House and Dwelling, where we behold and feel the Life, and Glory, and Crown of the World that hath no end; and the world that hath an end is seen over, and its crown and glory is his Footstool that reigns amongst us. And as for all that which this perishing world brings forth, which men seek after only, its reckoned our temptation, though all the Sons of Adam are seeking its glory, its riches, its crowns, its contentments, but of that Birth are we, which hath no crown, no glory, nor rest, under the Sun; and a Birth is brought forth amongst us which is Heir of another Kingdom, and Possessor of another Crown, whose glorying is in the Lord all the Day long; and he is our Refuge, our Rock, and our Fortress against all our Enemies; and what though the Wicked arm themselves, and the Ungodly bend their Bow; what though all sorts of People, from the Prince upon his Throne, to the Beggar upon the Dung-hill, exalt themselves against the despised People of the Lord's Inheritance, who for his Name's sake are kill'd all the day long: What though the Wise-men bring forth their Arguments; and what though the Rulers bring forth unrighteous Judgments against the Seed that God hath blessed; what though the Revilers and Scorners open their mouths, and Reproachers and Revilers cast out their bitter words, as a Flood, against the Remnant of the Woman's Seed, that has long been fled into the Wilderness; And what then, if the Teachers, the Prophets, and the Elders and the Heads, and Wise men of the World set themselves to pray, and preach and print against the chosen Seed of Jacob; yet notwithstanding all this, though this is come to pass, and Hell open her Mouth, and her Floods break forth to overflow, and be much more increased; yet shall the King of Righteousness rule among his People, and his Presence will not forake his chosen Ones: but the Lord is with us, a Mighty and Terrible One; and the shout of a King is amongst us; and the Dread and Terror of the Almighty covereth us, and it goeth before us, and compasseth us about: And the Lord is working a Work in the Earth mighty and wonderful; he is gathering the Scattered, and binding up the Broken-hearted, and his People shall dwell in safety, and none shall make them afraid, and no Weapon that is formed against them shall prosper, nor no Hand that is lifted up shall prevail; for Sun shall rise out of the Dust, her beautiful Garments shall be put on, and Mourning and Sorrow shall
To the Reader.

shall flee away, and her Light is risen that is everlasting, and the Sun shall never go down, but his day shall remain for ever, and the Night shall not again cover her brightness, nor the Sun set upon her habitations; the City that hath long laid waste, shall again be builded, and the dwelling that hath long been without Inhabitant, shall be replenished, for the numberless seed of Jacob is coming out of Egypt, that will replenish the whole Earth, and the seed of Esau shall become bondmen: and wherefore are you gathered together? and to what purpose have the wicked spent their strength to oppose what the Lord is bringing to pass? shall not all our Enemies be broken to pieces, and will not the Lord grind them to Powder? will he not marr their Beauty, and stain their pride? will he not bring down their crowns, and corrupt their glory, and stain it with his Fire of Wrath, and make them ashamed of their Ways and Doctrines? Hear this ye Priests, and howl, and lament for the misery that is coming upon you; the Lord hath laid you naked, and made you bare, and you are seen as you are, and the Eleph is risen among us which ye cannot deceive; but alas, wo is me, how have you caused the people to err! and how have you led the blind out of the way! and how is truth fallen in your Streets! and you have daubed faulily with untempered Mortar, and have cried peace to the wicked, and condemned the righteous; and all this hath vexed the righteous soul, and the Lord will now arise, and is risen, and you shall not rest, and escape the stroke of his hand, which will come upon you, and bruise you as a Millstone, for you have caused the wicked to rejoice and the righteous to mourn; and you have made sad his heart, whose God hath not made sad: have not you fed your selves with the fat, and clothed with the Wool? have not the peoples souls been starved, and leanne's been upon them all, your plants are dry, and barren trees that bring forth no good fruit, and your people are like a Wilderness that is untamed, and unploughed, and uncultivated, and your flocks are like wild Ases upon the Mountains, that are untamed, as rude as the Horse & Mule, that know no Bridle, and now it is seen what the end of your Ministry is, and what fruit it hath brought forth; the Lord hath taken notice, and he hath beheld how you have loytered, and lain idle, and the Nations lie yet like fallow ground, that bears no fruit, and mens hearts, are untouched with absence of Gods Word, and there is no found, true and perfect fence amongst your people of the dealings of the Lord; nor of the operation of his Spirit, but they remain in great Blindness and Ignorance, void of the Knowledge of God, for ye have not caused them to hear his Word, but you have told your Dreams, and your false Visions, and you have spoken Imagination of your hearts, and not from the Mouth of the Lord, neither have you stood in his Counsel, nor hearkened to his Voice, and therefore people remain unprofited, but what they and you know, its naturally, and not by the Spirit of the Father, but as dry Trees you are, not taught of the Father, and as rough Goats in the nature of Swine that is polluted in the filth of the World and in the nature of Dogs, and Lyons, devouring one another, and
An Epistle to the Reader.

biting one another, and killing one another, which things were not in the Churches of Christ, and we have a great controversy with you, and that from the Lord; we have tried you, searched you, and discovered your Foundation, and its not found, nor will not stand in the trial; we have fetched your Line from the first original, and we have found out your beginning, and we find yours of that Race, which Christ prophesied of that should come, which should deceive many, having the sheeps clothing, but inwardly revenging and which John law was come, and went out from the Apostles, and true Churches, which went from the truth, and went into the World, and had the Form of Godliness without the Power; here began the Race, in the Apostacy of the Churches, and when they Apostatized from the true Faith, then came your original up, and the World went after them, and all that dwelt upon the Earth worshipped the Beast, that hath reigned through all this time of Apostacy, which hath been since the dayes of the Apostles, and we find your original goes no further then to the false Brethren, and false Apostles, which went out from the true Apostles, and run for Gifts and Rewards, and preached for filthy Lucre, and through covetousness made merchandise of souls, seeking mony and gain to themselves; I say we find your original begins there, and your Line goes no further, and never came your first rise so far as the true Apostles, you were not in your beginning of their life nor birth, nor cannot be reckoned from their original, for you succeed not them, but you truely succeed the false Apostles, and false brethren, which Christ prophesied should come after his days, and John law was come, and coming in his days, and we find you of this stock and Generation, and now you are discovered to be contrary to the true Apostles, and agreeing with the false Apostles, in Call, in Practice, in Maintenance, and in all things; and the Line of true judgement is laid upon you all, and you are measured, and found too short, and weighed and found too light, and we will deal truely with you in judgement, first we do hold controversy with you, as concerning your Call, your Ministry, it agreeeth not with, but is contrary to what the Apostles Call was, they were called by power from on high, and were made Ministers by the Gift of the holy Spirit received from God; and their Ministry was an absolute Gift from God, and not to be bought and sold for mony, and they were anointed of the Father, by his Spirit of promise, and to Preach the Gospel; but your Call is at Schools, and Colledges, in such, and such Orders, which are attained through natural industry, such, and such Arts, and Sciences, and Degrees, having been so many years brought up in studyng natural Arts & natural Languages, this is your Ordination and your Call, having no respect to receive, or to wait for the Gift of the holy Spirit to be made Ministers thereby, and this is different from the Apostles and true Ministers, and equal and according to the false Prophets and Deceivers.

Secondly, Again you are not according, but contrary to the true Ministry and Ministers of Christ in Practice; for they were led by the Spirit of the Father which dwelt in them, and they preached the Gosple. (b)
To the Reader.

by the Spirit, and spake as the Spirit gave them utterance, and went up and down the World through Nations, converting People to the Knowledge of the Truth, and what they had handled, taught, seen, and felt of the Word of Life in them, that they declared to others, and preached the Gospel, which they had not received from man, nor by man, but by the Revelation of Jesus Christ in them; but your Practices are not such but contrary, for the spirit of this World leads you, and it you follow in all your Works, in your Preaching, Praying, and in your whole Worship, in Form and Tradition, what you have studied for out of Books, and old Authors you preach to people; and what ye have noted in a Book, that you preach by an Hour-glass, and not as the Spirit of God gives you utterance, and you seek out, and enquire after great Benefices, and much Money by the year; and where there is much Tythes, and Gleb-Lands, and such like, thither and to such a Place you go; and seek after, to be Minister there; and there you remain twenty, forty, more, or fewer years, as you can agree with the People; and while they will give you so much as will content you, and maintain you, your Wives and Families as you say, &c. respect not whether any be converted to God by your preachings, but people remain always in blindness and ignorance; generally, and without the Knowledge of God; for you preach other men's words, and what you have collected in your Imagination from the Saints words, an Hour by a Glass, leaning upon a soft Cushion, and for Money and Hire, preaching to the people; and this is your manner of practice, and Ministry in these Nations; but thus did not the Apostles, nor Christ's Ministers, but the contrary; and by your Fruits and Works it appears, that you are not Followers of that Spirit that Christ and his Ministers were guided by, neither are lawfull Successors of the Apostles, but by your Fruits and Practice you manifest, that the Lord never sent you, nor Christ never called you into his Service to be his Ministers; for in all your Practices, and in your whole Performances of Worship you differ, and do not agree; but are contrary to what the Practice and Worship of Christ's Ministers and Churches were in the days of the Apostles; this I charge upon you, in the Name, and by the Authority of the Lord God, and am able to prove it against you, face to face, or otherwise to shew that you are not of the same Spirit; but contrary to the Saints and Apostles of old, and so not true Successors of them, nor lawful Ministers of Christ, as to all people it is, and shall be made manifest.

Thirdly, You disagree, and are contrary altogether to the true Ministry, and to the Apostles, in respect of your Maintenance and Wages; for the Wages which Christ allowed his Ministers, was, into whatsoever House they entered, that was worthy, they might eat such things as are set before them; for the Workman (faith he) is worthy of his Hire; and the Apostles eat only of the Fruit of the Vineyard that they had planted, and of the Milk of the Flock which they kept; by a free gift of the People, which they had begotten to the Faith, and to whom they sowed spiritual things; it was but as a small matter if they reaped their carnal things, yet as a free gift they would do it, and the Apostle said, he
An Epistle to the Reader.

he would not make the Gospel of Christ chargeable; and in this manner were Christ Ministers and Ministry in Wages and Gifts upheld and maintained outwardly in the World.

But your Practice and Maintenance is not such, but contrary, as is fully made manifest; for you will have so much by the year promised to you in Tythes, Money, or Gleab-lands, or Stipends, and of Drunkards, and Swearers, and profane Wordly People, who are not Sheep of Christ's Flock, nor Plants of his Vine-yard, you will have so much of each of them, and of every man in such a compass, as you call your Parish; and if any either out of Covetousness, or good Conscience, cannot pay you, you sue at Law, and cast into Prison, for Wages, and spoil their Goods, and take treble, may sometimes five double damage, and through Violence and Injustice, and Cruelty are maintained in such a manner, and not as the true Ministers and Apostles of Christ were, but in a way and manner quite contrary, as it is manifested; and so herein it is proved, that you are not lawful Successors of the Apostles and Ministers of Christ.

Fourthly, again you follow not the Apostles, and true Ministers of Christ, but are contrary to them in Doctrine, as this following Volum will clearly manifest, which for this very end is collected from your own Mouths and Pens, that all men may see what you are, and what you hold and profess; and being truly laid down, and answered, let your selves, and all sober men compare your doctrines and sayings with the Doctrines of the Apostles, and they may see you agree not with them, but are contrary to them. And now Friends, to all you that profess your selves to be Ministers of the Gospel, I do hereby declare unto you, in the Name and Authority of the Lord, that we have a controversy with you, and a great charge against you in all these things, in your Call, in your Practice, and in your Maintenance, and in your Doctrines, and our Mouths hath the Lord opened; and they cannot be shut, from declaring and crying against you, as such whom the Lord never sent, but are contrary to Christ, his Prophets, and Apostles in all your Ways, and Practices, and the Hand of the Lord is certainly against you, and his Power and Dread will come over you, and lie upon your Consciences.

Now Reader, whatsoever thou art that reads this following Volum, if thy mind be sober, and thy heart right towards God, thou may come to a good understanding of the Ground and cause of this great controversy, between the Priests and the Professors of this Nation, and us, who are in scorn called Quakers; for it is not unknown to Nations, of this great debate and baleful, now for some years of continuance in this Nation, no man can be ignorant, what putting in Prisons, and what Persecuting, and what Preaching, and Printing against us, and what Reports and Fame hath been through this Nation for some years past; and the Quakers so called, have written, and spoken, and printed, against the Priests & their Worship, and Ways, and Doctrines, and declared against them, as Deceivers and false Prophets, and such as never were sent of God; and on the other hand, thus have the Priests, and more abundantly cried out against, and printed against the Quakers, as Hereticks and
Deceivers, and Witches, and all what they could say that's evil, and thefe things being not unknown, but publickly brought to pass; therefore it will be good to discover unto every man, the first ground and caufe of this great Sfride, and the matter of it, and its beginning, so that all may know the certainty of these things, and know they are not without good ground, and fufficient reafon on our part; to wit, That we have just caufe to do, and strive againft that Generation of Priests and Teachers, and that we do nothing rashly, and without fufficient reafon. It is now about seven years since the Lord raifed us up in the North of England, and opened our Mouthes in this his Spirit; and what we were before in our Religion, Profession, and Pratfices is well known to that part of the Country, bow generally we were men of the freileft Se6, and of the greatest Zeal in the Performance of outward righteousnefs; and went through, and tried all sorts of Teachers, and run from Mountain to Mountain, and from man to man, and from one Form to another, as do many to this very day, who yet remain ungathered to the Lord, and fuch we were, (to fay no more of us) that fought the Lord, and defired the knowledge of his Wayes more then any thing beside; and for one I may speak, who from a Child, even a few years old, he let his face to feeke and find the Saviour, and more then Life and Treasure, or any mortal Crown fought after with all his heart, the one thing that is needful, to wit, the Knowledge of God: And after our long feeking, the Lord appeared to us, and revealed his glory in us, and gave us of his Spirit from Heaven, and poured it upon us, and gave us of his Wisdom to guide us, whereby we saw all the World, and the true state of all things, & the true condition of the Church in her prefent estate; first the Lord brought us by his Power, & Wisdom, and the Word by which all things were made, to know and understand, and fee perfectly that God had given to us, every one of us in particular, a Light from himself thinning in our hearts and confciences, which Light, Christ his Son, the Saviour, of the World had lighted every man, and all Mankind withal; which Light in us we found fufficient to reprove us, & convince us of every evil deed, word and thought, and by it, in us, we come to know good from evil, right from wrong, and whatsoever is of God, and according to him, from what is of the Devil, and what is contrary to God in motion, word and work; and this Light gave us to discern between truth and error, between every faltfe and right way, and it perfectly discovered to us the true state of all things, and we thereby came to know man, what he was in his creation before transgreflion, and how he was deceived and overcome by the Devil, and his estate in transgreflion, and in disobedience, and how he is drove and banifhed from the preience of the Lord, and the forrow and anguish which he is in, and to undergo, and also by the Light in us, we perfectly came to know the way of Refurrection, and the means to be refored; and the state of man being come out of Transgreflion and refored, thefe things to us were revealed by the Light within us, which Christ had given us, and lightened us withal, what man was before Transgreflion, and what he is in Transgreflion, and what he is being redeemed out of Transgreflion, and
An Epistle to the Reader.

and also the Light which shineth in every one of us, as to it our minds became turned, and our hearts inclined, the perfect Estate of the Church we came to know; her Estate before the Apostles days, and in the Apostles days, and since the days of the Apostles, and her present Estate we found to be as a Woman who had once been cloathed with the Sun, and the Moon under her feet, who brought forth him that was to rule the Nations; but she was fled into the Wilderness, and there sitting desolate, in her place, that was prepared of God for such a feason, which feason, in the very end thereof, when the time of her sojournings was towards a full end, then were we brought forth, if any have an Ear they may hear, so that all these things concerning man, and concerning the times and seasons, and the changing and renewing of times, and all things that pertain to Salvation, and Redemption, and Eternal Life, needful for man to know, all this was revealed, discovered, and made known to us, by the Light which was in us, which Christ had lighted us withal.

And we found this Light to be a sufficient Teacher, to lead us to Christ, from whence this Light came, and thereby it gave us to receive Christ, and to witness him to dwell in us; and through it the new Covenant we came to enter into, to be made Heirs of Life and Salvation; and in all things we found the Light which we were enlightened withal, and all Mankind (which is Christ) to be alone and only sufficient to bring to Life and eternal Salvation, and that all who did own the Light in them which Christ hath enlightened every man withal, they needed no man to teach them, but the Lord was their Teacher, by his Light in their own Consciences, and they received the holy Anointing.

And so we ceased from the teachings of all men, and their words, and their Worship, and their Temples, and all their Baptisms, and Churches, and we ceased from our own Words, and Professions, and Practices in Religion, in times before zealously performed by us, through divers Forms, and we became Fools for Christ's sake, that we might become truly wise, and by this Light of Christ in us were we led out of all false Wayes and false Preachings, and false Ministers, and we met together often, and waited upon the Lord in pure Silence, from our own words, and all mens words, and hearkened to the Voice of the Lord, and felt his Word in our hearts, to burn up and beat down all that was contrary to God, and we obeyed the Light of Christ in us, and followed the Motions of the Lords pure Spirit, and took up the Cross to all Earthly Glories, Crowns, and Wayes, and denied our selves, our Relations, and all that stood in the way betwixt us and the Lord, and we chose to suffer with and for the Name of Christ, rather than all the pleasures upon Earth, or all our former zealous Professions and Practices in Religion, without the Power and Spirit of God, which the World yet lives in. And while waiting upon the Lord in Silence, as often we did for many Hours together, with our minds and hearts towards him, being stayed in the Light of Christ within us, from all thoughts, fleshly Motions, and desires, in our diligent waiting and fear of his Name, and hearkening to his Word, we received
received often the pouring down of the Spirit upon us, and the Gift of God's holy eternal Spirit, as in the days of old, and our heart were made glad, and our Tongues loosed, and our Mouthes opened, and we spake with new Tongues, as the Lord gave us utterance, and as his Spirit led us, which was poured down upon us, on Sons and Daughters; and to us hereby was the deep things of God revealed, and things unutterable were known and made manifest, and the Glory of the Father was revealed; and then begun we to sing Praises to the Lord God Almighty, and to the Lamb for ever, who had redeemed us to God; and brought us out of the Captivity and Bondage of the World, and put an end to Sin and Death, and all this was by and through, and in the Light of Christ within us; and much more might be declared hereof; that which could not be believed, if it were spoken, of the several and particular Operations and Manifestations of the everlasting Spirit that was given us, and revealed in us: but this is the sum; Life and Immortality was brought to light; Power from on High, and Wisdom was made manifest, and the Day everlasting appeared unto us, and the joyful Sun of Righteousness did arise and shine forth unto us, and in us, and the holy Anointing, the everlasting Comforter we received, and the Babe of Glory was born, and the Heir of the Promise brought forth to Reign over the Earth, and over Hell and Death, whereby we entered into everlasting Union, and Fellowship, and Covenant with the Lord God, whose Mercies are sure, and infinite, and his Promise never fails: and much might be spoken, but this is the sum; we were raised from Death to Life, and are changed from Satans power to God, and gathered from all the dumb Shepherds, and off all the barren Mountains, into the Fold of eternal Peace and Rest, and mighty and wonderful things hath the Lord wrought for us, and by us, by his own out-stretched Arm.

And thus we became Followers of the Lamb whithersoever he goes, and he hath called us to make war in Righteousness, for his Name sake against Hell and Death, and all the Powers of Darkness; and against the Beast and false Prophet, which have deceived the Nations; and we are of the Royal Seed Elect, Chosen, and Faithful; and we are in Truth, and just Judgment, not with Weapons that are carnal, but by the Sword that goes out of his Mouth, which shall slay the Wicked, and cut them to pieces; and after this manner was our Birth, and bringing forth; and thus hath the Lord chosen us, and made us an Army dreadful and terrible, before whom the Wicked do fear and tremble; and our Standard is Truth, Justice, Righteousness & Equity, and all that comes unto us must cleave the contrary, and fight under that Banner without fear, and without doubting, and they shall never be ashamed, nor put to flight, neither shall ever they be conquer'd by Hell, or Death, or by the Powers of Darkness, but the Lord shall be their Armour, Weapon, and Defence for evermore, and they that follow the Lamb shall overcome, and get the Victory over the Beast, and over the Dragon, and over the Gates of Hell; for the Lord is with us, and who shall be able to make us afraid?

Then having thus armed us with Power, Strength and Wisdom, and Dominion
To the Reader.

Dominion according to his Mind, and we having learned of him, and being taught of him in all things, and he having cholden us into his Work, and put his Sword into our hands, and given us perfect Commission to go forth in his Name and Authority, having the Word from his Mouth, what to cut down, and what to preserve, and having the everlasting Gospel to preach to the Inhabitants of the Earth; and being commanded in spirit to leave all, and follow him, and go forth in his Work; yea, an absolute necessity was laid upon us, and we unto us if we preach not the Gospel; for when we looked abroad, and beheld the World, behold it was altogether Darknes, and even as a Wildernes, and defolate and barren of good Fruit; and Death reigned over men, and no good Fruit was brought forth to God, but Leaves we beheld upon every Soul, and all men and people were made drunk with the Wine of Whoredoms, and the Whores Cup they had drunk, and was committing Fornication with the great Whore, and she reigned over the Kings and peoples of the Earth; and the Antichrist was set up in the Temple of God, ruling over all, and having brought Nations under his Power, and set up his Government over all, for many Ages, even since the days of the Apostles and true Churches hath he reigned, while the Woman hath been fled into the Wilderness, and the Man-Child caught up to God. Christ said Antichrist should come, and put on the Sheeps clothing, and be inwardly a ravening Wolf, and John saw that Antichrist was come in his days, and he went forth then from the true Church, and went into the World, and deceived the World, and ever since his Kingdom hath reigned over Nations; for then he began to exalt himself, and it is sixteen hundred years since; all which time Antichrist that hath had the Sheeps Clothing, but inwardly a Ravener, and hath ruled and reigned; and this we saw and perceived, in the very time of our birth and bringing forth; and we behold Nations as a Wilderness untillled, and mens Hearts as the fallow Ground unbroken up, and not plowed nor sown with the good Seed of Gods Kingdom; so that we saw all states and orders of men corrupted and degenerated from what they ought to be, and from what God had once ordained them: As for the Ministry first, we looking upon it with a single eye, in the Light of the Spirit of God which had Anointed us, we behold it clearly (which formerly we had been stumbling at, and much doubting of; that it was not the perfect Ministry of Christ, for many years before) not to be of Christ nor sent of him, nor having the Commission power & Authority of Christ, as his Ministry had in the days of the true Churches, but in all things, as in Call, practice, maintenance, and in every thing else in fruits and effects, we found it disagree, and be wholly contrary to the true Ministry of Christ in the days of the Apostles, and likewise we truly beheld it to be in Call, practice, and Maintenance, and all things the very same in fruits and effects; with the false Ministry and false Prophets, and false Apostles, and Deceivers of old; and this I do testify, and am able to prove in the Spirit and Authority of the Lord, that the publick Ministry, as now it stands generally, is wholly degenerated from what the true Ministry of Christ once
An Epistle to the Reader.

once was, and differs, and is contrary in all things to what Christ's Ministers were, and agreeeth, and is equal in all things with what the false Prophets and Deceivers were throughout all Ages; and this I charge upon it. In the face and view of all men to whom this may come; for this we saw concerning it in the beginning, and our first assurance. And as for other Places, and Orders of men, and Callings, we saw them also corrupted, and degenerated, and evil and iniquity abounding among all sorts of people, and blindness and darkness covered the face of the Earth, and of the World; and all people were in their Transgressions, and making void the Law of God; and that it was time for the Lord to work, and to arise to cause himself of his Adversaries: and as for all Churches (so called) and Professions, and Gatherings of people, we beheld you as all in the Apostacy, and degeneration from the true Church, not being gathered by the Spirit of the Lord, nor anointed thereby, as the true Members of Christ ever were, but to be in a Form, and in Forms of Righteousness, without the Power, and in Imitations, without Life and perfect Knowledge, so that all the Practices of Religion we beheld without Power and Life, though some had a sincerity in them, and a zeal, and a desire towards the Lord, yet all people erred in Judgment, and none were guided in Judgment by the Eternal Spirit, and because of the error in Judgment, that made their zeal blind, and their performances of Righteousness not accepted, though acted in some sincerity and zeal, because they were not guided in Practice, and led in Judgment by the Spirit of the Lord, which only leads into all Truth; and none are in the Truth, but who are led thereby: so that we behold all Profession, but as Coverings with Fig-leaves, while the nature of Transgression stood uncondemned, and not crucified: and then we saw not only the Performance and Practice in Church State, and in religious Orders were corrupted, but also Government, and Magistracy, and all things in civil State were not aright in the fight of the Lord, nor as the Lord required, neither as he had ordained in the beginning, for Government we know, as ordained of God, is to punish, and limit, and terrify all Evil-Doers, and to preserve and defend all that do well; and that mens Consciences are to be left free, and to be ruled by the Lord alone, and guided by his Spirit; and that outward Power, and civil Magistrates and Laws (so called) ought not to be Lord or Ruler in mens Consciences, nor over them; but we beheld how Unrighteousness and Iniquity, and Sin and Wickedness were strengthened and encouraged in the Government, and by such as were in Authority, and how the Fear of God, and the exercise of a good Conscience was abused, so that it was turned backward from what it ought to be, them that did well were punished, and limitted as Transgressors, and the Evil-Doers were set free, and not made afraid; so that we could truly cry, Truth was fallen in the Street, and Justice and true Judgment turned backward, and Equity had no place to enter, and the Innocent were devoured through want of true and just Judgment, and the Needy were spoiled, and made a prey, and thus it was framed; for no sooner had we opened our Mouth's, but the Magistrates began to put
An Epistle to the Reader.

us in Prison, and execute great injustice upon us, and became Oppre-
sors of the Innocent, and laid grievous unjust burdens upon us, grievous
to be born, and true justice and judgment was neglected, and wrong
judgement brought forth, and good Government abused, and men in Au-
thority not ruled by the Lord, neither ruling for the Lord among men;
and thus it came to pass upon us, through the corruption and Degener-
ation in Government and Magistrates, which we saw to be, as it was ful-
thilled by them, to wit, not as the Lord required, nor as he in the begin-
ing ordained it, but quite the contrary; and this we saw in the beginning,
when the Spirit of the Lord was poured down upon us, and power from
on high was revealed to declare against all the Abominations of the
Earth, and to make War against all Corruption, in all Orders, and
Places, and Men.

Then being prepared of the Lord, and having received Power from on
high, we went forth as commanded of the Lord, leaving all Relations
and all things of the World behind us, that we might fulfill the work of
the Lord into which he called us, and with Flesh and Blood, nor any
Creature, we confounded not, nor took counsel of men, but of the
Lord alone, who lifted up our heads above the World, and all fears
and doubtings, and was with us in Power and Dominion, over all that
which opposed us, which was great and mighty, and gave us power over
it all, and to bind Kings in Chains, and Nobles in Fetters of Iron, and
this is the Saints honour; and the Word of the Lord we founded, and did
not spare, and caused the Deaf to hear, the Blind to see, and the heart
that was hardened to be awakened; and the Dread of the Lord went be-
fore us, and behind us, and terror took hold upon our Enemies; And
first of all our Mouthes were opened, and our spirit filled with indigna-
tion against the Priests and Teachers, and with them, and against them
first we began to war, as being the Causers of the people to err, and
the Blind-leaders, that carried the Blind into the Ditch, and against them,
as the Fountain of all wickedness abounding in the Nations, and as being
the issue of Prophaners; for from them hath Prophaners gone forth in all
Nations, and against them we cried aloud, as being redeemed from their
Mouthes, who had made a prey upon us, as they do upon all that follow
their ways; and in Steeple-houses we did visit them often, and in Markers
and other Places, as the Lord moved, and made way for us, shewing unto
all them, and all their people, that they were not Lawful Ministers of
Christ, sent of him, but were Deceivers and Antichrists, and such whom
the Lord never sent; and we spared not publicely, and at all seasons to
utter forth the Judgments of the Lord against them and their ways,
and against their Churches, and Worships, and Practices, as not being of
God, nor commanded by him, by which they deceived the World; and
this was our first work which we entred upon, to thresh down the Decei-
vers, and lay them open, that all people might see their shame, and come
to turn from them, and receive the Knowledge of the Truth, that they
might be saved; and this we did with no small Opposition nor danger,
yea oftentimes we were in danger of our lives, through beating, abusing,
(c) punish-
An Epistle to the Reader.

Punishing, Halting, calling over walls, striking with Staves, and Cudgels, and Knocking down to the Ground, besides Reproaching, Scorning, Revilings, and Houting at, and Scoffings, and Slanderings, and all abuses that could be thought or acted by evil hands and Tongues, and often carried before Magistrates, with grievous Threats, and sometimes put in the Stocks, and Whipped, and often Imprisoned, and many hard Dealings against us, the work of Tongues or hands could execute, sparing Life; of this all the North-countries may witness, and all these things are fultained and suffered from people and Rulers, because of our faithfulness to the Lord, and for declaring against the false Deceivers, for nothing have onely the Hand of the Lord, and his Power could have preserved us, and carried us through all this; neither for any reward outward whatsoever, or advantage to our selves, would we have exposed our selves to that sufferings and violence, and dangers, which befell us daily, but the Lord was our exceeding great reward through all these things, and kept us in the Hollow of his Hand, and under the Shadow of his Wings, and gave us Dominion in Spirit over all our Enemies, and subdued them before us, and though Rulers and People were combined against us, and executed their injustice and violence upon us, yet the Lord made us to Prosper, and grow exceedingly in Strength, Wisdom and Number, and the hearts of the people enclined unto us, and the Witnesses of God in many stired for us, for to that in all Consciences in our words and sufferings, and ways, we did commend our selves to be known and approved.

And in the beginning we were but few in number, onely a few that thus were carried on and dealt withal, and that had received the Power from on high in such a measure, and for such a work, and no sooner did the Lord appear to us, and with us, but the Devil and his power rose up against us to destroy us, and it wrought in Rulers, Priests, and People, and all the ways and means invented by the Devil that could be executed by his Servants were brought forth, to quench the work of the Lord, and to stop our passage in what we were called to; did ye but perfectly know, as we perfectly found the craftiness, and policy, and wickedness of the Devil, how to overcome this new born Babe, and how to root out forever this Plant, that was newly sprung forth, it would make you admire and wonder with admiration, all the Priests, and Rules were in an uproar; the Priests they petitioned to the Magistrates, and run up and down from one Session and Judicatory to another, and took wicked Oaths, and slandered the Judge with Lies and Reproaches, on purpose to incite all people against us, and the Magistrates gave forth Warrants for the apprehending of some, and made their orders to break our Meetings, and that we should not meet in the Night season, and such men might not pass abroad; and such Fir and Opposition was made against us, it can hardly be expressed or declared, there were uproars in the Steeple-houses, and uproars in Markets, and often halting before Magistrates, and abused, and threatened, and flamed, and all manner of evil done, and spoken against us, and great injustice, cruelty and Oppression acted against us, where
An Epistle to the Reader.

where-ever we came, and all through the means of the Priests, who spared not to enact and conceive Mischief against us, and sought daily to the Magistrates for Persecution, preaching in their Pulpits, and praying against us, & setting days apart to seek their God against us, crying without ceasing in publick and private, Heretic, Heretic, Error and Blasphemy; and that we were Deceivers, Witches, and Seducers, and such like, the worst they could say and imagine to stir up the hearts of people against us, and running often to the Aisle, and Sessions and Courts to complain, and inform upon false Oathes against us, and through them were the whole Countries in a Rage and Madness, Rulers and People often Imprisoning, and abating, and refisting us with Violence; banishing us out of Towns, and putting of us out of our Inns, and often threatenning, To burn the Houses over our Heads; the whole Company of Rude People in a Town often gathering, and besetting a House or Inn, about where we were entred to lodge in our Travels. We were often exposed to difficult and hard Travels and Journeys, giving our selves to the Cross, to take it up against all Earthly, often drinking Water, and lying in Straw in barns after a hard dayes Journey; and yet for all these things the Power and Presence of the Lord was with us, and we were carried on with much Boldness and Faithfulnes, in Courage, and without Fear or Doubting, through the often hazard of our lives many ways, in Uproars by evil men, and in Markets, and Steeple-houses, and also in Travels by Robbers, and every way were we exposèd to Dangers and Perils, but through all, and over all were we carried, and are preferred to this day.

And after this manner it came to pass concerning us, and much more might be said; but this is in short declar'd, how we were entreated, and dealt withal by Priests, Rulers and People, through all the Northern Counties of England, in our first going forth; through which Counties we first journeyed out of Westmoreland through Cumberland, Northumberland, and into some parts of Scotland, and Durham, Yorkshire, Lancashire, Cheshire, &c. and in all these Counties much Opposition we had, and exceeding Sufferings, and cruel Dealings from men of all sorts; every Goal may witness in every County, how any of them seldom were without some of us, or our Friends imprison'd in them this six Years, and scarce one Steeple-house or Market in all these Counties, but may witness what Beatings, what Bruisings, Strickings, and Halings, Abusings, and Perils we have suffer'd and sustained: and not one Priest in all these Counties can clear himself from Hatred and Malice, and from envying of us, and doing Mischief in Words, and Works, or Thoughts, or Desires against us, nor scarce one Justice, nor any Officer of the Peace, can be excused in all these Counties, from plotting & acting Injustice upon us, and threatening & enacting Cruelties against us. And I call Heaven and Earth to record, and the Light in every mans Conscience, and do appeal to that in all forts and places of people, That by all forts of people we suffer'd Evil, and unjust Works, and Actions, and Words from them; and let the Wonders of God in all mens Consciencies, in all the North, give Testimony what Dealings and Cruelties we suffer'd, and how we have been dealt withal.
An Epistle to the Reader.

and also of our Patience, and Innocency under all what they have done to us.

But notwithstanding, all what was acted against us, and spoken, many hundreds of the Honest and Sober People owned us, and also many Rude and Ungodly Persons were converted to the Truth; they many hundreds in all these counties in two years time, were brought to the knowledge of the Lord, and to own us, all which time we laboured, and travelled in Patience, giving up our selves to live or to die, and to all manner of Sufferings and Reproach, and hard Trials, that we might fulfill faithfully what we were called unto; Sufferings without, from open Enemies, and from our own Kindred and Relations, and Sufferings within for the Seeds sake; and we are well acquainted with griefs, yet in all our Tryals and Afflictions, the Lord never forsook us, but his Wisdom, Love, and Life, and Prescence increased in us, and with us.

Then in the Year 1654, as moved of the Lord, we spread our selves South-ward, and entred into these South Parts, and came the first of us into this City of London, in the first month that year, and laboured in the Work of the Gospel, in continual Sufferings, and Oppressions divers ways, and were oppressed and gain said by the wife Men, and by the Learned, and had in reproach and contempt by all the High and Lofty and Proud Professors; and we were set at nought, and rejected by the far Beast of the South, and it is well known to thousands in this City and South-Country, what opposition we have had from all sorts of People, opposed in our own Meetings, and scorned, and slandered by various and reproachfull Tongues, publicly and privately encountered with all by the Wife of the City & Country, challenged, and invited, and ingaged to Disputes by the high Priests and Church-members (so called) and written against, and printed against by the chiefest of men, accounted wife and religious, which of any Sect, and who of all the wife in profession, and the most zealous in practices of Religion (so called) have not at sometime or other befeth us, and encountered with us in high Disputes and Controversies, opposing of us to our Faces, and gain-laying of our Doctrines, and Prac tises, and denying of us, and refuting of us wholly, and crying against us to be Deceivers, Deluders, and Hereticks, and Blasphemers, and such like, and that our Doctrines were deceivable, and error, and factious, and what not; and that our Prac tises were destructive to Men, Laws, and Government: these things in the worst nature have been spoken against us without ceasing, by the wife and men of greatest Parts and most religious (falsly so accounted) for this certain years in the South, as well as in the North; besides, what lost have we sustained other ways in the South, by Beatings, and Strikings, and Abuses and Slanders, and false Reproaches, and bailing before Magistrates, and Impri soning, and all the like dealing from Priests, Rulers and People, as we did in the North; yea, the same hard dealing and cruelty from all sorts of People, we have suffered, and do daily, as we did in the North; in some we are now accustomed to the Year, and well acquainted with Sorrow and Griefs from all sorts of People, and were not the Lord on
An Epistle to the Reader.

our side our Enemies would swallow us up quick, and we had been long since devoured by the Teeth of the Ungodly: so that I may call to witnesses all the Goals and Prisons in the South, as in the North, and all the Magistrates & Judges, and Rulers, and all Officers of the Law, what sufferings we have sustained; and what cruel and hard dealing we have undergone, and what injustice, and unequal and false Judgment hath been executed upon us in these five years time; which of the Goals may appear free, where some of us have not suffered the loss of our Liberties unjustly: and who of any Justice of the Peace, or any other Officer, from the Judge to the Constable, that can clear themselves from guilt in this matter, and that they have not had a hand in our unjust sufferings: and to the Witnesses of God, in all people of all Sorts, through this whole Nation, and some other, I do appeal concerning this matter, how we have been dealt withal, and what we have sustained in our persons, and in our names, & how many Adts and Words of Cruelty and Injustice we have born & suffered, and these Priests have been as the Fountain and Cause of all this, and the formoff in all this Iniquity and Injustice by all what they could do to incense the Rulers and people against us, by Preaching, and Praying, and Writing, and Printing, for the space of this seven years; yet notwithstanding all this, the Mighty Power and Presence of the Lord hath been with us, and preserved us from Dangers great and many; and carried us through Trials and Perplexities, and Sufferings, and not only so, but he hath increased us in number; so that Thousands and Ten Thousands have and may own us, and the Truth which we give witnesses of, and live therein: for the eyes of all people are beginning to be opened, and the deaf Ear is unstopped, and the Way of Life Eternal is made manifest, and the Lord is gathering his Flock, which hath been scattered in the cloudy and dark day, whilst these false Idle-Shepherds, (these Priests and Teachers I mean) have fed themselves with the Fat, and clothed themselves with the Wool, and laid down in slumber, and not gathered the Flock, nor fed them, but scattered them, and driven them away; and with Force and with Cruelty have they ruled over the Heritage of the Lord; woe, woe, unto these Shepherds, faith the Lord God, they shall be confounded and put to shame perpetually, and they shall be broken down and never builded any more; and the Lord will pluck them up by the roots, and they shall never again be planted.

And besides all their Petitioning the Magistrates against us, and preaching and praying against us, and all the evil and wickednes in Work, Word and Deede, brought forth against us from time to time; yet (here sober Reader) thou hast a Catalogue, and whole number of Books printed and written against us, & abundance of their Doctrines uttered against us, and in opposition to us, gathered up in this Volume in a sum, with our Answers to them; and if thy heart and mind beingle, thou mayst hereby understand, in measure, the difference in Doctrine between them and us, and compare each of them with the Scriptures, and see whether their Doctrines and Principles laid down as the Subject of their Books, or our Doctrines and Principles laid down in answer to theirs, be according
according; and agree with the Scriptures; and if thou be impartial in this business, and single in this search and judgement, I doubt not but thou wilt in a great measure satisfy thy self, and be resolved concerning their Priests, and Professors of England, and us who are called Quakers; and then when thou thus hast done, own and deny whether them or us, as the Lord shall permuse thee, for thou mayst fully perceive we differ in Doctrines, and Principles, and the one thou must justify, and the other thou must condemn, as being one clean contrary to the other in our Principles: and I wish also, thou wouldst measure us, and compare us in Lives and Conversations, and truly judge whom of us, whether they, or we do the more follow Christ and his Apostles in Practise and Conversation; and in all things lay us and them to the Line of true Judgement, and with an upright heart, judge accordingly; for know this, there is not any Principle we hold, nor any Work which we practice in our Religion and Worship, but we are willing, and fully desire we might be brought to the Bar of true Justice together, and in every Particular of Principles and Practices examined and tried to the full, and each of us judged in Truth and Equity; whether it be they or us that are of the true Religion, and true Faith, and true Worship of God that the Apostles were in, and which of us is that are in a wrong Way, and in a false Religion, and false Faith and Worship, and in this we will join Issue with them, in the sight of the whole Nation, if they will come forth to try it, if what already is brought forth by them against us, and by us against them, for this seven Years in Disputes, and in Printing, and otherwise, be not sufficient for all People to try us in, and judge us by, whether they, or we be in the right, and whether in the wrong. And now to all People in the Nation, I do appeal to that of God in all their Consciences, to judge between the Priests and Professors, and all the Sects, and us; ye have heard their Doctrines, and ye have heard something of ours; ye have seen their Conversation, and ye have seen something of ours; ye have heard them long, and something of us ye have heard for a little season, and now give your Evidence: is it not with them as we have said; are not your Priests in the Steps of the false Prophets and of the Deceivers? and do not they seek for their Gain from their Quarter, as they did that Isaiab cried against: do not they preach for Hire and divine for Money, as they did which Micah cried against: are not they such by whom you have not been profited, as Jeremiah cry'd against: lest that of God in you answer to these things: And are they not Proud Men, and Covetous Men, and Envious Men, and Heads High-minded Men, and given to filthy Lucre? And are they not such as through Covetousness make Merchandize of Souls, and that by Good Words and Fair Speeches deceive the Hearts of the Simple, such as Paul and Peter declare against: And are they not such as the true Prophets, Christ, and his Apostles cry'd against: And do they not bring forth the same Fruits, as did the false Prophets and false Apostles? I leave it to your Consciences to be the Judge: Compare them, and lay them to the Line of True Judgment, if you think not your
An Epistle to the Reader.

your eyes, you may see it is thus; and have we charged them falsely, or have not we spoken the truth concerning them? we have said they are false Ministers and Deceivers, and not true Ministers of Christ; and is it not so? let the Light in your Consciences answer, we have said they have run, & never were sent, and that they have not profited the people at all; and is it not so? to the Witnesses of God in you I do appeal, and let that justify that we have spoken nothing but the truth; examine and try in all things that we have charged them with: And are they not guilty in all things that we have charged upon them? let the Witnesses of God in you testify to this: And what do you judge of them, are they not of that flock which Christ said should come, and should be Wolves in Sheep's Cloathing, and should deceive many, and which John said were come in his days, and which the World went after, and the whole World run after them; are not they in the nature of Wolves, devouring and tearing the Lambs of Christ? and do they not bear People by causing their Bodies to be imprisoned, and their Goods to be spoiled, and do they not deceive many? and yet they have the Sheep's Cloathing, the Saints words, and their practices, but inwardly are they not ravenous: and doth not the World go after them? and hath not the World run after them for many Ages? and is it not thus with them? And have they received the gift of the Holy Ghost, or are they not made Ministers by the will of man, and not by the will of God? do they not differ, and are contrary in Call, in Practice, in Maintenance, and in Fruits and Effects to the true Ministers and true Apostles? and do they not agree, and are they not according to the false Prophets, and false Ministers, and Deceivers in their Call, Practice, Maintenance, Fruits and Effects? search the Scriptures, and lay them to that line, and then let the witnesses in your Consciences judge and answer: and do not they prepare War against such as do not put into their mouths; and do not they feed with the Fat, and cloath with the Wool? do not they oppress the Nation, and the Creation: and are not they such whose Call, and Practices, and Maintenance, and whole Ministrity hath a dependance upon Popery, and doth it not all favour of Popery, and in the main and Principal parts thereof, were ordained by the Pope? this may be fully made manifeet: And are not all Professors, and Sects of people such as have the form, but are without the Power of Godlinefs? are not people still Covetous, and Earthly-minded, and given to the World, and proud, and vain, even such as profess Religion, and to be a separated people? are not Professors as covetous, and proud, as such as do not profess? and are not they given to the World? and doth it not shew that they are unchanged; nor translated, but death Reigns among them? and is it not manifeet, that they have taken up the form of the Apostles, and Christ's words and Practices, and are without the life, and not guided by the Spirit of Christ and the Apostles in their Praying and Preaching? and are not your souls lean and starved? to the Witnesses of God in you all I speak, which may testify that many people have a shew of Religion without Life; and therefore have not we spoken the truth of them, in what we have
An Epistle to the Reader.

have said in the Day of Judgment you shall answer this.

And as concerning the Quakers, what do you say of them? you have seen their Conversation, few Towns, but some of them have been, and are amongst you: Do not they fear God? and do not they walk justly and truly among their Neighbours, and speak the truth, and do the Truth in all things, doing unto all no otherwise then they would be done unto; and are they not Meek, and Humble, and Sober, and do not they take much Wrong, rather then give Wrong to any; and are they not such as delight in the Ways of the Lord, and do not they deny the World, and its Pleasures, and forfake all Iniquity more then your selves, and do not they take up the daily Cross of Christ, to all its wayes and earthly glories; and do not they Preach in the Power of God, and reach to your Consciences, when you hear them, and doth not the Light in you answer that they speak the Truth? and is not their Call, and Practice, and Maintenance the same as was the Apostles and faithful Ministers; compare them with the Scripture, and then judge in your Consciences: and do not they suffer many hard and cruel things, even all manner of evil spoken and done against them, to the Name of Christ? Are you ignorant of their great Sufferings through this Nation; and what do you think is their suffering for Evil-doing, or is it not for Righteousness sake? What Harm do they do to any, by Work or Word? Why are they reproached, and mocked, and scorned: and why are they put in Prisons, and whipped, and thus sorely abused: is it for any Evil-doing, or is it not because they are the Servants of the Lord? Compare their Fruits with the Priests fruits, their Conversation with the Priests conversation, & see whether he likes the Apostles; and these things I leave to you that you may come to consider and judge justly of all things, for the Lord God is risen, and his Light in Peoples Consciences is shining forth, and it shall answer to what I lay, in this World, or in the day of Judgment, when we, and all Man-kind shall appear and come forth to tryal, and every mans work shall be tried, and all shall receive according to their deeds.

And so gladly would we be made manifest to all the World; if that after the reading of this Book any be unsatisfied still in this matter, And if any, especially of the Heads and Rulers have doubts or Jealousies raised in them, concerning us, and the Priests, and that they further would be satisfied and resolved, for that end let any Wise-men propound for full satisfaction of all sorts of People, that we (with the content of the chief in Authority that have power in this Nation who may preserve peace and safety among people, and thereby to stop all Jealousies) may freely and cheerfully, Four, Ten, Twenty, Thirty, more or fewer of us, give as many of the wisest and ablest of the Priests and Professors a meeting for dispute, at any place in England, at what place, time, and for what continuance, as they shall ascribe and consent unto, and to dispute and controvert betwixt us and them, any such thing, and every such particular, as shall or may be objected by any of the Heads and Rulers, or other Grave Understanding Men, wherein they are doubtful betwixt us, and would thereof be satisfied, that by such Dispute and
An Epistle to the Reader.

and opening of such caufes, objected, full, and real, and toal, satiſfaction may be given to the whole Nation, and every particular man and member therein.

Otherwise, Let the Priests or Profefors, or any of them, object what they can againſt us, in our Principles, Profefion, Faith, and Practice, and our whole Religion. And if they shall affirm and alledge any one or more things againſt us, that any Principle we hold, or Practice we profefs in any part throughout all our Religion, are false Principles, and false Practices, and not according to Truth, nor the Scriptures, but shall affirm that our Religion is not the true Religion, nor we of the true Church of Christ, and they shall have free liberty, to give their best proof and reason for what they affirm, and alledge; yet by the Strength of Christ, and in the power and authority of God, and according to the Scriptures we shall confute all their Proofs and strongest Reasons; and on the contrary we shall join our Principles, Doctrines, and Practices, and all our Religion, and every part and particular thereof, to be the very truth, and agreeing with the Scriptures, & according to that shall maintain by lawful Arguments, and plea, that our Religion and Worship, and all that we profefs and Practice is according to the mind of the Lord, and justified of him, and that whatsoever is and may be spoken against us, upon that account, is utterly false, and to be condemned, and upon this we will engage with them, and with any of our Enemies, of what Sect and Profefion foever, to the intent only that Truth may be manifest and embraced, and Deceit and Error discovered and denied.

And also, upon such an Engagement we should agree to have the liberty, freely, and soberly to object against the Priests, concerning their Ministry, their Call, their Practice, their Maintenance, and their Fruits and Effects, and concerning their Church, and Principles, and Worship, and whole Religion, and shall hear patiently all that can be said in defence thereof by any or all of them, and shall prove by the Spirit of the Lord, and according to the Scriptures, that their ministry is not the true Ministry of Christ, nor they true and lawful Ministers of the Gospel, but shall manifest by evident Arguments, that their Call, Practice, Maintenance, Fruits and Effects are not according, nor agreeing, but contrary and differing, to what the true Ministry was, and its Call, Practice, Maintenance, Fruits and Effects were in the true Apostles, and among the true Churches, and furthermore by the Grace of God we shall prove their Church, their Worship, and their whole Religion, in all parts thereof, to be degenerated from what the true Church was, & the true Worship, and true Religion, in the days of the Apostles, and true Churches of old; and these things shall we make manifest by faithful, and sound Arguments, according to the Scriptures, that all the Earth may know, and all people perceive who is in the Truth, and of the true Worship and Religion, and who are in the contrary; and whether the Priests, and that which they profefs and practice for Religion; or the Quakers, and that which they profefs and practice for Religion, be of God, and according to him, and whether are contrary, that the end of this long Travel, and War, and controversy
An Epistle to the Reader.

And let all the Priests and Professors lay aside and give over their Houses of Correction, and imprisoning people, and whipping of them, and flocking of us, and dealing in this manner of violence and cruelty, as for years by past they have done in defence of their Religion, and refuting of ours, and let them lay aside their carnal Weapons, and fighting against our persons, and imprisoning of us about our Religion, and let them come forth in found Arguments, the best they have, and let us see what Spiritual Weapons they have to resist us, and defend themselves, and let us try, whether their Spiritual Weapons or ours be the strongest, and the most powerful, and mighty, and let theirs that are for prevail against the other, be it ours, or theirs; and this is the way to try the truth, and to make all things manifest, and to decide and end all the whole controversies between us and them, which hath been great these many years, and let the Truth be set up and exalted, where ever it is, and all Deceit thrown down to the Ground, and let us war with the Weapons of the Spirit, against Error and false Religion, one in the other; but let us not hurt Creatures, nor imprison Persons, nor stock and whip Creatures, and make them to suffer, but let us thresh Deceit, and whip and beat that, and all false Opinions, let us throw them down, where they are found, whether in them or in us; and let us fight with the Weapons of the Spirit, that are spiritual, and let them fight no longer with such cruel carnal Weapons, and then let such as get the victory, and overcome, appear to be in the truth of the Church, and such as falls, and is overcome, be manifest to be in the Error, and of the false Church and Religion, and let us love one another's persons, and let them act no otherwise towards our persons, then we do upon theirs, and towards them; and let them take the liberty to deal with us, and our persons, as we deal with them, and their persons, and no otherwise.

And let such, whether them or us, that cannot prove our selves to be the true Church of Christ, nor of the true Worship, and true Religion, nor in the truth, but is found to be in the Error, and out of the Truth; let such deny their Worship and Church, and renounce all their Religion, and confess to all the World, under their hands, that they are, and have been deceived, and for ever hereafter flout their Mouths, and never profess nor practice any more what they have done in such Religion; And freely upon these Issues and Conditions we will join trial with them, let them appoint time, place, and proper terms at their own pleasure, and then to all the World it shall be manifest, and to all people discovered, whether we have not good ground, and sufficient reason to war against these Priests, and it may perfectly appear that what we have said and written against them these divers years, have been upon a good foundation, and we have had sufficient cause to speak and write against them, as we have done, and none henceforth shall have cause to say, or doubt, that what we have spoken and written against them hath been out of malice or
or envy, and without cause and good reason; but on the contrary all shall know the Ground of Quarrel is sufficient and full of equity on our part.

And upon these or any equal terms and conditions, would we, and are we willing to engage with these Priests, and all, or any one of these Seats, in a lawful Tryal, in Disputes, or Writings, for the Tryal and searching out of the Truth; and the true Religion; And were it not equal and reasonable, that we had the same liberty among all these Priests, and in their Church and Assemblies freely to declare our minds, and to let forth our selves in what we hold and profess, without being violently haled, and beat, and whipped, and sent to Prison, as we have been this many years, which liberty we do freely grant and allow among us to all, to query, or declare what is upon them, without such violent dealing, or whipping, or sending them to Prisons, and Houses of Correction; and the same, and no other do we desire of others in this particular of freedom to declare the Truth, and what we hold, then what we do and would allow to others, and that no Weapon be used by them against us, nor dealing towards us, but the Weapons of the Spirit, the best they have, or can bring forth against us; and let them let Creatures alone, and not hurt, nor do violence to them, and no other Weapons shall we use against them, nor deal with them by any other thing, but the Weapons of the Spirit of God which are powerful, and will bring down strongholds; and as for Creatures, we shall not hurt, nor do violence, nor imprison them, and whose Weapons are the strongest, let such overcome.

And such as are overcome, is not the true Church; for the true Church of Christ, which is built upon the Rock, the Gates of Hell cannot prevail against; and who do overcome, with such let it be manifested, that God of a truth is with them; and let them all cease to defend their Church, and Ministry, and Religion with Prisons, and Whips, and Houses of Correction; for by such things was never the true Church, Ministry, and Religion defended; but only the Power and Authority of God preserved them, and resisted all their Enemies; and so it is at this day; and let all cease to cry Deceivers, and being afraid to be deceived; for if they be the true Church, all, or any of these Seats and Professions of Religion; then if we be Deceivers, and some among them, they cannot be deceived, if they be in the Election; for no Deceivers, not the Gates of Hell cannot prevail against the true Church of Christ; nor against them that are elect, which the Devil hath nothing in: And if we be the true Church of Christ, & in the Election; then if all the Deceivers upon Earth come among us, they cannot prevail against us, nor deceive us, for the Elect cannot be deceived; and upon these terms we may engage with any people and Seats upon Earth: Therefore come to this, and join with us; take you the Liberty to declare in soberness what you own and profess, and you shall not be persecuted, nor your Bodies, nor Persons harmed by violence, and let us have that liberty to declare in Meekness and Sobriety, and in God's Authority among you what we hold and profess; and let us not be persecuted, and dealt violently withal; and

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An Epistle to the Reader.

then let it appear whether we or our Enemies have a greater Testimony, and more powerful in the hearts of people. And were not this a way full of equity, for the trial of all things? but doing contrary, as you have done these many years against us, by Violence, and Whipping, and Persecuting, it shews you have not the spiritual Weapons, nor the Authority of God with you, nor among you; and that is the cause of running to Magistrates, and putting in Goals, and Whippings, and all Violence, because the Authority of God's Spirit is wanting amongst you, which all the false Sects and false Churches, since the days of the Apostles, have wanted to defend themselves, and refill their Enemies; and so all Sects have been fighting one with another, and killing Persons and Creatures, and defending themselves by Prisons, and Inquisitions, and destroying of lives; and all this hath been out of the Power of God, and not in it, but by the power of the Dragon, and of the Beast, who hath caused all to worship, and them that would not, he hath power to kill, and hath killed them, by Fires, and Tortures, and cruel Deaths, and all these have loft the spiritual Weapons, and been without the Power and Spirit of God. And what a Church is this of yours, which hath been to be defended by Goals, and Prisons, and Whips, and Stocks, and violent Dealing? this Church is not the Church of Christ, nor the Power and Spirit of God defends her always, and not Inquisitions, and Prisons, and Whips; these are Cains Weapons, and not the Weapons of the Spirit of God, whereby his true Church was ever defended; for because Cains sacrifice was not accepted, therefore he flew his Brother, and persecuted him; and thus you that are of Cains seed do the same, upon the same Ground, because your works are rejected and theirs accepted, with whom you deal thus in this violent way of persecution and wickedness.

And this is the Protestant Church (so called) and her Ministers, with whom I am now Dealing, which seems to be the true Church, and more then the Church of Rome; for you Protestant Ministers do deny and cry against the Church of Rome, as a false Church, and her Ministers to be Deceivers (which in it selfe is very true). But yet your hypocrisy in this doth appear, and your double-mindedness; for let me tell you, while you cry against the Church of Rome, as a false Idolater, and a Persecutor of the true Church, and against her Ministers to be Deceivers, and contrary to the Apostles, are not your spirits the same, and your works the same in nature (though not in measure) and in particular, this work of yours to imprison people, and whip them, and put them in the Stocks, and beat them, and abufe their Persons, and Bodies, who do but speak against you and your Religion; is not this work of the very same nature as the work of the Romish Church? the to defend her Church hath Inquisitions, and Banishment, and many cruel Tortures, and with these things her Church the defends, killing and afflicting of Peoples Bodies, that do oppose her Church and deny their Religion, and you have Stocks, and Whips, and Houses of Correction, and putting great Fines and Tasks upon People, and Banishing People out of Townes, and spoiling their Goods and calling men into Prison, who do oppose your Church, and deny your
Au Epistle to the Reader.

your Religion, and is not this equal and justly according (in Nature) to the Persecution that is in the Roman Church; and what difference between the defence of the Church of Rome and your Church of Protestants; they have their Inquisitions, and you have your Houses of Correction; they have their Slavery in the Galleries, and you have Whips and Stocks; they have their divers Torments, and cruel Dealings towards Persons that oppose them, and upon their Bodies in one manner, and you have your Torments and cruel Dealing towards us in another manner, though not in the same measure, yet in the same nature; and what difference between you and them? And herein doth the Hypocrisy of the Protestant Church and their Ministers appear, in that they cry against, and deny the Church of Rome, and their Persecution, and Cruelty acted against others, and yet in nature and manner do Practice the very same upon us, as in England this day is witnessed. And not only in this particular may the Church, and Ministers of the Protestants be condemned for Hypocrisy, but also in many other things, even the most of their Practices in their Worship is of the same nature, and by the same spirit, which the Practices of the Church of Rome is practised by and in, and not only to, but it may be truly proved, and made manifest, that the original and institution of many of your Church-Practices proceeded from the Church of Rome, and the Church and Pope of Rome did ordain and institute many of your Practices, and a great part of your worship, which is performed in the Church, and by the Ministry of the Protestants (so called) and this in its time and reason may make fully appear, and discover to the Nations, and I may shew in the particulars, what particulars of the worship and practice in the Protestant Church had their first rise and beginning and original in the Church of Rome, though they are minc'd and deglazed with diminishing and adding, according as their imaginations have guided them, yet still they retain the strongest taste and Saviour of the Church of Rome, and had their rice and original there, though in the performing thereof, they may be altered and changed in appearance and from, but are perfectly the same in Ground and Nature, as springing from the Church of Rome, and the the Mother of the Protestant Church, and of the Practices of most of her performances in worship, and this may be proved, as God willing upon occasion, as the Lord moves, I may let forth my mind, and what I know in these things, and may shew, though that the Church of the Protestants have differed the Church of Rome; yet their Ministry, its Call, and Ordination, and its Practice, and Maintenance, hath a dependancy upon the Church of Rome, as being the Original of that which is by them therein practised, though in some things deviated from the perfect Form and Practice thereof, and also the whole Worship of all the Particulars in relation to the Protestant Church, and Ministry, and Worship, hath a dependance upon the Church of Rome, as being the first Original thereof, and though they cry against her and her Ministers, and have denied her, yet is she the Mother and Womb in which was bred, and out of whom proceeded the Protestant Church, Ministry, and Worship, and Practices, and this may
be manifest at full that the Protestant Church, Ministry, and Worship, chiefly raeth and favoureth of the Church and Worship of Rome, and had their original out of her: And also further may be shewed, that the Protestant Church, and Worships, and Ministry are not another in nature and being, than the Romish Church, Ministry, & Worship, but is sprung out thereof, as a Branch out of the same Root, the Ground being one and the same, though differing in appearance; for in her beginning and first dissenting from the Romish Church, she did not deny her in ground and being, as not being at all the Church of Christ; but only in some particulars dissented always then; and to this day retaining divers of their practices in Worship and Church-Government, which doth shew, that the Protestant Church is not perfectly another, nor her Ministry, and Government, and Worship another then is the Romish Church; but is the same in ground and being, solely digressed and deviated in particulars; and this may be fully manifest in reason, that the Protestant Church, and Worship, and Ministry, is of the Romish Church sprung as a branch out of her, not contrary to her, and against her; and all these things is the Lord discovering and laying open, that Nations and Peoples may come to behold the Mother of Harlots, that Mystery of Iniquity, and all her Children, and may see the state and turning of times, and things, ever since the days of the Apostles, and true Churches; and how that all these divers Sects, and all these Churches, falsely so called, are risen up and sprung out one of another, and coming from one Seed and Womb; and though divers in Appearances, and sundry in Practices, and Professions, yet are they all one in the Ground and Nature, sprung from the Mother of Harlots, all of them, and being her Children; and she hath corrupted the Earth with her Fornications and Whoredoms, and made Nations and Kingdoms drunk with her Cup of Idolatry; but the Lord God is risen and will plead with her, and give her double, and the holy Prophets and Apostles shall rejoice over her, and this is coming to pass; and this have I seen from the Lord, and received it from him, and thus it come upon me to write.
THE Waters I have seen dry'd up,
the Sea of the great Whore,
Who with the Fornication Cup
of her enticing power
Hath made all Nations drunk thereby,
and the whole Earth desol'd
With her gift Cup of Sorcery,
whom she hath long beguiled.
But Peoples many are, and shall,
and Multitudes all may
And Nations be Converted all
unto another Way:
And Tongues they now confounded be;
and Kindreds, they must mourn;
And upon them this Shall finish'd be;
then say her Seas is turn'd.
For ships are all the Waters great;
on whom her Sea hath been,
And over whom her rule was great,like a earthly Queen.
For Ages bypast (as now seen)
She hath her Whoredoms plaid,
And Kingdoms have decked with her,
And have her power obey'd.
But now is seen, she shall's deceive;
Her Whoredoms they are known;
And none no more will her believe;
her Misery is shown.
And now the woeful Bed I see,
of Torments great prepar'd,
Whereon she shortly shall must be;
and Plagues must not be spair'd.
But wo to her, the wrathful Cup
(is fill'd) the others gave;
She must is now her self drink up,
the same she now must have.
And drink she must and that full deep
of God's fierce Indignation.
And then shall all her Lovers Weep,
and make great Lamentation.
The City also I have seen,
which once was great and fair,
Destroyd, and soon laid waste hath been;
her Merchants did despair,
Who by her got great gain and trade,
to make them rich withall;
And trafficks from far she bad,
but now lament they shall,
For Fire in her is kindled bright,
which must her all consume,
And up to Heaven day and night,
ascendeth up her flame.

And Antichrist (who ravened
from Truth within, the Light)
Was with Sheba Clothing covered,
and ruled Kings by his might:
Who had it wrested God's Heritage,
and had a Kingdom great;
The Saints against him war did wage,
and Truth gave him defeat.

Behold the Whore's flight burnt I've seen,
her beauty, death now fall.
All Harlots Mother she hath been,
her Daughters are Whores all.

Behold, the City great and fair,
she's fallen to the ground;
By which Nations enriched were,
in her no profits found.

Behold the Antichrist, once great,
his Kingdom's near laid waste:
The Lord will bring him from his Seat,
the day comes on in haste.

Christ's Kingdom's coming on with speed,
the Lord alone will reign:
He will for aye exalt his Seed
o'er Antichrist and his Train.

The Woman I have seen return,
the Wilderness did take,
A place where she did greatly mourn,
and rest she there did take.

The springing of her Seed I've seen,
the Man-child now must sway;
(By m Nations have replenished been)
for evermore I say,
To the Reader.

Then Praises to the Heavenly King,
when come to pass this shall,
Oh then do ye rejoice and sing,
ye Saints and Prophets all:

When God shall pour his Vengeance great,
to cause our Enemies Fall:
Then is the Day of Praises meet
for Saints both great and small.

E. B.

This Epistle was by E. B. prefixed to a Book of G. Fox's,
in Folio, Entituled, The Great Mystery of the Great
Whore unfolded, published in the year 1659. Which, though
some of it related to that Book; yet it being E. B's Epistle,
and much of it of a more general Concernment, it was
judged meet to be here inserted, and published with the
rest.

(e) Francis
FRANCIS HOWGIL'S TESTIMONY
Concerning the Life, Death, Tryals, Travels and Labours of Edward Burrough, That Worthy Prophet of the LORD.

Sall dayes, or months, or years wear out thy Name, as though thou hadst had no being? Oh nay! Shall not thy noble and valiant Acts, and mighty Works which thou hast wrought through the power of him that separated thee from the Womb, live in Generations to come? Oh yes! the children that are yet unborn, shall have thee in their Mouths, and thy Works shall testify of thee in Generations, who yet have not a being, and shall count thee blessed. Did thy Life go out as the snuff of a Candle? Oh nay! thou hast penetrated the hearts of many, and the memorial of the just shall live for ever, and be had in renown among the Children of Wisdom for ever; for thou hast turned many to righteousness, and shall shine as a Star of God in the Firmament of God's Power, for ever and ever; and they that are in that, shall see thee there, and enjoy thee there, though thou be gone away hence, and can no more be seen in mutability; yet thy Life, and thy Spirit shall run parallel with Immortality. Oh, Edward Burrough! I cannot but mourn for thee, yet not as one without hope nor Faith, knowing and having a perfect testimony of thy well-being in my heart, by the Spirit of the Lord; yet thy absence is great, and years to come shall know the want of thee. Shall I not lament as David did for a worse man than thee, even for Abner, when in wrath he perished by the hand of Joab, without any just cause, though he was a valiant man? David lamented over Abner, and said, Dyed Abner as a fool dyeth: (Oh nay! he was betrayed of his Life) even so haft thou been bereaved of thy life by the hand of the Oppressor, whose Habitations, are full of cruelty. Oh my soul, come not thou within their secret, for thy blood shall be required at the hands of them who thirsted after thy life; and it shall cry as Abel, who was in the Faith; even sowert thou, it shall weigh as a ponderous Millstone upon their Necks, and shall cloth them under, and be as a Worm that gnaweth, and shall not dye: When I think upon thee, I am melted into
into tears of true sorrow; and because of the want that the Inheritance of the Lord hath of thee, my substance is even as dissolved: Shall I not say as David said of Saul and Jonathan, when they were slain in Mount Gilboa, The beauty of Israel is slain upon the high places: Even so wait thou stilled; in nasty Holes, and Prisons, and many more, who were precious in the Eyes of the Lord: And surely precious wait thou to me, Oh dear Edward, I am distressed for thee my brother, very pleasant hast thou been to me, and my love to thee was wonderful, passing the love of Women; Oh thou whose Bow never turned back, neither Sword empty from the Blood of the Slain, from the slaughter of the Mighty; who made Nations and Multitudes shake with the Word of Life in thy Mouth, and wait very dreadful to the Enemies of the Lord; for thou didst cut like a Rator, and yet to the Seed of God brought forth; thy words dropped like Oyle, and thy Lips as the Honey-comb. Thou shalt be recorded among the Valiants of Israel, who attained to the first Degree through the Power of the Lord, that wrought mightily in thee in thy day, and wait worthy of double honor, because of thy Works fake; thou wait expert to handle thy Weapon, and by thee the Mighty have fallen, and the Slain of the Lord have been many; many have been pricked to the heart through the Power of the Word of Life; and Coals of fire from thy Life came forth of thy Mouth, that in many a Thicket, and among many Bryars and Thorns it came to be kindled, and did devour much Stubble that cumbered the Ground, and stained the Earth. Oh how certain a sound did thy Trumpet give! And how great an Alarum didst thou give in thy day, that made the Hoof of the Uncircumcised greatly distressed! What man so valiant, though as Goliath of Gath, would not thy Valour have encountered with, while many despised thy youth! And how have I seen thee with thy Sling and thy Stone (despised Weapons as to war with) wound the Mighty! and that which hath seemed contemptible to the Dragon's Party, even as the Jaw-bone of an Ass, with it thou hast slain the Philistines Heaps upon Heaps, as Samson. Thou hast put thy Hand to the Hammer of the Lord, and hast often fastened Nails in the heads of the Lamb's Enemies, as Deborah did to Sisera; and many a rough Stone hast thou polished, and squared, and made it fit for the Building of God; and much knotty Wood hast thou hewed in thy day, which was not fit for the building of God's House, Oh thou Prophet of the Lord; and shalt for ever be recorded in the Lamb's Book of Life, among the Lord's Worthies, who have followed the Lamb through great Tribulations, as many can witness for thee from the beginning, and at last hath overcome, and found worthy to stand with the Lamb upon Mount Zion, the Hill of God, as I have often seen thee, and thy heart well tuned as a Harp, to praise the Lord, and to found forth his great Salvation, which many a time hath made glad the hearts of them that did believe, and strengthened their Faith and Hope. Well, thou art at rest, and bound up in the Bundle of Life, and I know Tears were wiped away from thy Eyes, because there was no cause of sorrow in thee; For I know thou witnessed the old things done away, and there was

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Edward Burroughs was born in the Baronry of Kendal, in the County of Westmoreland, of honest Parents, who had a good report among their Neighbours for upright and honest dealing among men, who brought up Edward in his Youth in Learning, and good Education as the Country doth afford. He was a very understanding Boy in his Youth, and his knowledge and understanding did far exceed his years: He had the Spirit of a man when he was but a child; and I may say, grey hairs was upon him when he was but a Youth; for he was cloathed with Wisdom in his Infancy; for I had perfect knowledge of him from a Youth: He was inclinable from his Youth upwards, to Religion, and the best way, always minding the best things, and the best and nearest way of Worship to the Scriptures of Truth, and always did accompany the best men, who walked in godliness and honesty, insomuch I have often admired his discreet carriage, and his great understanding of the things of God: He was never known to be addicted to any vice or malignity, or bad behaviour, neither followed any evil course of life from his childhood, but feared the Lord, and walked uprightly according to the light and knowledge received in all things. In his natural disposition he was bold and manly, dexterous and servent; and what he took in hand, he did it with his might; loving, kind and courteous, merciful and flexible, and easy to be entreated. His whole delight was always among good people; and to be conferring and reading the Scriptures, and little to mind any sports or pastimes, which there is an infidelity unto in Youth; but his very strength was bended after God, and was separat (I may
may (say) from his Mother's Womb, and fitt'g for the Work's sake, whereunto he after was called.

And when it pleased the Lord to raise up unto us the ancient Horn of Salvation among us, who were reckoned in the North Part of England, even as the Out-cafts of Israel, and as men destitute of the great knowledge, which some seem'd to enjoy; yet there was more sincerity and true Love amongst us, and desires after the living powerful Presence of God, then was among many in that day, who seem'd to make a great flourish, who ran into Heaps and Forms, but left the Cross behind them, and indeed were Strangers to it: God out of his everlasting Love did appear unto us, according to the desire of our hearts, who longed after him; when we had turn'd aside from Hireling-Shepherds' Tents, we found him whom our Souls loved; and God, out of his great Love, and great Mercy, sent one unto us immediately by his Power, a Man or God, one of Ten Thousand, to instruct us in the Way of God more perfectly: who laid down the sure Foundation, and declared the acceptable Year of the Lord; who indeed made the Mourners to rejoice, and the Heavy-hearted glad, which yet was terrible to all Hypocrites, and all formal Profession; which Testimony reached unto all our Confidences, and entered into the inmost part of our Hearts, which drove us to a narrow search, and to a diligent inquisition concerning our state, which we came to see through the Light of Christ Jesus, which was tested of, and found it to be even what it was testified of, and the Lord of Heaven and Earth found to be near at hand; and as we waited upon him in pure Silence, our Minds out of all things, his Dreadful Power, and Glorious Majesty, and Heavenly Presence appeared in our Assemblies, when there was no Language, Tongue nor Speech from any Creature, and the Kingdom of Heaven did gather us, and catch us all, as in a Net; and his Heavenly Power at one time drew many Hundreds to Land, that we came to know a place to stand in, and what to wait in; and the Lord appeared daily to us, to our Astonishment, Amazement, and great Admiration, insomuch that we often said one unto another, with great joy of Heart; What, is the Kingdom of God come to be with men? and will he take-up his Tabernacle among the Sons of Men, as he did of old? and what shall we, that were reckoned as the Out-cafts of Israel, have this Honour of Glory communicated amongst us, which were but men of small Parts, and of little Abilities, in respect of many others, as amongst men. Howbeit, thus it seemed good unto the Lord, to chose the weak things, and the foolish things of this World, as to the aspect of men; that no Flesh might glory, that no man because of his Parts might glory, or because of his Strength or Wisdom might glory; but that the Glory which is his, might only be given to him, unto whom be the Glory of all his Works forever and ever, Amen.

And from that Day forward our Hearts were knit unto the Lord, and one unto another, in true and fervent Love; not by any External Covenant, or External Form; but we entred into the Covenant of Life with God, and that was as a strong Obligation or Bond upon
upon all our spirits, which united us one unto another, and we met together in the Unity of the Spirit, and of the Bond of Peace, treading down under our Feet all reasoning, questionning, debating and contending about Religion, or any part or parts, or practice or practices thereof, as to any external thing: and we waited at time and times, as God did grant us Opportunities, and the more we had and could obtain from our necessary Occasions of this present life, the better we were, and the more we were confirmed and strengthened in our Hope and Faith, and holy Resolutions were kindled in our Hearts, as a Fire, which the Life kindled in us. To serve the Lord while we had a Being, and to make mention of his Name and Power whilst we did live, and to hold forth that Testimony which was committed to us, in the fight of Men and Nations, by Doctrine, by Practice, by a holy Conversation; and mightily did the Word of God grow amongst us; and the desires of many were after the Name of the Lord. Oh happy Day! Oh blessed Day! the memorial of which can never pass out of my Mind. And thus the Lord, in short, did form us to be a People for his Praise in our Generation.

Howbeit, after all this, and much more, which time would fail me to write of (neither is the purpose of my Spirit bent that way at this time), we did come through very great Tribulations, extreme Disaffections, great Perplexity; and passed out oftentimes hungry, and hard put to it, both within and without; yet such was our Love to the Lord, and such fervency in our hearts, That we rather chose to dye, and to undergo every Difficulty, than to dishonour or deny the Name of Christ in the midst of suffering, because of that Taste that we had of his Goodness and immortal Life revealed in our Hearts; this Young Man, of whom I am speaking, had his Share, though but a Youth at that time, of 16 or 17 years of age. Because of the Truth which crossed all the world's ways, his nearest Relations, even his own Parents, cast him off, as an Alien, and tur'd him out from their House, as not to have any Part or Portion therein, as a Son, nay, not so much as a hired Servant; which this young Man bore very patiently, without Murmuring or Complaining, having a taste of that then which was better then all the World; and through conversing with his people, and amongst them, the Spirit of the Lord came upon him, and the Spirit of Wisdom and Understanding entred into his Heart, and the Spirit of Knowledge and sound Judgment came to be seated in his Reins, and the Spirit of Prophecy came upon him, like as it did upon many more, through the Holy Ghost's Power and Operation, and he spake of the wonderful things of God amongst them that believed; and was one of the first amongst us which the Lord opened the Mouth of, to shew forth his Praise, and to speak of the things of his Kingdom to as many as he met with, who waited for the Consolation of Israel, for the Riches of the Gentiles, and to as many as desired and hoped after Eternal Life. At last the Lord sign'd him out, and commanded him to go forth into Countries, unknown to him, as he did some more besides, upon whom he
concerning Edward Burrough.

he laid a necessity to preach the Gospel freely, without Money, without Price, without Tythes, Augmentations, Gifts or Rewards, and in that he was as faithful a man, none exceeding him in his Generation; for those things were an abhorrence to his heart; and where he met with any such Hreling Shepherds, and deceitful Workers which had gull'd the Nations, and cheated the people for dishonest Gain, and kept them in Blindness, the Indignation of the Lord was kindled in his Heart, and the Sword of the Lord was very Sharp in his Hand; and whomsoever he met with, which walked after this fort, they were sure to feel the weight of his Weapon, and the force of his Blow, by which many have been deeply wounded, that they have grinned like Dogs on him, as greedy Dogs indeed, because of their present Wound and Blow that he did give them; and though he was but young in years, yet he was full of fortitude and true valour: The Lord oftentimes, when he exercised him in such War as this, hath filled his Quiver full of polished Shafts, and made his Bow to abide in strength, and he was as dextrous and as ready handed, as any that I knew in his day, against the Dragon and his power, against the Beast and his Followers; and indeed he was very even-handed, and had a special good Arm, and seldom mist the Mark: God had fill'd his Mouth with Arguments, so that he hath often made a breach, in the Face of an Hoft.

And it was my lot (which I cannot but say fell in a good ground) to be his Companion and Fellow-Labourer in the Work of the Gospel, whereunto we were called for many years together: And oh! when I consider, my heart is broken, how sweetly we walked together for many Moneths and Years! in which we had perfect knowledge of one another's hearts, and perfect unity of Spirit, not so much as one crost word, or one hard thought of discontent ever rose (I believe) in either of our hearts, for ten years together, but our Souls were bound up in unity and peace, having the frame of our hearts bent after one and the self same thing, to wit, the propagation of that Truth by which Liberty was obtained, and Salvation received through Jesus Christ the true Light of the World, seeing through his Light the whole World to lie in wickedness; a necessity lay upon this perilon of whom I am speaking, being constrained by the Spirit of the Lord, by which he was made an able Minister of the Everlasting Gospel, to preach Repentance, Conversion, Salvation and Remission of Sins; and accordingly he went forth in the Name and Power of the Lord Jesus, the Saviour of Mankind, and was an able Minister of the glad Tidings of Salvation, in many, or most parts of this Land, and also he travelled through again and again, the whole Nation of Ireland, and in some part of Scotland, and some part of Flanders; and his Ministry was made effectual, through the Almighty Power of God, in turning many from Darkness to Light, and from the power of Satan to God; there are many thousands who are living in the Body, and alive in the Truth, who can in the Spirit of the Lord bear Testimony to the Power and Verity of his Ministry; in many Coun-

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reys where he travelled; for he laboured much in divers places, even in the heart of the day, though he began early in the morning, and in the beginning of his Travels and Labours, it was his share to break up rough places, and untilled ground, and to walk amongst many Bryars and Thorns, which scratched, and pricked, and teared; and travelled with some other, not without great opposition; and he often trod the paths and ways which had not been occupied in the Truth; and where darknes had the Dominion, and was as a covering, he brake through as an armed man, not minding the opposition, but the victory, and the good of all souls, though to my knowledge his sufferings and tryals have not been small, nor his exercise a little, on the right hand, and on the left; in travels often, oftentimes buttressed, sometimes knocked down by unreasonalbe men, who had not Faith; loaded with Lyes, Slanders, Calumnies and Reproachs; often in Weakness, yea in Deaths often; in Watching, Fastings and Temptations often; in Straits and Necesities; in Perils among rude Multitudes; in Perils in Idol-Temple; in Perils in Streets and Markets, where the Lord did move him often to go in the beginning of his time, besides the exceeding weight of service from Weeks end to Weeks end, insomuch that he had seldom many Hours of repose; and often suffered by those spirits who lost their first love, and role in opposition. He was very diligent and faithful, true hearted and valiant, and the Yoke at last came to be easy unto him, though no ease at all in the Body, as to the outward man; for he made the Work of the Lord his whole busines, without taking so much Liberty unto himself, or about any outward occasion in this World, as to spend one Week to himself (to my knowledge) these Ten Years: He had ventured himself often, for the Bodies sake; and a great care I know was in his Heart, that them that he had ministred unto, and others that had believed in the same Truth, might thrive and prosper, and might walk as becometh the Gospel of Jesus Christ.

He was of a manly Spirit in the things of God; he hath engaged himself often upon the Lords account singly in great Disputes, when there were many Opposers; he hath stood in the Door, and in the Gap, against all his enemies, for the worthy Name of God, and taken the whole weight of things upon his own Shoulders, that others might be eased, though often to the weakening, and almost destroying of the outward man; yet doing all in love to the Lord, and for his peoples sake: he did it with Cheerfulnes, and it was a Grief to him if any opportunity was missed of doing good: He was a man of no great Learning in natural Tongues, which men so much applaud; yet indeed his Heart was full of matter, and his Tongue was as the Hand of a ready Scribe; and yet he had the Tongue of the Learned, having had experiment of the Work of the Lord, and being acquainted with many conditions which God had carried him through, he could speak a word in season unto all who declared their conditions unto him; or otherways in his publick Ministry he was very playful and elegant in his speech,
concerning Edward Burroughs.

and indeed had the Tongue of a learned Orator to declare himself to the Understandings and Consciences of all men with whom he conversed, by which many received great profit, and their Understandings came to be opened; for his words ministered Grace to the Hearers, and his words were forcible and very pleasant, as Apples of Gold in Pictures of Silver.

This young Man of whom I am speaking, was one of the first (with some others) who came to the City of London, where he met with no small opposition both from Professors of divers Forms, and also Prophane, who needed no Religion at all; and the Way of Truth seemed contemptible, and without form or comeliness to them all; which made the Opposition so great, and the Labour so hard, that notwithstanding it pleased the Lord to reach unto the Consciences of many, and many were prick'd to the Heart, so that they cried out, what shall we do to be saved? And God made his Ministry very effectual to the conversion of many in the City of London, whereby a great change was wrought in the hearts of many, and many hundreds brought to know the Lord their Teacher, which are as Seals unto the Word of Life through him unto this day. And many hundreds, I may say thousands, heard the lively Word of God declared by him, and were convinced of the Way of Truth, though still remaining in the Disobedience to that of God in their own hearts unto which he declared; and many have lost their day which they had of hearing and receiving the things of God; for now he is taken away which might have been a help unto them while they had time, and all such are not worthy of him. He continued in this City very much at time and times, betwixt eight and nine years together, preaching the Word of God, and speaking of the things of his Kingdom to all that looked after it; and great watchings, travels, and exercises in the Work of the Lord; and his earnest desire was, That all might have come to know God's Salvation, and the Redemption of their Souls. And his great diligence was known unto many, that his only rejoicing was in the prosperity of the Work of the Lord, and the increase of Faith amongst them that did believe: And his heart was much drawn towards this City, and oftentimes hath he said to me when sufferings did come for the Gospel's sake, which he knew would come, I can freely go to that City, and lay down my Life for a Testimony of that Truth which I have declared through the Power and Spirit of God: which in the end indeed came to be his Fare, and will for ever be his Crown, who loved not his life unto death for the Testimony of our Lord Jesus Christ.

And in the same year 1662, being pressed in his spirit to go visit them who were begotten unto the Faith of God's Elect at the City of Breifel, and in divers other Counties, at divers Meetings, and divers particular Friends, he took his leave of them, saying to very many, That he did not know who should see their Faces any more; exhorting them all to faithfulness andsteadfastness in that wherein they had before rest for their Souls: And said to some, I am going up to the City (f)
Francis Howgill’s Testimony

of London again, to lay down my Life for the Gospel, and suffer amongst Friends in that Place; as having some sense of his Suffering before.

And a little after his return to the City, at a publick Meeting, which the People of the Lord have kept these many Years, to hear and speak of the things of God to Edification, at the Bull and Mouth near Aldersgate, by certain Soldiers, under the Command of Richard Brown, then General of the City of London, he was violently plucked down, and haled away in a barbarous manner, and carried to the Guard, and committed to Newgate; not for Evil-Doing, but for testifying unto the Name of the Lord Jesus, and for the Worship of God, as though this were become a great Crime, worthy of Bonds, and (at last) Death: He was had to the Sessions in the Old-Baily, and his Accusers were Witnesses against him, and them that had abused him violently, their Testimony was received as good Proof against him: And at last, after two or three Sessions, he was fined by the Court One Hundred Marks, which at last was reduced to Twenty Marks, and to lie in Prison while payment, where he continued a pretty long Season, about Eight Months, with Six or Seven Score Prisoners besides, upon the same Account; many being shut up among the Fellows, in nasty Places, and for want of Prison-room, the Natures of many were suffocated, and corrupted, till at last many grew Weak, Sicken’d and Dyed.

At last this same Young Man grew Weak, and though a special Order from the King was sent to the then Sheriffs of London, for the Release of him, and the rest that were left in Prison; yet such was the Enmity of some of the Rulers of the City, that they did what in them lay to obstruct the Execution of the Order, that he should not be released: And so Weakness grew upon him daily, though in much Patience he was carried through all. In the time of his Weakness he was very fervent in Prayer (and that often, both Day and Night) unto the Lord, as concerning himself, and also his People; and at several times he spoke several precious words from the tender feeling of God’s Spirit in his Heart, and said, I have had the Testimony of the Lord’s Love unto me from my Youth, and my Heart hath been given up to do thy Will: And he said, I have preached the Gospel freely in this City, and have often given up my Life for the Gospel’s sake, and now Lord, rip open my Heart, and see if it be not right before thee. Another time he said, when he had a little ease, There is no Iniquity lies at my Door, but the Presence of the Lord is with me, and his Life I feel justly mine. Another day afterwards he said, Thou hast loved me when I was in the Womb, and I have loved thee from my Cradle, and from my Youth unto this day, and have served thee faithfully in my Generation: And he spoke to Friends that were about him, To live in Love and Peace, and love one another. And at another time he said, The Lord takes the Righteous from the Evil to come; And he prayed for his Enemies, and for his Persecutors, and said, Lord forgive Richard Brown; he may be forgiven. And though the Distemper and the Disease was violently upon him, yet he was preserved tolerable. And in the
the morning before he departed this life, being sensible of his death,
he said, Now my Soul and Spirit is centred into its own Being with God; and
this form of person must return from whence it was taken: And after a little
season he gave up the Ghost and died a Prisoner, and shall be recorded,
and is in the Lambs Book of Life, as a Martyr for the Word of God, and
the Testimony of Jesus, for which one only he suffered, and gave up
his life, whose death was precious in the Eyes of the Lord. But
now he ever liveth with God, and his Work follow him, and his Labours
shall testifie of him in Generations to come; and thousands beside
my self can bear witness, his Life and Death was to the praise, honour
and glory of the Grace of God, unto whom be the glory of all
his Works for ever, Amen.

And oh thou City of London! who hast been a professing City of the
Name of God, and Christianity so many years, must it be said of thee as
Christ said of Jerusalem, that a Prophet cannot perish out of thee: Oh, how
many Warnings hast thou had! and how doth thou remain in obstinacy and im-
penity! Oh, thou art not worthy of these Heavenly Visitings of Salvation which
hath been proclaimed in the midst of thee, these many years, by this faithful Messenger
of God deceased, with many more, who is taken away in judgment unto thee, because
many of thy Inhabitants despisest and set at nought that in which the blessednes of all
Nations consisteth. Oh how is thy Gold become dim! and how is thy glory stained!
How is thy Countenance marred! How is all thy Profession become dead, and like
a withered Tree without Sap! The Symptomes of death are upon thee; Your Sun
is set, your Glory is past away, Night is coming, and Darkness is surround-
ing you, and you shall have enough of Darkness, and your Paths and Ways shall
be filled with it, because you have hated the Light, and would not have him who
is the Light of the World, to rule in your hearts; but have choosed Darkness rather
then Light, because your Deeds are evil, and in the end they shall be made to
see, you have chosen lying Vanities, and have taken Pleasure in the Flesh, and
have forsaken your own Mercies.

Repent, repent (if any can find a place) while it is called to Day, lest you be
shut up in everlasting Darkness, and Truth be hid from your Eyes for ever.
Take warning, cease from Persecution and afflicting the Lord’s People, who desire
to live quietly and peaceably, and to worship God in Truth and Righteousness,
with a pure heart: It is too much that you have done already, the suffering
and death of many Innocent Righteous Men, who have suffered these Winters past,
will lie as a load upon your City in Summers to come; Remember what
God did to Amaleck, the first of the Nations, and to Moab when Israel
would have paffed to their own Land and Country, that God had promised
them, and have eaten their own Bread, and Drank their Water, and have
passed on peaceably; but they rose up and fell upon the Poor, and upon the
Handmost and Weak; God was Glad to Force his Way, though it proved
the ruin of Amaleck, and the Misery of Moab. We would glad walk on
our way to the promised Land which belongs to the Saints in Light; we would
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eat our own Bread, and Drink our Water, and what we needed, and keep our Con-
sciences clear (in our Generation we must) to that which God hath promised, and
if we cannot have a way, God will make one for us; and that you that set your selves
against the Lord, in the end shall be sure to know and feel, though we shall never
lift up carnal Weapon, nor draw Sword, neither use Bow nor Spear, for God hath
taught us to love our Enemies; and out of these things we are come, and to the end
of Wars, and to be for it, yet God’s purpose shall be fulfilled, and he hath ways
eight to plead the cause of his people, and he will do it, and so to all their Enemies.
And do you cry out of Popery because of cruelty and persecution? And will you be
found in the same Foot-steps, and in the same nature? Oh! let it never be said nor
thought, that ever the Church of God or true Christians did Drink the Blood of the
Saints, or cast them into prison; for that is Babylon the Mother of Harlots, that
doth so. Therefore be informed and warned, let not Briers and Thorns in Battel
against the Lord, neither stubble before devouring Fire; for if you do, a Consump-
tion will come upon you, and your Name and Memorial shall rot, dye, wither, and
melt away, as Snails; and Glory shall rest with, and upon the Heads of the Suf-
ferers of Christ for ever.

Reading the 22. of
the 12. Moneth.
1662.

By one who hath chosen rather to Suffer with
the People of God called Quakers, then
to enjoy the Pleasures of Sin for a season,
or to be reckoned a Prince amongst the
Uncircumcised,

Francis Howgill.

GEORGE
GEORGE WHITEHEAD

HIS

TESTIMONY

AND

ACCOUNT

Concerning

Edward Burroughs

And as for E. B. our dear Brother, and Companion in Travel, Suffering and Consolation for the Everlasting Gospel's sake in his day, his Testimony lives with us: He was a Preacher of Righteousness, and one who travelled for the Redemption of the Creature from under the Bondage of Corruption, and proclaimed Liberty to the Captives, in the Power and Authority of God, and therein was a true Witness against Oppression, and all the Antichristian Yokes imposed in the Night of Apostacy upon the Persons and Consciences of People; and truly and valiantly he held forth the Liberty of Conscience, and vindicated it to the great men of the Earth, in things appertaining to God in matters of Religion and Worship, against the persecution and compulsion (which had its Original and Rise from the Power of the Beast, which hath made War against the righteous Seed) that men might be left free to the guidance of the infaillible Spirit of God (which is not to be limited) in these matters, and not be compelled nor brought under the corrupt wills of men, nor their fallible judgements nor invented Forms in these cases: And the Name of this Minister of Righteousness is written in the Lamb's Book of Life; and all the Enemies of his Life can never be able to blot it out, nor extinguish his Memorial. Oh! the remembrance of his integrity, uprightness and sincerity, hath deep impression upon my heart; and that tender love and affection in God's Truth which he was filled with towards all the upright, (who are lovers of peace and unity in the Lord) is never to be forgotten by us who are yet remaining in the Work of the Lord, and the Everlasting Gospel, for which he hath left a glorious Testimony, the glory of which shall never be extinguished, but thousands shall praise the Lord our God because thereof; yea, even the Seed that's yet in the lower parts of the Earth (where darkness covers it) and the child that's yet unborn in many, that's curiously framed in the Mothers Womb, whose Members are
are written in the Book of God, shall glorifie the Lord on his behalf. And this Testimony many have already concerning him, that though his Body is dead, his Spirit livesth in the immortality of that Life that is immutable, and shall never die, nor wax old, and is felt among the righteous, who walk in their integrity and constancy to the Lord.

And this faithfull Servant of the Lord, and valiant Souldier of the Lamb (as in his day was evidently apparent) as to live to him was Christ, and to die was Gain: And though in his time many were the Sufferings and Afflictions which his life went under, and his upright spirit suffred by, both from his open Enemies, and Persecutors in the World (because of the valour and courage for the Truth of God) and from deceitful and transforming spirits, which burthen the holy Seed; but now his Life is caught up above them all (and is out of their reach) in the transcendent and unspeakable Glory, in the Everlasting Habitation and Firmament of God's Power, where he hath shined (and doth shine among the Stars, that have kept their Habitations, as one that hath turned many to Righteousness, and that hath overcome by the Blood of the Lamb, and the Word of his Testimony, with those holy Prophets and Martyrs who rejoice over Babylon and her Abominations (in whom their blood is found) and against whom he was a faithfull Witness, and valiant Warrior, whose living and absolute Testimony therein God hath blest, made prosperous, and will fulfill to the uttermost. And though he be ceased from his Labours, his Works do follow him, which will be had in living remembrance, and precious esteem among the Upright, when his Persecutors shall be broken and laid low in the defoliation and ruin of Babylon, and all that continue in Enmity and Deceit, and all the deceitful spirits that have burdened his righteous Soul, shall fall, and their blossoms wither and come to nought.

And if any of his Persecutors or Oppressors be yet so impenitent and obdurate, as to triumph, and be elevated in an exalted or prejudiced spirit, because of his death, and in their exaltation and pride of heart say, He was taken away in Judgment, or in Wrath.

To such in God's Fear I answer, That thousands of the Servants of the Lord are of another persuasion, not questioning but it was in God's tender Love (as to his own particular) that he was removed out of the Earthen Vessel, in which he, (though a man as in the prime of his years) endured great Travels in his time for the Truth's sake, and the gathering of many into the Way of the Lord, and in which his Travel was the greater (when the time of his dissoluation drew near) to be dissolved, because of his Sufferings, (and the extremity of his Sickness occasioned thereby) which many others were pertakers of, who suffered Persecution and Imprisonment by unreasonable men in this City of London, for the Cause of God and a good Conscience, as chiefly for their meeting together singly in the Worship of God.

But this I testify in the Lord, as in him I have felt, that his being removed, was in Judgment from the Lord against his Persecutors,
concerning Edward Burroughs.

who desired and fought his Destruction, and what they have done against him, hath greatly added to the fulfilling of their Iniquities, That the Blood of the righteous, which cries for Vengeance, may be avenged to the utmost upon them, who would not suffer the righteous to have a Being amongst men, nor lay to heart their being taken away from the Evil to come.

And they who, in a byast or prejudiced spirit of Enmity, are lifted up because of his Decease, they were not worthy of him, nor of his Testimony; and they have call'd to Mourn and Lament amongst those that have pierced the Jaff, and fled from and despised the Messengers of Truth and Righteousness, whom God hath therein Honoured: and God will debate such and their using glory unto the Dust, and exalt the Testimony and Life of his faithful Witnesses over all their Heads.

But we, who have been well acquainted with the deep suffering of the Righteous Seed, and with the worth of true Unity, in the weighty Body and Spirit of Christ, and therein do behold the Glory and Compleatness of the City of our God, which is at Peace within it self, cannot but prize the Ministers of Righteousness, and every Member of the same Body; and oh how blessed and precious is the Memorial of the Righteous in our eyes! and how deeply is my Soul affected with that comfortable Communion, and those many and living Refreshments that we have enjoyed one with another, even with him and others, who have Ministryed their Course! Well, however in this I am satisfied, That though we be left in Travel, and our Days have been Days of Affliction and Suffering, for Christ and the Gospel's sake (as in the World) yet in him whom the Prince of this World hath nothing in, we have Peace, being come into Communion with the Spirits of Just Men, who are the Family of God, written in Heaven, and called by one Name both in Heaven and Earth, and the God of Life is their Portion, and his Glory is the Reward of his Called, and Chosen, and Faithful Ones, who have dealt their Bread to the Hungry, and brought the Poor to their House, even to the Habitation of the Righteous, where the Living Bread is received, and the Heavenly Mansions fixed in, and enjoyed by all who abide in the Truth; and retain their first Love and Habitation therein, in which True Fellowship is enjoyed, and the Prosperity of the Elect Seed known. Blessed be the Name of our God forever and ever.

London, the 12th day of 2
the 1st Month, 1663.

George Whitehead

Josiah
Josiah Coale

His Testimony

Concerning

The Servant of the Lord, and Minister of Jesus Christ,

Edward Burroughs

Friends, a necessity is upon me, and I am even constrained and pressed in my spirit to bring in and give my Testimony concerning my beloved Brother before mentioned, that it may remain and stand upon record for Ages and Generations to come.

And this first I say and declare unto all people unto whom this shall come, That he was a man endued with the Almighty Power of God, which lived and reigned in him; and the Treasury of pure, divine, heavenly Wisdom was opened in him, &c., and understanding (in the things that relate unto God's Kingdom of Peace and Righteousness, and in the things that concern the Everlasting peace and well-being of all mankind) was plentifully manifested unto him by the good Spirit of God, which (I may say) he had received in a plentiful measure: And this many can testify unto, and his own Writings which remain upon record, will in a large measure manifest the truth thereof. And this Spirit dwelt plentifully in him; so that thereby he was able to instruct many in the Way of Life, Peace and true Holiness; and if any were afflicted in spirit or mind, by reason of the Wiles of the Enemy of their Souls, or if they met with any difficulty in their journey, as they passed from Death to Life, he was a man able (through the large experience that he had of the dealings of the Lord, and also of the Wiles of Satan, having followed the Lamb in the Regeneration) to administer a word in season to their refreshment and comfort, and for their establishment in the most precious holy Faith; and this I know the Witness of God in thousands must and shall testify unto, who are the Seal of his Ministry. And moreover he was a man that was able (through the Wisdom and blessed Gift of God that was in him) to convince and stop the mouths of all Gain-sayers of the Truth, which he (with us) professed and lived in. And it is well known to many, that he was never backward, but always ready and willing to appear in a way of publick con-
conference, as in vindication of (and against any that should oppose) the blessed Truth of God which he held and professed; and also to manifest the Grounds and Reasons wherefore we deny (and dissent from), the National Priests of the World, (and their traditional Ways of Worship) and the hypocritical Professors thereof, who have not the Life and Substance of what they profess in words. And these things (it is well known unto many) he was oft exercised in; and he did not go about in Corners, nor creep into dark Places, hiddenly nor secretly, but preached the Truth of God, and Doctrine of our Lord Jesus Christ boldly and openly, even upon the House-top, and his valour for God's Truth on Earth, was well known unto many, and his voice was as the sound or ratling of the Chariots of God's Host upon the tops of the Mountains, and was oft uttered forth in the Name of the Lord, even like Thunder, and the Voice of the Son of God was uttered forth through him, by which the Dead was raised: the Witnesses are now alive, let them bring in their Testimony, that the truth hereof may be confirmed. His Doctrine dropped as the Oyl of joy upon the spirits of the Mourners in Sion: His life extended it itself as a sweet Stream into the hearts of the Children of Light that thirsted after Righteousness: He was one of the Cloud of Witnesses, that dropped down the Dew upon the tender Plants of God: He pleaded the Caufe of the innocent suffering Seed, and earnestly contended with the Powers of the Earth of all sorts, in the behalf, and for the freedom of the suffering people of God: He fore-prophesied unto them that were in Authority in the days past, of their destruction, and of their overthrow, because of their deceitfulness to God; and their false and cruel, treacherous and merciless dealings towards his people, who had made many fair Promises both to God and Man in the time of their adversity, That they would grant free Liberty of Conscience in things relating to the Worship of God, and that Oppression should be removed, and the like; but in the time of their prosperity, when they were waxen fat, and grown great, and lived at ease, and in Pleasures, then they forgot God, and regarded not to perform their Engagements neither to God nor his People, for which cause the Lord cut them off in his fore displeasure, and brought an utter Deformation upon them, according to the words of his Servants, and this Prophet of God lived to see their Deformation come, (which was sad to behold): and his Prophecies were fulfilled in his own days.

And he also warned the present Rulers of this Nation, to take heed of walking in the Steps of them that are gone before; and for these things, and for the publishing of the Truth of God, and for bearing his Testimony with boldness against all Oppression and Cruelty, he was hated of the men of this Generation, but chiefly by some of the Rulers of the City of London: He sealed his Testimony with his life in Roads, and so they have willfully brought in-
Inocent Blood upon themselves, and heavy will it lie upon them in the day of Account (which greatly hatfens) wherein the Lord God will make inquisition for the Blood of the Innocent, and reward every man according to his Deeds; then will his Blood be upon you as the Blood of a thousand men; and how will you bear your Sentence from the Lord of Hosts, because you will be found guilty of the Blood of his Prophets, Messengers and Servants, which he sent unto you in love to your Souls, to forewarn you of the Evil which greatly happens to come upon you: Yet notwithstanding you have done all these things, and the cry of Innocent Blood hath been heard so loud amongst you, yet have you hardened your Hearts, and go on in stiffneckedness, and persist in your Cruelty towards the Servants of the Lord that are left behind, and are found casting them into Prison: Oh, who is me for you! where will a place be found for you in the day of the Lord? or what Covering will you hide your selves under? Or how will you appear before the Righteous God of Heaven and Earth? Have you no consideration in you of your latter end? Or else do you believe that the Lord sees not your Cruelty towards his People, that you will not answer his requiring, which is to do justly, and love Mercy, and walk Humbly with the Lord, and to do unto all men as you would they should do unto you? surely if the consideration of these things were in your hearts, or if you had any regard to keep your Consciences clear in the sight of God herein, you could never do as you have done.

Wherefore consider these things, and lay them to heart, and repent speedily, lest you sin your day away, and place of repentance there cannot be found: For this I tell you plainly, that it is in vain for you to strive against the Lord, or to seek to stop or hinder his Work which he hath begun, for he will be too strong for you, and he will make you bow and bend to his own Name and Power, whether you will or no.

And though he bear with you long, and suffer you long, yet his Long-suffering will come to an end, and though you should be permitted to fulfill your envious Wills and lustful Desires so far as to Banish, or Kill, or Destroy us from off the Earth, yea, all of us who are now in being, (which I do not believe ever shall be) yet, would God raise up another People by the fame Power and Spirit in and by which we stand, which should be a Terror unto you, and should posses God's Everlasting Kingdom (which is not of this World) over your heads.

And in the time of his outward weakness he was heard to say, *That though this Body of Clay must return to the Dust, yet I have this Testimony, that I have served God in my Generation, and that Spirit which hath lived, and acted, and ruled in me, shall yet break forth in thousands, and my faith is, That it shall be even so; for we have found him a true Prophet amongst us, and to the Nations.*

And this also near his departure he was heard to desire of the Lord,
concerning Edward Burroughs.

Lord, That if it were possible, to forgive Brown, &c. And so let all Friends be encouraged to wait upon the Lord in the feeling of the same Spirit that was in him, (which we know is the Saints Comforter) that thereby you may be carried through all Tribulations and Persecutions with cheerfulness, that in the end you may all receive the Crown of Everlasting Righteousness with him and the rest of the Saints of the most High God, and holy Prophets and Apostles of our Lord Jesus Christ.

And so the Lord God Almighty of Heaven and Earth be with you all, and keep you all in faithfulness unto the end, Amen.

And this is my Testimony for that Man of God, who hath been a Blessing to the Lord in his Generation, and also to this Nation: And in this I have called my Spirit, and am clear in my Conscience in the Sight of God, having done that which was my duty to do.

Josiah Coale,
A Testimony of George Fox
Concerning
Edward Burroughs

His Name is Chronicled in the Lamb's Book of Life; a Righteous Plant, Pure, Chaste, Clean: Who can tax him for Oppressing them, or Burdening them, or being Chargeable to them? Who through the Suffering hath finished his Course and Testimony; who is now crowned with the Crown of Life, and Reigns with the Lord Christ forever and ever.

And in his Ministry in his Life-time he went through Sufferings by back-spirits; who never turn'd his Back on the Truth, nor his Back from any out of the Truth: A Valiant Warrior, more than a Conqueror; who hath got the Crown through Death and Sufferings; who is dead, but yet liveth amongst us, and amongst us is alive.

George Fox

A Warning
A Warning from the Lord

To the Inhabitants of Underbarrow, and so to all the Inhabitants in England.

Where it shall meet with them, who holds up the false Teachers, and false Worship, and who beat, flock, stone and persecute, and hale out of their Assemblies those who are sent by the Lord to speak his Word freely: With an Exhortation that they haffe to meet the Lord by true repentance, by putting off the works of darknes, left the Lord cut them affunder by his Sword, which is already drawn and put into the hands of his Servants.

Also a word to my Brethren and Companions in tribulation in the Kingdom and Patience of Jesus Christ, who are by the World scornfully called Quakers.

With the manner of my passage through the dark World, (wherein the simple ones may see the deceits of the man of sin in his acting like the true Spirit) to warn all to follow the true Light within, which leads unto God, and to beware of the Voice, Lo here, and Lo there.

To all you the Inhabitants of Underbarrow, (profane ones and Professors you my Neighbours and Country men according to the flesh, (but Strangers as in the spirit) to you all who are in the custumary, formal, traditional Worship of Heathen, and under the barren, dry, and empty Ministry of Man, which stands in the will of man, and have proceeded out of the carnal inventions and imaginations of fallen man, and is not according to God, nor to the practice of the Saints in former Ages and Generations: To you all do I clear my conscience in the presence 'of God, by declaring to you in writing,' being that I cannot have freedom (through the subtilty of the Serpent, who doth work always to prevent the living Truth to be declared, and the deceits of himself to be discover'd and made manifest) to declare in word among you: I have been sent by the Lord, moved of him to come, and to declare to you the Word of the Lord, to the directing of your minds where to wait to attain the true Knowledge of the Lord, and to that one Thing needful, the Eternal welfare of your souls, and to lay open the deceits of the Serpent, who doth work in the cursed deceitful Ministry, which is upheld by you, whereby your souls are kept in the death, and only your dark minds fed and nourished by the painted and Serpent-like expressions and declarations, coming out of the carnal wisdom and brain knowledge of your Hirlings, who walks in the way of the false Prophets of Israel, which the true Prophet called greedy dumb Dogs: four several times hath the Lord by his Eternal Spirit working in me, moved me to come into the Congregation and Assembly, he himself is the Witness that I came not of man, nor by the will of man, but contrary to the will and desires of man, wherein stands the true Ministry of God, now as it was ever, the true Prophets, Jeremiah and Jonah witnessed the same, and the Apostle Paul, and as it is known to you unto whom I speak.
A Warning from the Lord to the Inhabitants of Underbarrow,

1654

speak, that I could not have liberty to declare to you the Truth from God, who came not to you with entitling words, neither what I had gathered out of Scripture from without me, neither to speak my own imaginations and conceivings, as your false Hireling doth, but to declare the Word of the Lord, to the convincing your dark understandings, that you might see the deceits by which you are, and have been led, that your souls might have been redeemed up to God, out of the imagined worship of the World, to worship in Spirit and in Truth: Hear ye the Word of the Lord ye people, all your carnal traditional Ordinances and Observances is abomination to the Lord, all your praying and praising is odious in his sight for, all your worship is an imitation and an imagination of the dark mind of man, and was never commanded by God; therefore consider all ye people what you are doing, and reject not the Lord, nor his Everlasting Truth, but prize your time, and now seek the Lord while he may be found, and call upon his name while he is near: Your souls are kept in the death under your dead Minister, and under his dead Doctrines, dead Reason, Points and Uses, which he speaks from the Saints conditions and experiences, but is an enemy to the substance, and to them in whom the same conditions are made manifest in the power of Truth, and he doth make manifest himself to be in the same generation of them, who had the form of Godliness, but denies the Power; having the Letter as the Pharisees had, but perverting the substance as they did: All people consider whether he be not in the generation professing God and Truth in Word as the Scribes and Pharisees were, but perverting the Son of God, who is the Subsistence of Truth, where he is born and made manifest, he is in the generation of them who professed Abraham's freedom, and that God was their Father, but were of their Father the Devil; for his works they did, they said, and did not, as he doth, as it is made manifest, he is a whitened Wall, a painted Sepulcher, which Christ the Son of God cried wo against, who was and is the Light, by which all Deceivers, Hirelings and false Teachers are discovered, and cried out against: The Light which is Christ do I witness to be made manifest in me from God the Father of Light, daily leading me up to him, to live in Purity and Uprightness, praieth be to him for ever, in which Light I see your Teacher to be a Hireling, a greedy dumb Dog, seeking for his gain from his Quarter, one that God never sent, but hath run and was not sent, therefore doth he not profit you at all: and from this Light, which is Christ, do I declare against him, as knowing him that he hath not the Word of the Lord, but the Letter: Freely do I declare against him, as knowing him to be a Deceiver, and an Antichrist, being once I was deceived by him, but now through the rich Love of my Father, who hath made himself known to me, & hath shined by his Eternal Light in my heart, do I see him and all such as be Antichrist, and no Minister of Christ; from the mouth of the Lord I do declare it, that you are led blindly by him, your blind Guide and you are ever learning, and never able to come to the knowledge of the Living Truth by his Ministry: He lays heavy burdens upon you: He is in the generation of them who had the Law and Prophets, but perverted him who came to fulfill the Law, and who hath the subsistence of the Prophets: He hath the Conditions and Experiences of the Saints in the Letter, but who are brought to witness the same Conditions and the same Way in which they walked: He is an enemy to all people, to you from God do I declare it, he is one that God never sent to speak his Word to you, he calls good evil, and evil good, and puts Light for Darknes, and Darknes for Light; and therefore wo is his Portion, and wo is the Portion of all that upholds him: What will ye do in the end thereof? He doth bewitch you to observe, That calling is an Ordinance of God, which he never commanded: Poor people! your souls lies in the death under the power of darknes and corruption, under your dead Minister, and under his dead carnal Observances; and your dark Minds, your Wit and Reason is only fed, and so the enemies of the Lord are strengthened by him, and you remain in ignorance and in blindness, and cannot attain the true Riches; for Christ only is the Way to the Father, the Light in every man which leads to the Father, but this Light he denies as having enlightened every one that comes into the World, as several times he hath done to me in Argument:

1659
Argument: Here he makes Christ a Liar, and doth not know the first Principle of Religion, nor the Light which leads unto God, but is a Heathen, and knows not God; for this is the Light which all the Servants of God in all Generations witnessed, and which Light we do now witness, prais'd be the Lord for evermore, who hath in his Light led us to himself, and hath shewed the deceits of him to us, and of all such as he is; he is in the generation flouting the Kingdom of Heaven against men, neither entering himself, nor suffereth others to enter that are entering: Through the Power of the Lord made manifest, am I bold to declare against him, who walks not in the Doctrine of Christ, and therefore is an Antichrist, and doth deceive you, professing himself to be sent of God, and walking contrary to the Truth of God; a Hypocrite, lying, and not doing: Ye my Country men, be not deceived by him, try him by the Scriptures, & see how he walks according to the Declaration, as they did who were Ministers of Christ, not by the will of man; but his Ministry is by man, and according to man, and had his Call from man, as it is known to you all, but they who were true Ministers witnessed the contrary, neither received they their Gospel from man, but by the revelation of Jesus. The true Ministers of Christ, sent forth by Christ, witness now the same thing, for Christ is the same that ever he was, which is now made manifest in the Saints, and his Ministry is the same, which is not by man, but contrary to man; be not deceived, God will not be mocked, for he is terrible, and his day is powerful and dreadful, that shall come upon the Heathen, and upon the workers of Iniquity, and upon all Diffemblers and Hypocrites; all your carnal Worship, and Ordinances, and Obser-

vances, is but mocking of God, and dissembling with him, and is but an imitation & an imagination of the Mind of fallen man, imitated by you and your Minister, drawn by the imaginations from the true Worship of God, which the Saints in former generations was exercised in, who were led, not by imagination, as you are, but by the Spirit of God, as all the servants of God are: Now as ever was, true Baptism I own, which is by the holy Ghost and with Fire, and the Baptism with one Spirit into one Body do we witness; but that which your Chief Priest and false Hierelings holds up, I deny it; it is not of God, but is an imitation, and is abomination in the sight of God; and therefore from God do I Declare against it, and against your Hiereling that upholds it among you. True Communion of Saints I own, for we have Union, and the Bread which we break is the body of Christ; and the Cup which we drink is the Blood of Christ, by which we are nourished and fed up to Eternal Life; for he that eats not Christ's Flesh, and drink his Blood, he hath no life in him; he among you that can receive it let him, but your Communion I deny, for it is Heathenish, and no more but an imitation, having proceeded out of the imagination of the Proud: Your breaking of Bread and drinking of the Cup, is abomination; and God never commanded it, and this doth your Pharisees uphold, setting in the feast of Christ, and of the Saints, as the Pharisees did in Moses's feast, saying, and not doing: True singing I own, with the Spirit and with Understanding, singing in the Spirit, making Melody in the heart to the Lord, this singing was and is among the Saints in the Church of Christ, this is well pleasing to God, for it is not an imitation, nor by tradition, as your singing is; but it is true Sacrifice, the song of the redeemed ones, which none can learn but the redeemed ones of the Lord, who is come and coming to Zion with songs and everlasting Joy upon their heads; but your singing is Carnal, Traditional, and Heathenish, and is an Imitation, and is not with the Spirit of Jesus; but with the Spirit of the World, with the Spirit of Drunkards, Swarrears, Liars, Mockers, Scorneros, Covetous ones, with the Spirit of Wrath, Envy, Malice, with the spirit of Cain, with the spirit of the Serpents and Pharisees, and chief Priests, who persecuted the Saints which stood in Truth in former Generations, and now the deceit is turned into the form of singing, and they that live there percutces them that sing in the Power; for thus it was ever, they that lived in Profession of the Word outwardly, persecuted them that lived in the Power of which was professed, and there you and your Hiereling is; but know that the Lord will take an account of you, and give unto every man his reward accord-
A Warning from the Lord to the Inhabitants of Underbarrow,

1654

1 Cor. 1. 18.
21.
1 Cor. 2. 4.
Rom. 10. 8.
17.

I. 66. 18.

Mat. 5.

Mat. 12. 34.
Mat. 7. 18.
1 Cor. 3. 11.

Job. 1. 9.

Mat. 7. 29.

Jer. 23. 29.

Mat. 6. 5.

Luk. 24. 5

Ezek. 33. 31

saying to his deeds: You and your Priest have got the form of Baptism, of the Communion, of Singing, and of a Church; but the Power and Substanee of these Ordinances you know not, for they are hid from all vulturous eyes, and from the generation of the Pharisees, and Serpents, who are called of men Master, and which have the chief place in the Assemblies, as your Hireling hath, and who is called of men Master, as they were which Christ cried, Wo against: True preaching of Jesus Christ Crucified we own, and do witness, for the preaching is out of the will of man, out of Form and Custom, and is foolishness to the wisdom of the World, now, as it was ever, this is not with the intimcing words of men wisdom, but in the demonstration of the Spirit, and of Power, and the preaching of the Word of Faith, which is the school in thy mouth and in thy heart, that preaching we do own, for Faith comes by the hearing of this Word preached: And the Prayer with the Spirit of Truth we do own, for that is not in word to be seen of men, but led to that, not by Custom, Form, and Tradition, but by the Eternal Spirit, which proceeds from God, which hath free course to God, which God heareth and doth accept; for their iniquity is purged out of the heart, and is not regarded, for he that regards iniquity in his heart, God will not hear his Prayer; but the Preaching and Praying of your Hireling I do deny, for they are abominations to the Lord, for his preaching leads from God, stands in his own Will, in his own Time, in Form, Custom and Tradition, and your souls are not refreshed by it, neither is true Faith known among you, for how can he being evil speak good things? A corrupt Tree cannot bring forth good fruit, said he, who cried Wo unto them that said, and did not, in which generation he is; how can be teach and direct towards true Religion? being he denies the Corner Stone, the first Principle of Religion which is the Foundation, which no other can any lay, the Light of God, which hath enlightened every one that comes into the World, which he denies to have enlightened every one! Poor people! I do pity your souls (God is my witnesses) to see you lie in darkness, in ignorance, and blindness, and in deadness under your dead Hireling, and under his dead traditional Preaching; your wisdom, reason, and dark minds is only fed and strengthened by his preaching, and you are all but building upon the Sand, hearing but not doing, and we, who have suffered the loss, and have witnessed the destruction of that building, do now Declare freely against it where it is standing, for we know the depth, height, and breadth of all your profession, and of all your carnal Worship, and Observances; and the Word of God is as a fire, which will burn up, and as a hammer, which will beat down all your imagined Worships and carnal Ordinances: And his Praying is abomination to the Lord, for it is as theirs was which the Son of God cried Wo against; which flooded Praying in the Synagogues, and which made long Prayers, and the Praying of all such we do Deny, for their Prayers is as the Scribes and Pharisees was, who were called of men Masters, as they are now, and who were fayers and not doers, as your Hireling is; therefore all you people consider, and diligently weigh these things: If I declare unto you the Truth, own it without respect of Persons; If I speak a Lie, let me be accounted as accused for ever; and all you simple ones, who are seeking the living among the dead, who are in the simplicity, seeking after the Truth, and yet are bewitched to observe that which God never commanded, and to seek God in that Way which he was never found in, for Christ alone is the Way to the Father, and he is but one from generation to generation, in all generations; for your fakes do I lay open the deceits of your Hireling and chief Priest, who is in the way of Balaam, following the wages of unrighteousness, and do advise you as from the Mouth of the Lord, to cease from man, whose breath is in his nostrils, and to cease from all your customary carnal observances, which God never commanded, but is only an imitation and an Imagination; your souls are kept in death, under the power of Corrupt, Pride, Drunkenness, Covetousness, Oppression, and Earthly-mindedness, Wontonness, and the lustful Nature ruling is head in you, and among you are that generation that draws near God with their mouths, but your hearts goes after Covetousness, and are far from the Lord; ye worship an unknown
known god, and are Persecutors of the true God, and of his Servants, as ever it was in all generations by Priest and People, as it is now with you and your Priest, they that professed Truth in word, persecuted them that witnessed the Power, the horrible filthy Thing is committed among you, and you love to have it so, but what will you do in the end thereof? you are in the generation of your fore-fathers, who spoke good of the false Prophets, but persecuted the true Prophets; so it is now among you, he that hath the Word of the Lord from the Mouth of the Lord to declare unto you, him you revile, and mock and scorn, and persecute, but he that speaks the imaginations of his own heart from the Saints conditions, him you own and hear, and here you shew your selves to be them which Christ spoke of, which would receive them that come in their own name, but will not receive him that cometh in the Name of his Father: Repent, and turn to the Lord, lest his Judgments come upon you and destroy you with an utter destruction; the Day of the Lord is terrible and dreadful, which will come upon the wicked, and upon all the Workers of Iniquity: Be ashamed ye Heathens, you maintainers of the greedy dumb Dogs, and upholders of the horrible filthy Thing, the persecutors of the righteous Seed, the contemners of the just, the generation of Serpents, who cryes, let Barrabas go free; ye generation of Hypocrites, who profess God, but persecute the Son of God where he is made manifest, of this Generation in which you are shall all the Righteous Blood shed be required even from Abel? Repent, and cease from all your former ways and doings, from Pride, Drunkenness, Covetousness, and Oppression, from Lying, Swearing, from Mirth, and Wontonness, and vain Pleasures, for the Day of the Lord cometh that shall burn as an Oven, and the Proud, and all that do wickedly shall be as stubble, fully dry, for the Lord will be avenged of his enemies, and render vengeance in flames of fire upon all that know not God, and that obeys not the Gospel of our Lord Jesus Christ: Who can stand when he appears? Who can dwell with everlasting burnings? even he that doth righteously, and that is purged from iniquity: But then wo unto you all Hypocrites and Professors, and to the wicked and profane ones, ye shall all partake of the righteous Judgment, and drink of the Cup of the Lord: Fury and Indignation, for your iniquities are seen, and your transgressions are not covered from the Lord; all your Professions will not hide you from the presence of the Lamb, for in your Sacrifices are found deceit, and in your Offerings lodges iniquity, the Mouth of the Lord hath spoken it; therefore be ashamed of all your profession, and of all your Glorious Carnal Ordinances, for the Lord is coming to uncover you, and to make you and your profane Hireling manifest, for God is Pure and Holy, and no iniquity dwells with him, nor none that works wickedness, therefore drop thy mouth thou Hireling, who preacheth for hire, and divines for money; and leans upon, the Lord, and utter thy tongue, and faith, be faith it, when the Lord never spake to thee: Thou art in the Generation of the Scribes and Pharisees, and be ashamed ye upholders of him, for now every Tree that brings not forth good fruit, must be hewn down, the Lord hath said it; his Word is as a Fire, which will burn up all the wicked; his Word is sharper than a two edged Sword, which will cut down and wound the head of the wicked; ye Mockers and Scorner; ye Swearers and Lyars, ye Proud and Covetous ones, ye Merry-hearted and Wonton ones, dreadful is the Day that shall come upon you, the Lord will make his Power known, and Glorifie himself in your destruction, except you repent and turn to the Lord: Ye hard hearted ones and rebellious ones, the Plagues of God is to rest upon you, therefore prize your time, and repent, and fear the Lord Almighty, and lay aside your vain wicked ways, and confess your sins, and for sake them, for such shall find Mercy.

All ye People, mind the Light of God within you, and hearken to that which shews you what is sin, and evil, which shews you your proud minds, your carnal covetous desires and affections, which checks and reproves you for your ungodly deeds; this Light shines in Darkness, but the Darkness cannot comprehend it: This is the Light which hath enlightened every one that cometh into the
the World, which Light is Christ, that follows this Light walks not in darkness, but hath the Light of Life; he that hates this Light stumbles, and walks in darkness, ignorance, and blindness, as you do, turning the Grace of God into wantonness, which is Grace is the Saints Teacher, this is the free Grace of God which hath appeared to all men, which in all Generations taught the Saints to deny ungodliness and worldly lusts, and led them into purity and holiness:

This Grace do we witness, praised, praised be the Lord, to be blessed by it, which ever was the Saints Leader, and through the teaching of this Grace do we deny your Hireling, and all such Pharisees and Hypocrites, who make a prey upon the poor people; and if you stop not into their mouths, they even prepare War against you, as the false Prophets of Israel did, and daily are we taught by it in the Ways of God to do his service, praised be the only Lord of Glory for ever more, who hath gathered us up to himself (to be taught alone by his Grace) out of the mouth of your Hireling, who once made a prey upon us, but Eternal Praise and Glory to our God, who in his Light hath discovered unto us his nakedness and his shame, his hypocrisy and deceit, in the Eternal Light of God do we see him, and all fickle to be blind Guides, and leads the poor blind people in darkness and ignorance, and none is able to come to the true Knowledge of the Eternal Truth in his Ministry, for he is no Minister of God, but an Antichrist, denying Christ, and come to be in the flesh, denying the Light to have enlightened every one, as several times he hath done to me, but my Father who is Light and Glory, hath now made him manifest: And in that Light Christ Jesus, do I see him to be one who hath run, whom God hath not sent, therefore doth he not profit you at all, nor puts no difference between the precious and the vile in you, nor leads you to discern the clean from the unclean, the pure from the impure in you, but speaks the Divinity of his own brain, feeding your dark minds, and from the Eternal Light made manifest: me from God the Father (who is over all, and above all), do I declare against him, and against all Hireling's and greedy Dumb Dogs, that seeks for their gain from their Quarter, as he doth, therefore do I declare, as knowing them to be Deceivers and blind Guides: For the simple ones take among you, who are inferred and kept in ignorance by him under his dead, dry, barren, sloatful Ministr'y; Repent ye people, who lies in the Captivity of Babylon, under your Babylonish Merchant, now is the Lord leading his Sons and Daughters out of Egypt out of bondage, and now he that hath led Captivity is led into Captivity, praised and honoured be the God of Saints for evermore, who hath redeemed us out of the mouth of your Idol-Shepherd, (who feeds himself with the fat) and who hath enlightened our dead Confecions, and hath shined in our hearts, in his Eternal Light, and of this have I received freely, and from this do I let forth freely, to the laying open the deceits of your Hireling.

Now is the Day of your visitation, wherein the Saviour of the World stands at the door and knocketh, if any open unto him he will come in, therefore prize your time, and hear the Word of the Lord, and lay aside the works of darkness, Lying and Swearing, Mocking and Scorning, and beating of your fellow Servants: Wo unto you ye Strikers, who hardens your hearts against the Lord, and against those who declare to you the wickedness of your ways; the Lord will come when you are not aware, and give you your Portion with Hypocrites and Unbelievers, and call you into utter darkness: Repeat and turn to the Lord: your God with mourning and lamentation, and cease from all your former ways: and doing; cease from Covetousness and Opprobion, ye aged people; and cease from Lightness, Vanity, and Pride, ye young people; and from all your Priests, and Steeple-houses, for these your Lightness, Pride, and Vanity are fed and nourished, and the enemies of the Lord are strengthened. Dear people, there had I once fellowship with, ye in your Pride, Lightness, and Vanity, and there was once my joy and delight, but now am I chosen by the Lord out of all these things, praised be him for ever, to serve the Lord, in declaring against all these abominations, in whom they are standing; for, wo unto the proud and light vain minds, who are tripping upon the mountains, and whose hearts are, not
not subject to the Lord, against all these abominations, do I declare as from the Lord, and do advise you as from him, to depart out of these abominations, for the day is coming when you must be separated from all your lovers, a day of darkness and misery; therefore prize your time, and hearken unto the Light of God within you, which reproves you for your filthy and ungodly deeds and words; this Light will lead you to God, out of all filthiness, obeying it; this will separate the clean from the unclean in you, and will lead you to be taught of God, and to have unity with God, and with the Saints; for it was in the Light that the Saints had unity, this Light will lead you out of your hypocritical and deceitful carnal Worships, to Worship in Spirit and Truth, this Light will lead you to the true Baptism, out of your deceitful imitation of a Baptism, which your Hireling upholds among you; this Light will lead you to the true Church in God out of your formal imagined Church, and to the true Communion of Saints, and true Singing to God, out of your Heathenish Communion and Singing: Therefore all ye people mind the Light, for the Light hath enlightened every one, which is the Saviour and Redeemer of him that loveth it, and bringeth his deeds to it, but is the Condemnation of him that hateth it; and walks not in it; therefore all people mind this Light which is of God, this will lead you up to God; this is the way to the Father, and none comes to the Father but by me, said he, who was, and is the Light; this Light loving it, and walking in it, will free you from all the burdens which the Pharisee lays upon you, and from all the taxes of Pharisee’s Tax-masters, and will lead you into the Mysteries of the Kingdom of God, to know him who is invisible, and is present every where, yet hidden from all dark minds, who lives in the imaginations and imitations, as you and your Hireling do: If you love this Light and walk in this Light, it will bring you to be witnesses of the Scripture and of the Saints Conditions, which you are but talkers of; this is the Light from which they spoke that spoke the truth of God, and from this Light did Isaiah cry, who lived in the obedience of it, against the greedy dumb dogs, that sought for their gain from their Quarter, and so did Jeremiah, Ezekiel, Micha, Jer. 23, and Malachi cry against Hirelings, and against those that said, the Lord’s faith is, and he never spoke to them, and against them that preached for hire, and that divined for money, and that taught for the Fleece, and ye spake upon the Lord as your Pharisee doth, saying, Is not the Lord among us? And from this same Light do we declare against all such, and set them to be abomination to the Lord now, as they did then, praised, praised, be the Lord for ever, for now the abominations of the Whore is made manifest that lieth upon many waters, that hath made all Nations drunk with the Wine of her fornication, and now is the Judgment of the Whore come, and the day wherein the mult reckoned to drink the wine of the Wrath of God, and he who was and is this Light cried Wo against them that said, and did not; and against them that had the chieftest places in the Assemblies, and that were called of men Masters: This same Light do I witness to be made manifest from God the Father of Light, and am not ashamed to declare it before men; for, he that denies Christ before men, he must be denied by Christ before the Father; and this Light lived the Saints in, and spoke from; who were called Mad-men, and deceivers of them that professed Truth in Word, but persecuted them in whom the Son was born and made manifest, in which Generation you and your Priest daily makes manifest your felves to be; therefore repent, and come down ye high minds and lifted up spirits, for the Lord is against you, and hearken to the Light of God in you, and wait in it according to measure, and cease from all your formal, customary, traditional worshipping, and from all your dumb Teachers, who are Antichrists, and denies the Light, as having enlightened every one; this Light is the only Way to the Father, which all mult (who come to God) follow and walk in, for he that walks not in this Light, walks in darkness, and stumbles, and knows not whither he goes; and there are all Priests and People in darkness and ignorance, who walks not in this Light; therefore love the Light and obey it, it will separate you from all filthiness and corruption, and lead you into purity and holiness, without which none shall see God, and C a
here is your Teacher always present with you, which teaches to deny ungodliness, and the wicked ways of this World: he who walked in this Light, by this Light saw all the World to lie in wickedness, but said they were of God, and all that were of God heard them who dwelt in the Light, but he who disobeys this Light, follow the blind Guides of the World as you do, and set up Teachers to themselves, having itching ears, and that ministry is of man, and by man called to the ministry by the earthly Powers, by earthly Magistrates, or at Oxford, Cambridge, or Newcastle, all this ministry, who is here called, is by man, and their gospel is of man, which the true Gospel is not, and he that hath the Word of God to declare from God, his call is not by man, neither doth he go to man to be approved, for he that preacheth the true Gospel, consulted not with flesh and blood, and so it is now, the same thing do we witness, and to be Ministers of the everlasting Gospel, called not by man, but by God; praised be the Lord for ever, from Generation to Generation, who hath revealed himself unto babes, and hath hid himself from the Wife and Prudent of this World: stop your mouths ye Ministers, which is by man, which Gospel is according to man, for now the Lord is ariving, whole Angel is gone forth preaching the everlasting Gospel: Sing praises to the Lord for ever for Redeemed ones, who are brought from under the empty dead, deceitful Ministry, which is by man, to be true witnesses of the true Ministry which is of God: Therefore be ashamed ye upholders of the deceitful Ministry, which is but the Ministry of witchcraft, by which your eyes are darkened, and under which your souls doth lie in blindness and ignorance under the power of witchcraft and forgeries.

Be confounded ye Back-siders, who once heard the Word with joy, and received it; who were once among us, yet not of us; who hath chosen the glory of this World rather then the everlasting Truth, and hath fold your birth-right of the Everlasting Inheritance, for the satisfying of your earthly minds, with the earthly treasures: Hear the Word of the Lord ye foolish servants, who not abiding to wait upon God, eats and drinks with the Drunkards, and beare your fellow-servants, and are now become Haters, Mockers, and Revilers.

suddenly will the Lord come and cut you all asunder, and give you your Portion in the Lake that burns with fire, except you repent: Repent you Back-siders, and consider ye that forget God, now while you have time, before the Lord swear in his wrath that ye shall not enter; hearken to that which convinseth you of your fitchiness, the Light of God within you, which shall eternally witness to be true, which Light shall be your Condemnation, because you love darkness rather than Light; ye are returned with the Dog to his vomit, and with the Sow to the wallowing in the mire, your latter end is worse then your beginning, and the Parable is fulfilled upon you, for lying against the Truth will the Lord plead with you, and wo will be your Portion for ever, for the Lyons shall not enter into the Kingdom of God; therefore all people fear the living God, and prizet your time, and see where you are, his servants you are unto whom you do obey: all must give an account to the living God, and must receive according to what is done in the body; in such an hour will the Master come which you are not aware of; and will take account of your Stewardship, for God hath given unto every one a Talent; therefore spend not away your time in wickedness, and in a deceitful Profession of God, feeding your dark minds with the dead formal Preaching, of your dead carnal blind Pharisee, but hearken to the Light of God within you, and improve every one his Talent; the good and faithful servant improves his to the honor and riches of his Master, but the slothful servant hides his in the earth, living in the filthines, saying he hath no power; now see which servant you are, and read your felves within, how you flood covered, in the presence of the living God, for wo unto him that is covered but not with the Spirit of the Lord; the servants of God brings forth fruit unto God, bears the image of their Father, and the servants of the Devil brings forth fruits of darkness, and bears the image of the Devil, which is glorious to the carnal eye, and feeds the carnal mind.
is but one, which ever was, is ruling and reigning in the Children of Disobedi-
ence, who are disobedient to the Light of God within them, and be a
seed is Futility, the one against the other, each Seed is known by its fruit;
the old bottle pours out old Wine, the new bottle new Wine, therefore all people
sink down to within, and call in all your wandering thoughts, imaginations and
affections, and desires, and see which seed is head in you, and see what your desires
and affections goes out after, for where your hearts are, there is your treasure;
see what you do potfet of God in your Soul, and what you are made witnesses of,
for he that believeth hath the witnesses in himself, and Faith is the Victory of the
world, he that can receive it, let him: Dear people, I have freely Declared to
you the Truth, and from the love of God shed abroad in my heart to your Souls,
and for the Seed fake in you, which lieth in death, captivated under your Wisd-
and Reason, have I spoken the Word of the Lord, which if you own it, and abide in it,
shall be the favor of Life, and in eternal joy shall you witness me to be true in what
I have Declared, but if you harden your hearts, and kick against the Truth; and
against what I have Declared, shall be the favor of death unto Death, and in eternal
torment and misery shall ye witness me in what I say, for so that which
should execute the Conscience do I speak in every one of you, and so that in you
have I cleared my Conscience, and have freed my Spirit; this is the day of
your Visitation, the mouth of the Lord hath spoken it: Remember that you
have been shewed the Deceits which you live in, and have been warned of the
misery and defoliation that shall come upon you, except you lay these things to
heart, and turn to the Lord. Farewell.

By him who is despised, and had in derision among you, who is not greater than his Lord, and
therefore is contented to be called a Blasphemer and a Seducer, as he whom I serve
was, himself of your Generation.

E. B.

To all you my Country people of every degree, who are Inhabitants in Under-
them, have I cleared my Conscience, and have freely Declared to you the
Word of the Lord, and have laid open the Deceits of your Deceitful Ministry
and Minifier, and have directed you to that in every one of you which leads unto
God, and which is the way to the Father, which is the true Light which hath
enlightened every one that comes into the World, which light all who loves and
follows, walk not in darkness, but walks up to God out of the Fall, from under
the Curle, into the Being; but all who hates this Light, and follows the imagina-
tion of their own brains, and of the divination of their Hirlings and Phari-
sees, this Light shall be their condemnation, because they walk not in it; even
this Light, which is come into the World in every man, even the witnesses in the
Conscience which is placed by God, shall for ever wraith against you, and
against all your false worship and Hirlings, and shall bear testimony to what
I have in this little Volume declared to be true, when the Book of Conscience
shall be laid open, for to every mans Conscience I have manifest in what I have
to you declared as concerning your Hirlings, whom God hath never sent, but is
in the way of the false Prophets and Pharisées, for he that abides not in the
Doctrine of Christ hath not God, 2 John c. 9. but is an Antichrist, and of the
Devil. And as concerning the Light within you, that Light will bear witness to
itself, that every one of you to whom I speak, hath this Light, which shews
you sin, your lying, sweating, pride, and wicked ways, covetousnes and
wantonness to be lies: this is the true Light, which is as ever was, fooli
shness and a stumbling block to the wise ones: This is the Light which your Pharisee
denies to have lightened every one, and this Light shall for ever witness me to
be true, and shall witness this poor people among you who are despised and contem-
med by you, and forswornly called Slaves, to be the servants of God, whom I do
own as my Brethren in the Beatings of Jesus, who are my joy in the Lord. Now
all people every where, so you all, a word from the Lord, though I have spoken in
this small Volume, as moved by the Lord of Heaven and Earth, to the Inhabitants of Underbarrow, as declaring against their false Teacher, and false Worshipes which they uphold: now freely and plainly do I declare against all thy Teachers, O England, who are one in the same generation with him in the Seat of Christ, and of his Apostles, professing themselves to be sent of God, but walking contrary to his commands, in the same footsteps which the Scribes and Pharisees walked in, which were persecutors of the Son of God; and which he cried wo against, they who said and did not, as all these thy Teachers do, who are called of men Masters as they were, and have the chiefest places in the Assemblies as they had, and prayed standing, as these thy professed Ministers do: Now the same Light which ever was, which is Jesus Christ, is now born and made manifest, which is witnessed among the Saints, in which Light I see all thy Teachers, O England, to be drunk with the Wine of her that hath deceived the Nations, who sits upon a scarlet coloured Beast, and is arrayed in purple and scarlet colour, and decked with gold and precious stones, and hath the golden cup in her hand full of abominations, whose name is written in her forehead. Mystery Babylon the great, the Mother of Harlots, and abomination of the Earth: And in this Light do I declare against them all which are in the generation of the false Prophets of Israel, which seeks for their gain from their Quarter, and which heals the word from their neighbor, and have taken the words of the Prophets of Christ and of his Apostles and selleth the divination of their own brain upon the Scriptures, (which the holy men speak forth freely to the poor blind people) and teacheth for the Fleece; and if ye flop not into their mouths, they prepare War against you, and which are called of men Masters, which Christ forbids: Against all these freely (as from the Lord) I do Declare to be no Ministers of Jesus Christ, but are Seducers, and blind Guides, and are Antichrists, and leads the poor blind people in the ways of death and destruction; for they are no Ministers of Christ that abides not in the Doctrine of Christ: these have run, but have not been sent by God, and therefore is not your souls profited by them, but are in the dark heathenish nature, as by your fruits it made manifest, leaning in the imagination, and not in the counsel of the Lord, and in lying, swearing, drunkenness, covetousness, and oppression, and according to the course of this world; these iniquities are ruling among People, Priests, and Rulers in this Nation, from the least of them even to the greatest, every one is given too covetousness, from the Prophet even to the Priest, every one deals falsely: All your Hirelings and greedy dumb Dogs I do deny, and all who are of God denies all such, and are taught of God in the ways of God, which ever the world derided: All thy Teachers, O England, is denied of them who are taught of God, and whose Teacher is the Anointing, needs not any man to teach them; And by thy Teachers who are in the way of the Pharisees, are thou blindly led in the ways of darkness and ignorance, and all thy carnal worship, which is in every part of thee upheld, which is to Read, Sing, and Preach upon the Saints Conditions, which were witnesses of God: All this I do deny and freely declare against as from the mouth of the Lord, to be no worship of God, but imagination, and an imitation of the Worship of God:And the living eternal God of Heaven and Earth is but mocked by you, in your imagined worship, for your reading of another's condition, and singeing of that which you live not in, and preaching that which is gathered from without by imagination, and conceiving upon that which the Prophet Prophesied, or which Christ spoke, who was, and is the Substance, and which the Apostles witnessed; this is carnal and heathenish, and was never commanded by the Lord, nor is no worship of the true God; and against this worship I do from the Lord declare, as in the eternal light of God seeing it, to be deceitful and abomination to the Lord, being I am Redeemed up to God by his eternal Spirit, and to worship in Spirit and in Truth, and not limited to a day, place, or time; neither at Jerusalem, nor in this Mount, &c. and am freed and redeemed out of this fallen man's invention and tradition, which is but Cain's sacrifice, which God doth not accept, but is abomination in his sight, praifed be the Lord for evermore. And O England, I do declare against all these thy
and so to all the inhabitants of England.

thy Teachers, and against this all thy Worship, as from the mouth of the Lord, as moved of the Lord to speak this word unto thee, Thou hast spent thy money, this many Generations, for that which is not bread, and thy labour for that which doth not satisfy thee, all thy imagined formal Worships and carnal Traditions and Ordinances of man is the Lord risen in his Servants to declare against: And the same Light which ever made manifest deceitful Worships, and the deceitful Hires, and them that cryed Peace, peace, to the people when the Lord leaped no peace, is now risen and speaketh in thy ears: O Nation, the same everlasting Light which the true Prophets lived in, who cryed against them that sought for their gain from their quarter, and that cryed against the horrible filthy thing which is upheld in thee: O England, this same light is made manifest in the despised People, called Quakers, in this North part of the Nation: O People your Teachers have beguiled you, and have taught for the Fleece, and fed themselves with the fat, but your souls are hungered by them, for they are in the Generation of them that said and did not, they love the Wages of unrighteousness, and follows the error of Balak for Reward, and have devoured souls for dishonest Gain; but the only true God is ariling to bear the Mountains to dust, and to cleave the Rocks asunder: In thee, O Land, will the Lord manifest his Power, and will stretch forth his Arm for the deliverance of his Chosen, and for the Redemption of his two Witnesses, which have lain slain in the great City in this Land, which they that dwell upon the Earth have rejoiced over, and made merry, and triumphed in their laughter; the Lord is ariling to require his Flock at the hands of the Idols-shepherds. O ye Idol dumb Shepherds, the Lord will be avenged upon you, for you have scattered the sheep of his pastire, and have fed your selves with them: the Lord of Hosts is grieved with you, and have shaken his hands at your dishonest Gain, and ye shall no longer wear Giments to deceive, ye have long deceived the simple by your lyes, and by your lightness, but now ye are discovered and made manifest in the eternal Light of God, and the mystery of witchcraft is not hid now from the Saints: Therefore, O England hear the Word of the Lord, Thy Prophets are light and treacherous Persons, thy Judges judges for Reward, and thy Priests preach for Hire, and thy Officers imprisons the Just, and thy Rulers are evening Wolves, which seeks for the Frey, and the Lord of Heaven and Earth is grieved with these things: therefore, O Land, tremble at the presence of the Lord, God of Jacob; for I shall become a place for Dragons, and shall be desolate, and inhabited in the day of mourning, and lamentation is coming upon thee, for that which the Lord hath not planted shall he pluck up, and every corrupt Tree shall be cut into the fire: All thy corrupt Judges, and Officers, and Rulers will the Lord cut off utterly from the face of the Earth, and will reprove to his People Judges as at the first, and Counsellors as at the beginning, the Mouth of the Lord hath spoken it: Therefore, O Land, prepare to meet the Lord thy God, in true repentance, by putting off the works of darkness; thy Pride and thy Oppression, O Nation, is seen by the Lord, and the cry of the Oppressed through thy pride and tyranny is heard in the ears of the Lord of Sabbath, and he will avenge the cause of the poor and needy that is Oppressed by Peels in their Tythes, by Lawyers in their Fees, and by Officers in their unrighteous-dealing, and the Seed of Abraham shall go free, and Israel shall no longer be subject to Pharaoh, nor to his Tax-masters. O England in the North part of thee is the Light of God arisen, which shines clearly, and which discovers the abomination of thy Teachers and of thy Worshippers, and we are bold to declare against them, and against all thy corrupt Officers, Judges, and Rulers, and this Light shall shine through the Nation; and shall be spread over Kingdoms, and the fire is to be kindled which the Lord hath promised which shall burn as an Oven, and the proud and all that do wickedly shall be as stubble: This fire shall proceed out of the mouth of the two Witnesses, as it did before they were slain, and shall devour the enemies of the Lord; the Sword of the Lord is drawn in thee, O Nation, and put into the hands of them which is hated and despised by the Rulers & Officers, which is scornfully called Quakers, but they shall conquer by the sword of the Lord, which the Lord hath put into their hands, over
Countries and Dominions: For; O Nation, the Lord is with them, and thy unjust Rulers and Officers cannot hurt them, not a hair of their heads shall perish without my heavenly Father. It is for a testimony of their Fathers love to them that they suffer blame and reproach, and some of them imprisonment by the unjust Rulers, and for a witness against them that some of them are brought before them, the Lord is showing the weak things of this World, and he is making manifest his Counsels to Babes, and revealing his Counsel and eternal Truth to Children, and his hidden Treasures from the eyes of the Wise, and vulturous ones, praises he to him for evermore: For the Lion of Judah is opening, and hath opened the Sealed Book, let all his Saints rejoice for evermore. This is the day of thy Visitation, O Nation, wherein the Lord speaks to thee by the mouth of his Servants in word and writing, therefore return to the Lord thy God from whence thou art fallen: Now will the Lord gather his Jewels and Chosen ones out of thee, and will raise up the dead which lies slain under thy Teachers and Pharisees, which makes a prey upon the people, which was never sent by God to speak unto thee. O Land, hear the Word of the Lord, Depart from all thy Teachers, for the Lord hath drawn his Sword, and lifted it up against the false Prophet, and the Vials of Indignation shall be poured upon him, and upon all that upholds him in his Whoredoms and Witchcraft, by which he deceiveth the simple; therefore lest thou be partaker of their Plagues, depart from them: And all people, mind that measure of Light within you, which the Lord hath lightened every one of you withal, for the Lord is risen to teach his people himself, and is fulfilling his Prophecy in thy ears, O Nation, they shall teach no more every man his neighbor and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them that faith the Lord; for I will put my Law in thine inward parts, and write it in their hearts, ver. 31. 33. The Lord is about his great and wonderful Work in thee, and all the Wars and Contentions in thee, O Land, hath but been a making way for this Work of the Lord, and hath not been the Work which the Lord hath purposed: This Work is made known to them that feareth the Lord, and abideth in his Counsel: The Lord will overturn, overturn the Nation, and will create new Heavens and new Earth, wherein shall dwell righteousness, in which all the Chosen of the Lord shall rejoice for evermore, and all the Kings and Nobles shall cast down their Crowns before this Glory: And all the men of War shall lay down their Armour and Weapons of War: And Nation shall not lift up a Sword against Nation any more: For the Lord will establish Righteousness and Peace; this will the Lord bring to pass in thee, O England, through the destruction of that which now liveth, and through the Resurrection of that to Life which now lieth in Death: Hear, O Land, give ear, O People, for the Lord of Heaven and Earth is now turning the World upside down, all old things shall pass away, all things shall become new by fire, and by his sword will the Lord plead with all flesh, and the slain of him shall be many; corrupt Judges and Officers will the Lord sweep away, and their name shall no more be found in the Nation, the fire is kindled and the sword is drawn, happy is he that keepeth himself from fighting against the Lord in this his Work, and happy are ye, O Brethren, that standeth faithful to the end to see these things accomplished, great shall be the battle, it is now begun, many shall see death, and shall yet live to see these things.

To all the Despised and Contemned ones, who are Persecuted and shamefully entreated by the Generation of the Chief Priests, and by them who live in the highest Protection in the Word outwardly, ye who are the scorn of the Nation, and the delusion of all the Heathen, and are called Quakers; ye are my brethren, children of my Father, have been brought forth by the same Womb, and have sucked the same Breast. Ye are chosen out of the world, out of all worldly glories, and earthly excellencies, and are not of this world, and therefore the world hateth you, you are brought out of the broad way of the flesh, and are
and so to all the inhabitants in England.

separated from all the world in their ways, worship, and forms of religion, and are redeemed out of the mouths of all idol dumb Shepherds, and hath one Shepherd, and are gathered from all the mountains, and out of all the desolate desolate inhabited places, and are come into the pleasant shepheard, where is green pastures and fresh springs of living Waters: By Faith with Abraham are ye come out of your native Country from among your kindred, and out of your Fathers house: And with Moses have you fortaken the glory of Pharaoh house, and chosen rather to suffer affliction among the poor despised people, than to have enjoyed the pleasures of sin; but great shall be your reward ye Contemned ones, glory, and honor, and everlasting happiness is prepared for you, if you stand faithful to the end; the Lord is with you as a mighty terrible one, and therefore shall all your persecutors be ashamed and confounded, the sound of a trumpet is heard among you, which makes all Nations at a stand, and all the Heathen to wonder, and all the Rulers, Nobles, and chief Priests are in consultation, combining together to suppress the Army of the Lord of Hosts, which he is gathering together: fear not, nor be dismayed, for the founding of your trumpet causes an alarm, and makes all the inhabitants of the Land to tremble, and all bows before the found of it, for the sound of it is terrible to the Nations, to all Kingdoms and Dominions, the Lord of Heaven and Earth is your Captain, which rides upon the Clouds, and whose glory is above the World, and therefore in the battle shall you obtain the conquest, and all your enemies shall be put to flight, and one of you shall chase a thousand, for he is with you who hath all power in his hand, and all your enemies are limited by him, therefore be not discouraged at the raging and swelling words of your Adversaries, but be bold and valiant and faithful to him, for his is the victory, and by his own Right Hand will he get himself the victory: Ye are my fellow Soldiers, and fellow Members of the same body, and my joy in the Lord; stand faithful to the Lord, and be bold and valiant for the Truth upon Earth, for you hath the Lord chosen of all the Families of the Earth to place his Name among you, and he will glorifie his Name by you, he will accomplish his Wonders, and make his power known, and the greatness of his Name in the light of the Heavens, let all flesh be silent before him, and let all the Pharisees, and chief Priests, and the wise men of the earth flout their mouths before the Lord, for you have the word of the Lord, and you are made partakers of the everlasting wisdom, and are the beloved of God; for his eternal Son is born and brought forth among you, and therefore doth the wise men and chief Priests confute to take his life; but wo unto your Persecutors, for they are the feed of evil doers, and better it were that a millstone were hanged about their necks and they cast into the sea, for the Lord hath sought you to worship him, and he is worshipped by you in spirir and in truth, your sacrifice is accepted, and therefore they that are of Cain generation persecutes you, seeking after your blood; you are made partakers of the blinding, and therefore doth Elias threaten your destruction, but your Prever is the Lord of Hosts, and therefore shall all their consultations be disappointed: For wo unto them that digs deep to hide their counsel from the Lord, and that takes counsel but not at the Lord, All ye my brethren, be ye faithful and obedient to him who hath called and chosen you out from among the heathen, out of all imagined worship, to worship in truth, serve the Lord in singleness of heart, and give up all to him freely to be ordered and dispose of him, and look not back at the glory of Sodom, nor at the riches of Egypt, but follow him who hath enlightened your dark understandings, and gathered you up by his eternal Light, walk in obedience to the Law of God, and to the Light made manifest, for the Kingdom of Heaven is as a man travelling into a far Country, which hath given talents to his servants to improve, now all you my beloved ones, improve every one your talent that the Lord may receive his own with usury, that he may be glorified, and that you all may receive a reward, therefore be bold and valiant in the truth, and fear not man, but fear the Lord God Almighty, and walk in the fear of the living God; and despise not the crofs of Christ, but let the crofs be your rejoicing, for through the crofs is the power of the Lord made manifest: Rejoice forever
A true Declaration and a Discovery to all the World of my manner of Life; what I have been, and what now I am at present.

I was brought up by my natural Parents in the profession of Religion, according to the generality of this Nation, going one day in seven to hear a man Preach the Word; as they laid to me, and to be exercised in the formal worship which was then upheld, to read and sing, and to rabble over a Prayer; but I was wanting and light, and lived in pleasure, without the fear of God, not knowing of God, but by hear-say and tradition: but when I grew up toward twelve years of age, something stirred in me, and thieved me, that there was a higher Religion than that I was exercised in; and then I inquired where the chiefeft of the Presbyterian Priests preached, and would have gone some miles a day to have heard one of the best of them, which seemed like true, but the other, and so I got up to be a Presbyterian, and followed the highest of the Priests and Professors of that form, and grew in favor with them, then some small of my vanity and lightness I left; and Pride grew up in me, for wisdom grew up in me; then some of my former acquaintance began to commence, calling me Rascal, and the like; and by my labouring here, I gathered knowledge in things out, but yet was ignorant of the living Truth: Then when I was about seventeen years of age, it pleased God to shew himself a little to me, and something struck me with terror, and when I had been praying, I heard the voice often: You are ignorant of God, thou knowest not where he is, nor what he is, so what profit is the Prayer? And to much fear and dread came upon me, and broke me off from praying many times, and trouble came thick into my mind, and fearful reflections many times upon me, and I was struck off my delights that I formerly loved, and what had gathered in as of a god died; and I left off reading in the Scripture, for something thieved me that I was very ignorant, and
and known not the true God, and the beauty of all things vanished: And I went to
some asking, What God was, which was professed? for I said, I knew him not:
b ut got no satisfaction from any. And I was much separated from the vain ways of
the world, and from vain worldly people, and was made to reprove many;
often for wickedness, in words and actions, and was much derided, and looked
upon scornfully by many; and then the Preaching of them whom I had formerly
much delighted in, was as withered and decayed; yet then it pleased the Lord to
show himself a little in love to me, and I had sweet refreshments coming in from
him to my soul, and had joy and peace in abundance, and openings of the living
truth in me, which the world knew not of, and the mystery of the Scripture was
something opened, which before I knew nothing of, and I saw many glorious things
in it, which lie hid under the letter; and I was in much rejoicing many times,
and sang praise, for I was brought out of the Land of darkness, and could say,
I was in the Light, and I grew up to know high things, but not knowing the Cross
of Christ, I ran forth in my wisdom comprehending the mysteries of God,
having a Light shined in me, and I grew up into notion, to talk of high things,
for it was my delight to comprehend in my brain; thus being ignorant of
the Cross to keep low in it, I ran before my Guide, up into comprehension, and
then was I above many of the Priests and Preachers, and followed only to
hear the highest Notionists, that Preached high things, but the fleshly man
was at liberty, and so I became one of them in their discourses, and was
looked upon by them to know much; the former terror was gone, and I
had got up from under the judgement, and now pride grew more than ever,
and self-conceit and presumptious, and fleshly liberty to the carnal mind,
and my delight was much in discourses, where I played the Harlot,
and the Prodigal, and gave holy things unto Dogs, and cast Pearls before Swine,
(for wisdom was hid from me) and here I lived pleasantly, for I had the true God,
and the true Truth in my comprehension, which by my wisdom in the Light I had
comprehended, and I had the world in my heart, Pride, Covetousness, and the
earthly spirit ruled, and my delight was grown up to that, which once I had no
delight in, and the beauty of things grew up, which seemed to be vanished; here
I was run from my Husband after other Lovers, and had left the Lord my Maker,
who had so graciously made manifold unto me, and had spent my portion a-
mong harlots; but I became to be darkened, and had lost that which once I had,
and had but in memory that which before I had rejoiced, could tell of Experiences,
but they were dead to me; and something within me began to question how it was
with me; for I saw my self to be ignorant more than formerly, and I saw I knew
nothing; something deliring in me to be from whence I was come, but I grew to
be much given to the world to seek after riches, and glory in it; and I fed my self
with what I had formerly enjoyed, and said, Whom God loves once, he loves for ever:
(but that was then head, and ruled in me, which he loved never) I was wanton,
and lived in the lustful nature, among heathens, crucifying the Lord of Life, but
the blood of that which I had slain cried continually, and the witnesses which lay
faint, would give me no rest, which the earthly made merry over; and I grew to
be weary of hearing any of the Priests, though never so high, for something,
which blazed deep in me, shewed me ignorance in all profession, and I was put to
a stand many times in my self at those things, which were come to pass; then it
pleased the Lord to send his true and faithful Servant and Messenger, who is called
according to the flesh, G. Fox, he spake the language which I knew not, notwithstanding
my high talking, for it was higher, and yet lower: And it pleased the
Lord to speak to me by him, that I was in the prodigal state, and above the Crosses
of Christ, and not in the pure fear of the Lord, but full of corruption and the old
nature, though I had professed freedom, yet it was but such as the Jews pro-

fessed: for I saw my self to be in bondage to my own Will, and to my own Lust;
and through the Word of the Lord spoken to me by him, I began to see my self
(the witnesses being raised) where I was, and what I had been doing, and saw I had
been making an image to the first Beast, which had the Wound by a Sword and did
live,
live, whose deadly Wound was healed, and was full of Airy Notions and Imaginations, and was worshipping the image which I had made; and then I saw my self to be a Child of Wrath, and that the Son of the Bond-Woman lived, & that Harlots had been my Companions, and was no more worthy to be called a Son: Then trouble and difficulties came upon me, such as was not since the beginning of the world, and I was at my wits end, and a day of thick darkness and trouble, a day of weeping, and mourning, and misery, and a day of vengeance and recompence, came upon me, such as I had never known; one vial of Wrath after another, the great Whore was to be judged, and to drink of the Wine of the wrath of God, which had made me once drunk with the Wine of her Fornication, and then I separated from all the glory of the World, and from all my Acquaintance, and kindred, and betook my self to the company of a poor despised and contempt people called Quakers, and now am I one in that Generation, which is, and ever was hated of the world by the chief Priests and Pharisees, and Generation of Serpents, and hath chosen rather to suffer Affliction with a poor despised People, than to enjoy the pleasures of Sin with the great multitude (though the worldly pleasures were not wanting to me) and now do I bear witness against all Forms of Religion, and false Hirelings, and chief Priests, who walk in the steps of the Scribes and Pharisees, and of the false Prophets of Israel, and was never sent of God to declare his Word: And do freely Declare against all out-side Profession, and Notion, and do witness George Fox to be a true Minister of God, one that speaks the Word of the Lord from his mouth, one that was sent of God, and who is the Servant and Messenger of the living God, he is the Friend of God, and we unto his Persecutors, they are the Seed of evil doers; and now I am despised of my neighbors and carnal acquaintance, and is not greater then my Lord who was called a Blasphemer and a Deceiver, as now I am; but praised, praised be the Lord for evermore, who hath separated me from the World and worldly glories, and hath made me a partaker of his Love, in whom my Soul hath full satisfaction joy and content: Thus have I travelled through the World, even unto the end, and am now come to the beginning of that which never shall have ended, which the dark mind of man knows not.

E. B.

I Am a Prisoner for the Truth sake, and for Declaring to man of his Wickedness, and of his Transgression of the spiritual Law of God, which is spiritual, and for writing of a Letter, which was written from God, to shew to man of his wicked ways, and how he stood in the presence of God, as by the spiritual Light of God (which thines in the hearts of his servants) was discovered and made manifest unto me; for who Speaks, Writes, or Declares, from the Light of God (which doth discover all the dark paths of fallen man, and all his spiritual Wickedness) Speaks, Writes, and Declares, not as from man, whose light is only natural and carnal, (which is darkness in the pure Light which is eternal) but as from God, whose Light is spiritual, and doth make manifest the secret Whoredom of fallen man; and from this Light did the Prophets and Ministers of God, who were sent by him to reprove Sin and Transgression, Speak, Write and Declare; and in this Light did the true Prophets Jeremiah and Hosea discover Israel to be adulterers, and in the presence of God to be guilty of Whoredom, from whose presence they declared: And all now who are sent of God, to reprove for Sin and Iniquity, declares from the same Light of God, and by the same Spirit which Jeremiah and Hosea did; For the pure Light of God is but one, from generation to generation, in all generation, which discovers Sin and Iniquity, the same Light now, as in the time of the Prophets and Apostles: and from this Light (which is not carnal, but eternal) did all the holy men of God Write, and Declare; And all who are sent of God now, witnesses the same Light, and Speaks from the same Light now, as they did then; for, who cannot witness this Light, are no Ministers of God, neither ever were sent of God to Declare the Truth from God, but are Deceivers and blind Guides, and speaks from the natural and carnal light, the imagined and supposed light, which
which hath not seen the living & spiritual God, for declaring by writing to a man that he is guilty of all manner of wickedness, naming pride, drunkenness, and whoredom. I am imprisoned, I wrote not as from man, whose light is only natural and carnal, and doth only make manifest carnal transgressions, of a carnal law, but as from the eternal and spiritual light, which doth make manifest spiritual transgressions of a spiritual law. And in this light, is he to whom I wrote, guilty of all manner of wickedness. Now this which I declared from God, who is spiritual, is above the reach and comprehension of the carnal and earthly law; for by the natural light through the earthly law, is no natural man able to judge of that which is spoken or declared from that which is eternal and spiritual, (for darkness cannot comprehend the light) which light all the servants and ministers of God are guided by, to act, speak, or write; and therefore do I deny to have this cause put into the judgement of carnal lawyers, who judges by the natural light, through the earthly and carnal law, yet willing I am before any authority to answer for myself that whereof I am accused, but to the judgement of earthly magistrates I do not stand, but to the judgement of the living and eternal judge, who judges not according to the light of the eyes, and hearing of the ears, but who judges with equity and righteousness; thus rather I choose to suffer imprisonment in the body, yet free as to God in the truth, waiting to be redeemed, not by the earthly powers through the earthly law, but by him who is eternal, whose law is eternal, who ordains all things by his mighty power, so which power I give up my self to be kept in it, and ordered by it continually.

Here I have given to all people the ground of my imprisonment in the particular of it, though I might in few words have declared the thing; for between the seed of the woman and the seed of the serpent, is enmity put; and he in whom the seed of the serpent is ruling, seeks the destruction of him in whom the seed of the woman is raised: And here is the ground of all the saints imprisonment now, as ever was, the envy of the devil working in fallen man, against the living truth of God, where it is made manifest.

By one it is a labourer in the vineyard, who is not known to the world; (though the world) Edward Burrough.

F

THE
THE
Walls of Jericho
Razed down to the GROUND:
OR
An Answer to a Lying Book, called, The Quaking
Principles dashed in pieces:

Wherein one called Benach Howet, which goes under the name of an Ana-
baptist, doth falsely accuse, and maliciously believe us: his seven Principles,
which he calls ours, I shall lay down, and what we own is vindicated, and
what he hath belied the Truth in, is turned upon his own head.

Now is the time wherein the Lord God of Heaven and Earth is setting,
up a Kingdom, and exalting his Name in the Earth, and is exalting his
own Son upon the holy Hill of Sion, and is discovering the Mother of
Harlots, who hath made all Nations drunk with her Fornication, and,
Jezabel shall be cast into a Bed of Torment, and the fire of the Lord God is
come down from Heaven, and is kindled in the Earth, to burn up and destroy,
and to consume to ashes, even all those that have worshipped the Beast; and hath his
Image, and the false Prophets that have deceived the Nations, and they both shall
be taken alive, and cast into the pit; for the Lord is grieved, and wearied with
this adulterous and vipers Generation, who are offering up which flinches
in his nostrils, and strange fire, and are profaning him and his Resurrection,
who crucify him, and put him to open shame, and they deny the end of his coming,
and are offering in Cain's nature, while they lay the Jilt, and are in the gainfaying
of Cerah, who perished in it, and so shall all those that gainfay the Lord in his Way,
and now the Lord of Heaven and Earth is proclaiming War with the Dragon and
his Angels, and they shall be cast out, and whatsoever doth refill him in his Way
shall be broken to pieces as a Potters vessel; and thou Benach Howet, who would limit
the holy One of Israel, and bind him up in thy carnal reason, and flint him
in his Way, and Form up things in thy imagination from the Scripture,
and walks by Tradition; thou art accusing us among the Papists, but let
it stand for thyself, and to that in thy Conscience I speak, and it will let
thee see that all thy worship is taken on in thy will, and in that nature in
which the enmity stands, and so hath taken on things, and taken up things
by tradition from others, and that which was commands to others, who followed
the Lamb whithersoever he went, and no commands to thee, neither
doth God require those things of that nature, neither doth he accept
it, while the bands of wickedness is not loosed, and the oppressed is not
set free, and therefore let all flesh and carnal reason be silent, for God
will confound the wisdom of the wise, and they that have divined in their
reasons, which is in the curfe, and under the yoke, shall be mad, now
in the day when God is raving up his own Image, and bringing back
that which hath long been held in captivity, and now the men of the
Earth, Pharaoh, and all the Inchanters of Egypt, and the South-sayers, and
the Diviners, and Gig and Magog, among which thou Hewet art found
one,
one, and they compass the Camp of the Saints about, but fire shall come
down from Heaven, that shall destroy all the Adversaries of the Lord, and Israel
shall go free.

1. That which thou calls our first Principle; And first, thou sayest, They
oppose the Word Christ, to the written word; and will have a Word that is a discover
spiritual to be the Word, but whatsoever it is they call the Word, it is perfectly false,
and not the truth.

Answer. Oh thou Lyar and Slanderer, the Lord will plead with thee, for
Addars Poyson is under thy tongue, and thou haft a Whores forehead, that
art not ashamed of thy false accusing, let hundreds in the City of Lon-
don, who hath heard us, be witnesses against thee, and thy Lyes that thou
haft Printed, and suffer them to be cried up and down the streets, as
thy filthy Songs and Ballads, and runs to disgrace the Truth, but to the
Lord, who is righteous, shalt thou give an account; and thou art as James
and Jambres, that withfoold Moses, and for all thy hard Speeches and fil-
thy Lyes, shalt thou give an Account for to him who is the Searcher of
hearts, and that in thy Conscience shall bear witness against thee; and
that we oppose the Word Christ to the written word, as thou callst it. I
charge it upon thee, that we do not oppose Christ to the Scripture; for
Christ is the Word, John 1, and this the Scripture doth not oppose, but
bears witness to him who is the Word; and his Name is called the Word of
God, and this Word became flesh and dwelt among us, as the Scriptures
witness, and the Word of the Lord endures for ever; but he doth not say
the Letter endures for ever: but thou that art accusing us that we do not
own a form of sound words, here thou shalt be judged out of thy own
mouth; where readest thou of a written word in the Scripture? and here thou
shalt be tried by the Scripture, and judged by it, that thou art a perverter of the
Scripture; thou wouldst have more words then one, the Word is but one,
the Word fanatizes, sanctifies them through thy Word, but he doth not
say the Letter sanctifies; and the Word of the Lord is from everlasting
to everlasting, but the Letter is not from everlasting; and the Scripture
had a beginning, and was declared in time, and Prophecy shall cease, but
the Word is from everlasting to everlasting; And the Word of the Lord
is as a Hammer, and as a Fire, but the Scripture doth not say that it is as
a Hammer and a Fire; and yet the Word that he spake was Spirit and Life;
yet the Scripture is not Spirit and Life; and thou that wouldst set up the Letter
in the place of God, to try all things, and search all hearts, thou makest an
Idol of it, and so opposes God with it, and so would bring that to contend
against the Lord, the which they witnessed through sufferings: and I tell thee and
all the world, the Word is but one, and all who knows God hears that Word,
and it is a Light and a Lambsont unto their Pathes, but that is invisible and
eternal, and what the Saints did witness of this Word they declared; John, and
the Scripture is true, and bears true record and testimonies of the Word, and they
were true Witnesses of the Word of Life that wrote it, and it is a true Declaration
or Testimony of those things that are certainly believed, Luke 1, of the which
they saw, and heard, and tasted; and all who come to know the Word of the
Lord, reads it again, and sees it as it is written: and further, thy envy
and shame is made manifest, that thou wouldst accuse, and yet thou
sayest whatsoever they call the word, it is perfectly false, and not true; here
thou would judge, and yet thou canst not tell what we call the Word, but at
last concludes its false whatever it be: and here thou blasphemest, and
calledst Christ Jesus, in whom is all truth, false; for no other Word I own but
Christ; and the Scripture speaks of no Word of God, but one; and
thou that wouldst make the Letter the Word, it self shall judge thee; and
thou maketh much mincing and arguments in thy carnal reason, and sayest
the ground of error, is ignorance of the Scripture, and thou bringest Mark
and Matthew; alas, I know what Mark and Matthew wrote is true, if thou
hadst
hadst an ear to hear, the ground of all error is because he is not known, nor his voice whom the Scriptures bear record of, and thou sayst we drive men into darkness, that works upon people to dif-esteem the Scripture, and persuades people to an uselessness of the Scriptures; let all that have heard us in the City of London, or elsewhere, speak, if they heard us say the Scripture was useless, or did dif-esteem it; but on the contrary we exhorted them to search if the Scripture did not bear witness to those things we declared, and so let shame cover thy face thou false Accuser, and thou Wingit 2 Tim. 3. 17. that it is for the perfecting the man of God, and that its profitable to correct and instruct; this is owned, but its not the man of God thou wouldst have perfected by it, but such Hirelings as thy self hath been, and false Accusers as thou art, and I say it is profitable to us to reprove thee, and correct thee, and read thy portion; a Lyars portion is in the Lake, and as Rom. 15. 4. its not denied; but as Christ Jesus is witnessed, who is the Comforter, which the Scripture bears witness of, there is comfort and hope; and thou sayst, the Scripture proves the New birth, and teacheth perseverance to the end; it bears testimony of some that did witness the New birth, and that persevered unto the end; but what is this to thee, that never came one step in the way? and as for promises, there is no promise, but condemnation in the Scripture, in such as thee, and read it. The Lyar and false Accuser, and the Envious shall not inherit the Kingdom of God; and there own thy promise and thy portion.

2. Particular which thou callst a mistake, that is speaking to a thing within thee; I would say (sayst thou) know what can be meant of the thing within men; for there is nothing so spoken in man, but man.

Answer. Here thy ignorance, shame and envy is made manifest, that thou that hast pretended to be a Minister, and a Pastor of a Church; and cannot tell what thou hast spoke, to what hast thou ministered, to the Wind? or hast thou ministered to the Devil, and preached glad tidings to him, who is in the transgression, and free grace to him that hath walked contrary to God? it is so; and therefore thou, and all who are left that nature, knows not what you speak, and therefore none hath been at all profitted by your Ministrery; and blessed be the Lord that is hid from the eyes of the Wife, and revealed to Babes: and thy envious spirit is seen, that it is of thy father the Devil, who is the Accuser of the Brethren; that lay a thing down as an error, and tells of daubing in pieces our Principles, and yet knowest not what they are, nor what we speak; doest thou accuse, and knowest not for what, let shame cover thy face, that ever thou shouldst put pen to paper, or speak of God or Christ, and speaketh thou knowest not what, and then thou hast mixed a thing, and concludes there is nothing in man to be spoken to, but man, and before thou knowest not, and so art in confusion; for Christ and his Apostles always spoke to man, thou sayst the Apostles faith, he went and ministered to the Spirits in prison, and to open the blind eye, and to raise the dead, and the dead should hear the voice of the Son of God and live, and he preached liberty to the captive, and is given for a Covenant to open the blind eyes, and unstop the deaf ears, and make the Lame to walk, if thou hast an ear thou mayst hear, but not to feed thy Serpents wilder; do I speak, I will flout thee out, for into it thou canst not enter, but through death; and death wrote the book; and the Apostles were made manifest to every man; and in the sight of God, and the thoufright servant had a talent given to improve, which was another's, and not his own, and that was required of him, and that will God require of man; and unto that we speak which hears us, and shall witness us eternally, even that which is not in the transgression, neither is of man, but is given to man to improve, and yet is not far from man; but this is a mystery, and it shall be sealed; for without a parable spoke he not to such as thou art, and I know this is a parable; but in the end thou sayst, thou knowest not how they can speak to any light in man, distinct from him, unless they speak unto Satan, or some
of his Legions: here again thy shame and ignorance is made manifest: we speak to the ear, and the eye in man, which the god of the World hath blinded, and this is not of man, and yet is not far from man: but [diludent] that is thy own words, I do not own it: bring forth the Blind that hath eyes, and the Deaf that hath ears; did the Prophets speak to the Devil in man: we speak to the witnesses of God in man, and according to this shall all be judged: if thou halt an ear thou mayst hear; oh thou Blasphemer, dost thou call that which may be known of God, which is manifest in Romans 1. 19, 20. dost thou call this a Legion of Devils, even that which declares the eternal Power and Godhead, but thou art he that calleth the Master of the house Belzebub, and in that nature thou art, and the Lord will rebuke thee.

3. Principle. That thou call'st a mistake, that is, The denying the use of Reason in the matters of God, calling it Serpentine.

Answ. The World by wisdom knows not God, and all the disputing and twining, and allying of the wisdom of man, and that which thou callest reason, it is corrupted, and is out of use, and who lives in that nature are the unprofitable men that hath not faith: now he that hath not faith, hath not reason, and he that hath faith, hath the Witness in himself, but I see thee, thy witness is without thee, and so thou speakst unreasonably, and all that would understand the mysteries of the Kingdom, must come through death, for Light shines in Darkness, but Darkness cannot comprehend it, and therefore one cries here, and another, there, and with what which thou callest reason, is Scripture torn asunder, and knowledge strife, contention, endless disputes and striving for Maltrey, which is certainly, all this we deny: And thou say'st upon this ground they will not do as the Apostles and Christ himself, who disputed with the gainfayers, [9. S. and Stephen, Acts p.], and thou bring'st in some of the Synagogue of Libertines, and Syrenists, and dissensions, and the rest that disputed with Stephen, and they were not able to dispute him; for many hundreds of this City of London, both in public, and in private, be a witness against thee, if we have not disputed, and have not been ready to give an answer to the gainfayers, though not such a one as they desired, even as Christ our Master did not answer the Jews in their subtle tempting of him; and of those Sects that encountered both Stephen and Paul, truly I must needs say unto thee, we have met with the same Generation in this City, whereof thou are one, and truly more subtle than they were, but in the eternal Light you are all seen, and many thou, they could not gainfay, yet have refuted us, and after a little, thou plead'st not for carnal reason, for this will not suffer any to follow Christ: further, then they can carry their own things, their honours, pleasures, ease and lufts, to that in thy Confession. I speak whether this doth not rule thee and guide thee, it will let thee see thou art pleasing for honour, and respecting men persons, and hast them in admiration, because of advantage, and brings the example of others to prove and uphold thy deceit, which they were neither ordered nor commanded for; to oppose the commands of Christ, and the express Scripture: and they go on further and say, [God is the Author of memory, and wisdom and reason] but I tell thee there is a wisdom and a reason that God will confound, for by faith we know the heavens were made, and see them upholden, and by faith all things is brought to our remembrance, and it is the Light that convineth of sin, even the Light of Christ; and so in the eternal Light I see what thou plead'st for, for eating of the tree of knowledge, and there thou art, till thou art become a Fool, and dead to that reason, thou hast never eat of the tree of Life, and therefore Flesh, silent: and thou say'st, thou dost not know that reason that gets only a conclusion, or an argument instead of Christ; and after thou say'st the day is yet to day, and the day star arises, and thou cry'st violently for it: and here what hath thou more for an assurance of thy salvation, then an argument, and a conclusion instead of Christ; for thou confess'st the day is not dawned, and then thou are yet in the night, and in darkness, for the day dawns, and the day star arises before Christ be witnessed; but thou knowest no such thing, as either Christ, or the dawning, if thou had not others testimony, and that is...
without; and thou art one Christ spoke of. Since John, the Kingdom suffers violence, and many thrust into it; and thou art driving, and are violent; but I say thou shalt not be able till thou layest down thy contending in thy carnal wisdom, and driving, and refraining; but thou must become a Pool, and sit at Jesus feet, but thou art full, and rich and whole, and need no Physician, and therefore thou must be sent empty away, and when the Book of Confession shall be opened, thou shalt be judged for what thou hast done against the innocent.

Now something in Answer to the Fourth Particular, which thou failest is a Tenent held forth by the Northern people; which is, A denying of the Ascension and Becling of the Body of Christ.

Answ. O thou Enemy of Righteousness, when wilt thou cease to pervert the right Way of God, who uttereth thy Lyes and Slanders against the Innocent; God shall judge thee, and between thee & us, whether thou hast not uttered Lyes and false Accusations in the Name of the Lord, and put forth in Writing unto the World for truth, that which is absolutely contrary unto the Truth; God will reward thee, thou full of subtility, according to thy deeds, who takes part with the Dragon against the Lamb, & goes about thy lying Slanders, to render the Way of Truth (which thou canst not comprehend in thy serpents wisdom) odious unto all men, but God taketh our part against thee, and will dash thy Lyes and Slanders, and thy Impudent Forehead in pieces, even by that Power which makes the Earth to quake & tremble, which is become a reproach unto this Generation, many who have heard us since we came to this City (though our Enemies) shall witness against thee, and for us, in this particular, for we have oft witnessed forth, and I do here again witness forth in the sight of God and men, that Christ Jesus is risen, and ascended far above all Principalities and Powers, and the same which descended into the lower parts of the Earth, is also ascended, and reigns over all, subjecting all unto himself, that he may be Lord over all, and in all, and may be glorified by all; and Members of his Body we are, (who thou enviously raylit against) and Witnesses of the Body we are, whereof Christ Jesus is Head; and because of the Resurrection of the dead Body, which is ascended, we are called in question, and all Sects & Opinions are troubled, and on an uproar concerning us; and I tell thee plainly, we are so far from denying the Ascension and Becling of the Body of Christ, that because of being called to witness it, as being Members of it, we are persecuted and reviled by such as thy self, whose carnal conceptions and imaginations of Truth we do deny, and do tell thee unto you all, that through death is the Resurrection and Ascension witnessed, and every one that reads the Scripture is not witness of the resurrection of the Body of Christ; and all who witness is only without them, other mens words, which had the Witnesses within them, we deny to be true Witnesses, but are found false Witnesses of the Resurrection, and of the Ascension, and know not Christ, nor his body but by hearsay; and whereas thou bringest many Scriptures to prove his Resurrection and Ascension, I answer the Scriptures we own to be a true Declaration of the Witnesses which was in the Apostles of the Resurrection and of the Ascension of Christ; but thee we deny, who are found a Lyar and a Slanderer, and thy resurrection will be unto condemnation, and thy ascension will prove a defending into the Bottomless Pit, for ever to be tormented, except thou repent; and from the Life of the holy men of God thou art roused out, who are found in the way of ungodliness, and thou hast nothing to do to profess their words, who are out of their life, nor no inheritance in their words, but as thou feasts them, adding thy own imaginations upon them, and wrestling them to thy own destruction, being one unlearned in the Way of God, and in the Doctrine of Christ.

And whereas thou failest, and thou failest for how these men deny the Lord that bought them, if they deny the Body that was crucified for them.

I answer, We deny not the Lord that bought us, for by him we can we say we have received the end of his coming, and of his Death and Ascension, even he hath purchased us, and let us free from the Power and Kingdom of the Devil, of Lyes, and Slanders, and false Accusations of us, by whom the Man-child is brought forth, and this shall stand for thy own condition, who art a wandering Star, and hath no habitation...
tion in the Heavens; God will plead with thee, thou who hast set thyself against the Lord, in Slandering and reviling his servants.

Now to thy first Particular, That we deny the Ordinances of Christ, in which thou sayest, We also deny the Lord that taught us.

Answ. The Way unto God, and unto Everlasting Life, which is Christ Jesus, we do not deny, but are true Witnesses, that same Christ alone which was crucified at Jerusalem, and which God hath raised from the dead, and which is ascended, in him alone is Salvation, and by him also alone are all justified that believe in him; and this we declare freely unto all people, that Christ is the Ordinance of God, ordained by him, for the Salvation of all that believe, and for the Condemnation of all that believe not in him; and that the Way unto this Christ, is not any outward visible thing, but even that which is manifest from him, leads up unto him, even the Light by which he hath enlightened every one that cometh into the World, which is Spiritual, as Christ is Spiritual; and whereas thou sayest, there is nothing that Christ commanded, but we deny it, mentioning only your Baptism, and Breaking of Bread, which is your Idol, and your Image you bow unto, the one Baptism, which is by one Spirit into one Body, into the Death of Christ, we are Witnesses of; and the Bread which we break, is the Communion of the Body of Christ, and we being many, are one Bread; but the beggarly Rudiments of the World we set aside again, being Witnesses of the Substance, and your taking on practices in that nature which is contrary unto Christ, from the Words and Commands of Christ, unto them that followed him, we also set aside again; and in it you are found among the Papists, which walks by Tradition, and not from the Motion of the Spirit of God; and here you are found a Lyar, for the Commands of Christ is your life, our joy, our peace and glory, and hereby we know that we love him, because we keep his Commandments, and they are not grievous unto us (which is not received by tradition from without us, but by the Eternal Spirit), Christ Jesus revealed in us, which is not contrary to his Commands without, but a fulfilling of them; for he is not a Jew who is one outwardly, whose praise is of men; neither is the Obedience which Christ doth require a conforming the outward man unto an outward thing, which Obedience is your boating only, and there only your difference lieth from all the World, in the outward appearance, Pharisee-like; but the ground of enmity, and seat of the Beast is standing within, and you are twofold more the children of the Devil; and God is ready to confound you, and to break your Image to pieces, and shall have the praise of God who is the Jew inward, whose obedience and circumcision is inward, and who have no confidence in the flesh: And whereas thou exhorts to hear one loving Reproof out of the Scripture, which their Predecessors (I mean the Papists) thou sayest would have taken from us in the English Tongue, and these would take from us the vertue of it, that is to say, the sharpness and sweetness of it, by working upon us a dislike to it: I Answver, we do deny thy voice, and though thou mayst bring Scripture in thy mouth to us, it is but the Devil brought it to Christ, and we deny it from thee; for if thou sayest God lives thou searest falsely; and the Papists they are thy Predecessors, who walks only by tradition as thou dost, from a thing without then, separate from the Life, and both them and thee we do deny, and bears witnesses against you, to be without God, in the World, in the alienation, out of the Covenant, knowing nothing of him but what you have heard by a false and a Report and that we in the least would take from any the virtue of the Scripture; it is a Lyar uttered by the Devil in thee: for we set aside unto all, that it shall every tittle be fulfilled, even upon the ungodly, and thou shalt know it one day to be fulfilled upon thee, thou Lyar must be cast into the Lake that burns for ever; and this is the sharpness and sweetness which thou must have from it, who art a false Accuser of the Brethren, bearing the Image of the Dragon, the Devil, whose servant thou art, as it is made manifest by thy Writing, and this many will witness with us, that often we do declare upon the just and the unjust the Scripture must be fulfilled, and the righteous must have a Reward, and the ungodly must have their Portion in utter darkness, ac-
And whereas thou sayest by way of Query to us, Hath the Scripture no power over you? have you a spirit to guide you without a written word; it is out of Gods Government if it cannot be brought to the Law and to the Testimony?

I answer, Jesus Christ only hath power over us, and not a Letter without us; and the Spirit by which we are guided, is no other but that which gave forth the Scripture, which Spirit is the Word of God, and which Spirit the Scripture bears witness unto; and this we often say, if we speak or act contrary to Scripture, let us be judged by the Scripture; and we, as Paul did, do commend all that shall search the Scripture, to try whether these things be not so which we declare, and herein we are under the Government of God, who alone hath power over us; but you who have not the same Spirit which gave forth the Scripture, neither knows it nor us, but out of the evil corrupt ground thou judgest of it, as thou dost of us, and both thy judgment of it and us is to be judged by the Eternal Light of Christ, which never erreth nor changeth.

And whereas thou sayest, We may be Familiar Spirits for ought thou knowest, what muttering and uncouth howling is among us, which you cannot but impute to be a spirit contrary to the Word, if we will not come to the Word to be tried.

I answer, it is true, thou knowest us not, for we are unknown to thy Generation, (though you have the Scripture, which we in our lives and practices, are Witnesses of) as Christ was unknown to the Pharisees, who had the Scripture, which he came to fulfill; and thou art ignorant of the Scripture, and a Scourer of the Power of it, who calleth the Power of the Lord uncouth howling; what would you have said concerning David, who lay roasting all the day long even as a man distracted? and concerning Hadadak, whose belly trembled, and whose lips quivered when he heard the Voice of God? But here you are made manifold, who scorns that which the Scripture bears witness of, and never knew what it was to be pricked to the heart, as they were which cried out, what shall we do to be saved? and, if thou canst, thou may try by the Scripture, whether this be any other but that which the Scripture speaks of, and not the same Spirit which made the Servants of God to quake and tremble, which the Scriptures speaks of, which this day is become a reproach, even unto them that profess the Scripture, for by the Word of God, which the Scripture declares of shall all flesh tremble and be confounded, and then thy self shall be judged into the Lake that burns for ever, except thou repent.

And whereas thou sayest, How shall you do to try spirits, if we deny both the written Word which is your Rule, and Reason too; for we appeal from both.

And thou not ashamed to say, The Scripture is thy Rule, who art found a Liar and a false Accuser, thy Rule shall try thee, and shall bear witness against thee, when God judgeth thee by Jesus Christ; for neither by the Scripture nor thy corrupt reason, canst thou know the things of God, who are a natural man, in the fall, in the World, without God: But again I say, let any try us, in our lives and in our practices, and if we speak or act contrary to the Scripture, judge us by it, but thy eye is blinded, and when thou seest the Scripture fulfilled, even crying
The Walls of Jericho razed down to the Ground.

... crying out as a Woman in travel, thou callest it uncouth howling, and a spirit contrary to the Scripture; and how art thou able to try who art blind and deaf in the mystery of the Kingdom of God, for thy reason must never enter unto God, but is shut out, and in seeing thou feelest not, and in hearing thou dost not understand; and upon thee herein is the Scripture fulfilled.

And whereas thou sayest, We will not have Christ to rule over us, for we deny both his Person and Word, which is the Rule of Life and Love.

... Thou shalt judge thee, let shame cover thee, and let thy own Conscience convince thee of thy Lyes and Slanders against the Innocent, Christ Jesus our Head, and we are of his Body, and his Word is sweet unto us, even our life and rule of life, and by him we see thee to be an Enemy to him, and from him judge thee; not his Word, but the spirit of the Devil is thy rule, for he is the Ruler and Father of Lyes and Lyras, and thy portion thou must have with him in the Lake; and what thou sayest of us it shall stand for thy own Condition, thou wilt not have Christ to rule over thee, who lives in thy lust and carnal mind without the fear of God, which Christ comes to destroy in all that winnes him.

And whereas thou sayest, In the Name of God thou proclaimesst, That these men that disown the written Word, are not Spiritual men; they may have the Spirit of Antichrist.

... Thou hast nothing to proclaim from God, but as the false Prophets had other mens words; and also I say, if thou find any that disown the Scripture, we also disown such, and do say they are not spiritual men, but have the spirit of Antichrist, and of this number thou art, guided by the spirit of Antichrist, who art a Lyar and a false Accuser, which is contrary to the Spirit of Christ, and art without Faith, and so art unreasonable in the corrupt reason, without pure and undefiled Reason.

And whereas thou sayest, Who but the spirit of Antichrist doth command the Commandments of our Law-giver the Lord Jesus Christ?

... The Commandments of Christ are Spiritual, and in and by the Spirit, and not traditional from the Letter without, and Antichrist may conform to the Command without, as the Pharisees did, and yet be an Enemy to the Life and Substance of his Commandments; and this is thy own condition as it was the Pharisees, who said, He destroyed the Law, who came to fulfill it, as thou sayest, We make void and deny the Commandments of Christ, when as we are Witenesses of them, and directs all unto the fulfilling of them; and thy spirit here is tried to be the spirit of Antichrist, the same which was in them which persecuted Christ; and thou rayllest and slanderest his Members.

And whereas thou sayest, There were never any men appeared in the world so like these that Peter speaketh of in his second Epistle; and these desire to overthrow the Writings of the Spirit of God.

... Peter Spoke of such as thou art, for as a Cloud carried about with a Tempest thou art, and a Well without water, and defilest the fleshe, and displease the Saints dignity, and speakest great swelling words of Vanity, whilist thou art a Servant of corruption, serving the Devil, by lying and falsely accusing; and that we desire to overthrow the Writings of the Spirit of God, thou art a Lyar, for we go about to establish them, and declares of him who is the Substance of them, and God will reward thee according to thy deeds: Who also accuseth us of unlawfully Kissing in Gialfers-hall, thou sayest, if Mr. Pope do not be at us.

... This is another Lyar which proceeds from thee; let all the honest hearted which ever frequented our Assembly at that Place testifie against thee, and Pope, and your Father the Devil, whom by lying you serve, and that no unlawfully Actions have proceeded from us, but Sobriety and Civility, and unlawfully Actions shall stand for thy own condition, they are such as thy self, who commits unlawfully brawling, and folly, and vain contending against the Truth in Gialfers-hall, as many Honest-hearted will witness against you, and for us...
who have seen your base actions, as Scorning and Flouting in that Place; and to here you your selves are guilty of the Wontonness which Peter speaks of, and of aluring through the luft of the flesh, which thou slanderously wouldst call it upon us.

And thou further sayest, None ever promised to themselves so much liberty as these and the Ranters, in being freed from the power and ynal of the Word.

I answer, Both the Ranters and thee we do absolutely deny, and testifie against you both to be in the enmity against God, and against us who are his Servants: Thou before didst rank us with the Papists, and now among the Ranters; but herein the Scripture is fulfilled upon us, as they have done unto Christ, so do unto us; he was numbered among Transgresors by the Generation of painted Sepulchers, and whited Walls, as we are by thee; and all liberty which is of the flesh, and to the flesh, we do deny, as many can witnes, who are Witnes of our Ministry, and again I say, he that is able, let him try us by the Scripture; but thou art blind, and hast hardened thy heart against God, and hast neither felt nor savoy, and so are good for nothing but to be trodden under foot.

And whereas thou sayest, The Lord bles every one of his from the condition of Chandler, who formerly was the head of a Company of Shakers.

I answer, The day is coming when thou canst not flee the wrath of God, though thou pray, God will not hear thee, and if ever thou hast seen Chandler in this condition, thou mightst have read thy figure in him, weeping, and howling, and gnashing of teeth will be thy portion for ever; and I say unto thee, this condition of Chandler is not come upon him, because he was once a Shaker, by the dread of the Lord upon him, but because he went out from that condition, out of the fear of God into the liberty of the flesh, out of his shaking and fearing state which once he was in, and this he shall witnes with me to be true, and against thee, who would reproach the Way of Truth by him, when the Book of Confidence is opened.

And whereas thou further sayest, Their spirit will persuade them that they are not fallen from righteousness, and would therefore justify them.

I answer, We are gathered up into righteousness, and fallen from vanity, and this the Spirit of God persuadeth us, and witnesseth in us and for us, by which onely we are justified freely, and not by the works of the Law, nor by any outward obseruance; and herein thou also art a Lyon; who saith, we are fallen from righteousness, for even the righteousness of God is manifested to us, by which we deny all your carnal outward obseruances, by which you think to obtain life and righteousness.

Now in answer to thy sixt Particular, which thou call'st a heavy and sad offence, which is a denying honour to men, which thou say'st is the example of good men; to which I do answer: God hath commanded to honour him alone, and not bow down to any Creature, and thou hast brought many Scriptures to oppose the command of God, and so art more fully made manifest to be an enemy unto him, which would plead against him, by that which is written from him, pleading the example of good men, which is no example to us to break the command of God, no more then David's example in coming whoredom, and Joseph's example in swearing by the life of Pharaoh, is an example for any to act those things now; and I do utterly deny that any of these Scriptures, which thou hast cited, will prove and maintain your heathenish cultum, in your deceitfull way of honouring one another, to please the Devil in one another, which is without the fear of God; and it is a sad offence to none but the Devil, because it weakens and disturbs his Kingdom, of which thou art, as is made manifest, who pleads to uphold it from the Scripture; but vain honour with flattering titles unto any man, we do deny, but yet we honour all men in the Lord, and out of him we honour none, to uphold the pride of man for God will bring it all down, and lay it in the dust, and exalt himself, to reign over you all; and whereas thou say'st, how far are these men from the holy Writ:]

To
The Walls of Jericho razed down to the Ground.

To which I say and answer, thou slanderously wouldst make us to appear odious in the sight of men, but all the upright in heart will see thee, and thy blindness and ignorance, who bringst that Scripture where Christ (in fulfilling the Law of God, which he came to fulfill) worshipped in the Temple, to prove and maintain the worship of man.

Answer. O thou blind Pharisee and perverter of the Scripture, God will plague thee, thou enemy of his truth; who pervert the Scripture, to thy own destruction, and art worse then the Pharisees, who said, he respected no mans person, and they shall witness against thee; and whereas thou speakest of honouring Father and Mother, which thou sayest we deny in this our practice: I answer, I charge thee to be a Lyar, for, as I said, we honour all men in the Lord, and direct all Children and Servants, to obey their Parents and Masters in the Lord; and this many can witness for us, which have more frequented our Assemblies then thou hast done; but this we also testify, where the obedience to any manstands in opposition to God, the obedience to God is rather to be chosen; and herein he that will not hate Father or Mother for Christ sake is not worthy of him; but thou carnest earthly man are pleasing for the Kingdom of the Devil, to honour man above God; and I say how can you believe, that seeks honour one of another? your honour and your heartenish custom we testify against, yet unto every Ordinance of man we are subject for Conscience sake.

Now to that which you call the seventh mistake, [affording absolute perfection at one Instant, in admitting of none but perfect men into conjunction.]

Answer. It is a mistake in thee, for such a word never proceeded from us, I may say it is rather an absolute Lyke invented by thee, to make us odious, then a mistake from us; for thy heart is desperately wicked, and thy torment is kindling by the Breath of the Almighty; many which have heard us will testify against thee; for we say the Saints have their growth up into a perfect man in Christ, as Christ himself had; and we say also, there is children, and young men, and fathers, as the Apostile said, but thou art not ashamed to utter thy Lies and Slanderers, which hundreds in this City will witness against thee for a Lyar; and even the light in thy Conscience will accuse thee to thy face, that thou hast imagined yres and mischief upon thy bed against us, and whereas thou bringst many Scriptures to prove thy slanders against us to be true: to which I answer, all the Scriptures we own and bear witness unto, by that Spirit from which they were spoken, but thee and thy spirit we deny, for both you and it is of the Devil; and thou hast devishly added thy imaginations upon them, and wrestled them, which I shall not now mention, because I do deny the thing which thou asserst, for its an absolute lyke, and do say unto thee, God will reward thee thou slanderous tongue: and whereas thou sayest, [in our perfection, we deny any man, being under frailty, or capableness to sin, to be of our communion.]

I answer, here again thou art a Lyar, these words were never uttered by us, as thou hast set them down: but I say he that sins is of the Devil, and such we have no unity withal, nor such hath no unity with God; for no impure thing enters to him, nor hath communion with him; for whoever works abomination, is to be called out, and trodden in the winepress of his wrath, where the portion of Lyars is, among whom thou must receive thy reward; for with such we have no union, who are disobedient children, but with him who in the least measure which he hath received from God, walks up in the Light unto God, we have unity and communion with him. Thou sayest one of us told thee [that which finned could not be faved.] I answer, it is out of the reach of thy wisdom, and thy vulerous eye shall never see it; I say as the Scripture faith, The foul that finneth must dye, and every man must dye for his own iniquity, if thou hast an ear thou mayst hear; and further thou sayest, [that our Doctrine may appear to be utterly against the Scripture thou bringest, Rom. 7. 23.] where Paul was under the Law, and saw a Law in the members warring against the Law of the mind: I answer, his
Scripture we own, and are sure Witnesses of it; but there was also a time, that the Law of the Spirit of Life had freed him from the Law of sin and death; but thy ignorance is made manifest, who bringst one Scripture to oppose another, and knowest not the conditions in thy self, from which Paul spoke, and so art ignorant of what he spoke; for I say, there is a time without the Law, and a time under the Law, and a time dead to the Law, and not under it, and all these states Paul witnessed, which we also in our measure are witnesses of, which thou knowest not in thy self, and so wrests Paul's words; And whereas thou sayest, [Yet let not them think that we by this doctrine nourish sin, having brought many Scriptures to plead for sin;] I answer, being guilty in thy self, thou art afraid, and hast a jealousie left we should lay it to thy charge; and truly concerning thee we think nothing in this matter, for thy heart, and the secrets of it is made manifest in the Eternal Light, by which thou are comprehended, and answered, and by which God will eternal judge thee; therefore repent left the wrath of God overtake thee, and thou be swept away with the Befoul of destruction, who hath falsely accused and flandered us with lies and false reproaches: but now its the time that Pilate and Herod is made Friends, and Gog and Magog is gathered together to compass the Camp of the Saints about; and even the Priests and their Crew, and the Anabaptists and their Crew, and all Sects is combined against the Truth, but God is with us, and in him alone can we rejoice over you all for ever and ever; and in him make our boast all the day long; for this is our Heritage; every tongue that riseth up in judgement against us shall be condemned, for the Lord is our portion, and even the stone which is become the head stone of the corner; and thou Homw shall be ground to powder by it, who hath bent thy bow to shoot at the righteous; therefore consider what thou hast done, and repent; lest God tear thee in pieces, and there be none to deliver.

By one who is zealous for the Name of the Lord of Hosts, called,

EDWARD BURROUGH.

Answers
Answers to several Queries

Put forth to the despised People, called Quakers, by Philip Bennett, who calls himself a Minister of Christ, but is found a Deceiver.

Also Answers to several other Queries put forth by John Reeve, who lives in the City of London, who calls himself the last Messenger and Witness unto the true God, but is found a False Witness, and a Liar, and a Perverter of the right Way of God.

A Paper being received which was directed to Rich. Roper, and to his Quaking Friend, which words comes from the dark Enraged minds, quaking and trembling, which the Saints and holy men of God are filled, no one and wisest; therefore we do, deny thee, and all thy dark Divinations.

Hereas thou, Philip Bennett, in thy Note, which thou hast written to Roper, in Answer to a Letter which he wrote to thee, wherein he charges thee to be a Liar, and a false Accuser, and charges thee to bring any man to witnesses what thou hast spoken by them, whom thou sayest, denied that Christ that dyed at Jerusalem, and who they were that denied that Christ that suffered at Jerusalem, or else acknowledge thy self to be a Slanderer, and in thy Paper, thou givest no Answer at all to these words, but sayest, thou callest the Congregation to witnesses, but doth not mention one in all the Congregation that will witness it, whereupon the Lye rests upon thy head, and thou found to be the Liar, and the Slanderer, and the false Accuser.

And whereas thou sayest, thou hast sent queries concerning that matter; the queries makes thee manifest what thou art, many of thy own Tribe and Generation, if they faw thy queries, would be ashamed both of thee and of thy queries, for hundreds there are in the world that know nothing of the true and living God, and yet would see thee and thy queries not to be worth answering; yet left thou shouldst boast in thy filthy ignorance and darkness, and for clearing of the Truth to the simple: Something in answer to them.

1. Quer. Whether was the Word made Flesh, or the Son of God made of a Woman more, or after, then once?

Ans. In this first query thou hast manifested what thou art, to all the Children of Light, and where thou art, and what Spirit thou art of, a Reprobate, a child of Darkness thou art, thou mightest have spared the other nineteen queries, for in this query thy Spirit is tryed, and in the Eternal Light taken and known: Thou askest whether the Word was made Flesh any more or other than once, which makes it plainly manifest, that thou knowest not what thou askest, and that thou dost not know, nor couldst not witness the Word to be made Flesh once, but art one of the Antichrists and Deceivers which John speaks of, that are entred into the World, which cannot confess Jesus Christ come in the flesh; and therefore thou queries whether the Word was made Flesh any more or other than once, which query comes from thy dark polluted mind, who is out of the Light, and a Stranger to the Life, and
without God in the world, amongst the false Prophets, Antichrists and Deceivers which are in the world, and in the Light of Christ, which condemns the world, ye are all seen known, and made manifest, and are turned away from by the se, who dwell in the Light, which Light condemns thee and all thy Generation eternally; and the Word made flesh we witness, which dwells amongst us, and we behold his glory as the glory of the only begotten of the Father, according to the Scripture, whereby we witness thee, and all thy Generation, to be in the Sorcery, and in the Witchcraft, deceiving and betraying the Souls of the Simple, the Light of Christ in thy Conscience will tell thee so; for that thou must be obedient to, and witness before thou witness the Word to be made flesh once, for thou art Darkness itself; and the Light in thy Conscience, if thou wouldst let it rise, will be thy condemnation, and when thou canst witness the Word to be made flesh once, then thou wilt know whether the Son of God was made of a Woman any more or oftener than once: But thou art the Dragon that wouldst devour the Man-child which the Woman hath brought forth, who shall rule all Nations with a Rod of Iron, and her Child is caught up to God, and to his Throne; and thou, the Dragon, and thy Angels are cast out into the Earth; and therefore do not thou persecute the Woman which hath brought forth the Man-child; but thou art overcome by the Blood of the Lamb, and the Word of his Testimony; and for thy other nineteen queries, thou hast conjured them up in thy black Art, out of the Bottomless-pit, which is to be turned into perdition, if thou hast not an ear thou mightst hear, or an eye thou mightst read; but thou art blind.

2 Quer. Whether did the Man Christ Jesus the Son of God, slain, (in respect of God's Decree and Efficacy of his Death) from the foundation of the world really and indeed suffer death, or dissolution of Soul and Body, as upon the Cross at Jerusalem, more or oftener than once.

Ans. Here in this query thou, Diviner, art found adding to the Scripture thy divinations of thy own brain, whereupon the plagues of God is to be added unto thee, and poured upon thee, as thou sayest, the Man Christ Jesus, the Lamb of God; slain (in respect of God's Decree and Efficacy of his Death) from the Foundation of the World. Oh thou Liar, let all people see where there is such a Scripture that speaks as thou speakest here; but in the Light of Christ thou art feen, and in the life comprehended, and art for condemnation. The man Christ Jesus we own, and witness, and the Lamb's Book of Life, which was slain from the Foundation of the world we witness the Lamb of God, which takes away the sins of the world; this we witness according to the Scripture, praiseth, praiseth eternal praises, be to the Lord God for ever, and thee to be the Beast that makes war with the Lamb we witness, and thou Antichrist which looks at Christ's death at Jerusalem alone, and cannot confess him no otherwise but without thee; here thou art but equal with the Pope of Rome, for he confesseth Christ dyed at Jerusalem as well as thou; so let all thy Congregation see what they hold up that follows thee.

3 Quer. Whether did the man Christ ever really and indeed suffer in his own person, for that end and, after that manner which he did once upon the Cross at Jerusalem, before the time, or since the time?

Ans. Here thou full of all subtilty hast made manifest thy Poison and enmity, but with the Light of Christ thou art seen, and known, and with it condemned for ever, Christ Jesus in his own Person doth, and ever did, suffer by thee, and such as thou art, and by thy Generation he did suffer at Jerusalem, and doth suffer where he is made manifest by you, after the same manner, and thou Blind-Pharisee and Blasphemers wouldst thou have Christ to have more ends in suffering then one?

4 Quer. Whether was not that death which the man Christ suffered once, and but once, upon the Cross at Jerusalem, so satisfactory for all the sins of the Elect, as that the Justice of God, did not, doth not since require any suffering or working upon that account, either from Sinner or from Saint.

Ans. Here thou, Jefouite, art pleading again for a Christ far off thee,
Answers to several Queries, &c.

...recorded as thy Father doth at Rome: That Christ that dyed at Jerusalem did not satisfy for thee who art an enemy to him, and dost not abide in his Doctrine, but is contrary to his Command, and art under the wolf, which he cryed against them that were in the same steps where thou art, and from that thou shalt never see: The death of the man Christ Jesus which suffered at Jerusalem we own and witness, the same Christ that suffered at Jerusalem we witness made manifest; and the one God and the one Mediator we witness and know, between God and man, the Man Christ Jesus, according to the Scripture: And here thou Loyar art made manifest to all thy Congregation to be a Lyar, who said amongst them, that we denied that Christ that died at Jerusalem, so let them all be Witnesses of thy Lie, and let thy mouth be float thou Lyar, who art for the Lake, and whereas thou queries whether the justice of God be not satisfied for the sins of the Elect? here let flame strike thee in the face, that ever thou shouldst take upon thee to speak to any people, and know not the Scripture; where dost thou read in all the Scripture, that God doth require satisfaction for the sins of the Elect, or laid any thing to their charge, let all people try thee here by the Scripture, and see whether thou be not a blind ignorant Scot, who dost not know what the justice of God requires, neither from sinner nor from Saint. Isa. 42. 1. Isa. 65. 9. 22. Luke. 18. 7. Mor. 3.

2 Tim. 2. 10. Tit. 1. 1. 1 Pet. 1. 2. 1 Pet. 2. 6. 1 Pet. 5. 13.

1 Quer. Whether you are reconciled to God by any other obedience, than that particular obedience which Christ performed in his own Person, and is mentioned in the Scripture, or by any other suffering or death, than that which Christ once suffered upon the Cross at Jerusalem?

Answ. Silence itself! wouldst thou, (who art an Enemy to God, and a child of disobedience, in whom the Prince of the Air rules) know how we are reconciled to God, and by what obedience, first own the Light in thy Conscience which condemns thee, and be obedient to that, and then thou shalt know by what obedience it is that we are reconciled to God; for yet thou knowst no obedience, nor the Death which Christ suffered upon the Cross, thou dost not know, but art an Enemy to the Cross of Christ, and in the mystery of iniquity, and in the dark power and man of sin; what hast thou to do to talk of obedience, who art reconciled to thy lust, and sin reigns in thee, and thou art blind, in the broad way that leads to death, as thy fruits makes it manifest, who lives in strife and envy?

6 Quer. Whether did not the Man Christ suffer as a publick Person in the Elect's stead, or in their behalf, and for that end that none who believed in him might dye eternally?

Answ. There thou Blind-Guide, makest many replies, but still one and the same thing, but thou makest it manifest, that thou dost not know the man Christ at all, nor his sufferings, for that death reigns in thee yet that hath passed over all men that asks this query; for a publick Person Christ is not to thee, but a mystery which thou knowest nothing of, and for the redeeming of the Elect from under such months as thine, did and doth Christ suffer; and those that are brought to believe, deny such dumb Idol Shepherds as thee, who as yet doth not believe, and therefore shalt dye eternally, except they repent.

7 Quer. Whether the sufferings of Christ now in his Saints, be all the satisfaction that is made to, or which the justice of God looks for, for his past, present and to come?

Answ. There thou Blasphemer askest thou knowest not what; is not Christ the same now as ever? and is not the sufferings of Christ satisfactory where ever? What wilt thou have to satisfie, if the sufferings of Christ do not satisfie, let all people take notice what a Blasphemer thou art, or what they can learn of such a one as thee, who knowest neither the justice of God, nor the sufferings of Christ in his Saints.

8 Quer. Whether was not that Body of Jesus which consisted of Flesh, Blood and Bone, and which was offered upon the Cross at Jerusalem, the one and only sacrifice for sin God accepted, and to which alone Christ, only the Saints before under the Law, and the Saints...
1654

Saints since under the Gospel, did, and do look to be justified by, without any other works.

Answ. Here again thou art replyng thy former soulel queries, which rise out of thy dark mind, concerning the Body of Jesus: as the Devil did about the Body of Moses, let thy mouth be hope here, for the Body of Jesus thou knowest not, nor what it consists on; and the offering of it up thou knowest nothing of, but what thou knowest and hearest by the outward Letter, that it was offered up at Jerusalem, and the sacrifice for sin thou knowest not, and thou art none of the Saints, neither under the Law, nor under the Gospel, but are, without in the world, in the Broad-Way, blind, leading the Blind into the Ditch, and for thee the Body of Christ is no satisfaction. And thou, Reprobate, what hast thou to do to walk of believing? for that is the condition of the Saints, they do believe and are justified; and their works thou knowest not, thou disobedient one, upon whom God will render vengeance in flaming fire.

9. Quer. Whether there be not another righteousness by which the Saints be justified, in the sight of God, than that which Christ works in them and by them?

Answ. Here thou art accursed, art made manifest, who preachest another Gospel, and wouldest have another righteousness than that of Christ, here thou boast, to whom the Plagues of God is due, and upon whom his wrath must be accomplished, here thou hast made thyself manifest, thou who wouldest have another righteousness than the Righteousness of Christ, which he works in the Saints, and by their, and forthewould be justified and live in thy fin, but thou art shut out from God for ever; and we witness justification by faith, and the just shall live by his Faith.

10. Quer. Whether such sanctification or justification, is order antecedent holiness of life, or justification by faith, go before? or whether dast nor God love man, ere man loved God?

Answ. Here thou, dark blind Hypocrite, haft flattered thyself out from the knowledge of God in any measure, oh that People should ever be so blind, as to looke for to learn any thing at such a one as thee, but fin and filthines! and what hast thou been teaching them all this while, that neither knowest Sanctification nor Justification yet, but art querying whether goes before? let all people judge if thou art not a Teacher of Lasciviousness, Sin and Uncleanness; and how darest thou mention a holy life, or justification by Faith, and knowest neither Justification nor Sanctification? And thee, man, which art Cain, God doth not love nor accept thee nor thy Sacrifice; and for Justification by Faith, thou knowest nothing of it, which we own and witness; and thou, who art in envy dost not love God.

11. Quer. Whether the justification of God be not fully satisfied for all the Sins of the Elect, ere Christ appears to their Souls, or Holiness appears in their Lives?

Answ. Here thou hast full of all futility art comprehended, and with the Light of Christ thou art seen, and with the Life judged and condemned, who wouldest say fin to the charge of the Elect, when the Scripture saith, Who shall lay any thing to the charge of God's Elect? It is God that justifieth, who shall condemn? The Soul that liueth shall die. Thou Sorcerer, Dost the Elect of God sin? Shall the Elect dye? To that in thy Conscience I speak.

12. Quer. Whether the holy Lives, or holy Works of the Saints be not excluded from the Act of Justification, from the Guile of Sin?

Answ. Thou dead Beast hast made it manifest, that thou art a Stranger from the Life of God, and is excluded from the holy Life of the Saints and their Works, who art querying whether this be not excluded from Justification: Oh that ever thou shouldest open thy mouth, or take upon thee to speak of the Scripture; Dost not the Apostle saie, 1 Pet. 1.18. For as much as ye know that ye were not redeemed with corruptible things, as Silver and Gold, from your vain Conversation, but with the precious Blood of Christ, as of a Lamb without Blemish and without Spot, who verily was ordained before the Foundation of the World was, but was manifest in these last times for you who by him do believe in God, that raised him up from the dead? Now let all people
people read this Chapter, and try thee, who knowest nothing of Jesus Christ, but as thou hast heard of him, that he was crucified at Jerusalem, and so thou art unredeemed from thy vain conversation, and so art not justified before God, nor never shall be; but those that can witness Redemption by the precious Blood of Jesus Christ, as all the Saints of God do, are justified; and by the same that they are justified, thou art condemned into the Lake for ever.

13. Quer. Whether is that righteousness which is wrought by the Saints every way answerable to the justice of God?

Ans. There again thy blindness is made manifest; is there any righteousness but that of Jesus Christ? and is not that every way answerable to the justice of God? but such polluted filthy Beasts as thou wouldst have another righteousness, as thou speakest plainly in thy ninth query, but all thy righteousness we deny, and the righteousness of Jesus Christ we own and witness, whose righteousness shall be revealed upon thee in flames of fire.

14. Quer. Whether none be accounted righteous in God's sight, in whom there is any corruption or failing, or who do not fulfill the Law, and answer every demand of justice?

Ans. Here thou pollutest beast, hast made it manifest what thou hast been driving at all this while in thy queries, which is, that thou wouldst have corruption and filthiness to be accounted righteous in God's sight, that so thou mightst lye and wallow in thy sins and filthiness, but John faith, that he that committs sin is of the Devil, for the Devil sinned from the beginning, and for this purpose the Son of God was made manifest, that he might destroy the works of the Devil; and thou man of sin wouldst have it to stand; but those that love God keeps his Commandments, and they are not grievous; and God doth not accept any where there is any failing, or who do not fulfill the Law, and answer every demand of justice; and he doth reserve the unjust unto the day of judgement to be punished, 1 Pet. 2.9, and chiefly then that walk after the flesh in the lust of uncleanness; and there thou art.

15. Quer. Whether a soul be justified before God by the non-imputation of sin, and the imputation of the righteousness of the Person of Christ to his Faith, or by a righteousness wrought by Christ in the Person justified, or to be justified.

Ans. Here stop thy mouth, thou Sorcerer, which art gathering up here a heap of confusion, which is fit for nothing but to be turned with thee into the bottomless pit, from whence it comes, wherein thou talkest of imputation and non-imputation, and of a person justified, and to be justified, thy language is of Egypt; and in the mystery of iniquity, thou speakest it, which is condemned into the Lake of perdition by the Light of Christ, and in the Light thou and it art seen and comprehended; and as I told thee before, I own no righteousness but what is of Christ, and wrought by him, which Righteousness shall confound thee and all thy unrighteousnesses and conjuration; and the same that justifies us shall condemn thee eternally.

16. Quer. Whether Christ be in his Saints in respect of that nature wherein he suffered as Jerusalem?

Ans. Here, thou Enemy of Christ, wouldst know how the Saints enjoy Christ here, the Scripture is fulfilled upon thee, the Light shines in darkness, and darkness comprehends is not, when thou comes to own thy condemnation, the Light in thy conscience it will let thee see thy evil deeds, it will lead thee up to Christ from whence it comes; and then thou wilt know that nature that he suffered in, but now thou art in that nature that Judas was in that betrayed him, and that they were in that crucified him.

17. Quer. How, and after what manner Christ, who is in respect of his Divine nature is in all places, may be said to be in a Saint, and not in Reprobate?

Ans. What hast thou to do to query after the Divine Nature, who art the natural man, that knows nothing of God, but what thou knowest naturally as a brute beast, and knows not the things that be of God, because they are spiritually discerned, and the manner of Christ's Divine nature, which is infinite, is hid from thy eyes; nor wilt that eye that thou shouldst see, with that art thou blind, and
and the manner of his being in a Saint thou knowest not, who art a Reprobate, and thou shalt find him to be thine eternal condemnation.

18. Quer. Whether doth Christ now in these days assume or take upon him the form of a servant, and the seed of Abraham, as we read? And whether doth not this assumption cause such a perfection of the God-head and the Man-head, as that both of them are united together into one person?

Answ. O thou dark Beast and Conjuror, who art querying with thy conjured words, that which thou knowest nothing of, and which is out of thy reach, and comprehension; thou Blasphemer, doest thou limit Christ to days, in taking upon him the form of a Servant, and the seed of Abraham? Is not he the same now as ever he was? And for the union of the God-head and Man-head, as thou callpest it, let thy mouth be stopt, for with thee God nor none of his Children hath any union, for God hath put an utter enmity, betwixt thy seed, thou Serpent, and the Seed of the Woman, and the perfect union with Christ we witnessest, who is the same to day, yesterday and for ever, and therefore are we separate from thee and thy Generation.

19. Quer. Whether is Christ now conversant upon earth, amongst men, since his Ascension, as he was before, and in those times wherein the Apostles lived?

Answ. In thy queries thy speech bewrayes thee, thy language is the language of Egypt, for so dost thou make it clearly manifest that thou knowest not Christ at all, not in the least measure, for where the first Principle of Truth is made manifest. It is the same that ever was, and never changes; and thou askest whether Christ be now conversant upon Earth amongst men since his Ascension, as he was in the Apostles time? Dost thou know what thou askest? Did he not appear to the Apostles since his Ascension, in the most glorious manner that ever thou readest; and is he not the same now as he was then? What wouldst thou make of him, (thou dark foolish Beast) such a one as thy self? who wouldst be pleasing for darkness and ignorance of God, but praise and glory to him who hast discovered thee and all such Receivers as thou art.

20. Quer. Whether did not Christ dwell among his Saints, after another and more visible manner than now he dwells in his Saints?

Answ. There again thou hast shewed thy ignorance of the Scripture, and for thy word visible, he is not, nor never was visible to thee, nor to thy Generation, for those that did profess the Scriptures, as thou, and thy Generation doth, cruised him, and said he was of the Devil, as thou and such as thou art, doest now; thou Blasphemer, where hast thou a Scripture that faith, that Christ would dwell in his Saints after another manner? Did he not say, It is expedient for you that I go away, and I go and prepare a place for you, and I will come again and receive you unto myself, that where I am there you may also be; and ye have heard how I have said I go away and come again unto you, and if ye loved me, you would rejoice, because I go unto the Father. And Christ Jesus faith in John 14. 21. Verily, verily I say unto you, he that believeth on me, the works that I do, he shall do also, and greater works than these, because I go to the Father: But all these Scriptures is hid from thy eyes, and thou art one of those that Isaiah prophesied on, and that Scripture is fulfilled on thee, which faith, He hath blinded their eyes, and hardened their hearts, that they should not see with their eyes, nor understand with their hearts. Now blessed be the Lord that hath discovered thee, and such Blind Guides as thou art. So thy queries are answered in the eternal Light and Life of God, and judgment is given upon thee and them, which thou shalt eternally witnessee, without moving or wandering, but thou who art out of the Light art roving, and wandring and fumbling in darkness, who hast put forth these fumbling queries, which are Answered lovingly and plainly, and in the Scripture Language and Terms, and with the Eternal Light and Life of God, let thee in thy own place, which thou shalt eternally witnessee.

These are matters of great concernment, and if ye refuse to answer them in writing, spare your tongues and spare your Papers, for I will henceforth neither hear the one, nor read the other.

Answ. Thou sayst, these are matters of great concernment; We see that that which
which makes thee manifest, and such as thou art, and which lays thee open to poor ignorant people, who are deceived by thee, and led into the ditch, and their souls kept in death by thee, to make this manifest is of great concernment, as these dark black stumbling queries, and thy conjured words hath done, which thou hast no Scripture for, as ambiguity, efficacity, exclusively, antecedent, and non-imputation, assume, and assumption: Now let all people read and consider what they do that holds such as thee up, who is shut out from God, and shut out from the Saints life and language, and art shut out of the Scriptures, though thou makest a trade of them for money, and deceives poor people, but thou knowest nothing of the Life and Power that gave them forth. So thou art to be condemned with the Light, and with the Life which gave forth the Scripture.

Let all people read Deut. Chap. 18. from verse 9. to 15. there the Priests and the Levites which were ordained of God, were to have no Inheritance among the people, but the Lord was their Inheritance, and they were to have it of that which was offered up to the Lord, and this was a figure of the everlasting Priest-hood which ministrith out of the everlasting Treasure; and the Lord God commanded Israel, not to do as they did when they came into the Land, not to go after their abominations, as you may see, but gave Israel their Land to poffesst that did hearken unto such as the Lord had not sent, which was Abomination to him; and the Lord said to Israel. Thou shalt be perfect with the Lord thy God; and in the 15th verse, The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy Brethren, like unto me, unto him shall ye hearken; And lo to the end of the Chapter, he that hath an eye may see, and the Lord is the same that he was, and he will not suffer the abominations that are committed in this Land, but is discovering the abomination of it: A horrible and filthy thing is committed, which Jeremias cried against, Covetous Men preach, Drunkards preach, Swearers preach, Lyars preach, Strikers preach, and Proud Men preach: Oh wonderful! where are your eyes? Try your Priests by the Scriptures, see if they be not found in the same Generation that all the false Prophets and the Deceivers were in, which the true Prophets of God cried against, and discovered, and in the steps of the Scribes and Pharisees, that Christ cried wo against; and see if they be not the Antichrifts and the Deceivers which are entred into the World, which John speakeoth of, which cannot confess Christ come in the flesh, but transgresseth, and abideth not in the Doctrine of Christ, so hath not God, neither knoweth him, but preacheth for sin, and against Perfection, and denieth the Light which enlighteneth every one that cometh into the World, & so keeps people in blindness and ignorance, and out of the Knowledge of God, and never any that follow them shall ever come to the Knowledge of the true and living God: therefore all people see where you are, and mind the Light in your Confessions, which is pure, and which testifieth against sin, and it will let you see all your Blind-Guides which deceive you, to be in sin, and ignorant of God; for they deny that which should make him manifest, therefore beware what you hold up, and give over going after them, to that in your Confessions I speak, which shall witness me eternally to speak the Truth, if you obey it; and shall condemn you eternally, if you disobey it.

These Blinde-Guides that are in this Land, deny the Prophet which Moses wrote of, which is the substance of the Priest-hood, which was before, and here they are found in the same Generation, in the Sorcery and in the Witchcraft, which the Lord commanded should be put out of the Land, where the Children of Israel went to possess.
Answers to several other subject Queries, put forth by one John Reeve, who lives in the City of London, who calleth himself the Messenger and Witness unto the true God, but is found a Liar, and a Perverter of the right Way of God.

Certain Writing is come to my hand, called An Epistle from the Mighty JEHOVAH, or Jesus the only LORD, and God of the Elect Israelites, from one, whose name is subscibed John Reeve, Pilgrim, who calleth himself the last Messenger, and Witness unto the true God, unto which, for the sake of the Simple, I am moved by the Spirit of the Lord of Heaven and Earth to write something in answer, that so his folly may be made manifest, and his ignorance and blasphemy laid open unto the simple-hearted, who have been long deceived by such through their false Voice, to here, and to there: Friend, to thee, who hast subscribed this Writing, who calls thy self the last Messenger, and Witness unto the true God: I Answere, the Lord of Hosts, and God of the Elect Israelites, doth not accept thy Testimony and Witnesses; for thy spirit is made manifest not to be the Spirit which came from God, and which dwelleth with God, which beareth true Witness unto God, but the spirit which is driven out from the Presence of God, into the Creation, and into the visible World; and that is the lying spirit, and bears not true witness unto the true God, but is a spirit which bears witness to the imaginations of thy own heart, which looks upon, and declares the living God, as if he were carnal, and a Creature-like Substance; and here the Scripture is fulfilled upon thee, thou thinkest he is altogether such an one as thyself; and for the true God thou art no Messenger, nor hast received any Message from him, for thy spirit is known, and he never delivered his Message unto it in any Generation, but kept his Secret sealed up from it: And Friend, here I charge thee, in the Presence of the true spiritual God, that thou believest the Lord of Hosts, who faith thy Epistle is from him; thou utes thy tongue, and failest, The Lord faith, when, faith the Lord, I have not spoken unto thee: And of that Generation thou art which Jeremiah cried against, and therefore let all flesh be silent before the Lord, and call not thy own imaginations his Word, but thou who hast a Dream, tell thy Dream for a Dream, and he that hath the Word of the Lord, let him speake it faithfully; and though thou callest thy self the last Messenger, or Witness unto the true God: yet I say unto thee, verily the Lord hath a Witness which was before thee, which hath been lain in the Streets of the great City, which the Lord will bring forth after thee, which will bear true witness of the true God, and against thee, and thou, who hast been alive, shall be judged by him who hath lain lain, and he will eternally condemn thy Testimony and Message, Friend, in the Light of Christ, which hath lightened every one that cometh into the World, thou art comprehended, and seen, thy beginning, thy time, and thy end, and with it thy Testimony and Message is denied, for thy Testimony is such, that if thou swearst the Lord lives, thou swearest falsely; and further thou sayest, [By inspiration of the holy Spirit thou wast moved to present this Epistle.] I Answere, the language of the holy Spirit is like it self, Pure and Spiritual, but thy language is carnal and sensual, and so is thy spirit; the Saints which speak by the inspiration and moving of the Spirit, cursed not that which God had blessed, as thou dost, neither did they say the Elect were defiled, as thou dost, neither did they speak of God as a carnal Substance, as thou dost, but said that God was a Spirit, and here art thou a Witness against thy self, that thou speakest not by the inspiration and moving of the holy Spirit, but speakest thy imaginations and lies in the Name of the Lord: And whereas thou sayest, [In this confused Age there hath appeared variety of spirits, pretending to be sent by the everlasting God, yet they are at war with all their power to overthrow one another, that their own Opinions may bear rule.] I Answere, Among the Many Pretender
ders thou speakest of, thou art one; and it is true, you are at war with all your power endeavouring to overthrow one another, that your own Opinions may bear rule, and though there be among you variety of Opinions, yet by one spirit you act, for the Kingdom of the Devil is but one, and yet divided, and it is at war with itself, and therefore it cannot stand; and you cannot overthrow one another, but one is appearing to overthrow you all, and all your Opinions; for all your Pretenders are made manifest by your fruits, and thereby men may try you; for nothing is to be gathered from you but Opinions and airy Imagination, some of you speaking of a God and Christ a far off to believe in, others of you speaking of a God and of a Christ within, and a far off to believe in; thus you feed people by your own imaginations; and some of you pretend Revelation, others of you denying Revelation; and thus you strive to set up your own Opinions, but you live all in one nature, and are of one Generation, and he that walks in the Light feeth you all, and comprehends you all, and judges all your Opinions, and are redeemed out of all your vain imaginations, into the Life of God; acting and speaking as the Spirit acts and speaketh, and seeketh to exalt Christ, and him to bear rule, that all Opinions may be by him thrown down, and that by him people may be brought out of a confused Age, into the Land of Rest, and Peace, and Righteousness, to serve the true Spiritual God in the Spirit, and by the Spirit of his own Son: And further, thou sayest [Some there are that take upon them to speak of a God, and of a Christ in the invisible Heavens, above the Stars, but are not capable to demonstrate how Christ by his Spiritual Word liveth in mens hearts; and how he reigneth visibly in glory with his Elect Angels.] 1 Answer, there are not some, but many, which lives in, and speaks forth their own imaginations, upon God and Christ; and one of them thou art, thy spirit is tried; God who is a Spirit, dwelleth in the Spirit of his Son, even in the high and holy Place, and with him also who is of a contrite Spirit, and trembleth at his Word, but this by thy volterous eye is not seen, neither can any demonstrate how Christ dwells in the heart, but he who witnessed it through death, and where he reigns, his Glory is with him and his Elect Angels; this I witness, but to thy carnal eye it is invisible, and by thy carnal wisdom he can never be known; Christ and his Spiritual Word is not to be divided, though thy sensual spirit would divide them, but by the Flaming Sword thou that speakest art divided from both, and shalt know neither, but to thy condemnation; And further thou sayest [Others there are which speak of an eternal Spirit, or Christ only in the Confinements of men, as if there were no Creator or Christ at all, visibly reigning upon his Throne of immortal Glory.] 1 answer, they who talk of an eternal Spirit, or Christ in the Confinence by hearsay, or of other mens words, without (as thou dost) and doth not in Life and Power witness it, from the Father within, made manifest, such are denied by them who witness the Eternal Spirit dwelling with the contrite heart, which Spirit is the Creator which dwells also in the high and holy Place, and reigns upon his Throne for ever; and who do in Power witness this, fees and judges all your carnal imaginations, and conceptions of the living God in your carnal minds; where he dwells shall no unclean thing enter, but is without to be troden in the Wine-Pres of his Wrath for ever and ever; and by him shall thy carnal conceptions be confounded, even by the Breath of his Mouth, for he is Eternal, and his Throne is Eternal, and by the carnal eye shall never be seen: And further thou sayest, [There are some (who through unbelief that ever any living Creature had a beginning) do affirm there is no God or Christ at all, but perishing nature; this fort are innumerable, witness the lives and conversations of people everywhere.] I answer, All who do witness the Eternal Spirit made manifest, to rule and guide; all such do deny and declare against such Opinions; for nothing was without beginning but the Eternal Word, which was the beginning of all things, and will be the end of all things; even the destruction of the wicked, and the Salvation of them that believe, who are born of the immortal Seed, and redeemed out of the perishing nature into the image of God, and such do set to their seal.
seal there is a God, who will reward every one according to their works, and
bears witness against them, who in their lives and conversations denies God, as
all do who do not witnesse the eternall Spirit of Christ ruling in the Conscience,
but talks of a God in imagination at a distance, and such are innumerable, and
saries in their hearts, there is no God, and such are the fools the Scripture speaks of,
and whereas thou beesthe to confider of these ensnaring particularis; I answer,
They are considered, and by them thy ignorance is made manifest, and thy folly
disclosed, and thy blasphemy, who calls thy self the last Wituens.

1 Quer. In thy first particular thou quierist, Whether these men were sent forth
by the eternall Spirit to preach, which in the least cannot demonstrate what the only true
God is himself, and bow he is a distinct Being from all living Creatures, and how he
regns in the Elect by a created Word, Voice or spiritual Motion only.

Anfw. Those men were not sent forth by the eternall Spirit to preach, who have
not received it, and such know not God, what he is, nor where he is, but in their
imaginations imagine him to be like a creature, by being in a creaturely Place
or Habitation, God is a Spirit, and he is not distinct from living creatures, for in
him living creatures lives, moves, and have their beings, and he is not far from
them, nor distinct from them, as he spake who was sent by the eternall Spirit to
preach, he reigns in the Elect not by a created word, voice, or a created spiritual
motion, for the Word which lives in the Elect, from which voice and motion pro-
ceeds, is not created, but is uncreated, even as God is uncreated, for God is that
Word, and hereby ignorance appears, by calling the Word which lives in the
Elect a created word, or voice, or motions; and hence he is a witness against thy self
that thou speakst from darknes, and not from Light, which darkness cannot com-
prehend the shining of the Light, and this discovers thee more to be a false Witnes,
and not the true Witnes of God, and therefore thy portion must be the Portion
of false witneses, read what it is.

Quer. 2. In thy second particular thou quierist, Is not this an infulible demonstration
of men, that a man is sent forth by the eternall Spirit, if he have received a gift from
the holy Ghost, to demonstrate what the true Creator was in his own distinct Essence,
Nature and glory, from all eternity, insome, and to all eternity, and wherein Elect men
and Angels differ in their natures, and glory, distinct from their Creator in their
Persons.

Anfw. He that hath not received a gift from the Holy Ghost in some measure,
is not sent forth by the eternall Spirit, or God of all truth, this is infulible; and
such knowes not what the Creator is, but by imagination, and carnall conceotions
of him; and such in the Light of Christ is seen, and by it judged; and among
such thou art, to that in thy Conscience I speak, which will winntes me, he that hath
received the Holy Ghost, turneth people from the power of Satan to the power
of God, and knoweth the Creator, and the dwelling of him in the heart; for
as the Scripture faith, The Word is nigh, but let all flesh be silent, he who is in time
knowes not him which was before time, and shall be when time shall be no more;
he who knowes the Creator which inhabiteth Eternity, is redeemed out of time,
into the Habitation of the Almighty but this to thy dark minde and spirit Is
unknown; if ever thou knowest it, it must be through death, the nature and glory
of the Elect differs not from the Nature and glory of the Creator; for the Elect
are one with the Creator, in his nature, enjoying his glory, which was from eternity
unto eternity, he that reads let him understand, thy word distinct Essence.
I deny, for the Elect is not distinct from the Creator, but lives by the dwelling of
the Son in him, and with the Son the Father dwells also, if thou halt an ear, thou
mayst hear.

3 Quer. In thy third particular thou quierist, What that Angelical Serpent was
in his creation, which the Scripture speaks of, and bow he came to be cast out of his glory,
and how he overcome innocent Eve, and how he entered into her womb, and changed her
pure Seed into his nature of unclean reason? And then after, What think you, Was this
that man Cain the first murdering lying Devil that ever was? And is there any Devil
but proud, vain-glories, unmerciful men and women?

Anfw.
That fame which speaks in thee is that same serpent which the Scripture speaks of; and if thou hast the spirit of 
Moses, thou knowest what he was in the 
Creation; for Moses saw his Creation by that Spirit which was before he was, and 
if thou knowest his creation in thy self, then thou mayst know him without thee; 
but yet he lies under his veil deceiving thee, and is not deceived by thee; and by 
the same which thou livest in, he was cast out of his glory, even disobedience; and 
he overcame innocent Eve even as he overcomes thee, by promising what he fulfilled 
or, and by presenting that which was visible, and to her minde was laid out, as 
shone is, and by her consenting, he entered and got power, and set up his habitation, 
which is now standing in thee, and so he became the likeness of himself, her 
minde and lust strayed into the visible, out from the Creator who is invisible, and 
spiritually, and the now lives under the curse, and brings forth cursed children, 
such as thou art who puts forth these queries; and this child was begotten by him 
who deceived her, and he is the Father and Prince of all you, who are Wells without 
water, Clouds without rain, and wandering Stars; having no habitations in the 
Heavens, the blackness of darkness is reserved unto you for ever, ye who speak 
great swelling words of vanity (that ye are the last Witnesse and Messengers, &c.) 
but your selves are servants of corruption: and to the last part of thy query, I 
answer, before Cain, who is a lying Devil, was a child, he was a father, and if thou 
haft an ear, thou mayst hear; the proud, vain glorious, unmerciful men and 
women, who bears his image must with him be tormented in the Lake which 
burneth (by the kindling of the breath of the Almighty) for ever and ever; and here 
you are answered, though not to the feeding of thy wisdom, but in the Light, 
by which you are comprehended, which Light will eternally condemn thee who 
hates it.

4. Quer. Thou queries, What condition Adam was formed in, and how he came to fall 
from his estate, and what sin it was they committed, (Adam and Eve) and whereby the Elect 
and Reprobate are defiled.

Ans. Adam was created in the image of God, and God breathed into him the breath of life, and he became a living Soul, but eating of the tree of the knowledge of good and evil; therein returned from the Command of God and did dye; if thou hast an ear thou mayst hear, and thou that quierest hast eaten of that Tree, and thou shalt never know in what condition he was created in; but through the death: for a sword is set at Eden gate to keep the Tree of life, which will cut thee down, before ever thou knowest, or canst witness his estate: and as for the Elect being defiled, here thou makest thy self manifest, that thou never knewest what the Elect was, for the Elect is born of God, and he that is born of God sars not; and the promises of God are to the Elect, and election obtains it, and the Elect was never defiled: if thou hast an ear thou mayst hear; that which is defiled shall not enter into the holy City, and here thou hast manifested thy ignorance, and art that Reprobate thou speakst of; which is ordained of old for condemnation, which is the Transgressor which is cast out, thou hast no communion with the Elect, for thou art defiled, and art without the Gate, to be trodden in the Wine-prefs.

5. Quer. What that heavenly glory is, and where it is that the Elect Wheat of Christ 
shall eternally enjoy, who are the Seed of Adam, and not of Cain?

Ans. What that glory which the Elect, which thou hast spoke of in thy fourth 
query, which is the inheritance, which was and is defiled, it is to be in Hell, in utter darkness 
for ever and ever, where all the unclean are; and thou wouldst know where it is; it is without the Gate of the City; among the Dogs and Whoremongers, and Liars, 
and Deceivers, and whatsoever is defiled shall be trodden in the Wine-prefs of the 
Wraith of God for ever and ever, where is Weeping, Wailing, and Gnashing of 
Teeth: But as for the Elect Wheat of Christ, which thou sayest is the Children of 
Adam, thou speakest thou knowest not what, the first man is of the Earth earthly, 
and he began his image, and that which is earthly shall never inherit, but are to 
have their portion with Cain, where thou art that hast uncovered thy nakedness; but the Elect, and the Wheat shall be gathered into the Barn, and they are not, nor ever were they defiled, but shall reign with the Lamb in the New Jerusalem for 
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ever and ever, where no unclean thing can enter, nor nothing that destroys or defiles in that holy Mountain of the Lord; if thou hast an ear thou mayst hear.

6 Quer. What is that painful and shameful Death in utter darkness, (and where is it,) that is referred for the Reprobate, who are the seed of Cain, and not of Adam, or blessed Abraham.

Answ. Thou that quieriel shall surely know, it is Tophet, prepared of old even for the King, the burning of it is as Fire, the Breath of the Lord doth kindle it, it shall be destruction for ever and ever to that which hath given forth these queries, and it is to be separated from God for ever among all Idolaters, and Adulterers, and Liars, the Unbelieving, the Abominable, and the Fearful, in the Lake of Fire where the Worm dieth not, nor the Fire goeth not out; as for Adam, in innocency, thou knowest nothing of him, who art of Cain, who slew his brother, and must have thy portion with him, and not with Abraham: the promise was not to the Transgressors, nor to Adam when he eat of the Tree of knowledge, for the Lord said, in the day thou eatest thou shalt die, he was driven from the Presence of the Lord into the Earth, in the curse; the Promise was to Abraham, in Isaac is the Blessing, not in Ishmael; and here thou shewest thy ignorance, but it is but like the former, when thou joynest the Elect and Reprobate together, Light and Darkness, and in Babylon thou art, but in that which was before Babylon was, thou art feen; and as for those dark spirits thou speakest of, who minde nothing but their lusts, condemning the glorious things of eternity, because their carnal reason cannot comprehend them; see at home, for in the Light of Christ thou art feen, that thou knowest nothing of Eternity by thy dark imaginations, being naturally as a Briui, to the Light of Christ in thy Confuscion I speak, which will let thee feel it is so.

7 Quer. Are they not deceived Persons, and utterly ignorant of the true God, who judge men and women in darkness, if they ask them Questions about the needful things of Eternity? is it not because they went before they were ten, and are of a bitter spirit for want of spiritual Light to satisfy the tender Christian Querier.

Answ. All who dwell not in this Light, which is pure and eternal, are ignorant of God, and never knew God; such judging shall be judged, and by the Light which sees and comprehends all darkness thou art feen; but the spiritual man judgeth all things, and he is judged of none; and all Judgement is committed to the Son, and where he is made manifest he speaketh, and judgeth righteously, and those men and women who would be asking questions of Eternity, and never came to the first principle to be guided by it, the Light which leads to Eternity, all such men and women are in darkness, and that minde which is in the Earth and in the naturals shall never know; and therefore they are judged to be in darkness, and darkness cannot comprehend the Light; Christ and his Disciples answered and judged that spirit which would have had a sign; and called them Adulterers, which Spirit we witness to the praise of God; and to thee that put forth the queries, I speak to thee in the presence of God, whether thou puttest them forth in simplicity, and art ignorant, or wouldst know, or in the pride of thy heart, and subtlety to tempt, the Light of Christ will let thee see, but thou art rich and full, therefore thou must be fain empty away, all who queries from that nature that would know, but never come to obedience, that is to be judged, and judgment must thou witness, and for a bitter spirit of envy, that shall stand for thy self; and that thou wwest, spiritual Light is made manifest, which curseth that which God hath blessed, as have been under thy own hand, far remote from this City, and that thou hast cursed them foul and body to all eternity, which thou never heardst not saw; let shame strike thee in the face, and flop thy mouth, for thou canst not put a difference between the precious and the vile, but curseth thou knowest not what, and speaks to that thou knowest not: But as for them who have a desire to know the way to the Father, we are ready to give an answer, and to impart of the gift we have received, and doth not break a bruised reed, but the fat we feed with judgement, and where thou art answered.
8 Quer. It is not an infallible demonstration unto them who have a discerning Spirit, that such a man hath no commission from the true Spirit to preach or speak to a people, when for fear of his ignorance being discovered, or for fear of losing his Hearers, he shall counsel them to stick close to the Word of God, or to hearken to the Light within them in their Consciences, without knowing what it is in the Conscience, or what will be the issue of it, if men be obedient to it, or disobedient to it, and to beware of false Prophets; and thus borrowing Scripture language which we are the true Messengers of the Gospel, daub he not in his power hinder his Hearers from reading the glorious things revealed unto the two last Witnesses; and so thou sayst, it is clear that the Spirit is not in them which were in Paul, who gave them leave to try all.

Anfw. Here thy infallible demonstration is made manifest to be fallible and lying, when thou sayst that down to be a sign of them that have no Commission from the Spirit, and not to have the Spirit, because they exhort them to cleave close to the Word of God, and to mind the Light which shines into the Conscience of every man, which is the Light of Christ; here thy Spirit is tried, that thou hast not the same commission as they had, who spake forth the Scripture, and so thou preachest another Gospel; for the Word of God endures for ever, and by the Word which is eternal, and which was in the beginning, which trieth all things, which searcheth all things, comprehends all things, and judges all things, he that cleaves not close unto that, builds upon another foundation; and by the Word which endures for ever, thou art seen, not to have that Word, neither knewest what, nor where it is, neither hast cleaved to it, and hast raced out from the Life, and from the Foundation; and the Apostle who had his Commission not from man, nor by man, he exhorteth those he preached and wrote to, to take heed to the pure Word of Prophecy, as unto a Light that shined in a dark place, and to wait in it, till the Day did dawn, and the Day Star did arise; and for distinguishing of that in the conscience what it is, he that is not separate from the darkness knows not how to do it. But this I say unto thee, as we declare unto all, the Light which shines into the conscience is the Light of Christ, which he hath enlightened every one withal, and it is spiritual, like himself, and eternal, and it leads out of sin, and declares against all sin, and he that comes to own it, and to be guided by it, it leads out of sin to know the Cross of Christ, which is a Mystery to thee, and it leads to the external Word, which was in the beginning before sin was, and it will judge all thy imaginations and vain conceptions, and it leads to the Inheritance incorruptible, out of corruptible; if thou hast an ear to hear, thou mayst hear, it is that which will let thee see thy vain frothy imaginations, which thou hast of God, and will condemn all thy vain imaginations; and hating it, it will be thy condemnation; and there is the issue of it, and all such as fleals other men's words, and the true Prophets words, and never knew the life that was in them, all such we deny, and shut them up within utter darkness, where they, and thou art; and for the glorious things that thou and thy Partner speaks of, which call your selves the two last Witnesses, it is manifest that your mysteries are as in thy Book, and thy queries, where thou putst Elect and Reprobate together, and as for tryall of spirits, we give liberty, and exhort all that may to try, and we direct them to that to try by, which is infallible and eternal, whereby they may see and comprehend thee and all who have not the Spirit. But that they should try, who have no thing to try with, lest all such be silent for ever, for none understandeth the Spirit, but the Spirit which with which we see thee, and all who stands in their imaginations are ignorant of it; therefore stop thy mouth in the dust, and be silent.

9 Quer. Do not they that speak to a people that declare against all appearances, which are contrary to his way, discover himself into a true discerning Spirit, not to be of the Lord unless they can demonstrate a spiritual Commission that he hath received from Heaven, by voice of words through the glorious mouth of the Lord, so that no mortal man can disprove him, though few for want of understanding receive him.

Anfw. The Way that leads to the Father is but one, which is Christ, and he that
that declares from him, made manifest in him, declares against all sects, and opinions, that which thou calls appearances, and the Way is one, and the Truth one, where there is no rent nor division, and he that dwells in the life hath discerning, and he that witnesses the anointing discerns, he is able to judge and discern, and in that thou art seen, who wouldst sit on the throne, but thou must come down and lick the dust, dust is the Serpents meat, and they who had their commission from God, and have their commission from God now, they were made manifest to every man, conscience in the sight of God, and this we witness, this the Scripture witnesses, and he that believes hath the witnesses in himself, and the father bears witness, and they witness the voice of the Lord, which is spiritual, speaking to them, and they declare from that which is spiritual to the consciences ofGain- 
fayers, and this is witnessed; but thy voice of words is carnal, and is denied, and who art thou made manifest unto? that which is mortal cannot discern and disprove thee, but that which is immortal can, and they who are guided by the immortals denies thee, and will receive none of thy testimony, because it is not the same which the holy men of God witnessed, and doth now witness, which voice shakes the wilderness, and rents the rocks, and makes the earth to reel to and fro; but to thee this is a mystery, and sealed.

10. Again he that speaketh of an invisible spiritual God, or Christ living in the consciences or spirits of men, thou sayst, He questioneth the truth of all the Scripture records concerning the life, death, and resurrection, and ascension of the blessed body of Christ in the throne of his immortal glory: and doth he not question, whether the consciences of the saints being sprinkled with the blood of Jesus, which dyed without the gates of Jerusalem, are purged from the pollutions of the flesh and spirit; doth he not question the resurrection of the souls and bodies one of the earth as the last day?

Ans. Here again, thou hast made thy name and ignorance manifest, and knows not so much as the letter of the Scriptures; Paul an Apostle of Jesus Christ, not by the will of man, and a minister of the everlasting God, he witnessed the son of God revealed in him; and he said, Know ye not that Christ is in you, yea, yea, ye are reproached; and Christ is not divided, and he that is joined to the Lord is one spirit; and I and my Father are one; and where Christ dwells the Father dwells; and if thou hast an ear to hear thou mayst hear, and if the same spirit be not in you then raised Christ from the dead, you are none of his; and he that declared these things spake of a spiritual Christ, and an invisible God, and who shall ascend up to Heaven, the word is nigh in thy mouth and in thy heart, and this is the same Christ that suffered without the gate at Jerusalem, and no other which Paul travelled till he was born in them, if thou hast an ear thou mayst hear, and the Apostle did not question the Scripture records, for they spoke it, and recorded it, and they witnessed the life of Christ, and his death, and resurrection, and ascension, and they witnessed him ascended above thrones and dominions, and to sit at the right-hand of the Father; and we witness the same Christ made manifest in us, and his resurrection, not because Paul said so, but we have seen it, and are witnesses of it; the same that ever was, the same that did ascend, the same did ascend; this is a riddle unto thee, and seven seals are upon it, and thou that queriest shall never see them opened; and they who had Christ in them, and the Father, and the Son superposing with them, they had their consciences sprinkled, and none else; for his blood thou knowest not, and so I lay unto thee, thou art not sprinkled, nor thy conscience purified from dead works, and they who know Christ in them, and no more after the flesh come to know his resurrection, he is the resurrection, he is the first and the last, who knows him risen, and have seen him witnesses the first day and the last; what speaks thou of a last day, that never came to the beginning, and so thy soul lies in death, and in chains, and in utter darkness; and therefore lay thy hand upon thy mouth, and see where thou art, and the Spirit that gave forth the Scriptures thou cannot witness.

11 Quer. If after death there is no bodily resurrection for the spirits of men to possess...
an immortal Glory to eternity, or to suffer an eternal Devil-like flame, according to their deeds, whether good or evil: Is it not one of the vainest things in the world to discourse of God, and Righteousness, unless it be for earthly Gain among men?

Answ. There is a Resurrection both of the just and of the unjust, the just into everlasting life, and the unjust into everlasting shame and contempt, and every one shall receive according to his works, whether they be good or evil; but this is a mystery hid, for none knowes it, but through death; but what knowest thou who art yet alive in sin, what shall be in the resurrection which is after death? which whoever comes to know the resurrection, knowes the end of all things; therefore it is not taking their words, nor thy own imaginations, that is Faith, nor if thou know Christ no nearer than Jerusalem, nor no nearer than above the stars, thou knowest not where, but through thy dark imaginations, this is not to know Christ risen from the dead; see therefore what hast thou seen in thy self: But thou art dead while thou livest in that nature, and at the resurrection contempt and shame shall be thy portion; and turn in thy minde to that which shews thee fin, and witness the body and sin destroyed within, and then, and not till then, shalt thou know how it is in the resurrection.

12 Ques. Thou raisest a question from Paul's words to the Athenians, and dist before condemn them that sole other men's words, and here thou hast stolen a Query; and thou askst what think you; did that spiritual Creator dwell and live in the Athenians Conferences? or did his glorious persons visibly appear in the highest heavens?

Answ. The Athenians to whom Paul spoke worshipped the work of their own hands, as this Generation doth their own imaginations, and that God whom ignorantly they worshipped at a distance, which God lived in Paul's Conscience, Paul declared unto them; and they looked, as thou dost carnally, thinking God to be carnal, and at a distance; but he said, he was not at a distance from every one of them, for in him they lived, moved, and had their being; and this was the God which Paul preached of, which Creator, we witness, lives in the high and holy place, and with him also that is of a humble and contrite spirit, and trembleth at his Word.

13 Ques. And thou sayest, what think you, can there be any living Spirit without a body, or person to display its life, in, or from, and must not the Creator of necessity be a glorious personal subsistence, and thou sayest, doth not these men that worship an infinite Spirit without any bodily form, living in men's Conferences, glory only in a god of their own imaginations instead of honoring the only Lord of all life, the man Jesus, yesterday, to day, and for ever?

Answ. That which is not possible with men is possible with God, which God is a Spirit, as Jesus Christ, and a spirit hath not flesh, and bone, nor a created body, but displays it self as it pleaseth, contrary to thy will, and the will of all men; and thou who wouldst by thy reason trye the Creator, with a necessity, to a personal being, are void of the knowledge of God, and led by thy corrupt reason, which shall never know God; and all those who worship God in Spirit, worship an infinite Spirit, which Spirit inhabiteeth eternity, and lives in the Consciences of the Saints, and this is not to glory in an imagination, but a witnessing of the same eternal Truth which the Saints witnessed which spake forth the Scripture; for they witnessed Christ to dwell in them, and the same God they worshipped, whose temple they were, and not another, and the same we witness, and this to the honour of the Man Jesus, who was yesterday, to day, and for ever.

14 Ques. The eternal Spirit, Creator, and alone everlasting Father, which dwells essentially in the glorified Body, as our Lord Jesus his eternal Son, and virtually reigns in all the Saints, Elect men and Angels, be Record between me and you world without end, whether this Epistle shall not be sent to you, and all the chosen that shall peruse it, principally for the establishing of your tender spirits upon that eternal Spiritual Rock, Jesus Christ, God and Man in one distinct body, or person glorified, and only honoured with all spiritual praises from Elect men and Angels when this World

M 2
is consumed into ashes, and all time or times is swallowed up into eternity or eterni-
ties.

Anf The Eternal Spirit, which is the Everlasting Father, which thou sayst is effec-
tially in the Son; thy word [essentially] I deny, and thy voice, yet Christ and the
Father is one, and the same Spirit that dwells in the Son dwells in the Father, which
is one, and my Father is one, the same dwells in the Saints; thy word [virtual] I
deny, the same that dwells in the Father and in the Son, the same dwells in the
Saints, not distinct nor divided, For he that hath seen the Father hath seen the Son, and
he that hath the Son, hath the Father also; and Christ is not divided; I in them, and
they in me, that they may be perfect in one: and he that is joined to Christ is one spi-
rit, and not distinct nor separate; if thou have an ear thou mayst hear: and that
eternal Spirit, which is the Father and the Son, which dwells in the Saints, is Judge of
thee, and by that Spirit I judge thee, that this Epistle came not from him to none of
the chosen, for they who are chosen deny thy voice, and what dost thou speak of Elect
and Angels, with whom God dwells, when in thy fourth query thou saidst, they
were defiled and the holy Ghost faith, He dwells with no uncleanness, and so speaks con-
sfusion, and Babylon language, which is the land of thy nativity, from whence all
these things have been spoken by thee, and all that shall ever be established with thy
declaring, or thy Epistles, shall be thrown down; for the Rock shall beat thy Image
to pieces; and therefore leave off thy speaking of him, and of thy distinct body, and
of his glory, for when he shall appear in his glory, instead of thy praises, thou shalt
howl and lament, and with the mountains to cover thee; and he who is out of time
shall consume thee to ashes, who stands in time, and in the airy Philosophy and
imagination, and thy great words [eternity and eternities] shall stand thee in no
stead; for that which is Eternal was before thou wert, and shall be when thou art
brought down to the pit with all thy imaginations: And so that thou mightst not
seek any more in thy shame, I have answered thy Queries, and for the simple
ones take, that they might not be stumbled by thy stumbling queries, who dwells
not in the Light.

EDWARD BURROUGH.
An Answer to a Book, called,
Choice Experiences,
Given forth by J. Turner.

Also the Copy of a Letter sent to the Assembly of
those that are called Anabaptists in Newcastle.

I have met with a Book called, Choice experiences, given forth by one J. Turner, who by John Spiegher in his Epistle, is called, a Daughter of Syn; and her self declareth in the 109. pag. of her Book, of being brought out of Babylon into Syn, but all along through her Book, her language is one and the same, before her comming out of Babylon, and in Syn (as the faith) her language is the language of Babylon wholly; and she is yet a servant in bondage in Babylon unto the Mistress of Witchcraft, and never came to witness freedom in Syn, for I know her voyce, its the language of her City where the now dwells, which is in confusion in Babylon.

And whereas the declares of some particular which she calls Deceit; whereby she was deceived; in the 109. pag. in that which she calls, the fifth one of experiences, concerning visions and pretended Spirituallities in which Satan transforms himself into an Angel of light, and how the Lord was pleased to recover her out of deceit.

I answer, It is plain to the spiritual man which discern of truth and deceit, that she is yet deceived and unrecovered out of deceit; and here I charge her that she believes the Lord, for she hath not recovered her out of deceit; for she hath misled him in that work, as is made appear in her Book; and she is now in notion, and not in power, and in pretended spirituallities, and not really in the Spirit; and Satan is now transformed in her into an Angel of light, by which he is deceived, and whereas the takes of her choice experiences, death yet reigns in her; and is no whit subdued; I speak as in the presence of the Lord, who am moved to lay open her deceit to the simple, who doth blaspheme the God of Heaven in his Saints, in calling Truth error, and calling that deceit, which by the Spirit of the Lord I own to be truth, and calls those corrupt Principles, which were owned by the Servants of the Lord in former Generations, and which are owned now by them which witness the same Spirit, which Spirit of Christ it makes appear, is known not, who hath denied him, and salvation by him, within.

Whereas she speaks of Satan envying her happiness, and waits his opportunity to catch her, as a Fish in the Water, covering her book, with a brine of Mystery and spirituality.

I answer, She is yet in the power of Satan, she hath already caught her with his covered book, which is covered with a very fair outside, a fair Form of Truth, a likeness of it, with the likeness of a Church, and of a Baptism, and of a Fellowship, &c. is beguiled already, and is unhappy through the opportunities which the Devil hath waited over her; for the test under the curse, lying in the fall and enmity.

And whereas she speaks, Of having escaped him in his former appearances as a Devil yet now transforms himself as an Angel of light.

I answer, She hath not escaped him, as a Devil, and here she is a Liar, for his appearance is in her, in lying and in speaking evil of those things she knows not, and
...and he is transformed in her as an Angel of light, but she knows it not; but lyes in darknes, in the mystery of iniquity, in notion, and the pretence of spirituality.

And the faith, Those that are so deceived are the fittest Agents to promote his Kingdom.

I answer, Here it is made manifest, she, who is deceived, by the Devil, doth much promote his Kingdom, by strengthening the hands of evil doers, who through her writing hardens their hearts against the truth.

Whereas she speaks, Of Satan's drawing persons by corrupt principles, which they would have trembled at the thought of, before they had such principles.

I answer. This is her own condition, she is drawn by Satan, to follow corrupt principles, which, if the did see, she would tremble at the sight of them.

And the faith, God was not only pleased to keep her from such things, but to discover the way by which persons are brought to such things.

I answer. Here again I charge her that she belies the Lord (which is Blasphemy) for he hath not kept her from corrupt Principles; he would, but the hath refrained him; and the discovery from God to her; will be plagues and woes; for death and darknes reigns, which makes manifest themselves in her, which is her discovery.

She speaks, of avoiding those ways, and forewarning others to avoid them likewise.

I answer, She hath not avoyded the ways of darknes, but hath chosen them, and hath avoyded the way of truth, as is made manifest, who hath denied salvation by Christ within; and as she hath avoyded the way of truth her self, so the cauffs a stumbling-block in the way of the simple to avoyded it likewise.

Whereas she speaks, of discovering Satan under those vain, and faith, by hardening to the voice of the Tempter she was deceived, and beguiled by him; in some particular things.

I answer, Satan is not yet discovered to her, but lyes under his vessel in Flesh, deceiving her; and by her hardening to the voice of the Tempter, she is now deceived by him, not in few things, but in many: I speak it as in the presence of the Lord who shall judge of her and me.

And she speaks of ever being humbled in the presence of God for it.

I answer, When the dreadfull God shows his presence, she cannot stand, but shall be confounded, who doth here speak to the dishonour of his Name: True humility she knows not, for the man of sin is exalted in her above all that is called God.

And whereas she speaks, of beginning to be somewhat confus'd in her judgement; and she speaks, of not being swallowed up with confusion.

I answer, She is in confusion, and hath never been out of it, as to every single eye may appear; she is not only somewhat in confusion, but is rowled and swallowed up in it; and it is long since it began in her.

Whereas, she speaks of being weak in Principles.

I answer, It is true, the Principle which is of God, is, and hath been weak in her, for it is overpower'd by the Principle of Deceit, which is not weak, but strong, and which rules and Guides her in her own will.

Whereas, she speaks, of being with a people, and by them being deceived in some particular things; naming only three things; the first whereof is.

That Godliness being a mystery, that is, did consist of something within, and not of something without; and that the Saints were to expect life and salvation from a Christ within, and not from a Christ without.

I answer Godliness is a mystery, the Image of God, which is Godliness is a mystery hidden from the eye of J. Turner, and from all vulgar eyes; and this mystery is within, in life and power confuting of the new man Christ Jesus, who is the Image of God made manifest within the Saints, in whose Image man is the God, godly; and this mystery is not in outward things, in word or declaration, or outward practice, though where this mystery is made manifest, godly practises will flow from it to without; but yet the power, life, and mystery of...
of godliness is within, and cannot be seen with the carnal eye, nor comprehended with the carnal mind. And here I charge J. Turner, in the presence of God, that for knows not the mystery of Godliness, who blasphemously calls this a corrupt Principle; and here it is made manifest, that she is in Babylon yet, and is deceived and bewitched by the Devil: I bear witness to the truth, and to this particular, and against her who denies it. And the Saints have Life and Salvation from Christ made manifest within, which is the same Christ which suffered without; and this I affirm, that will Christ be revealed within, there is no Salvation, nor Life parted of. The Scripture faith, they were Reprobates in whom Christ was not; And the Apostle said, Christ in you, the hope of glory; and Christ lived in him, which was his Life and Salvation. Where Christ is not made manifest within, the Serpent is Head, and the Devil is King in the heart; and this I witness, and do declare it, as in the presence of God, that till Christ was made manifest within me, I was not saved, nor had no life as to God, though I was high in Profession and Knowledge outwardly. And here again, Turner hath shewed forth her blindness and fortilness to all, and may stop her mouth for shame, and confes, that she is a bondslave in Babylon, who calls this a corrupt Principle, which is the Way, Power and Life of Religion and Salvation, which is Christ Jesus within made manifest in the Saints, which takes away Sin, and destroys the Works of the Devil; and she and all others, who walks and lives in the flesh, following the lusts and desires of it, living to their own wills in the broad-way, and ranks of Salvation by any thing without, will be deceived; for nothing will present to God, but the Righteousness of Jesus Christ revealed, which takes away sin, and sets free from it.

And now for the second Principle, That Saints were not to do duties by, or from a command without; but from a command within, and that the Word command in Scripture, was not a command to them, till they had a Word within them.

I answer, That is no command from God to me, what he commands to another, neither did any of the Saints which we read of in Scripture act by the command which was to another, not having the command to themselves; I challenge to find an example for it; they obeyed every one their own command, one was sent to Baptism, and to Preach the Gospel; another was sent, not to Baptize, but to Preach the Gospel. And thou, Turner, or any other, who goes to duty, as you call it, by imitation from the Letter without, which was commands to others, in your own wills and time, your sacrifice is not accepted, but is abomination to the Lord; for you go without the moving of the Spirit, in your own wills and strength, which God hates, and which his wrath is upon. And I charge her here, as in the presence of the Lord, that she knows not what a command from God in Spirit is; but is ignorant, and not a daughter of Zion; and let her mouth be stopped, and let shame strike her in the face, who professes her self to know the Lord; and let all be ashamed of her who professes themselves members joined with her in Church, she hath made manifest the ignorance of them all.

Now for the third particular, That as to the time of doing duties, they were to wait for the moving of the Spirit, to carry them forth to it; and thus they called, Waiting for a power; and till they had such a power, they were to do nothing, but sit still, and wait; and till not only in private duties, but in Church also; not owning any Ministry by way of gifts of Office, but to come together, and there sit still and wait till they had a power, and then to speak whether man or woman.

I answer, who dare call this a Principle of deceit? none but who are led by deceit, and such is. Turner, who puts light for darkens, and darkens for light; all duties, as he calls them whatsoever, if the moving of the Spirit do not carry forth to act them; then the moving of the corrupt will and vain mind carries forth; and who act from such Principles, are accused from God. And who, Turner, and all who denies to wait for the moving of the power of the Spirit to carry forth, but goes before the moving of it, all their Prayers, Preachings, Ordinances, and Churches, I do deny, and declare against, by the Eternal Spirit of God.
God that they are odious and abomination in the eye of the Lord; and is no duty which he accepts, whether they be done in private, or in the Church. And that Ministrv which is not carried forth by the moving of the Spirit of God, but of man, and in the will of man, which Ministrv is hated of God; and the which denies waiting upon God, till power be given in from God, to act and speak for God, hath denied the way of God, and the practice of the Saints in former Generations; and wo is unto her, who makes the simple believe this to be deceit.

Whereas the faith, in these particulars, which carried such a face or show of spirituality, she was corrupted, but did never fully own them in judgment nor practice.

I answer, O blind deceived spirit, which calls these but a show or face of spirituality, she calls the substance a show, and the show or likeness, a substance; and wo unto her, which calls good evil, and evil good; these particulars by the eternal spirit, I own, and walk in; but that spirit of deceit, and Antichrist in her, hath denied them, and calls them deceivable; and faith by them be was corrupted; let her be ashamed, and all of her faction; it was the Principle which led her from these things, by which she was corrupted; and which hindered her to own them and practice them, and which now makes her declare against them; which Principle is the spirit of the false Prophet, which now rules, which I know will never own nor practice these things.

She also faith, She did oppose these Principles which led to looseness, either in conversation or in fighting the Churches or Ordinances of Christ, though she believes such Principles naturally follow the others.

I answer, She did, and doth oppose the Principle of God, which would have led her out of pride and lust, into a holy conversation; and out of false Churches, into the Church which is in God. And I charge her here, that she believes lies, and utters what she believes, which is Blasphemy; who faith she believes that wicked Principles naturally follow the three named by her.

And whereas the faith, As to that Principle of waiting, she could yet never come up to it in practice, in private duties, she could not stay so long from duty, till she had such a power, but did frequently go to duty when she had not.

I answer, Here I do believe her the speaks truth, with her lying spirit; she never yet could wait upon God, to act for him, but hath run in her own will, which is abomination to him, which is no acting for God, but for self, and for the Devil; and here hath she shut her self out, from the holy men of God's practice, who waited upon him to be led by him, by the power of his Spirit, and she knew her self openly all, that she went to that which the calls duty in her own power and time, and knew not the power of God, nor his time to be acted in; and all other Duties, as she calls them, is no more but imagined and imitated from the letter without, acted by the Serpents strength and wisdom in her; and she hath here plainly discovered that she knows not what waiting upon God is, in truth and sincerity.

She faith, She thought sometime she had bad it; and faith, she thought she had bad communion with God.

I answer, Her thoughts I do deny, who call truth deceit; and she did, as now to the doth, live in thoughts and conceivings, by which she is beguiled; that spirit, which rules and speaks in her, never had communion with God, but is contrary to him; nor ever was acted in the truth of God, but against him.

She faith, She knew no Scripture-ground for the practice of waiting to be acted by the power of the Spirit, and led to duty.

I answer, The Saints ground of acting, is not the outward letter, but the Spirit which gave forth the letter; but the Scripture doth declare of such as waited to be acted by the Spirit and Power of the Lord: Dare any say, the Saints Prayed or Preached, without the moving of the Spirit and Power of the Lord? Here she hath shut her self among the Heathens, who knows not God, nor what it is to be acted by his Spirit and Power.
An Answer to J. Turner.

She speaks of losing her peace, and having little or no communion with God: nor scarce any thing to speak to, or for God.

I answer, True peace in Christ she never knew, for there is no peace to the wicked: neither have any, who denies waiting upon God, as she hath done, any communion with God, nor nothing to say to, or for God, but through deceit, and in deceit is she.

That which brought her into trouble, and let her into the confusion (Which she speaks of) which she had lived in before, but now is not till then; that Witness I own, and it shall witness for the Lord and the Truth of what I say eternally; though she have slain the Witnesses, yet it shall arise to her condemnation, and her everlasting misery.

And whereas she faith, Some laboured to persuade her it was a dispersion of God, and that she could not be in the Wilderness, before they come to Canaan.

I answer, I bear witness by the eternal Spirit, the truth of this particular, as having witnessed the same condition, and she which hath denied this to be of God, hath openly shewed her self to be of the Devil, denying the truth of Scriptures.

She faith, this did not at all satisfy her, but she continued in a sad condition.

I answer, She here hath shewed what spirit she is of, of the viperous Generation which fled the wrath which came upon her, and could not abide the judgement, and of the spirit of them which would have been back in Egypt, which murmured, and therefore, with them, she entered not, but is perilled with them in the Wilderness.

Whereas she faith, She was never so troubled with temptations, as at that time.

I answer, Here the hath shewed her self to be the stony ground, which when temptation came, withered away.

She speaks of a particular temptation, which was, Questioning the Being of God.

I answer, That which was troubled, wrought the temptations, and not the which troubled; and here she shews her ignorance, which cannot discern the ground of temptation, but lays it upon God, which is blasphemy, for he tempts none to evil.

Whereas she faith, this was the sad fruit of her straying from the pure ways of Truth.

I answer, Here again she shews her blindness, who knows not that temptations are for good: That which she calls, straying from the pure ways of truth, is otherwise; for the stronger man came to dispossess the strong man, and then began the war, and happy had she been, if she had patiently endured to the end; but not abiding under the judgement, but starting aside, she is cast out, and must not enter; for the second Beast whose deadly wound is healed, is alive, which makes war with the Lamb, which exerciseth all the power of the first Beast: and here.

Turner is under the dominion of the second Beast.

She speaks of blessing God that she strayed no further.

I answer, Who hath denied to wait unto Prayer and Praise, but prays in her own strength and time, her Praise is abomination to the Lord, and the calls that, straying from God, which was leading unto God, and so hath forsaken the right way, and hath cast the way of God behind her back, and refuted him, who would have led her out of darkness, and out of confusion.

Whereas she speaks of God remembering her.

To which I answer, he will remember her to plague her, who hath brought dishonour to his great Name, and hath called his way, the way of error, and of deceit; and his real Truth, a new or notion; the hath chosen her own way, the way of destruction.

Whereas she speaks, being turned from owning these particulars, she was restored to those joys that once she had.
I answer. She is returned with the Dog to the vomit, and with the Sow to her wallowing in the mire, and there's her joy; and the new joys she earthly duit, in Forms and Traditions, and likenesses of things, and knows not what it is to joy in God's Substanct, as by her writings it is made manifest, who hath denied Salvation by Christ within, and hath denied to wait upon God for the Power of his Spirit, and calls them deceitful Principles; the hath chosen the way of Death, rather than the way of Life, and hath taken her part to follow shadows and likenesses, and neglected the Substanct, which is Christ within, the hope of glory; her latter end is worse than her beginning, and the Parable is fulfilled upon her.

And the speaks in the 126. pag. of Satan being discovered under his veil, and in particular, as that of being faced by a Christ within, and not by a Christ within, and the Lord was pleased to shew her it was quite another thing, differing from the Gospel, and that it was attended with this evil consequence, to overthrow the whole Gospel, and to deny the Lord that bought them.

I answer, I charge her here, as in the presence of God, with believing the Lord, and with horrible Blasphemy; who faith, That that which the Saints and servants of God witnessed, who Preached the Gospel and established it, (Christ within manifested) is quite another thing differing from the Gospel, and that it is attended to overthrow the whole Gospel: O horrible Blasphemy, and believing the Lord, who faith, that the Lord was pleased to shew her it; did ever he shew any Lyes? all take notice of this wicked and horrible Blasphemer; the Lord rebuke that unclean spirit of Antichrist in her.

She goes on, and faith, then secondly, as to that of waiting for a power to Pray, and that here was no command but from within, concerning both these, the Lord was pleased to shew that it was not according to his mind, but a meer invention of Satan; and that it was attended with this evil consequence to slige Scriptures and Commands of God, and to expose the soul to Satan's deceivings to walk by the imaginations of their own hearts, instead of the motions of the Spirit.

I answer, The Saints waited for the moving of the Spirit, which was power in them to help them to pray, they knew not to Pray as they ought without it, and this command and help, they had not without it, but within them: And I again here charge her with believing the Lord, and with notorious Blasphemy, who faith, that that which the Saints witnessed (waiting for the power of the Spirit to Pray) is not according to the mind of the Lord, but an invention of Satan; and she is not ashamed to say, the Lord shewed her, and the same which they witnessed, who spoke forth the Scriptures, and which walked in the Commands of God, sends to slige Scriptures and commands of God, and to expose the soul to Satan's deceivings: this is Blasphemy and Error, and corrupt Principles: and the which hath denied waiting, and to be led by the motions of the Spirit, is led by the imaginations of her own heart, is under the power of Satan's deceiving, and speaks contrary to what the Scripture speaks, and so slights it, and the Commands of God, she hath Blasphemed the God of Heaven, and accordingly will the Lord requite her.

And thus have I for the simple ones, take declaird the truth, and every single eye may see, who is it is led by corrupt principles, and who I have written shall the eternally witness to be true, and all her co-partners. And I pass by the rest of her Book, as not worth answering, for it is gobbling airy imagination and confusion, and death yet reigns in her, and in her Book is spoken out by her, and she knows not the Baptism of Saints, nor Communion, nor the true Church of Christ, to that witness in her conscience to declare, and when it shall arise, it will eternally witness me.

Whose Name is in the Flax is

EDWARD BURROUGH.

The
The Copy of a Letter, &c.

Friends, (for so I call you) I was moved of the Lord to come into your Assembly, to declare the truth from him, concerning you, as by the eternal Spirit was revealed to me; and I do acknowledge it, it was a mercy from the Lord that I had that small liberty which I had, to clear my conscience among you, and to discharge my duty, in obedience to the Lord, and to every one's conscience and I made manifest, whether you will hear, or you will forbear: truly friends, there is something among you which I own, which is owned of my Father, but yet many things hath be against you, and as I said, I now again say from the mouth of the Lord, that your covering is too narrow to hide your shame, and your bed too hard to stretch your clothes upon, New friends, the ordinances of Jesus Christ, which you act in, you say, in obedience to him, I do not speak against, but do witness them in life and power; neither do I judge such among you who have entered in as the door, by the principle of God, to the ordinances, (if any such) but you I do declare against, and do judge by the invisible Spirit, who have in your own wills thrust your selves, and acted by imagination and humiliation from the letter without, and not having received the commandment from Christ into your selves, such a judge to be in deceit, deceived by the serpent, which deceives the simple, by the likeness of a thing; and that he hindereth the Lord to any outward visible thing, that without such, can be our salvation, you I judge again to be in deceit, and my judgement shall stand, for nothing is available, that which God once commanded, nor that which was not commanded, but the new creature, which is born of the immortal Seed, contrary to the will of man. Truly, friends, you are walking in darkness, and there is no separation in you between the precious and the vile, between the clean and the unclean, for they which did convince you of false heirings, and of their deceitful worship, (which is owned of my Father in you) hath not been obeyed by you, but your minds have been drawn forth from wisdom, to obey a thing without, and herein have you been bewitched from the obedience of the truth within, to obey the letter without, as they were which the scripture speaks of; and you are acted in another form, and likeness then you were before, and which some are acted in yet, but by the same spirit; and you have a zeal, I perceive you record, but it is not according to knowledge, I declare against that spirit, by which you are now acted, as knowing it to be the spirit of Antichrist; and that which is owned by my Father in you, is oppressed by you, by your wisdom and reason which stands above, and is head, and rule amongst you, which is for destruction, and for the Lord to accomplish his wrath upon: and happy were you if you knew the day of vengeance, which is the acceptable year of the Lord; but you are yet full and rich, and think you have need of nothing; and have a name that you live, but you are dead, and empty, and miserable, your form is corrupted, and you feel the living among the dead, and on as in the form, but walks at liberty in your own minds, despising the daily crosses of Christ, which if you endured, would bring down the high mind, and high nature in you; and through the Cross, that which is low in you, would be exalted, and the witness of your ordinances would you have within, which you are seeking in the letter without. And now friend, to those who were the Speaker when I was present among you, thy Name I knew not, but
but by thy nature and spirit, thy spirit is the same which they speak from, which thou seems to deny as false spirits; and by that spirit hast thou been deceived, and now it workes by thee to deceive others; and that spirit infallibly, by the eternal spirit do I judge, for the time is come, that by the Saints, the great Whore must be judged, which hath made all the men of the Earth drunk with the Wine of her Fornication, and which hath deceived the simple. And whereas thou didst say, what one thing I will deny as untruth which thou hadst spoken; I answered then, as now I do; I do deny thy voice and spirit, for it is the voice of the stranger, and, not of Christ; and though thou speakest by that spirit, The Lord lives, I say surely thou speakest falsely; and the false Prophets which used their tongues, and said The Lord saith it, when the Lord had not spoken unto them, spoke the same words of the true Prophet; but he that had the true spirit judged the false spirit, and so it is now. And therefore Friend, out of love to thy soul, I do advise thee so be silent before the Lord, and wait upon him, till he manifest himself to speak in thee, and by thee; for Friend, thy Ministry is in the will of man, and thou ministers death unto dead minds; and the Ministry which is to the Seed, thou art ignorant of; to that in thy conscience I speak, which shall witness for me before the Lord, who is appearing in his power, to utter his thunders, and all Flesh shall tremble at his presence, and all Forms of Worship will be dast to pieces at his appearance. And yours, who is the purest Form, shall be broken to pieces, that he may rule, who is without form and comeliness. Now Friend, for the Seeds take have I spoken and written to you, and to that in your consciences have I cleared my conscience, in the presence of the Lord, which you shall Eternally witness, whether you will hear or forbear: By a Servant of the Lord, who is named of the World.

Edward Burrough.
An Answer to a Book, called, A Voice from the word of the Lord, by one John Griffith, against us whom the World calls Quakers, wherein his false Accusations is denied, and he proved to be a Slanderer, and the Truth cleared from his Scandals.

Certain Book being come forth into the world, full of Lies and Slanders against the Innocent, called A voice from the word of the Lord, to those grand Impostors called Quakers; to the Author of which Book (who calls himself John Griffith, a Servant of Christ) and to all to whomsoever it may come, I am moved to write something in Answer, that his lies and slanders, and false reproaches may be made manifest; and that he may proceed no further, for as James and Lamech withlood Moses, so doth he refill the truth, being a man of a corrupt mind, and reprobate concerning faith, and is not a Servant of Christ, nor a witness for his Name, but a child of disobedience, in whom the Prince of the airs rules.

And first to the title of thy Book, I Answer, the Word of the Lord is powerful, and will cut thee down, thou sensual minded man, it thou knowest not, but takes the words of others declared from the word which was in them, and thou uttest thy tongue, and saith the Lord saith it, but I say unto thee, the Lord hath not spoken unto thee, neither commanded thee to speak of his Name; and I charge it upon thee in the presence of the Lord God of Life, that thou art of that Generation which Jeremiah was sent to cry against, Jer. 23. 31. for thou speakest thy imaginations upon their words which dwelt in the life of God, but the life thou knowest not, and thy whole Book is no more but an empty sound and voice, and is as the untimely fruit of the womb which will wither and perish away: and one of them I am whom thou calles Quakers, to whom thou sayest, thou directs thy speech, but that we are grand Impostors, I do deny, for we are gathered up into the life which the holy men of God lived in, and are fallen from the world, and from its ways and nature: and I charge thee here to be a slanderer, and from the mouth of the Lord I do declare unto thee that thou must have a slanderers reward. And whereas thou sayest, thou hast discovered their lesly and filthy mindedness, together with the judgments of God attending them.

I Answer, Fleshly and filthy mindedness, we have denied by the Power of the Son of God made manifest in us; thou haft laid it to our charge, but thou hast not proved it, nor discovered it, and here again thou art a false Accuser, fleshly and filthy mindedness shall stand for thy own condition; for there thou art in the flesh & filth, living to thy will in the lust of uncleanness, for thou mayst remember thou camest out of the Bowling Alley to our Meeting, though Pharisee-like thy out-side is painted and made clean, but thy heart is full of enmity and lies, and slanders, and false reproaches, to that in thy conscience I do speak which shall forever witness me, and as for the judgments of the Lord upon thy own head will they fall, and with what measure thou metest it shall be measured to thee again;
And whereas thou sayest thou art one that bears witness against those wandering farrs.

I answer, this shall stand for thy own condition, a wandering farr thou art, and hast no habitation in the Heaven, but speakes swelling words of vanity, thou thyself being a servant of corruption, we have an abiding place, and an habitation in the Lord, and are not wandering; and here again I charge thee to be a false Accuser, and a false witness, who bears Witness of thy self, for the Father bears no witness of thee, but against thee.

Whereas thou sayst the most high God that made the Heavens and the Earth, hath mov'd thee and stirred thee up to bear witness to the Truth, and to witness against the abominable fleshly mindedness, and yet spiritual pride of those grand impostors called Quakers, by whose forceries many are bewitched and drawn from the simplicity of the Gospel, to another Gospel, which is not another Gospel, but the vanity of their own minds and their own fleshly and corrupt thoughts which they cry up as Oracles of God.

I answer. The most high God judge between thee and us; whose wrath is kindled against thee, thou enemy of righteousness, and Child of wrath; thou haft belyed the Lord of Heaven and Earth, for to this he mov'd thee not, for he moves none to utter lies and slanders, as thou haft done, but the spirit of enmity, and of the Devil, hath mov'd thee; and to the Truth thou bears no witness, but against the Truth, and against the Innocent; and chargest us with fleshly mindedness and spiritual pride. O thou Lyar and false Accuser, the Lord who takes our part against thee will plead with thee, and render upon thy head according to thy deeds; prove what thou speakest that we are fleshly minded and spiritually proud, or else let thy mouth be stopped and shame cover thee forever; Sorceries and witchcraft, and drawing from the simplicity of the Gospel we do deny, but the plain simple Truth we do declare, by which the eye of the blind is opened in many to see your deceits who call your selves Churches and Preachers of the Gospel; which is not the Gospel that the Apostles preached, but an adding of your own imaginations upon their words, who witnessed the Gospel, and it shall stand for thy own condition, thou art in the forcery and witchcraft, who draws peoples to observe an outward visible thing, from the Light of Christ within them; which leads to the simplicity of the Gospel, which is inward and not outward, and thou art in thy fleshly and corrupt thoughts, crying up the Ordinances and Oracles of God, which are but carnal and beggarly rudiments of the world; which passeth away; and here thou art seen and made manifest, in the Light of Christ, to be a Hypocrite, who falsely accuses others of that which thou art guilty of thy self; the same Gospel as ever was, do we declare; and not another, which we received not from man, neither was taught it by man: and as the Oracles of God it shall stand forever for a witness against thee, and all the world who doth not believe, for even the Father bears witness of us, and therefore our witness is true; and the righteous God will plead with thee thou Lyar and false Accuser, and here be a witness against thy self that the Lord moved thee not, but the Devil, acting in thy own imaginations, and in the vanity of thy own mind, and in thy one fleshly and corrupt thoughts.

And whereas thou sayest to us thou direct'st thy speech from the Lord, Thus saith the Lord to thee, O Quaker, thou art fleshly minded.

I answer, It is not the voyce of the Lord to us that speaks in thee, but the voyce of the Devil, and the Serpent which speaks from thee; fleshly minded we are not, but are redeemed out of it; and our minds are changed and are Spiritual, and tis the Spirit of the living God feals us; and testifies in us; and here thou art of thy Father the old Dragon, and Accuser of the Brethren, but it is God that justifiches, and who art thou that condemnest? and this thy speech is seen and comprehended, which thou haft directed to us, and it is judged, by the Spirit of true judg-
An Answer to J. Griffith.

judgment to be a false Accusation and a Lye, and not the Word of the Lord, and into the Lake amongst the false Prophets thou art to be turned, who used thy tongue when the Lord never spake to thee.

And thou sayest we look upon the Institution of Christ Supererogatory and carnal eye, because I say, that the bread and wine which Christ commanded his Disciples to eat and to drink, is carnal.

I answer. The bread, and wine, is visible and carnal, and fleshly, and not Spiritual, nor Eternal, and in the eternal Right, by the Spiritual eye of God opened in us, we see them, and do own that it was a command of Christ, to stand for its time, and no more, but a carnal figure of a spiritual thing, and the spiritual thing being the Substance bearing witness, the figure is denied and declared against, and thou and thy Generation who are acting in those things by tradition, tyring and limiting God to a visible thing, (that without its nourishment) art in the forcery and witchcraft, and an enemy to the substance; for Christ never since he was sacrificed brake of the Bread, or drank of the Cup with his Disciples, but new in his Fathers kingdom; and thou who art in the carnal figure, acting those things without the enjoyment of Christ, art sensual, and by the Light of Christ art to be condemned and judged with the world, who are without God, and without the enjoyment of Christ, in the beggerly rudiments of the world.

Then sayest, O fleshly minded men whom the god of this world hath blinded because you believe not: and thou sayest, thou faith the Lord, and speaks the Prophet Malachi

To which I answer; this again I do deny; the god of the world is cast out, and the eye is opened through judgments and our fleshly minds are judged, and in the Name of Jesus we do believe, and our belief in him hath purified our hearts; to the praise of the Living God, who hath wrought all his works in us, and for us, do I speak without boasting; and here again I charge it upon thee, that thou art a slanderer and a false accuser; and let thine own eyes see thee who professeth thyself to be a Teacher of others, who thy self is not taught of the Lord; but speaketh Malachi words, and speaks them to us in thine own imaginations, and calls it the word of the Lord, the Lord is against thee thou false Prophet, who prophesieth lies in his Name; and that which thou speakest to us is thy own condition, and that which shall come upon thine own head, for a child of disobedience thou art, and thy eye is blinded by the god of this world.

And whereas thou sayest we are spiritually proud, that give forth our selves to be some great ones; and we say we are Apostles, and are not, but are found Liars, proud Pharisees, Hypocrites, that say we are just, Holy, Humble, and the poor sinful Publicans are more justified than we.

I answer, proud we are not, our God shall judge between thee and us in this thing, for we have nothing but what we have freely received from him; and that we give forth our selves to be great ones, here thou art a Lyer, and a false Accuser again; this we have said, and do yet again declare that we were moved of the Lord of Heaven and Earth to come to declare his mind and his Truth in this City; but this is no boasting, and by that same spirit which was in the Apostles, were we moved, and are guided, and by no other; but who hath found us Liars since we came, I challenge you, and all thy Sect to prove one lye that we have uttered; or else let thine own eyes see thee, and let thy mouth be stopped, and let thy own heart condemn thee to be found the lyer thy self; and this we testifie against thee, and all the world, that by Jesus, and in him are we made Holy, Juff, and Humble, he is made these things in us, and for us; and the Publican rate is witnessed by us who have passed through the figure and parable into the life and substance.

And whereas thou sayest we boast of our Light within, and faith, thus faith the Lord, and brings Christ's words.

I answer, this is another lye, we do not boast of our Light within, but we witness it.
An Answer to J. Griffith.

1654

it to be within us, and to have enlightened every one that comes into the world; which thou and thy Generation denies, and so would make Christ a Lyer, and the Scripture a Lye; but against you all, with all the world, we bear testimony, & the Father bears witness with us, that every man that comes into the world is enlightened by the Light of Christ; which teacheth righteousness, unto all that loves it but condemns them that hate it; whereof thou art one who utters forth thy lies and Slanders, and false Accusations against the Innocent; and that Scripture hath own, and do witness to be fulfilled in us by the coming of Christ; he which did see, is Blind, and he which was Blind now sees; and while we did see, our sin remained, but being Blind we have no sin; but this to thee, and to thy spirit, is a mystery sealed, and never to be known in that nature and wisdom; and here again thou hast used thy tongue false Prophet like, and must receive a false Prophets reward.

And whereas thou sayst, if Christ had not spake to us in his word, we had no sin, but now we have no cloak for our sin.

I answer, Christ's words we own, but here thou art made manifest to all to add to the Scripture (in his word) this thou hast added false Prophet like, and therefore the Lord will add his plagues unto thee as the Scripture faith; be ashamed and blush, thy folly and wickedness is made manifest, who is not ashamed (to carry on thy deluge) to add to Christ's words.

And whereas thou sayest: we do not only neglect the weightier matters of the law, but the law itself, teaching men so to do; for we said that the Scripture is not the rule of faith and conversation, as one of us taught Sept. 27. in thy hearing, and many others that will witness it.

I answer, here I challenge thee to prove that thou hast spoken, and all thy witnesses which thou speaks of; oh thou Lier be ashamed to forge such Lies, and declare them in writing for Truth, we neglect not the weightier matters of the Law, nor the Law, nor teach any to do; all that ever heard us will bear witnesses against thee, and they (though our Enemies) shall witness for us, and against thee in this thing; for we declare the Everlasting Gospel, which is the fulfilling of the Law; and this we declare, that the Law must have its thorough operation before the Gospel be witnessed; and one of thy own society said to us, we had preached the Law, and brought men to understand it from Grace; now let all take notice of the confusion you live in, and let your own hearts condemn you, and the light in your own consciences convince you, that you are in Babylon, and in confusion, and are no true Church of Christ, where all are of one heart, and one mind: and this again I affirm, as before I did in thy hearing, that the Scripture is not the Saints rule, but the Spirit which gave forth the Scripture, as the Scripture itself witnesses, Rom. 8. Faith was before the Scripture was, and therefore the Scripture is not the ground of it, but a Declaration of it, and no other faith we own but the faith which Abel had, and which Moses had, which was when no Scripture was written, and that we own to be the Rule of our Conversation, which they walked by; the immediate Spirit of God whither was before the Scripture was written; and all you who profess the Scripture to be your rule, your own rule shall testify against you when the eternal God judges you, and they who witness that to be their rule which gave forth the Scripture, walks up in the life of the Scripture more than you all; and you are proved to be but the few outward, who boasts of the Ordinances from the Letter, but perfections them by Slanders and false reproaches, who witness the Substance; and your praise is only of men, and none of God; and the same woe which thou pronounces upon us will fall upon thy own head, for this thy grievous slander, that we neglect the Law, and teach men so to do.

And whereas thou bringst many Scriptures, and faith, thus saith the Lord.

I answer, the Scriptures we own, and by that spirit which speaks them forth, we witness them to be true, and they are ours; and though you say they are the favour of death to us that perish, yet thou art found a Lyer, for we are saved out of the perishing state, and death is destroyed through death, through faith, and thou

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An Answer to J. Griffith.

thou haft diminished from that Scripture 2 Tim. 3. 15. false Prophet like again, and so art both an adder and a diminisher, and thou mayst read thy portion in Rev. 22. 18, 19.

And whereas thou sayest, know this thou perverter of the right way of God, thou shalt be judged by the word that Christ spake.

I answer, here thou set'st the Scripture in the room of Christ, and art the perverter of the right way of God thy self, for the Scripture saith, all judgement is committed to the Son, and the Scripture is not the Son; and thou didst say and now again writes, that the Scripture shall judge the world; and so I charge it upon thee, that thou art a Blasphemer, who exalts the Scripture above the Son of God, and shall be judged by the Son into utter darkness, and into the pit from whence thou art come; yet this I testify, he that receives the Son rejecteth not those words which was spoken by him; though thou and thy Generation Pharisee-like may make a profession of the words which Christ spake and yet reject the Son, and all to whom Christ speaks, which receives him not, shall be judged by the word which he speaks; for he speaks eternally, which shall stand eternally; but when did he speak to thee? For this I do declare, thou mayst have those words which he spake, and yet never have heard his word nor voice, as the Pharisees had those words, which God spake by the Prophets, but never had heard his word, nor seen his shape. John 5.

And thou sayest quake and tremble at this; that word which you reject and despise shall judge you as the last day; and sayest, thou faith the Lord, and bringest Christ's words, and the Apostles' words.

I answer, The Lord rebuke thee thou Scorn, here thou hast made the faithlessness of thy heart known, for out of the abundance thereof thy mouth speaks: here thou are seen to be a Scorn; quaking and trembling we own, it is that which the holy men of God witnessed, but here be a Witness against thy self, that thou art a Scorn of their conditions: what hast thou to do to talk of the Scripture, who art scorning that which it declareth? Here thou art made manifest to be one that hath the form but denies the power, and scorns at it, God scorns thee, thou scornful one, and let all that fear the Lord depart from thee, and see thy faithlessness and search the Scripture whether it testifies not of that, which thou scornest at, and makes a mock upon. And that we reject and despise the Scripture and the words which Christ spake, which thou accustest us of, this is another lye, and a false slander, for the Scriptures we own in their place, and by the Spirit of God sets to our feafe that they are true, but that they shall judge the world we do deny: and herein thy ignorance doth appear, and that thou art blinded by the god of this World, which thou wouldst call upon us: and Christ's words, and the words of the Apostles shall fall upon thy own head, for vengeance in flames of fire will the Lord render upon thee, thou Lyar and Slanderer and false Accuser, who art in disobedience to the Gospel of God.

And whereas thou sayest the Lord hath spoken it, and is shall surety come to pass, and bring it many Scriptures.

I answer, The Scriptures we own, and what is spoken in them shall be fulfilled; but thou Lyar, when did God speak this to thee? the judgements pronounced in them shall fall upon thy own head, because thou art guilty of the same iniquities, as they were of, against whom these Scriptures were declared.

And whereas thou sayest we are those that the Lord before hath spoken of in his word; (and therefore no marvel we would not have men to read it) and cites the 2 Peter Chap. 2.

I answer, I do in the Presence of the living God deny thee and thy false assertion, but it shall stand for thy own condition; thou art one in the Generation which Christ spake of, and that was in the Apostles' days, who hath the form, but denies the power, as they had: And I charge thee again with a Lyer in thy mouth, who sayest, We would not have men to read the Scriptures; they who have heard
us shall witnes against thee, that we do direct to search the Scripture, whether our doctrine be not true, and by the Scripture shall our doctrine be tried; how long wilt thou utter thy lies in the Name of the Lord; the Lord will plead with thee, thou unclean lying spirit; and that which thou pronounces against us, shall come upon thy self: And thou sayst, We through Coveteousness make merchandize of some. We challenge thee, and all the City of London to prove this, thou lying Serpent, God shall plead with thee; we are free and clear in the fight of God, of thy rōle accustations, and have neither defiled, nor sought after any mans Mony, nor Gold, nor Apparel, God is our Witsnes, and many in this City knows the same, though thou flanderously, as an Enemy of God, dost accuse us, but I challenge thee in thy reply to this, make it appear what thou asserest, or lay thy hand upon thy mouth, and let shame strike thee in the face for ever. I charge thee, that if thou canst, make it appear plainly in particular, (and do not darkly accuse us) what those damnable heresies are, which we bring in, and wherein we deny the Lord, and what our pernicious wayes are which thou falsely and flanderously accuses us of, and wherein we are fleshly, and despise government, and are presumptuous, and wherein, or how we speak evil of Dignities, and wherein we are as natural bruit Beasts, and what these things are, we speak evil of, which we know not, and what our swelling word of vanity are, and whom we do allure through the luft of the flesh, and through much wortonnens? In the presence of the Lord I challenge thee to prove the particulars of thy Accusations, and not to slander in the dark; though such as these there were in the Apostile dayses, who were turned out from the Light, and the Apostile which dwelt in the Light saw them; and such a Generation there is now, they are seen and known where they are, by them who abides in the Light, but of these thy fals lies flanders upon us, we are clear in the presence of the Lord God, and that portion which thou wouldst give unto us must thou have thy self, for with what measure thou hast meted, it shall be measured to thee again; even the blackness of darkness for ever, and the Day of the Vengeance of God is at hand against thee.

And whereas thou sayest, We pretend to tremble: [It is true, we pretend the example of Moses] and thou sayest, O abominable hypocrit and dissimulation, will that justifie thy making your hands like Idols, and your vowing like mad-men? Moses was called in whom the fear and dread of the Lord was, Who kept his Word, but you despise it who loves the Law, but you reject it.

I answer, We do not oneley pretend to tremble, but we do, and I have witnesed it, by the mighty Power and Dread of the Lord upon us, and we walk not by the example of the Servants of the Lord without us, but the same Power we witnes was in them, by which they were made to tremble which thou scornest and deridest, and calls it madness: The holy Men of God were counted (by such as thou art) mad-men, and were cast out of their Assemblies) which trembled at the Word of the Lord: But that we despise the Word and Law of God, here thou art a Lyar again, and the Plagues of God hang over thy head, for thy Lyes and Slanders against the Innocent, the same fear of God which was in Moses we witnes, and no other; and thou who art without it art a Heathen, and Moses and Jerehale, and Judas and Habbakuk, which thou speakest of were our example, who walked by the same Spirit, and served the Lord by the same Spirit; but that we serve our fleshly lusts, which here again thou actuall us of, I do challenge thee to prove it, but I know thou canst not, and therefore art in the nature of the Devil, accusing the Brethren; and to walk by tradition we deny, which you also would lay to our charge; but the same Spirit by which they were actd, acts us the same way according to its measure, and the same Light in which they walked is our Light, and this Light is the Light of Christ within us, and not without us.

And whereas thou sayest, it is true, If we served the Lord, and kept his Word, it would make us so tremble, as it doth those that fear him, but we have rejected the Law of the Lord, and the Word of God in Isaiah sayes: And the Lord, when he comes to make terribly upon Earth, shall give us the Portion in the Lake that burns.
I answer, Let all the World here take notice of thy confusion and ignorance, which uttereth forth it itself through thee; thou before wait scorning of trembling, and now thou art approving of it; and if it be thou that tremble which serve the Lord, here is a Witness against thy self, thou servest him not, who art not yet come to trembling, but art in thine high nature, above the fear of the Lord: and here again thou art found a false Accuser, for we reject not the Law of the Lord, nor the Word which he hath spoken, but live in it, and rejoice in it daily, for in it is our hearts delight: And here again, as thou hast measured to us, it shall be measured unto thee, when the Lord God arises to recompence his Enemies, thy Portion will be the same, as thou hast said, in the Lake which burns with Fire and Brimstone.

And now a few words in answer to that which thou calls, A Caution to all that are called Saints in the Nation, which may concern all people.

I answer, They who are Saints, who dwell in the Light, and walk in the Light, do discern thee to be no Saint, neither will receive any caution from thee, but will testifie against thee, as thy Lyes & slanders and false accusations which thy Book is filled with, and herein it may concern all people, that thy Lyes and Slanders be removed and laid open, left they receive thy Lyes for the Truth; and be deceived by thy False Speeches, who brings the Prophets words, and the Apostles words, writting them, and falsely applying them, to make thy Lyes to be received; but all people who love the Light wherewith Christ hath enlightened them, will see thee, and deny thee, and turn away from thee, as having the Form of Godliness without the Power.

And whereas thou saytest, That God reigns, was call upon us by the Heathen, through their scorn and derision, as the name Christians was upon the Disciples: though quaking we own, for all the Holy Men of God witnessed it, and the Holy Scriptures declares of it, and here against thou curiously, and maliciously, castest a Slander upon us, False, Corrupt, and Sensual-minded men, and the working of the mystery of Iniquity, is destroyed in us by the mighty Power of God made manifest in Jesus Christ, which takes away sin, to the praise of the living God I speak, in clearing the Innocent from thy false Slanders, and it shall stand for thy own condition, fleshly corrupt, and sensual-minded, and the working of the mystery of iniquity; and herein I prove thee to be so by thy Fruits, thy Lyes, and false Reproaches, and Envious false Accusations, which is the fruits of the flesh, and of corrupt sensual-mindedness, which fruits do appear in this thy Writing, and as for the Mystery of Godliness, it is hidden from thee, and in that mind and nature thou hast never known it; for thou livest in the sight of thy own Pollution, and of thy carnal Ordinances, and not in the enjoyment of the Mystery of Christ, which is Godliness.

And whereas thou sayest, That God reigns, and in nothing be terrified, because the Scriptures did foretell of such, and is fulfilled in these men: And thou bringest many Scriptures, where Christ and the Apostles prophesied of the coming in of false Prophets, and Wonders.

I Answer, Though ye do now rejoice, yet your joy shall be turned into sorrow and bowing, and the Lord hath said it; and the day of terror will overtake you, wherein your hearts shall fail you for fear, and your foundation shall be removed; and its true, that the Scriptures doth foretell of us, and is witnessed in us, that all the Lord's Children should be taught of the Lord: And that the Lord would gather his Flock out of the mouths of all dumb Shepherds, &c. and according to our growth up in the Life of the Scriptures, they are fulfilled in us, but false Prophets we do deny, though all these Scriptures which thou hast set down we own to be prophecies of false Prophets, those false prophets which Christ prophesied of, came in the Apostles days, they saw them coming in then, 1 fohn 2. 18. Q. 2. And
And as all these Scriptures testify which thou hast cited; and since the Apostles, days, hath been a great Apostacy, and not a true Church of Christ could be found, and ever since hath the same Generation of false Prophets flooded under several forms and appearances, deceiving the Nations: But now the pure Light of Christ shineth, discovering to them, who walk in the Light, who they are, and daily more and more clearly shall they be seen, and thou wilt be found in their number, who are a cursed child, in whom the form of perdition is exalted, which uttereth thy lies and Slanders fincally, and make it manifest to all, that thou hast not the Spirit of God, but are separated from it, in self-separation which is abomination unto God, and must be scattered by him.

And whereas thou sayest, Seeing it is so, let you be filled with boldness, and let you contend against these ungodly One which are now risen.

I answer, Ungodliness we deny, and your boldness shall the Lord turn into weakness, and faintness, and your contendings against us shall not prosper, for this is our heritage; every Tongue that riseth up in judgment shall be confounded; you shall all be scattered and driven away as Chaff before the Wind, who sets yourselves to contend against the Truth; for that which is now risen shall confound you all.

And whereas thou bringest many Scriptures, which were Exhortations of the Apostles to the Saints, with exhorting thy Brethren.

I answer, The Scriptures I do own, and that Spirit which spake them forth I witnesse, but thou art an Enemy to the Power of them; though thou hast the Form of Truth, thy lying and false accusing hath made thee appear to be an Enemy to the Life which the holy Men of God lived in, and so hast cleared thy self from those Scriptures which were written to the Saints, and must own those which were written to the World; The Lyar must be cast into the Lake; the Wicked must be turned into Hell; and such as these thou must own to belong unto thee, and these are thy Scriptures which thou hast right unto.

And whereas thou sayest, We talk of high enjoyments and great revelations without, above and beyond the Scripture, and that we talk of a Light which is besides the Scripture, but its deep and thick darkness; and what hast thou said, led men unto; even contempt of God, and of all Righteousness.

I answer, Here again thou art found a Lyar, and an Accuser of the Brethren; for what we do declare, the Scripture witnesseth to the same, and we speak of nothing but what is declared of in the Scripture by the holy Men of God, and neither without it, nor above, or beyond it, do we speak: I challenge thee (to prove what thou hast alleged) and all the City of London, whether we have spoken or declared any thing, but what the Scriptures bears witness to, and the Light which we declare of, is the Light of Christ, which the Scripture faith hath enlightened every one that comes into the World; and it is not besides the Scripture, so as contrary to it, but the Scripture bears witness of the Light: And here I charge thee with Blasphemy, who calls the pure Light of Christ thick Darknes, and that the Light of Christ (which is the Light which we declare of) hath led men, or leads any to contemn God, or his Ordoinances, or Righteousness; let shame strike thee in the face, thou impudent one, who blasphemously sayes, that the Light of Christ is thick Darknes, and leads into contempt of God; let the Light in thy own Conscience condemn thee, thou Enemy of God; for thy Lyes, and Slanders, and Blasphemy, which in this thy Book thou hast uttered.

And whereas, Thou exhortest to labour to see an excellency in Christ, in the Word of Christ, and in the Church and Ordinances of Christ.

I answer, For the simple Ones fake, that they may not be deceived; none ever shall see any excellency in those things, but who owns and walks in the Light of Christ, which lets every one see themselves first; and your talking of the same, and report of Christ; and of his Word and Ordinance, is not to know the excellency of those things, for death in you talks of the same, but the thing in Substance you are ignorant of; and you who stumble at the Light whereby Christ lighteth
lighteneth every one; are above the Door, which is the entrance unto the life of these things: And so I exhort all to mind the Light of Christ, and to walk in it, and it will lead unto Christ from whence the light comes, and it will lead to the fulfilling of Christ's Words, and to the one Bread, and to the one Baptism; and the Light is the Door and Entrance unto the Life of those things: But you who hate the Light, and deny it to be in every one, hath but the Husk and outward Declaration of those things, and are without the Life.

And whereas thou sayst, They that are of God will hear John, Peter, and Paul, all the rest that were the Servants of Christ, not the fleshy conceits of those, or any other men; and Christ spoke those his Words, and a Stranger they will not hear. I answer. They that are of God, do own the writings of all the Servants of Christ; but many may profess their words, as the Pharisees did the Prophets' words, and as thou dost now, and yet not be of God, but children of the Devil; but that our conceits are fleshy, I do deny, for all conceits of the flesh we deny, and bears Witness against, and it shall stand for thy own condition, and thy voice is the voice of a stranger, and they that are of God will not follow it, though thou bringest the Saints' words in thy mouth, as the Devil did unto Christ; yet in the Light of Christ they are said, and comprehended, and from the Light of Christ answered, and by it judged to be without the life of those Scriptures which thou speakest of, and they are to thee but as an empty found.

And whereas thou citest many more Scriptures, which are exhortations of the Apostles to the Church, and exorts thy Brethren with them.

To which I answer as before. The Scriptures I do own, but, to thee, thou envious man, they do not belong, for as in this thy writing thou art proved a Liar, and a Scorer, and a Slanderer, and a False Accuser, and a Blasphemer, out of thy own mouth be a Witness against thy self, and let all thy whole Assembly bear Witness against thee, that the Scriptures which were spoken to the Saints who walked in the light and had denied ungodliness, do not belong unto thee who art an hater of the light, and lives in the pollutions of the world, but the Scriptures will surely be fulfilled, and the wicked shall be turned into Hell, and the Liar shall have his portion in the Lake, and he that works abomination is to be troden in the winepress of the wrath of God without the City, and such like. And now somthing in answer to some things in the Epistle to the Reader.

Wherein then and the rest of thy discourse, although the light hath appeared, yet there is a Generation of men in the world, that do hate the light, and endeavour to put it out, crying against the Scriptures of the Lord, his people, and against the form of doctrine therein contained.

To which I answer. It is true, the light hath appeared; Christ who is the Light lighteneth every one that comes into the world; which light hath appeared in every man's conscience; and there is a Generation which hates the light, and you are of that Generation which say, every man hath not the light, and calls the Light of Christ thick darkness, and endeavour to put it out; and here you have read your own condition, though you make a large profession of the Scriptures (which is not the light, but words declared from the Light) as the Jews did profess the Prophets' words, but perverted Christ, and spoke against him, who was the light and substance of the Prophets' words: and if you know any who cry against the Scripture, and against the doctrine therein contained, we cry and declare against such, for the Scripture own in its place to be a true declaration of God, of Christ, and of the Saints conditions, but they are not the light, but Christ is the light, as themselves bear witness, nor are they the Saints guide, but the Spirit that gave them forth, as they themselves bear testimony, neither were the Scriptures given forth to give your own imaginations and suppositions upon, but they themselves are doctrine, and are as they speak, he that hath the same spirit which speaketh forth, reads them and understands them, and none else.
1654

nefs, or the enlightened fall into the error of the wicked, for that reason your Book came to

public view.

I answer, truly you are deceived, who think to gain into your form, the
simple, plain meaning men by lies, and false Slanders and false Accusation, who
are simple and plain unto God, will discern your deceits, and how falsely you have
accused the innocent, and will see you to be in Rebels' darkness, and who walks in
in the light wherewith they are enlightened will see you to be in the error of the
wicked, and out of the Truth; and it is well for the Truth's sake, that your Book
came forth, that thereby your wilfulness and deceitfulness, and enviousness might
be laid open to the simple. And truly I say unto you, you have, and will miss of
your end in putting forth this Book of yours.

And whereas you say you will be willing at any time to indite every conclusion therein con-

tained against any that shall oppose.

I answer, I challenge you all, in this particular to prove those accusations which
you have laid to our charge whom you call Quakers, in many particulars, which
before I have demanded, which they are before spoken of.

And whereas you say, you account that it is within (not witnessed by the Scripture without)
which I have so much talk of, to be deep darkness.

I answer, if you know any who speak of any Light which the Scripture doth
not witness of, we with you freely declare against such, and such a light is
darkness, but the Light of Christ which we speak of, which hath enlightened every
one that cometh into the world, I hope you are not so impudent, but you will
acknowledge that the Scriptures speak of this light; and dare not deny, but that the
Scripture witnesses that Christ is the Light of the Word; for as I said, we freely give
way, and desire that all might search the Scripture, whether these things be not so
as we declare.

And whereas you say, and exhort to let the Scripture be the rule of faith and

practice.

I answer. Here you would always keep people in darkness, under your teaching,
and would make void the new Covenant which is the Law written in the heart,
and the Spirit of the Lord put in the inward parts, to be the rule and guide of the
Sages; for who walks by the rule without, and teaches men so to do, would
make void the Covenant of life and peace, where the Teacher is not removed into a
corner, which Teacher all that have faith and an holy Conversation do witness,
which teaches not contrary to what the Scripture speak but is a teaching and ful-
filling of the Scripture, and an establishing of it, though thou and many may pre-
sume the teaching of the Scripture and may in your own wills, conform unto it in
the outward appearance, as the Pharisees did, and yet be but Hypocrites and
deceived, as they were; and I say again, that faith was before the Scripture was
written, which faith is declared of in the Scripture, which faith comes as is mani-
fested by hearing of the word preached, which word is even in the mouth and in
the heart, if you have an ear you may hear; and now I advise you all in the Name of
the Lord to cease striving and contending against the truth, for verily the stone
which is cut out of the mountain without hands, will dash your image of many
mixtures to pieces, and it falling upon you, will grinde you to powder, and your
conforming the outward man, to an outward thing, and teaching men so to do,
and limiting and thaying the Holy one to a visible thing, will not cover you in the
Day of the Lord; most verily, though concerning the Scripture without, you may
walk blameless, yet one thing will be found lacking, even the crofs of Jesus Christ,
by which all sin is crucified in them who walk in it; and I say unto you, that your
covering is so narrow, and it will not hide your secret parts: for in the Eternal
Light of Christ you are seen and comprehended, your beginning, your time, and
your end, for though you have the Scriptures, and Jewish like, walk up in the
outward appearance of them, crying up the Ordinances and Churches, yet your prafe.ise of men, and not of God, for you are enemies to the life
of the Scriptures, as is made appear by your many Lyes and Slanders against
us, which you have uttered, and I say return your minds everyone within
to that in your own consciences which reproves you in secret for your secret
iniquities, it will let you see where your hearts are, and how far they are mortified to the world, and the love of it, and this light wherewith every one of you
is enlightened is the Light of Christ, and it is the Lord's true Witness and shall
witness for him eternally against all whose deeds are evil, who walk in disobedience of it, and all who love it, and walk in it, it leads unto Christ,
and into all purity and holiness and uprightnes of heart towards God and
man; and this light leads unto justification, all them who are taught by
it; and here is your Teacher, loving it, and your condemnation eternally,
continuing to hate it. And thus I have answered thy Book, and the Truth
is witned, and many false Lyes and false Accusations denied and testified
against, and thus I ret, waiting for an answer to clear thy self (if thou art able) of those things which I have denied, which thou hast charged upon
us, for God is my Witness, this I do desire, that Truth may be made mani-
fest and imbraced, and Deceit and Error discovered and denied.

By one who is a Witness, against the
Deceits of the World, called,

Edward Burrough.
TO THE
Camp of the Lord
ENGLAND

To all you Called, Chosen, Elected, and Beloved of the Lord, who are of the Circumcision, made without hands of the Seed of Abraham, who are Jews indeed, not after the flesh but in the Spirit; unto whom belong the Everlasting Promise and Covenant, which God hath, and is fulfilling in you, and establishing with you: We your Fellow-Citizens of the Heavenly Jerusalem, which is the Mother of us all; and of the same Body, and of the same Seed, and same Birth, begotten and brought forth by the immortal Word of Life, which lives for ever, do send greeting, and do embrace you in the Arms of our Beloved, who is, and is to come, God blest for ever: You who are called Quakers, who are so, not only in word, not in shrug, but in life and in power, whom God hath called & chosen to place his Name in, and to take up his Habitation among, above all the Families of the Earth, the Tabernacle of God is with you, and his Dwelling-place is among you, and alone among you is God known, and his Name is great in your Assemblies.

We who are of the same Root and Offspring, do bring in our witness, and do set to our seal, That God of a truth is with you, and among you; and he is the God of the living that answers by Fire: he is, and there is none beside him, the First and the Last, the Beginning and the End of all things.

Praise him for every Redeemed of him; let up your heads, your Redeemer is come, clap your hands, and shout for joy, and let the everlasting Praises of God be in your mouths for ever and ever: Exalt ye his Name above all gods, and glorify him in the sight of all the Heathen, and let his marvellous Works stand upon Record from Generation to Generation.

Wonderful hath his Work been among you, and that my soul knows right well: you that were scattered in the cloudy and dark Day, and were a prey for the wild Beasts of the Forrest, and were driven away as lost Sheep in the Wilderness, hath God gathered into the Fold, to lie down by the Springs of Living Water in fat Pastures for evermore.

Your Bread is sure, and your Waters never fail; a Feast of fat things is made unto you, of Wines well refined; the Lord is become the Lot of your Inheritance, and the Portion of your Cup forever.

Your Crowns have you laid down at the Feet of the Lamb, and your lives and liberties have not been dear unto you, and let this never repeat you, for now the Lord will exalt you, and Crown you with Immortal Glory.

The Everlasting Day-Star is risen among you, which gives Light unto the Nations; and the light of the Sun is as the Light of seven days; and there is no need of a Candle in your Dwelling, but the Lamb is the light thereof; fair as the Sun, clear as the Moon; yes, it is he which was dead and is alive, and beheld he lives for evermore. Praise him all ye people, praise ye him ye holy Hoof; let all that hath breath praise him for ever. Who can express his noble Acts? And who can declare his wondrous Works? Oh, my Soul is ravished, and my heart is
To the Camp of the Lord in England:

is overcome! let me speak that I may be refreshed, and let me declare his Wonders among all People.

The Lord is our King, our Judge, and our Law-giver, and our Rock of defence; just he in his Judgments, who hath avenged us of our Enemies; Mercy and Judgment meet, Righteousness and Peace do imbace each other. Rejoice for evermore ye Saints of the most High, and tell it to your Children, that they may tell it to another Generation what the Lord hath wrought among you, and what his Hand hath brought to pass. Salvation is come, and plentious Redemption, and the dead hath heard the Voice of the Son of God, and liveth.

Let sorrow and mourning flee away, and be ye comforted that have mourned, and be ye refreshed that have been weary; for God hath opened the Everlasting Fountain, and the Streams run pleasantly, which refresh the City of our God; He is come and his Reward is with him, even he for whom we have waited; this is he, who is our Life, our Peace, and our exceeding great Reward; the Light of the World is our Saviour, but the Worlds Condemner; our Peace, but the Worlds Torment: Glad-tidings glad tidings, the acceptable year is come; praise ye the Lord ye Sons and daughters of Zion, beautifull is your dwelling place, and aboundeth with pleasant fruit, for you are digged and pruned and enclosed a Garden of lovely branches; let the wonders of the Lord never be forgotten, nor his works never pass out of your remembrance, for he hath wounded and healed, killed and made alive, raised the dead, and slain the living, brought out of captivity and bound with chains, gathered and scattered, brought low and exalted, faved, and condemned; all this hath your eye seen, and your ear heard; and the Heavens and the Earth hath been burned as a scroule; and the indignation of the Lord you have born: But the Winter is past, and the Summer is come, and the Turtle dove, and the singing of Birds is heard in our Land. O magnifie his Name for ever; you are made vessels of honour wherein the everlasting Treasure abideth, which never waxeth old; the voice of the Bridegroom is heard among you, and how can you have any more sorrow? instead of weeping, rejoicing; and instead of heaviness of heart, fulness of everlasting joy: the Lord hath fulfilled his promise, and made good his word, and his Law and Covenant is with you; and from you doth the Law go forth, and the powerful Word of Life, and Death foundeth out of your Dwelling and you are Gods only witnesses to testifie of him in the presence of all Nations; some of you by suffering, and some by declaring: Oh endless love, and life, and riches, an eternal Crown is upon your heads, and your suffering (which hath not been a little) is not worthy to be compared with the glory this is and shall be revealed. I speak to you who have an ear to hear, my soul and heart is comforted in you, in the midst of my burdens and sufferings, who is separated from you outwardly, yet joyed and united to you by the Spirit which is unlimited, which doth comprehend all Nations: yea I behold your beauty afar off and my heart is ravished with it, and I am sick of love: let his works praise him forever, which he hath wrought, for his Dwelling is with you in the Light, unto which no mortal eye can approach.

The new Jerusalem is come down from Heaven, and no unclean can enter; but you are made white with the blood of the Lamb, and purged as silver, and purified as gold in the burning, and unto you an entrance is given, and the way is prepared, and the marriage of the Lamb is come, and his wife hath made herself ready, and the Way of the Lord is pleasant to you, and his Commands are not grievous; no unclean thing can pass over, nor no Lyons Whelps can tread therein, but it is called the way of holiness, where only the ransomed of the Lord do walk; even your Mountain is establisht upon the top of all hills, and all Nations shall bow unto it. Sing praises for ever, for the Kingdom of endless peace is come, which paffeth understanding, and of glory, which on mortal eye can behold, and of life which no flesh can live in. Oh my beloved, come up hither and I will show you what God hath done from you, he hath rebuked the Sea, and driven back the floods of waters which compassed you about, and he hath scattered your enemies with a whirlwind, and be hath given you to feed upon the flesh of Kings, and of Captaines. Can you call
call to mind the doings of your God, and his marvellous works brought to pass, and not cry out in praises for evermore. O drink and be refreshed, and eat and be satisfied for ever, and let your soul delight itself in fatness; the planting of the Lord you are, and his own purchased Possession; he hath separated you from the womb, and hath called you out of kindreds, and ye are the Royal Seed of the Offspring of the Lord Almighty, and all Nations shall call you blessed.

And O thou North of England, who are counted as defolate and barren, and reckoned the least of the Nations, yet out of thee did the Branch spring, and the Star arise which gives light unto all the Regions round about; in thee the Son of Righteousness appeared with wounding and with healing, and out of thee the terror of the Lord proceeded, which makes the Earth to tremble and be removed, out of thee Kings; Princes and Prophets did come forth in the Name and Power of the most High, which uttered their voices as thunders, and laid their swords on the necks of their Enemies and never returned empty from the slaughter. Though I be as by the waters of Babylon, in a strange Land, and as a Pilgrim and Stranger destitute, but not forsaken; as dying but behold I live, yet if I forget thee, let my right hand forget her cunning, and let my Name be blotted out of the Book of Life. O how I love the holy Seed which in my eye is precious! No man can hinder my boastling of thee, for I am sealed among you in the Record of eternal life, to be read among you in the light where I am known to you, and where my unity stands with you in the love and life, which never changes, and you are my Mother, and my Brother and Sister, who doth the Will of my Father; Our God is a consuming fire, and his Habitation is compact about with dread and terror. The Heathen shall see and fear, and the Inhabitants of the Earth shall tremble; our God is everlasting burnings, and it is tempestuous round about his Throne, and he reigns for evermore; and though thou be despised and set at nought, and counted as the off-scouring of all things, and the scorn of the Heathen, yet thy King reigns upon Mount Sion, and if he utter his voice all the shall tremble, and before him thy Adversaries shall fall, and thy Perfecutors shall be confounded, for thou shalt never be forgotten of thy God, but with his arm will be defend thee, and compass thee about, and thy seed shall be increased, and thou Jerusalem shalt be made the praise of the whole Earth, for among you is laid the sure foundation, and the tried stone, Christ Jesus the Light of the world, in whom you have believed, which unto the Nations is a stumbling stone; but unto you precious: bring in your testimony, and set to your feet, is there salvation in any other, but in him who is the Light of the World? Nay there is no redemption wrought but by him, nor no deliverance but through him; his is the Kingdom, the Power and the Glory, and he is become all in all; and you are no more of this World, but are of the chosen Generation, and of the royal Priesthood, a people, Redeemed, unto whom there is none like among the thousands of Israel and Judah, whose God is the Lord, whose Saviour is the Prince of Righteousness, who covers your heads in the day of Battel, and smites your enemies in the hinder parts, and wounds them in the head.

And now my beloved, let his Name be had in remembrance for evermore, and let his praises be declared throughout Ages to come, and walk you worthy of his everlasting love, wherewith he hath loved you more than your brethren; let his Name be exalted by Righteousness, by purity, and by a blameless life, and bring forth the fruits of Righteousness and peace, and let your light shine forth into the world, and your good works abound plentifully for you are as a City set on a hill, and as a lighted candle to shine abroad; and are created unto good works. Let faith, hope, love and unity be increased among you; and let mercy and judgement and equity flow down and be established for ever; never to be removed. Let joy, and long-suffering and meekness and temperance spring out; and be you perfect as your heavenly Father is perfect.

Stand upon your watch Tower, and be not shaken nor drawn aside to follow any other gods, nor to bow to any other Image, nor joyn your selves to strangers, and mingle not your seed with the adulterous Generation, nor take not, nor give not in marriage with them, but keep your selves from the Idols of the Heathen, be
not defiled with them; but abide in your strength, you know where it lies, by which you may work good, and be perverted from evil; and you need not that any man teach you, for you are taught of God, and are far from oppression.

Ye Children of Light, worship your God for ever, who is light, and in him is no darkness at all, who is the same and changes not, whom mercy endures for ever: Be Followers of the Lamb as under the Virgins, and let your soul glean the glory of Babylon and Egypt for ever; for you are not your own, but are bought with a price, no more to serve your selves, but the Lord of Israel forever.

Put on your Armour, and gird on your Sword, and lay hold on the spear, and march into the field, and prepare your selves to battle, for the Nations doth defie our God, and faith in their heart, Who is the God of the Smokers, that we should fear him, and obey his voice? Arise, arise, and sound forth the everlasting word of war and judgment in the ears of all Nations, found an Alarum, and make their ears to tingle. Our Enemies are whole Nations, and multitudes in number, of a rebellious people that will not come under our law, which arise up against us, and will not have our King to reign, but trample his Honour under foot, and despise his Law and his Statutes, and count his Subjects as Slaves and Bond-men. Stand upon your feet, and appear in your terror as an Army with banners, and let the Nations know your power, and the stroke of your hand: cut down on the right hand, and slay on the left, and let not your eye pitty, nor your hand spare, but wound the Lotty, and tread under foot the Honourable of the Earth, and give unto the great Whose double, and give her no rest day nor night, but as she hath done, so let it be done unto her; and give her double into her bosom: as she hath loved blood, to give her blood, and dash her children against the stones, and let none of the Heathen Nations, nor their gods escape out of your hands, nor their images, nor idols, but lay waste the fenced Cities, and tread down the high Walls; for we have proclaimed an open War between Michael our Prince, and the Dragon. Your Captains are mighty men, and your leaders are skilled to handle the Sword, and they are riding on before you, Arise worm Jacob, and fear not, but breth the mountains to dust; for God hath given thee the power of thy enemies to tread upon, and they shall by before thee, and shall fall by thy Word; there is none to strong for thee, nor no inconstancy against thee; but thou art blessed, blessed world without end.

Therefore all ye Lambs of my Father, and ye Camp of the Lords Host, wait upon him to fulfill his Will, for he hath put into your hearts to make war in righteousness against the beast and the false Prophet: and cursed be every one that riseth not up to the help of the Lord against the mighty: the Beast is mighty; and the false Prophet is great; and they keep the Nations under their power. But O thou Beast, and thou false Prophet: thou shall be tornrented together: thou Beast, upon which the false Prophet sits, whom thou upholds by thy Law, and defends by thy unrighteous power, thy power is limited, and it shall be taken from thee, and thou shalt be overcome, and the Lamb shall get the victory, and into the pit and lake of fire shall you be turned to have your releting place.

And thou false Prophet which hast deceived the Nations, and scattered the Inhabitants thereof, and builded by fraud, and daubed with untempered mortar; thy judgment is past upon thy head already, and the Decree of our God is sealed against thee; thine smoke shall ascend for ever and ever; and of thy sin there is no forgiveness, nor of thy torment remission: Over you do we (and shall for ever) rejoice and sing, and over your god and your King, the Dragon that old Serpent, cursed be he, and his memorial for ever.

Ye Lambs of the true Shepherds fold, with whom my soul refeth, whether ever I behold you outwardly, yet my heart is with you, and I am one of your fold, and I lay down with you under the shadow of the rock, upon the Mountain which the beast cannot touch, where we are safe from all our enemies, and am to you well known, to be read in your hearts, in the Record of the Lambs Book of Life, and known only to the world by the name of,

EDWARD BURROUGH

Written at Dublin City in Ireland, To the Camp of the Lord in England.
Several Epistles to Friends

In LONDON:

Written in the Year 1655. by E. B. Some of which were subscribed by F. H. who was Fellow-Labourer with him in the Work of the Lord.

Friends of God in the Truth, whom the Lord is gathering is desolate Stones to build unto himself a Habitation, whom the Lord is bringing back out of Captivity, wherein you have been held under the Chains of Darkness, in the Land of the shadow of Death; the Lord is calling you, and calling you; to place his Name in you, and to spread forth his glory among you: Therefore all dear Friends, whose hearts the Lord hath touched by his Love, and by his Power; be faithful unto God, who hath called you, and look not out for anything that is mortal, to draw you from the Obedience of the Eternal Light of Jesus Christ which shines clearly in Darkness; Refit not the Drawing of the Father, but take up the Cross, and abide in it daily, that your wills may be crucified, in which the ground of enmity lodges: So all in your own conditions wait in the Fear of the Lord, iningles of heart, and in simplicity of mind for the powerful Appearance of the Son of God, to be revealed in you, to destroy the works of the Devil, for where he is not witnessed the works of the Devil stand, and the nature of the earthly man in the fall: All of you whose minds are turned home to within, where the Pearl and the Lost Money is to be found; dwell and walk in the pure Fear, and Obedience to that of God which is made manifest in you, and made known unto you, and there will Peace flow in from the Presence of the Lord unto you, and refreshment and Strength to the Seed, and the Pure will live, and the Corrupt will die daily: Beware every one that have put their hands to the Plow, that you look not back at any thing which you have left behind in the World, but press on in the straight Way, which is the Light, which gives no liberty to the fleshly man, but which judges and condemns all that hates it and turns from it: the Light is the Way that leads to Life, and by it as you wait in it the Life will be made manifest, which is immortal, and your Redemption will be witnessed; dwell in the Judgment and in the Burning; that the Dross may be consumed, and the Pure may be refined, and the earthly carnal minds may be confounded and judged: The Lord is near unto you, wait for his powerful Presence in his own Light, to see him, and in it to comprehend all the World, with all its Professions, which leads not to God, but keeps in the separation from God; your Way is near, walking in the Light you will see it, and in the Light you will see all the paths, and all the ways of the Harlot; which leads into the Chambers of Death; look not out at words, for that which feeds there, is for the Famine; but dwell in the Light, joying with the immortal Principle, which receives nourishment from the Eternal Fountain, which the World knows not, nor comprehends, as you grow in the Pure, and in the Life, so you are unknown to the World, and your growth will appear by your obedience in the Cross of Christ, I take off trembling at the Crosses; for such hath no part in the Eternal Inheritance; but walk in the Crosses, which is life to the New-man, and death to the Old, and in through Death Life is made manifest, and the pure Life of God arising in all, the World will be trampled upon, and denied by you, but
but such amongst you that chufeth the World, wrath from God I declare against you; and you who know the way, and calls off the Truth, and for the love of that which is visible, turns from the Truth, you cannot escape the Damnation of Hell: So all dear and tender hearts, abide in the Counsel of God, and let not the World overcome your minds, but wait for a daily victory over it, that so you may with the Saints possess the Eternal Riches, and that in you which is carnal and corrupt may be overcome, by that which is Eternal and Holy, as you abide and walk in the Truth, and grow up in the knowledge of the eternal God; so our joy will be fulfilled in you, and our rejoicing will be increased by you; therefore walk and live in that which God hath made manifest in you, which is of himself; and the eternal God of Life and Power prosper you, and lead you up unto himself, to dwell and walk in his Love for evermore.

Be not troubled at the rage of the World, nor at Temptations, but stand in the Will of God, which hath been declared amongst you; that you may all be established and guided by that which is not of this World, but by the Principle of Life, which is Eternal, which judges all the fruits and grounds of Darkness: Our love salutes you all, who walk in the Truth, and our prayers are for you, that life may spring up in you, to praise the Lord for ever.

We are Servants unto you, and unto all the Elect Seed of God every where, for whose sakes we give our selves to be spent.

E. B. F. H.

This was also subscribed by F. H.

To Friends in London.

All Friends, whose minds are turned to the Lord, by that which is Pure, which comes from him who is the Light of the World; all mind it, that with it your minds may be turned to him, from whence it comes, out of all the perishing things, and out of all the visible to the invisible, that so you may all come to know the Word of the Lord, which endures for ever; which is as a Fire and a Hammer, which breaks down the Mountains, and burns up, and destroyeth all that which is acted in that nature which leads into transgression, and into the curse from God: And therefore all dear Friends whose minds are turned to the Lord, and have tasted of his Power, all dwell in his Fear, and keep in your minds from gadding abroad; and that which hath discovered the lufts and filthines of your minds, and turned your minds from these things, and from that nature that rules in the children of disobedience, that so you may all come to know the Life, and that he may lead you, and direct all your minds up in his Fear and Wisdom, that so you may be preferred out of those Paths that lead to destruction, and out of all the deceitful Profession of the World; and in the Light of Christ you will see the rife and ground of all Deceivers, and Dreamers, and all them that speak their own Imagination, and yet boast of great things, and strive, and contend about words, and feed upon wind, and bring no fruit unto God; and all ye that are not of the Light, and walk not according to the Light are there, and lending your ears to such who act and speak in that nature, you turn from your Guide which is near, and lend your ears to the wicked, and so have walked in Darkness: But now you who have tasted of the Love and Power of God, which all the Profession in the World knows nothing of, in it dwell, and abide in that which hath convinced you, and in that which judgeth you, and abide in it, that so you may witness the Fallow Ground plowed up, and the Earth shaken, and the Rocks rent, and the Vail taken away, that so there may be a way, and a passage for the Pure to pass through the Earth, and so the Earth may waste, and wither, and decay, and the Lyons may suffer hunger, and the gods of the Earth may be famished, and the lust destroyed, and all keep low in the fear, and wait in silence upon the Lord, to be near you to direct all your minds and stay, and establish you; And as you have received the Truth, so walk in the Truth,
Truth, we do charge you all in the Name of the Lord; and be faithful every one to your measure, and improve, and wait for power, and stand in the cros to the earthly, that whatsoever your minds have delighted in, in the first nature, may all be denied and croffed, and the Cros is to the ground, to the loth; and as you nourish the luft, and let your minds and wills at liberty, and deny the Cros, then that which is pure is vexed and darkened, and so the deceit and luft gets up again, and so the Guide is loft, and condemnation comes upon you; and therefore all be diligent in the Work of the Lord, and watch over your actions, and deceit; and you will come to see Satan hath many strong holds, and would spare the bait and the fat; but in that which is a Cros to all mortal flesh, and abide, and dwell, that so you may be preferred and kept out of all snares of the Devil: And now take heed of judging the Power of the Lord, and that it knows not what it is to be silent and wait, that you may come to see in the Light, and be Partakers of the same, and all who have railed of the Power, wait, and keep out of imaginations, and thoughts, and false voyces, that so the Enemy may not be hearted to, nor the deceit, but all in the measure wait upon the Lord in lingleness of heart, out of all deceit, and form nothing in your minds; but all in Purity and Uprightness dwell. And all Friends, now take heed of carelefsness, slothfulness, and sluggishness of mind, and of giving liberty to the flesh, and ease to the carnal mind: And we charge and command you in the Presence of the Lord, whose Power is dreadful, that you meet together in silence, and wait, and none to speak a word but what he is moved to speak, a word from the Lord; take heed of adding to it, but only what you are moved; and take heed of striving, and contending, or letting out your selves to strange spirits, but every one keep in his own Tent, and lie down under his own Vine; and eat not that which dyes of it self, but feed upon the Eternal, and so you will be nourished, and grow up in Wildom and Power, in that which is pure, that all deceit may be kept out. And all Children and Servants, be diligent in your places, more willing, more ready to labour in love and diligence, that so the Name of God may not be dishonoured. And all you who have Callings, throw of nothing hastily nor rashly, but wait and see not the Crops, for if you do, you will be arkened, and the Name of God dishonoured: And therefore all dear Friends, who have owned the Truth, now wait upon the Lord in diligence, that so you may grow in the Life, in the Power of the Lord, that nothing may be spared that is for destruction; and so God Almighty blest you all, and keep you out of all deceit, in the pure Life which is made manifest, that you may have victory over all, and witnesf him who puts all under; with it, if you wait, you will see him present and near you.

And so the Everlasting God of Power keep you all; for great is our care over you, and our love is to you that abide in the Truth, which you are already made Partakers of; and when Joy springs up, keep in it, and run not forth, and spend it not, and take heed of excalting, for then pride and prejumtion gets up, if you keep not in his Fear, and so Darkness will come upon you; but all dwelling in that which is pure, you will be preferred out of snares, and temptations, and your minds kept clear and pure, out of all things that deifie; and so the Everlasting God of Life and Power be with you all.

Your dear Brethren in the unchangeable Love of God,

E. B. F. H.

To Friends at London.

Dear and beloved Friends, in that which is pure of God, and made manifest in you all, wait and abide, and walk in the Light, which comes from Jesus, from whence it comes, who is the Judge of the Quick and the Dead, condemns all unrighteoufness into the pit; and therefore all wait in that which is pure of God, which hath turned your minds from Darkness to Light, and from Satan to...
to God, and hath convinced you of all unrighteousness, and hath let you see all that ever you have done; behold, he is the very Christ; and therefore all Friends of God, mind that which is pure of God, which shews you the deceit of the heart, the Light is the Eye which discovers all the secrets of your hearts, and it will shew all deceit, and your present condition, and that which would lead aside, and temptation as it ariseth it will discover, and relating in the Light, there temptations come to be escaped, and the pits and the snares which they who err from the Light fall into. Dear Friends, great is our care one every side, and we are jealous over you left you depart from the simplicity of the Gospel, and so the deceit lead and guide, and so you will come under condemnation, and therefore all innocence wait, be swift to hear, slow to speak; and all wait upon the Light in diligence, and take heed of forward minds and wills, which would go before the Light and run before the Guide, there is the Deceiver and false Prophet within, the same that is without, and therefore we charge you all in the Name and Power of God, to take heed of forward wills in speaking, lest your minds be drawn out from the moving of the Pure within, to hearken to words without, which are spoken from that which is above the Light; and this feeds the carnal reason, and the earthly wisdom, and lets in the Inchanter, and so your minds being carnal without you feed upon the husk, and not the Life, and therefore that nature that cannot live without words is for the Plague and for the Famine, and must be famished and fopst: And therefore now as the Power ariseth in you, dwell low in it, and sink down in the same, and as things open in you speak not forth, there your minds would run out, and speak that which is opened by the Spirit, this is the Prosidial, but as things open, creature them up in your hearts; and all keep in that which separates between Light and darkness, and be not hasty to do any thing, lest your wills betray you, and all keep in Patience; there the Crown is obtained, and flee not from the trouble, nor from that which judgeth, but dwell in it, and pray that your flight be not in Winter, if you do, you are Vipers; And despite not the Cross, even the death of the Cross, that all your iniquity may be nailed to the Cross, and so the righteousnes may be set up within, and so the Land is kept in Peace: And therefore all, dear Friends, whose hearts the Lord hath touched, meet together, in silence wait, and you will see the Lord present among you, and his power made manifest among you, and the earth broken up, and the fallow ground, and a passage for the Seed; and we charge you all take heed of many words, or feeding upon that which is torn, and dies of it self; and we charge by the Lord, that none speak without Eternal Motion; for if you do, the false Prophet speaks, and his words eats as a Canker, and darkens; and vails them that hearken to it: And therefore all wait to have Salt in your selves, and savour and discerning, that you may come to know the voice of the Lord from the voice of a Stranger, and so you may be kept out of all deceit, for there Thorns and Briars; and the cursed fruits are brought forth: but in the Light of Christ dwell, and wait, and grow in it, and walk in it, that you may come to know your Redeemer, and what you are redeemed from, and see him near you, and in you, else you are Reprobates: And so the Lord God of Life and Power preserve you all, for we have kept nothing back, but are free from the blood of you all, and of all that hears us; but our desire to the Lord is, that what hath been sown in weakness may be raised in power, and that you may grow up in the Truth, and walk in the Truth, that we may see the Travel of our Souls, and be satisfied; and if the Lord give us to see your faces again, we may rejoice in you, and with you: and so the Everlasting God of Life and Power keep you all in his Wisdom and Power, to have victory over all your Enemies, that you may serve him in uprightness of heart, and be faithfull to that of God made manifest in you all.

To our dear Brethren in the Gospel of Christ committed to our charge.

E. E. E. M.

T a T o
Friends of God, called by him out of the dark World, into his marvellous Light; to all you who by the Power of God are kept faithful, to walk and abide in the measure of the Gift of God received; Grace, Mercy, and Peace from God the Father of Life be multiplied to you, and among you, that you all may grow up in the Power of God, out of Darkness, and the shadow of Death, where in you have been held captive in a strange Land: Dear Friends, our souls are poured out for you, that you all may abide in that which you have received, and heard, which is the Way and Path of Life, and Righteousness, and Peace eternal. Therefore all dear Friend, walk worthy of the calling, whereunto ye are called, and wait in the Light by which you are enlightened, that all deceit in particular, and in the general may be comprehended, seen, and judged; we bear you record, there is a Witness of God manifest in you, and true desires which flow to God from you: Therefore take heed to the measure of God, that by it you may bear the Plane of God, and see his powerful Presence; for by that which is manifest ed of God in man, God speaks, moves, and acts, and is known unto man; and all that neglect the measure of God, to walk in it, all their Knowledge, Experiences, and Profession is for condemnation, by that which changeth not; so all dwell in the measure which is the Light, in the Cross which keeps under and judges the fleshly man, so the understanding will be kept open to receive the Mercies of God, and to walk worthy of the Mercies received; but turning aside from the Light you neglect the Mercies, and follow lying vanities, and err from the Way of Righteousness, and bring your selves under condemnation; for no longer is God enjoyed by man, then man abides in his Counsel, in his Fear, where the secrets of God are manifest and received by the Light, which is the first entrance unto God, and the fulness of the enjoyment of God: Beware of the World, where all the temptations lie, to draw away your minds into the carnal and visible things, out from the Light by which the Life is enjoyed, and so death passeth over you, and condemnation cometh upon you, and the Life be lost, and misery be revealed against you.

Large is the Love of God unto you, in calling you, and chusing you, and therefore forget not this Love, but walk in it, up to God, from whom free Redemption is manifest ed; unto that which hath lain in Death, overcome by the Darkness, follow not your own wills, nor the voice of the Stranger and false Prophet, which draws out into visibles, into here, and there; but have salt and discerning in your selves, that you may try every motion, and every spirit, and may by that which is infallible and err not, comprehend and judge that which is fallible and erring, which flourishteth for a time, but comes to an end, is withered, as that in your own Knowledge and Consciences will set to feal, who have been strayed and scattered upon the Mountains in the cloudy and dark day; but now the Light is breaking forth, and the Day begins to appear; and all you who abide faithful shall see the Glory of the Lord, and (shall enjoy him in the Land of the Living) End of the Work of God. We charge you all in the Lord, that you who profess the Truth walk in it, and who profess a change, to let it appear by putting off the works of Darkness, which by the Light are made manifest unto you, and testified against by the Witnesses of God in you; for know this, that that which liveth in you which is contrary to God, witnessed against by the Light of Christ, shall be as a Prick in the eye, and as a Thorn in the side for ever; and Wrath is to be revealed upon him that spareth the beast, and favoreth the fat from Judgment, for to the slaughter all must come, that Life and Glory may be made manifest; and he that looks back by the way is not fit for the Kingdom; and he that returns again to the pollutions, his latter end is worse than his beginning, and the Judgment of God cannot be eva
Epistles to Friends in London.

Therefore wait in the Power of God, and stand in the Light, which is the Armour against all temptations, whereby the Darkness and Death, and he that hath the power of Death is overcome, and all that love the Light, and are guided by it. And all dear Friends, who have talked of the Love and Power of God, and do witness the renting of the Earth, dwell in the Power and pure Fear of the Lord, that so all deceit may be kept down, and under; and take heed of the false Prophet, speaking or suffering your minds to run out in the openings, and so you will speak that which is opened in the Light; and therefore we charge you all in the Presence of the dreadful God of Life and Power, that you all wait in silence, and wait to have Salt and Saviour in your selves, to know the Voice of Christ from the voice of the Stranger, for till that be known in your selves you are not able to judge; and therefore all wait in the Light, which is the Eye, which sees into the Mysteries of the Kingdom, and none to utter a word, but what you are Eternally moved unto, or else that in every ones Conscience will bear witness against you, and therefore be not hastily now when you see things open in your minds, dwell in them, and run not forth and speak, but treasure them up in your hearts, and take heed, and keep low in the Fear of the Lord God, that pride and presumption get not up, nor nothing be exalted above that which is pure. Dear Friends, you are upon us as a great weight and burden, lest we should have bestowed our labour in vain, but we hope and trust the Lord will preserve you, if you stand in obedience to that of God made manifest in you, and so you will grow; and take heed of striving and contesting, but judge that, every one in your selves, that you may all grow up in the pure Life of God: And so the everlasting Power of God bless you all, and keep you in his everlasting Love, and Power, and give the victory over your Enemies, that you may come to witness eternal Life in you, made manifest from God.

Your Brethren in the Work of the Lord,

E. B. F. H.

To Friends in London.

Dear Friends, in the everlasting Covenant of Life and Peace whom we bear witness of, and unto whom we have declared, and preached in season and out of season among; yea, and have often come unto, in much weakness, and fear, and trembling; and have not ceased day by day to watch over you, lest you should start aside from the Hope of the Gospel, which was declared amongst you in much demonstration of Spirit, whereby your understandings came to be opened, even by the Word of his Power, which we directed you to wait in; and for; and you are Witnesses your selves of the Love and mighty Power of God, which was made manifest among you; which made the Heathen to rage, and confounded the wisdom of the Wise: So dear Children of Light, of whom we have travelled in pains, and great burdens, that Christ might be formed in you; yea! fill ye our joy, make our hearts glad in your growth up in him, who hath called and spoken to you from Heaven by his Son, in the Light; and your ears have heard, and your eyes have seen, and you have been made to understand the Mystery of the Kingdom of God, which is a Parable to all the World, and sealed, and cannot be read; but to you who continue and abide in the Grace of God, which hath appeared to all men, which brings Salvation to all that walk and abide in it, and leads to the Entrance, and Earnef, and the sealing of the Spirit, until the time of the fulfiling transfiguration, and making an end of; fin, and so the everlasting Offering be witnessed, which perfects for ever them that are Sanctified; therefore all Friends whose minds are turned to the Light, and do witness a change in you, by the working of the Spirit, and now a door of Hope being set open, abide in that measure every one, and stay your souls upon him, who is your Hope, and keep low in the Fear to the just Principle of Life; that you may have favour and discerning, to know the Voice of Christ from the voice of a Stranger in your selves and in others; and so grow up in the discerning; and comprehend all Spirits, and judge them by the Light that makes all things manifest; and all meet together in your several Meetings, and watch one
one over another; and be diligent all in your measure, and take heed you neglect not; and none be of a careless mind to meet and wait upon the Lord in silence; for whose life stands only in words without, such we deny, for their eyes and ears are without, and they would be ever learning, and that is the silly woman that is laden with luft. And all dear Babes, take heed of taking liberty to the flesh, nor give no ear nor liberty to the Earth, but in the Cross dwell to the carnal, and so you will witness the Plant of the Lord watered, and a growth in the Immortal, and the Seed you will see, which is one in all, which the Promise is to; and all be still, and cool, and quiet, and of a meek spirit, that out of boytherousness, and cagerens, and feigned, and self-love, you may be preferred in your measure up to God; and if any be moved to speak a few words in your Meetings, this we charge you all, That you speak nothing but that which is given in, and in the sense, and in the cross; and do not add your own words, for then you will burthen others who dwell in the Life; and take heed of whispering, and back-biting another, or uncovering one another nakedness, but if any fee any to be overtaxed, or walking disorderly, reprove such a one privately, and exhort private, and bear and forbear one another; and so love will encrease, and your joy, and your wisdom, and your strength will grow; and so the Lord God of Life preserve you all in his Wisdom, and take heed of imaginations or running out, and do nothing hastily, but wait at Wisdom’s Gate, that so you may do all things in wisdom, and all be faithful in your measures, and give up all freely unto the Lord, that he may take away your Enemies, and bring you into everlasting Righteousness.

All Friends in your places, Masters, Parents, Servants, and Children in your places be diligent in that which is just unto the Lord, that so the Name of the Lord by whom you are called be not dishonoured, but that you may all dwell in the Counsel of the Lord, in the Light of Christ single, which keeps you out of all pollutions, and out of that nature that starves you, and darkens you; and so the living God of Life preserve you, for you are dear to us, even all of you, without respect of Persons, who walk with the Lord; and we cease not to make mention of you to the Lord, and he hears us) that you may grow up in the Life of Christ Jesus, to follow the Lamb wheresoever he leads you, or moves you; for truly our hearts are bound to you in the Lord, by one everlasting Cord, and if you make us sorry, who shall make as glad? for you are our Crown of rejoicing in the Lord.

We are your Brethren, may your Servants for Christ’s sake, E. B. F. H.

To all the beloved Friends, and Brethren, and Sisters, who are made Partakers of his eternal Word of Life, by which you are gathered into one Light and Power, in which is Life eternal abiding in it.

Dear Friends of God, who have received and heard the Word, the immortal Word with gladness and readiness, who are accounted worthy to receive the Testimony of our Lord Christ; our love in the eternal Life of God which endures for ever, which is not limited to Nations, Kindreds, Tongues, and People, is shed abroad in all; and to all that wait upon Christ Jesus, who is the Light, the Love, and the Gift of the Father, which we are made Partakers of; by which Gift Eternal Life and Peace for evermore is witnessed, unto all them that continue and dwell in him, who is Love. Beloved, in the Lord, our thirsty is great after you, that the Truth you have received from him whom we declared unto you, contrary to our own wills, in much weakness, and much fear, and often tears, and much trembling, and walking before you in Uprightness, without fraud and dissimulation, as Patterns and Examples; and the Lord by his eternal working of his mighty Power made his own Ministry powerful unto you, unto whom be glory for evermore: So dear hearts, in the Grace of God which hath appeared unto you, which did convince you of sin, and condemned sin in the flesh, by which Power ye are saved from sin, and bringeth Salvation unto you who walk in it; in it dwell and wait for the day that is the power to arise, and the Babe of Glory to be brought in you, and
and made manifest, and the Government may be upon his shoulders, who rules in righteousness forever: There is a Crown before you; and therefore our dearly beloved ones, all wait, and press on to the work before you, in the Cross, and on the Cross give up all to be slain, and keep nothing back, for if you do, the Canaanite will vex you, and trouble you, and be a thorn in your eyes, to blind the eye, and so turn you into darkness; but all keep low in the fear, and wait, that the head may be exalted and uncovered, that so the man may bear rule who is not in the translation, and in the living hope which is come to you from him who is the Life of men you may purify your selves, & all the old Leaven may be purged out, and so wait for the Faith of the Son of God, which is born of God, by which the just lives, and so the Everlasting you will come to see, and so the Everlasting God of Life and Power preserve you all in one, out of all jar and strife, pure to himself, in one, that you may bear witness to his Name by your holy conversation, in that great Place; for I see there is more yet to come into the Fold in that City: And so be diligent in your meeting together, and his eternal Power and Presence you will see, as you have done continually; to grow up in the Life of God, and here you are unknown to the World; salute us to all the Church of Christ in the City, without respect of persons, whom we love and own in the Life that never dies, and as many as are free, write to us, for a Friend here were precious indeed, but none knows us here, nor we are known to none, but well known to the Elect and precious, in whom we wait to hear from you, to be refreshed to hear of you, of the work of the Lord everywhere, the Grace of God, by which you are favored from sin, be with you, and in you, to give you dominion over all in it, we lie down with you, and are your Brethren and Servants for Christ's sake, to whom be glory for evermore.

E. B. F. H.

Dear Friends in the Truth of God, without respect of persons, grace, mercy and peace from the Everlasting Father be multiplied among you, that in the Faith and Love, and every good work you may abound towards God and man, and may shine forth the praise of the Lord, and walk as a People redeemed by him, in all holiness and pureness, that your good works may be seen, and your light may shine before men: Dearly beloved in the Lord, my love doth salute you all who are kept in faithfulness to the gift of Grace received, in which you walk, Salvation it doth bring, and redemption it doth manifest, out of the World, and out of its nature, into the Image and likeness of the Son of God; therefore dear Friends and Babes of God, by the immortal Word of Life begotten and nourished, who waiteth upon the Lord, blest are ye that wait to the end, till he who is the Light of the World hath put all things under him, and he to be exalted your Head; it in that you dwell which from the beginning hath been heard, you need no man to teach you, but the Way you know, and the Word of Life is your victory: So keep to the measure, that self-will, and self-love may be judged, and your Neighbor loved, as self, and the living God, who is Light, above all, who hath begun his work in you, and among you, with his right Hand will finish it: And dear Friends, keep nothing back, nor the best, nor the fat, let not be spared from slaver, but let the sword pass upon all, that you peace may be for ever, and your righteousness may never perish, Oh, how doth my Soul long to know and understand of the growth and unmovable nesses in the Truth manifested among you, and gladly received by you, even your Crowns you laid down at the feet of the Lamb, and your glory and renown in the World! Ye disdained for the Lights sake, but your Reward shall be everlasting, and your Inheritance shall never wither; I speak not to puff you up, but that you may the rather be kept low in subjection to the Light of the Lord Jesus, by which self, and that which would be exalted must be crucified; and this is the victory, and precious Faith which will purify you, and sanctify you throughout, from all filthiness of flesh and spirit, in that Faith to stand as Witnesses for the Lord God in that great City, and against all its pollutions and Idol gods, which neither do hear, see, nor taste, in wisdom as examples one to another in love and unity walk, as children of
the Day, being past through the dark night where the works of darkness were committed; but now being separated from the World, join not your selves any more to strange women, which enticeth from God, but sit under your own vine in peace, dwelling with the Lord, who is Light, of whom you are become the Temple and Tabernacle; and watch in diligence one over another, that as the day appears, you may edifie one another, and may be made one in the Light, which is Christ, upon whom you have believed, which unto you is precious, but a stumbling Stone, and a Rock of offence to all the World: The Grace of the Lord Jesus Christ preserve you, that by it you may be preserved, to walk in the pure Religion, where your own will is not to be done, the Power of God Almighty fill your hearts with joy, and peace, and love in him; and this is the desire of my Soul, who is a Labourer among you in the Work and Travel of the Gospel of Christ,

E. B.

A General Epistle to Friends in London.

My dear beloved Friends and Brethren, in the Everlasting Unerring Truth, of which you are made Partakers, who are called of God, his Witneeffes, to be of his Name; and of his Truth; with my dear love I do salute you, dearly and tenderly, and all the rest of the Begotten of God, in that City, whom my foul longeth after, your growth in the inward man; the Everlasting Father strengthen you, and refresh you with the living Streams from his Presence; and his Love and Power, and Grace be multiplied among you, unto whom he hath opened a Door, and made an entrance into the true Rest, which remaineth for you, unto which the Lord of Glory is gathering you, and leading you, and carrying you as Lambs in his Arms, into the Fold of everlastings Refreshing; my dear hearts, walk worthy of the love of God, wherewith he hath loved you, and let your Light shine, ye Children of Light, forth into the World, that your good Works they may see, who over you watch with an evil eye. Dear Friends, to you that believe, he who is the Light of the World, is precious; therefore in the Light wait, that your Understandings may be opened, and your Feet prepared to walk in the Wayes of the Lord, which to all the Children of Light are pleasant Wayes; and be not entangled with any yoke of bondage which may barthen you from running the race that is set before you; but in the death of all mortal stand, and these the Life of immortality you will see and witness, and the daily Food you will receive, to that Life which the love of the World doth crucifie; for do you not know that the friendship of this World is enemity against God; but you are called not to serve the World, but God, who is the Light, and the World must serve you; so take heed left your affections, and desires, and hearts be drawn aside from the pure Way of Life into that which is visible, which will not endure forever; for that life is death, and that glory is shame; in the Light I read you, and do behold many pleasant Plants springing up in the Garden of God; and I hear you record some of you have laid your Crowns down at the Lamb's Feet, and have forsworn the glory of Babylon and Egypt; surely your Reward will be everlastin, and your Cups will the Lord fill in the light of your Enemies, and your Glory shall be above the glory of the Earth, and your Crowns shall never wither; therefore press on, and look not back, nor spare not the fat, nor the best from slaughter, but to the Sword bring all your Enemies, which have been they of your own house, which over you have prevailed; but now the Lord is arising among you, and the day you have been of the shaking of the Earth, and the Heaven, and of the darkness of the Sun, and of the falling of the Stars; therefore wait to the end, that the Crown of Immortality you may wear; and with the Instrument of the Lord the Mountains you may thresh, and may give the Whore double reward into her bosom, for all her ways. The day among you begins to dawn, therefore put of every work of the night, and walk all in the day; for ye are the Light of the World, and a City set upon a Hill which cannot be hid; the Lord prosper you, and preserve you, and be with your spirits, and establish you, Amen.

Edw. Burrough.

Dublin, the 14th of the 5th Month, 1655.

T H E
THE

VISITATION

Of the Rebellious

Nation of Ireland.

And a Warning from the Lord proclaimed to all the Inhabitants thereof, to make their Peace with him before his Long-suffering come to an end.

With a Lamentation over its Unfruitness and Rebellion after so many Visitations. And an Exhortation to all the honest-hearted, to meet the Lord by repentance, while the patience of the Lord continues. Or the Sealing of the Lord's Testimony unto all sorts of People in that Land, by his Servants, after their several months long labours and travels, and sufferings therein, who loved not their lives for the Seed sake.

Also some particular Papers, written in that Nation, to several sorts of People.

I. An Information to the Heads and the Ground of the Law laid down to the Judges and Justices, and to all that handle the Law through that Nation.
II. An Exhortation sent to the chief Commander and his Counsel, and the just cause of the Innocent laid before them.
III. The unjust Sufferings of the Just declared, and their appeal to the just Witness of God in all men's Consciences.
IV. A Challenge to the Priests of Dublin tarry their God, and their Ministry, and their Worship.
V. A Discovery of the Idol damn Shepards in that Nation, and a Lamentation over their starved and starved Flocks.
VI. An Invitation to all the poor defolate Soldiery to repent, and make their peace with the Lord, and their duty shewed them, what the Lord requires of them.

Alas, alas, wo is me for thee, thou defolate Nation of Ireland, thou art to be pitted and lamented, because of thy backslidings, and rebellion against the Lord; thou art abounded in Iniquity, and thy Transgressors cannot be numbered. O thou art a fruitless Habitation, and barren of Righteousness, and Mercy, and true Judgment; even from the Head to the Tail the nation art corrupted, and thy wickedness is marked before the Lord: Thy Ruiners, and Teachers, and People are all gone out of the Way, and are disobedient Children, having backslid from the pure Ways of the Lord; a deceitful Heart is found among them, and a Lye is in their Hand; even the belt of men are as a Byar, and the most upright among men sharper than a Thorn-Hedge; a cursed seed hath taken root in thee, and fruit of a cursed tree is abundantly sprung forth; thou art turned into the degenerate Plant of a strange Vine unto God, and are become abominable in his eye; thy vines bring forth a sour grape, and the Lords soul hath no delight therein; thou art altogether wilted, and thy flowers give an ill smell.
smell; thy Inhabitants have let themselves to do wickedness they imagine mischief upon their beds and brings it forth in the morning, cruelty is their weapon against the Innocent, and hard heartedness is their defence against the upright.

Who is me for thee, thou desolate Nation, who have rejected the counsel of the Lord, and neglected the day of thy Visitation, wherein the Lord would have gathered thee, but thou wouldst not; How often hath the Lord spoken unto thee, and thou wilt not hear his call? By judgement hath he spoken, and by mercy hath he drawn, but thou refusedst to return, and wilt not be reclaimed, but continues in thy Rebellion against the Lord, and forgets the work of his hand, in Ages and Generations past; even since the beginning hast thou been a Land of wickedness, and a people of a cursed seed, drinking up iniquity as an Ox that drinks up water, & filling the measure of Transgression, till the Lord was forced in grievous judgments to deal with thee, even his wrath in a day broke forth upon thee, and the fire of indignation was kindled in thee, and thy Princes were cut off in fury, & thy Inhabitants fell by the plague and sword in great numbers, and thou were given up to be a prey to thy enemies in thy treasures, and the cruel hearted took the spoyle, thou wast laid low in the dust of deep misery and confusion, and thy lamentation and sorrow was heard among the Nations, and the stroke of the Lord's hand was heavy upon thee, and his judgements was just upon thy head, and he gave no rest unto thee for many years, but thou wast as a trembling leaf, and as a forlorn bough, and thou wast made desolate and comfortless, and misery girded thee about, and then thy heart was brought down into sorrow, when the Lord contended with thee; but now thou hast escaped from thy bitterness, and a day of rest from thy forlorn trouble, yet hast thou forgotten the day of thy distress, and art again more abundantly exalted, and thy sins are much more encrusted, the pride of thy heart is become equal with Sodom, and thy transgressions are encrusted to her number, and the rebellion against the Lord is grown more high, and through mercies and deliverance art thou waxen fat, and now thou kick'st against the Lord, and in thy heart says, Who is he?

O when wilt thou consider, what the Lord hath wrought? when wilt thou call to minde his just and righteous dealing? who hast forgotten the day of thy former visitation, and is becoming more vile in the sight of the Lord, by thy secret hypocrife of deceitful profession, then thou wait in thy open prophanes, when thou layest naked in thy open sins.

Defolate Nation, the Lord once and again hath stretched forth his hands unto thee, in pity for thee, and he sent his Servants and Witnesses to warn thee of these thy transgressions, and to call upon thee to awake thee out of thy carelessness, and he gave thee a glorious day of visitation, and tree tenders of salvation, wherein thou mightst have made thy peace with him, and repent thee of thy sin, and his Servants were faithful in thee, and lamented over thee, and gave themselves to be spent for thee, and gladly suffered the reproach of the Heathen, and the cruelty of the wicked, that thereby thou mightst be reclaimed out of thy Rebellion and wickedness, and they gave their back to the Smiter, and loved not their lives unto death, nor prized not their liberty unto bonds, but diligently in sufferings, and labours, and perplexities, called unto thee, and through thy Towns and Cities proclaimed the visitation and message of the Lord concerning thee, and was accounted as sheep for the slaughter, that they might finish their Testimony to the gathering of thee, but thou wouldst not, but hast to this very day stopped thy ear from counsel, and hardened thy heart against reproof, and contemned the day of thy visitation, and hereby added to thy measure of wickedness in dealing cruelly with the Lords Servants, who rewarded them evil for good, and entreated them shamefully, and laid thy hand of oppression upon them, and rejected their message of glad tidings, and would not be instructed in the way of the Lord unto salvation, but gave heed unto the false visions of thy lying Prophets, and took counsel against the Lord of thy Inchanters, and persecuted the faithful, by unjust Imprisonments, and dealt wickedly with the Lords
The Visitation of the Rebellious Nation of Ireland.

Lords choisen, and made unrighteous decrees is thy wrath, and sealed them in thy cruelty, and made a purpose in thy heart to root out the Seed of Jacob, and to lay wait the Lords Heritage.

Ireland, hereby in the Name of the Lord (thus far) I seal my Testimony in faithfulness unto thee, and bind up my many burdens, and travels, and reproaches, and trials, and sufferings in thee, in a few words, which is the Word of the Lord concerning thee.

Ye Heads and Rulers that sit upon the Throne, Repent, and turn to the Lord, from whom you are grievously revolted by woful backslidings, a grievous sin have you committed, a gross sum of hainous abomination is recorded against you, the righteous God will meet you in his Judgements, and once more will appear in the fire of Indignation against you, and your mountains of pride, and vain-glory, and self-exaltation, shall be laid waste, as your enemies were before you, and as you have thought to do (to root out the Seed of Jacob, and to spoyle the tender grapes of the Lords vintage) even so shall it be done unto you, and your destruction come as an armed man, and you cannot escape, nor fly to hide your selves, from the wrath that cometh, which is kindled already to devour the pleasant Palaces of your wicked hearts delight.

Wo is me for you, ye that are exalted upon your mountain of ease and liberty, having forgotten the rock from whence you are hewn, who were raised out of weakness to reprove the mighty, and gives not glory to the Lord, neither considers what he hath done for you, but are become ingratefull, and disobedient children, and of a double heart and tongue, professing liberty of the pure conscience, but living in corrupt fleshly bondage, oppressing the Just, and slaying the holy One, and neglecting the cry of the Innocent, having made your fingers as heavy as your Fathers loyines, the hand of the Lord is against you; and his wrath will break out upon you, who strengthens the hand of evil doers, and gives liberty, in your Dominions, unto the scum of the Nations, to possesse your Land in peace, and will not give place unto the Seed of Jacob, but fortifies your selves against him, and will not suffer him to inherit, how full is your Land of murderers, of drunkards, of Lyars, and swearers, and of profane persons, of slavrines, and vagabonds, and runnagades, who are protected by your Law, to possesse in peace? but in wrath have you turned your sword against the upright, and have made Laws to limit the Spirit of the Lord, and to uphold deceit.

Therefore repent of this your sin, who have endeavoured to prevent the Lord, and humble your selves ye Loty, for the purposes of your hearts are broken, and a scattered Seed remains in your Dominions, which the Lord will bless, and which you cannot be able to supprese, and as pricks in your eyes will it stand a Witness against you in your hypocristie and cruelty, and the more ye lay yokes upon it, the more it will spring forth.

Therefore be wise ye Rulers and Judges, and leave to imagine mischief, and lay your hands upon your mouthes, and open them not any more; and turn in your minds to the Light of Christ Jesus, wherewith you are enlightened, and it will let you see what you have done, and will set your fins in order before your eyes, and will justly requite you, who have not done as you would be done unto, but have cast the Law of God behind your backs, and not regarded the call of Equity; and if you love the Light of Christ it will change your minds, and will bring you to Repentance from fin unto God, and from the Dominion of Satan unto the Kingdom of Christ Jesus: The Light is your Teacher, if you love it, and will guide you in the Way of God; but if you go on in your wickedness, it is your Condemnation eternally, and shall seal to the justnes of the Judgments of God, when they come upon you; now you have time, and a fair Warning, prize the day of your visitation, before the Decree of Vengeance be sealed against you, and Repentance be hid from your eyes; lay it to heart, you are but men, and not God, and your strength feth and not Spirit, if you own the Light it will manifest X 2 the
And unto all you that do profess the Name of the Lord, and have got the form of the Saints worship in your imaginations; and have separated your selves into an outward conformity, without the Power of Righteousness brought forth in you, and would be called Members of the Church of Christ, all Sects and Sorts: Repent ye, of your Hypocrisie, and flay your mouths in the durt, for you are weighed in an equal Ballance, and are found wanting; and are tried by the Searcher of hearts, the Light of the World, and are found corrupted, deceitful are you in the Root, and cursed in your Branch, deep and secret Hypocrisie, Pride, and Covetousness, and the love and glory of the World, and fleshly Exaltations abound among you; as Branches of the Root wherein you grow: And how can you bring forth good fruit out of your cursed Ground? your knowledge is brutish and vain; and your outward conformity is a weariness to the Lord, for you are found Fighters against him; and Opposers of Christ Jesus, and Deniers, and Contemner of his Light, by which he hath lightened every man that comes into the World: You stumble at the Foundation, and build up on the Sand; one of you building a Wall, and another daubing it with untempered Morter; your hearts are not upright with the Lord, but flatters your own souls: Which of you have denied the World for Christ, or what have you laid down for him? In your vain imaginations you worship God ignorantly, making his Commandments void through your transgressions.

You stand in the cursed Nature, alive to the World; following the vain delights thereof, refuting the Way of the Lord, through your wisdom, which is foolishness with God; you have the profession of the Scriptures in your natural knowledge, but you are without the Life thereof, out of the unity of the one Spirit of life in several meanings, and opinions, which is death; and in vain conceits are you scattered upon the barren Mountains, where your souls are starved, and starved, in the cloudy and dark day; and you are devoured under your dumb Idoll Shepherds, who are in Cain's way of wickedness, and in the steps of all the false Prophets, and of the Scribes and Pharisees, fulfilling their measure of wickedness and perdition; against them is the wrath of God kindled to consume them as stubble; they preach for hire, and they divine for money, and they seek for their gain from their quarter, and they run, and were never lent, and you are not profited by them, but are ever learning, and never able to come to the knowledge of the Truth.

Awake, ye Professors, God calls unto you, give ear unto his voice, Come out of Babylon, and turn unto Zion, that her desolate places may be builded; you wander abroad in the darkness, grooping as blind men, your profession will wither, and all your knowledge will consume away, and your righteousness is abomination to the Lord, your praying God hates; and your oblations is a weariness to him, for you are in the enmity against God, and the Serpents head is not bruised.

Come down ye Cedars, who are exalted above the Crois of Christ, and make not a cloak of the Saints words to cover your unrighteousness; grievous is your Idolatry, who have painted your selves with the likenes of the Saints life, and bows to the Image set up in your imaginations, drawing near God with your mouths, but with your hearts going after your covetousness: Repent, the day of the Lord is coming upon all flesh, and meet the Lord, and prepare his way; and bow your heads you lofty Oakes, who faith in your hearts you are the onely people, but your lying hearts deceives you, and you are found naked, and without a covering.

All ye that defere after the way of the Lord, of all sorts of people who are simple and honeill hearted, whether prophane or professor, you have a day of visitation from the Lord, yet stretched forth unto you; Come ye unto the Lord, and forsake all
all your lovers, lay aside your evil hearts which hath led you aside from the way of salvation, and now learn the fear of the Lord, which is the beginning of wisdom, and mind the one thing needful, which is of great prize, even the salvation of your souls; prefere, and come out of the broad way of perdition, wherein the world goes on to destruction, and enter into the strait way, where the unclean walks not; cease from all the deceitful ways and worships of the world, and love truth, and walk in simplicity.

Cease from all your Idoll Temples, for God dwells not in them, but his Saints are his Temples, wherein he dwells and walks: cease from all your Idoll worship, and feigned prayers, and p raised, for God is not worshipped in vain traditions, as in observing days, and times, and outward things; but in Spirit and truth is he worshipped, and such he seeks to worship him, and a broken spirit and an upright heart is accepted with him. Cease from all your Idol Shepherds, and Priests of Bad, that preaches for hire, and divines for money, and seekes for their gain from their quarter, for they profite not the people at all, who are ever learning while they live upon earth, and none able to come to the knowledge of the truth; therefore cease from man, and wait upon the Lord, who is now risen to teach his people by his Spirit in his way of truth and righteousness, in his peace and purity, where his blessing is received from his presence, which is with all that fear him.

Therefore awake, awake out of darkness, and love not to slumber; in the dark night, which long hath ruled over you; this is the day of your return, and of your visitation, wherein the Lord would gather you. Therefore relost not the love of the Lord, wherein he calls you to repentance from dead works to serve him in righteousness; but every one turn your minds inward, to the Light of Christ Jesus, witherewith every one of you is lightened, which light is it which convinceth you of sin, and lets you see your evil deeds, and whom you have served, and how you have spent your time; the Light shines in darkness, and reveals unto you the secret intents of your dark hearts, and doth secretly reproove the wicked purposes of your minds; with this light in your consciences, your sins are written, and all that ever you have done is recorded, and this light shall be the twisht witness, and the condemnation of the wicked, in the day of the Lord, and by it all your works will be brought to remembrance, and your sins will be set in order before you, to receive judgment by Christ Jesus. And here is the free love and gift of God unto you, who hath given you a light to guide you in his way; if you own it, and wait in it, it will manifest the judgments of God against sin in you, and will condemn sin in your flesh, and will reveal the righteousness of God to be your covering; if you dwell in the light, it is your Teacher, and way unto life eternal, and if you bring all your deeds to it, it will reprove every evil word and work, and give you discerning of things that differ, it will manifest the secret deceit of your heart, and winding of the Serpent, and will be judge thereof, till righteousness be taken away, and a birth brought forth from above, and born of another nature and Seed, which if you be not born again, you cannot enter into the Kingdom of God.

Therefore in the fear of the Lord all consider, and search your selves; in tender love to all your souls I write: You must be judged in the flesh, that you may be justified in the Spirit, and you must be made poor, and emptied of all your knowledge, and wisdom, that you may be filled, and made truly wise. So if you believe in Christ Jesus, the Light, and life, of the world, your hearts will be cleansed by the word of God, which endures for ever; and the Covenant of peace will be established with you, where sin is no more remembered, being condemned, so now you have all time, this is to you all a warning, as I was moved of the Lord.

Repent, the dreadful day is at hand, and meet the Lord, by confessing and forsaking your sins, and prepare the way of the Lord, his coming draweth near, lest his Judgments come upon you unawares, and his Wrath sweep you away in fury, and your Nation become more curst then the rest; all your applying of Christ's Righteousness, whilst your selves are Sinners, is to no purpose, for no Hypocri...
The Visitation of the Rebellion Nation of Ireland.

Therefore, every one wait in the Light, that you may be changed, and take up the daily Cross of Christ, than your own wills, affections, lusts, and delights, may be crucified, and you may become dead to the World, and may live unto God, in his Nature and Likeness, that your souls may be washed therewith, and all that hunger and thirst after Righteousness shall be filled with the true Food.

Therefore, wait, all you that fear the Lord, and are together in his Courts, and wait for his Law, that you may walk therein, and lay aside the works of darkness, which are made manifest by the Light, and are condemned, in all the come to him, Spend not your time in the vain deceits of the World, but follow not the delights thereof, for according to your works shall you be judged in the day of the Lord, Depart from iniquity, and all the works of the Flesh, Pride and Conquers, Lying, Stealing, and Double-dealing, and all the fruits of unrighteousness, let them be judged, and let the time be sufficient that you have wrought evil, and now return, and work righteousness in God, by the Light, which all that lots works in God, And deliver not your selves, with a deceitful covering, of self-righteous, and self-righteousness, professing Scriptures in your errant minds, which were written by the Spirit, and is not understood, but by the same Spirit, whereby the first nature stands alive in you, you cannot please God, but are in the vanity against him: Humble your selves, and come down to the Light, and fling your hearts thereunto.

We were the Lofty, and High-mined, who will not be instructed, who have reproach, We are unto all Lyars, and Swearers, and Whoremongers, and Greed, and profligate Persons, God cannot inhabit the Kingdom of sin, Nor enter to within the Gates of the City, but are to be judged in the White heat of the Wrath of God, for ever and ever.

Therefore, Awake, ye careless and Unbelieving, and enmity against ye Children of disobedience, who hate the Light, and love your evil deeds, and uphold your false Prophets, whom God never sent, and will not own, the Lord, be your Teacher, the Light in your Conscience is your condemnation, for this is the Condemnation of the World: That Light it come, and men hate it.

So be you warned all People, the Day of the Lord is at hand, and not the Falls, therefore hear his Voice, and hearken to his Light, which is of Christ, which only is needful to Salvation; and there is no other Name given for Salvation. And if you will not hear, and receive this Day of visitation, which in brevity教你 unto you, you shall hear in the Day of visitation of Vengeance, and behold the Lord comes quickly, make straight his Path; the Light is your Teacher if you love it, and your condemnation if you hate it.
An Information to the Heads, and the Ground of the Law laid down, to the Judges and Justices, and to all that handle the Law in that Nation.

All ye Heads and Rulers, and Judges, and Counsellors, and all you that sit in Council together in the Seat of Justice and Judgment, from whom the Law do go forth into the Nation, and all you that handle the Law take heed to your selves, for the Living God of power is Judge of you, and over you all, to you all I speak the Word of the Lord, without respect to any of your persons (but is a Lover and Respecter of Righteousness, and true Judgment, and Justice) that I may stand clear of your blood, for God hath laid it upon me to give you warning, which if I do not, your blood will be upon me, and if this you refuse to hear and obey your blood be upon your selves for ever.

Christ Jesus is the Light of the World, the true Light, which lighteth every man that cometh into the World, and by which every one of you is lightened, which Light, if it you love, and be guided by, it will lead you out of the Worlds way and nature, and unrighteousness, and will give you an entrance into Eternall Life and Peace, and an assurance in Christ when this World ceases to be, and in this World it teach you how to serve God in Righteousness in your Generation; and to give righteous Judgments and Counsellors among your Britthens without respect of Persons; for the Law of God respects no mans Person, nor Justice regards not the Person of the Mighty; the Light of Christ Jesus in your Consciencess, and in all mens Consciencess, is just and one with Christ, and one with the Law of God, in its measure, and condemneth the unjust, and all works of wickedness, who against it do act; by which Light every one of you being guided, your own Consciencess in particular will be exercised towards God and towards men, and by him you being ruled and judged, will know how to rule and judge for him in the World among men, who are required for God to rule and judge in Righteousness and Equity, and none can rule for God, but who are ruled by him, with his Light that shines in the Conscience, by which you being governed, will by it govern in the Earth righteouslie. You are not to judge for Gifts and Rewards, for if you do, you judge not for God, but for your selves, and you and your Judgment is to be judged and condemned with the righteous Law of God, which is free, but such who fear God and hate covetousnes, and gifts, and rewards, are to bear rule, and such will handle the Law righteouslie, and will be a terror to evil Doers, who do not fear God, but act contrary to the Light of Christ in their own Consciencess, and so transgress the just Law, and brings themselves under the guilt, and so under condemnation; and such a Government will stand for the praise of them that do well, and encouraging of the Upright, but if such bear rule and handle the Law which know not God, nor is not ruled by him; these will abuse the Law, and will be a terror to righteousnes, and good works, and will strengthen the bands of Evil-doers, and will let Vice and Wickednes escape unpunished. This I speak in love to all your Souls, to the informing of all your minds, that you may know your place, and how to exalt Justice and Judgment; the Light of the Son of God, by which every man is lighted, is but one in all, just, righteous and equal, the same in him that hates it, and transgresseth the righteous Law, as it is in him that loves it, and judges all transgressions. And this Light of Christ, by which all men are lighted, is the Seat of Justice, and true Judgment, and the Ground of all good wholesome Laws, and every Law that is contrary to it is for condemnation by it: Therefore, I say, wait in the Light, by which you are lightened, to receive the pure Law of God to judge all Causes by, and make no Law in your own wills,
nor act not in such Laws made by the will of man, for such Laws are oppression, and tyrannic lodges in them, and false judgment, and such God hath and will call out, who act from that ground. So be ye warned by their fall, and judge not after your own thoughts, nor sensual carnal wisdom, nor follow not your own wills, nor the counsel of your own hearts, but stand in God's Counsel, and fear his Name, and tremble at his Presence, and wait to be guided by him in his holy Law, which all unrighteous counsels, and vain affections, and false judgments will condemn in your own hearts, and then you will truly know how to judge your Brethren in Equity and Righteousness, how to reward well Doers, and how to punish evil Doers according to the measure of their transgressions, and according to the Light in their own Consciences, by which they being convinced from your Law, of the evil of their transgression, will confess your Law and Judgment to be just and equal, and you to be righteous Judges, here you judge for God, and hear not the Sword in vain, but are a Terror to Transgressors, and to the Disobedient, and Lawless, against which the Law was only added, to slay unrighteousness, but it was not made for the Righteous, whose Consciences are exercised towards God and towards man, by the pure Law of God written in the heart: and upon such, and over such your Law hath no power, for they are one, and in union with that Law which is righteous, and do witnessed the judgments, and goodness, and holiness of it; but if you make a Law in your own wills, and judge by such a Law, then you will make the Innocent suffer, and oppress them who walk in the Law of God, and in the exercise of a pure Conscience: Christ was put to death by such a Law, and the Saints in all Generations were persecuted by such Laws, which were made in the will of man, contrary to the Will and Law of God: Therefore take heed to your selves left God hew you down and your Law together, and condemn you by his righteous Law eternally, which Law of God needs not to be made, but is made already, and to be witnessed by the Light in every mans Conscience to justification, or condemnation, and is revealed in all that love Righteousness.

So take heed what you do, and know your place, and the length and breadth of your law, which is committed to you, which is to keep the outward man in good order, and the Nations in peace and truth, and from Theft, and Murder, and Adultery, and Fighting, and Quarrelling, and Drunkenness, and Wronging another, and such like, such who acts these things walk contrary to the Light, and so brings themselves under the penalty of the Law, but over the inward man your law which is outward hath no power to bind, to limit or to tie too or from any way of worship in Religion, but let Religion defend it self, and lay not your law upon the Conscience, to exercise dominion over it, for it is Christ's Seat, in whom he will rule, left you be found Tyrants, and numbered for destruction; nor limit not the Spirit of the Lord, how, when, where, and by whom it must speak; for the Holy-men of God in all Ages, ever cried against such laws as were contrary to the Law of God, and did limit the Spirit of the Lord, and against such Rules as did judge falsely, and for Gifts, and Rewards, and against such Priests and Prophets as preached for Hire and divined for Money, and sought for their Gain from their Quarter, and made a prey upon the People, and through Coveteousness made merchandise of souls: Therefore be ye warned, if such you uphold by a law, which act those things which the Scripture declares against, which the Holy-men of God gave forth by his Spirit, the Scripture which you profess shall stand against you, and the Law of God shall condemn you, and God will lay your honour in the dust, and cast you out of the Seat of Judgment: But judge the cause of the Poor, and Needy, of the Widow, and Fatherless, and Join Mercy with Judgment, and lay your Swords upon oppression, and all tyrannies, and wrong dealing, that the Land may be cleansed of evil Doers, and Equity and Righteousness may flow down, and the Nation in good order may be kept in Peace and Righteousness, and so God will establish you among his Children, who are taught of him alone, and are far from oppression: To the Light of God in all your Consciences I do speak, which if you make laws contrary to it, and judge contrary to it, it is the eternal Condemnation of you, and of your laws, and
And judgment. And remember you are warned in your life time, and my Con-

science is cleared to you; and in the Day of the Lord you shall witness me to be true

and this to be the Word of the Lord to you, whether you will hear or forbear.

Written to you by a Friend of Righteousness and true Judgment from the Spirit of the

Lord, as moved of him in love to all your souls; to go abroad among the Heads, and Rulers,

and Judges in Dublin, and elsewhere through the Nation of Ireland; from one who is cal-

called a Quaker by Scorners, whose name in the flesh is,

Written at Dublin, the 23d of

the 8th Month, 1655.

Edward Burrough.

And now O ye Heads and Rulers, happy had you been if you had taken the coun-

sel of the Lord, and submitted to have obeyed his Word, which came to you as

moved of him, but in that you have neglected, and have made laws in your will,

and exercised lordship over the Conscience, and have limited the Lord, and have

purposed to be a terror to good, and strengthened the wicked, and have not regarded

the Will of God, but have persecuted and imprisoned the Innocent, and judged after

your own hearts; therefore according to the Word of the Lord, your blood will be upon

your own heads, for you have not taken Warning, and I am clear thereof for ever.

An Exhortation sent to the chief Commander and his

Counsel, and the just Cause of the Innocent laid at

their door.

We who are Servants of the Lord of Hosts, who is the Protector of Hea-

ven and Earth; we who stand in his Fear, and know his Counsel, are

moved of him who lives for ever, who is, I Am, and there is none besides him;

to clear our Consciences, and our Lords Truth, from the Lyes and Slanders which

are cast upon us, and the Good Way of the Lord; which envious spirits, who

are proud and know nothing, that cannot abide found Doctrine, do reproach

and slander us, and by false Accusations lay things to our charge which we never

knew; therefore we being innocent and clear cannot but deny and bear witnes-

s against all those proceedings, which are not according to the Law of Righteous-

ness and equity, and lay them at your door, whom it nearly concerns.

Unto the Henry Cromwell, who is Commander in chief for the Affairs of Ireland,

and to thy Council we write. We have seen two several Warrants under your

hands, dated at Dublin, and in them both you lay, You have received information

at your board, of great disorders, and disturbances of late in the County of Cork,

and Places adjacent, by Francis Howgill and Edward Burrough. This we lay unto

you; your Informer hath declared an untruth at your Board, and we desire that

you may make it appear wherein we have made any disturbance, or disorder; all

these things in your Warrants we deny, and do charge you in the Name of the

God of Justice, to send for them that so informed you, that have so abused you,

and are so bold and impudent, as to declare unto you any such thing, and so have

caused you to bring guilt upon your selves, in sending out your Warrants to bring

the Innocent before your Judgment-seat; and cauised us to be dragged a hundred

Miles from place to place, as Malefactors, and as though we had done some criminal

act; and when we have come before you, you had nothing to lay to our charge;

but have endeavoured to give Sentence of Baptilment of us out of your Nation,

who are free-born English men, nor have we been burlenfom to your Nation, nor

transgressed any known Law of the Nation; and you have judged us before our

Accusers came; and herein you do us great injustice, and you act contrary to the

Z
1655

I law of Equity, and that which you your selves in your own case would not allow, to that in all your Confiences I speak. Oh, that ever you should thus require the Lord for his Love and Mercy, in breaking the Yoak of the Oppressor from off your necks; and now power is given into your hands to relieve the Innocent, and to set the Oppressed free, to execute Judgment and righteousness upon the Transgref-

fors, whom the Law is against. And this doth God require of you, that his Will may be done, and your wills denied, that so the Nation may be established in Righteousness, and that your latter end may be better then your beginning; but if you go on in the way you are beginning, and turn Justice backward, and let Equity fall in the Streets, and not suffer Judgment to enter, then misery will be your end.

Wo is me, for you have all forgot the Rock from whence you were hewed, and the Deliverances of the Lord to you in the time of distress, yea, you have forgotten, and your hearts are lifted up; and by your policy think to establish your own wills, and to limit the Holy One a Way, and set up your Standard by his, and trust in the arm of flesh: What is become of the liberty of tender Confiences you have spoken of, and we have engaged with you to purchase? And is it ended in this? Oh horrible hypocrisy! that they who bear witness against all sin, and iniquity, and against all deceit, that they should now be made a prey of. And we charge all in the Name of the Living God in Ireland to convince us of evil, or the transgression of any Law; and if it cannot be done, let none lay hold on us, to abridge us of our liberty, left you bring guilt upon your selves. And do not take counsel at them nor hold them up, who are HIRElings, and walk in the steps of the false Prophets, and in the error of Balaam, who speak for Gifts and Rewards, who in all Generations refuted every appearance of God in his Saints, and now would make all bow to their Image; and they bend their tongues, and report Lyes, and make Lyes their refuge, the Hand of the dreadful God of Heaven and Earth is against them; yea, the Lord will thunders from Heaven against them, they shall be blown away in the Whirlwind of Gods Wrath, who have perverted the Way of the Lord, because they stand not in the Counsel of the Lord, but flatter you, as they have done the Princes in all Generations, till all were laid waste together.

Wo is me for you, Have you consulted, have you taken counsel together against the Lord, and his Servants, whom he hath sent unto you, and do you thus require the Lord already? Have you sent out your Decree, to shut out and root out the Seed of Jacob in a day, whom the Lord hath made choice of above all the Families of the Earth? Surely your Decree will be broken, and your Cords will be but as a Bulrush; for them whom you now set at nought are precious in the Eyes of the Lord, and unto our God shall you bow, and worship at his feet. Consi-

der, if there be any honesty left among you; What is become of all the Persecutors of old? And will you tell of Reformation, and yet act in the foot-steps of the Persecutors? If you go on, you are at the brink of destruction, and at the sides of the pit; and you will be made a ruinous Heap, and as desolate as Mount Efinus, which is a place for Dragons: Was not persecution ever blind? Would they ever own themselves to be such? For verity if you knew us, you would not have done so unto us. When Herod stretched out his hand to vex terrain of the Church, the next you hear of him, he is eaten up of Worms. The dread of the Lord of Hosts is upon all the proud, and lofty, and high Oaks, and the wind of the Almighty shall blow them all down root and branch, and all your strength, in which you trust, if you take counsel at Egypt, will become as a bowed Wall, and as a rotten Hedge; and God will make them that exalt themselves against him, as a Dunghill, and at the Princes of Go, of Melek, and Tubal, which are all perished among the rest of the uncircumcised. Oh, ye Potheards, do you think you can limit the Lord? Will he be instructed by you? he that reproves him, let him answer it: Can you command the wind that it blow not upon the Earth? Can you stop the Waves of the Sea, and say unto them be still? Can you stop the Bottles of Heaven, that it rain not? If you cannot, all be still, and strive not to reft the Lord in his own Work which he is bringing to pass in this his own
own day, he will confound the wisdom of the wife, and bring to nought the honourable of the Earth, and make all as a Plain before him, who can withstand him? Oh, ye Potheards, fear and tremble before him, who is a confuming Fire to all the ungodly, who is visiting the Transgressors with vengeance dread and fury, and putting into their hands a Cup of trembling, and making Jerusalem a burnt-hilllom Stone, all that meddle with it shall be wearied, they shall faint, and bow themselves. and link under it, and be crushed as with a Cart-wheel to pieces, and their names shall rot from under Heaven, and all shall know our God is the living God, yea, the God of gods, yea, there is none like him; and know this, no power you had of us, except it had been from above. We were with you in the City of Dublin near three moneths, some of us, and none laid hands on us, but the time was not come, and till the Testimony of the Lord was near finished, which he sent us to do, none could lay hands on us: And know this, though this be a time of tempanation and trial, yet shall be for the furtherance of the Gospel of Christ; and though you think in your hearts, by sending us out of your Nation, that fo all will cease, and Deceit will stand without molestation; I tell you, nay, even the children that are yet in the womb shall be brought forth, and bear witness against the deceit of this Generation. And know this, there is a Stump, which is but little, which is bound about, as with Iron and Brass, and out of it shall spring fire, that shall be kindled, and flame to the torment of all them who worship the Beast, and have received his mark, and to the tormenting of all the false Prophets in the Nation, and it shall burn, and none shall be able to quench it: many shall bear witness unto us, that we came not in our own names, but in the Name of the Living Eternal God, who by his power hath accomplished his own Work, for his own Glory, and many shall bless us in the Name of the Lord; and all our Opposers shall gnash their Teeth, and gnaw their tongues for pain, for the torment that is coming upon them; all that have refuted the Counsel of the most high God, and have gainseyed the Lord, they shall perish in their gain-saying, and we are clear and free from the blood of all men in this Nation thus far; yea, of every City, Town, and Village, unto which we were moved to go; and the blood of all the rest be upon those that have refuted us; and a good favour we are unto God in them that have believed in his Name, of whom we have been true witnesses unto, and in them that perish we are clear in the sight of God.

And oh thou City of Dublin, thou art as Moss: at ease, and art lifted up in thy heart, and rejoicing in thy spoil, and art making thyself merry in the abundance of thy delicacies; oh, how full of profaneness art thou? oh, how full of pride and vain glory, of deceit and unrighteousness, of lust and filth, lying and swearing, and full of Briars and Thorns? a careless untoward People: Oh, your abominations are loathsome to all the Children of Light, professing God in words, but in your lives and works deny him: oh, that thou hadst known in this thy day the things that belong to thy peace; a crooked Generation you are, the yoke must be laid upon you necks; will neither Plague, Famine nor Sword bring thee into subjection unto the Lord? will neither Mercy nor Judgment take place in your hearts? Oh, how long shall the Lord bear with you? how long shall he spare you? his long-suffering is near at an end; his patience is near out concerning you; and then, woe to him that shall see the day which will come; the Lord will arise as a Lion, and will rend and tear you, and his Sword shall be bathed in the blood of his Enemies, and he shall be wrath, as in the Valley of Achor, and as in the days of Gibea, and will bring ye down yer Mountains, and level ye yer Hills, and will make his Name known in your overthrow, except ye repent; and they that are round, about you, when they shall see Calamity coming upon you, this shall be their Proverb, This is the City and People that disdained the Counsel of the Lord, and contemned the Injunctions of the most high God, and provoked the Lord to wrath, till his Patience was worn out, and his Long-suffering came to an end, and therefore is this evilcome upon them. Therefore gird your selves in Sackcloth, and pour Ashes upon

Z.2
The Visitation of the Rebellious Nation of Ireland.

1655

Upon your heads, houl and weep ye careless People, misery is coming upon you; the dreadful God will visit with a Scourge, and will make you know he is the Lord: Blessed is he that hears, and considers, and repents, and turns from his iniquity, before the Decree be sealed against you, which will never be altered. This is the day of your visitation, and if you content it, wo unto you for ever, and so we are clear in God's sight of you all, from the highest to the lowest, and your blood if you perish will the Lord require at your own hands, from this time forth and for evermore.

We are Friends to all just Powers, and are subject to the highest Power for Conscience sake, but witness against all deceit and unrighteousness, and against all that hold the Truth in unrighteousness, who are Prisoners of the Lord for the testimony of Jesus, our Consciences bearing witness in the Holy Ghost.

This was also subscribed by F. Howgill.

Dublin, 24th of the 12th Moneth, 1655.

Edw. Burrough.

The unjust Sufferings of the just declared, and their appeal to the just Witness of God in all mens Consciences.

To all ye Colonels, and Commanders, and Officers, and to all the honest hearted in the City of Dublin, and elsewhere, to whom this may come, Hereby we the Prisoners of the Lord, for the Testimony of Jesus, and for the exercise of a pure Conscience, do lay down our cause before you, and to the Light of Jesus Christ in all your Consciences we appeal in this our cause of Righteousness and Innocency, to be judged thereby. We are men fearing God, and working righteousness, and are Friends to the Commonwealth of Israel, and are Exalters of Justice and true Judgment in the Earth, and are subject to all just power, and to every just ordinance of man for Conscience sake, and have suffered the loss of all, and have borne part of the burden with you, that we might obtain the freedom of the righteous Seed, and the liberty of tender Consciences, to serve the Lord in his own way; and we are well known to the Lord, though Strangers to you, and are Free-men in the record of Heaven, though now Sufferers unjustly under your present authority, who have taken the place of exercising lordship over our pure Consciences, and have imprisoned us, and endeavoured to give judgment of banishing us, only upon false Accusations and Informations, and Standers, without the proof or testimony of any Accusation of evil justly laid to our charge. And to you hereby be it known, that not for evil doing do we thus suffer; for to this present no man hath convinced us of any evil, nor justly proved the transgression of any Law (Martial or Civil) against us, though we stand accused of many grievous things, of which we are clearly innocent in the sight of him that lives for ever, and do nothing more desire herein but to be tried by the Law of Equity, and Righteousness, and judged according thereto. By virtue of command given unto us by the eternal Spirit of the Lord came we into this Land of Ireland, contrary to the will of man, not to seek our selves, nor our own glory, nor to prejudice your Nation, nor Government, nor to be hurtful to your Commonwealth, but with the Message of the Gospel of Christ Jesus we came to turn from Darkness to Light, and from the power of Satan to the Power of God, and to minister the Word of Reconciliation, and Salvation freely (without a Gift or Reward) unto lost souls; and hereof God is our Witness, and also we have the force of our Ministry, which unto us hereina can give testimony by the same Spirit, and this we are ready so far with our blood. And these six months and upwards have we laboured.
laboured in travels, and sufferings, and reproaches; and have passed through your Cities and Towns in soberness; and in meekness have we preached the Kingdom of God; and we have held forth the Word of Truth, and the Testimony of Jesus; and our lives have we not loved till this day, though sometimes dangers on every side have befallen us, that we might hold forth the Faith of Jesus, the Author of our profession, in the exercise of a pure Conscience, both by doctrine and conversation, and herein we are justified in the sight of God, and who is he that condemneth? And do call Heaven and Earth to record, and the Light in all mens Consciences, who have heard our Doctrine, and seen our conversation, to witnesses for us herein; and we challenge all your Nation of Ireland, our very Enemies, to prove the contrary, though otherwise we stand falsely accused, and falsely reputed to be Disburbers, and Makers of disorders, to the breach of publique Peace, and such like grievous things upon the false Information; whereof a Warrant was issued out from the chief Ruler and Council of Ireland, and we thereby were apprehended in the City of Cork, and haled by Guards, as Malefactors too, before the Council in this City, where none of all these false Accusations were, or could be proved against us, nor the transgression of any known Law could we be convicted of, and though occasions were fraught against us, yet none could be found, and though fines were laid for our feet, yet were we not entrapped, but were cleared in the sight of God, witnessed by the Light in all their Consciences, and were found innocent, and without reproof in the Eye of the Lord; and by our innocency were their orders of false Accusations made of none effect; and we thus far proved to be guiltless before the Throne of true Judgment: Yet notwithstanding contrary to the Light in their own Consciences, and contrary to the just Laws of the Nations (which afford freedom to the Free-born and Righteous) were we committed to Prison, without conviction or any guilt charged upon us, or the least appearance of evil towards any mans person, though falsely accused, yet no true testimony given against us, whereby our bondmen in the Way of the Lord could be discourag'd, as having the Testimony of the Spirit of God bearing us witness in the Holy Ghost, that in all good Consciences towards God and towards men, we have lived to this day, and so are, without reproof in the sight of God, and all just Men; and though upon search and examination we were found guiltless thus far, yet further hath the Enemy the Devil prevailed in cruelty against the Innocent, that it is endeavoured that we be banished, under the account of Vagabonds, which last Accusation is the most false and unrighteous; for we challenge this. Of whom have we begg'd? or to whom have we been burdenome? or whose bread have we eaten for nothing? or what evil have we done? Where is the testimony of your Slanders? But Innocently do we suffer these things, bearing reproaches, and binding the cruelty done unto us, as Chains about our necks, and as Crowns upon our heads, having the assurance that for well doing we suffer these things from the hands of the Rulers, through the Lies and Slanders of the Teachers, who are in Cain's way of perverting, till they have fulfilled their measure of wickedness, and be laid waste as the Wilderness. And this is our cause, and hereby it comes before you, by the Light of Christ in your Consciences to be judged; if your Hearts be not altogether hardened, and your Minds wholly blinded; and we lay it at the door, to receive sentence from you, and without respect of persons, holds forth our guiltless cause before you, not begging any thing from you, but herein to clear our Consciences, that you may have your selves from this untoward Generation, whose Root is corrupt, and Fruit bitternesse; for while we have breath from the Lord, and enjoyment of his Presence, our duty is to serve the Lord, in bearing witness against injustice, and all cruelty, and oppression, and shall appeal to receive justice from the present power which now rules; for in the Name of the Lord we challenge our privilege of freedom as being Free-born, till we be accused guilty by the just Law of Equity, unto which we are subject for Conscience sake, and not to any mans will, but by word and writing are bound by the Law of God, to bear witness against the
1655

unjust proceedings herein of the Heads and Rulers of Dublin, and shall seal our
witnesses against them, and against their unrighteous Decrees sealed in their cruelty
against the Innocent, with our blood, if thereunto we be called.

Dublin the 26th of
the 12th Moneth, 1655.

Edw. Burrough.

A Challenge to the Priests of Dublin, to try their God,
and their Ministry, and their Worships.

We the Servants and faithful Witnesses of the most High God, called and chosen
of him, and redeemed out of Nations, Kindred, Tongues, and People; who are Ministers of the Word of Life, and Reconciliation and Messengers of Glad-tidings, and Salvation, unto captive and weary Souls; our glorying is only in the Lord, and not in our selves, who are by the World in scorn called
Quakers; who are at this present in outward bonds, for the Testimony of Jesus
Christ in Dublin, and who have been in the labour and travel of the Gospel of
God these six months and upwards, in this Nation of Ireland, according to the
Will of God ordained hereunto, and moved, and commanded by his Eternal
Spirit into this his Work; for the Seed's sake which is not of this World, to the
gathering of it into the Fold of Everlasting Peace; and to the cleaning of the
Lord from the blood of his Enemies, that they may be left without excuse, by
his Powerful Word given unto us, and uttered by us (and herein we are a good favour
to God, both in them that perish, and in them that believe) and for this cause
have we denied our dearest and nearest Relations, and love not our lives unto
death, that our Testimony we may finish, which is committed to us of the Lord;
and because of this are we Labourers under many burdens, and travels in many afflictions, and sufferings, and are abundantly reproached, and our Lord's Truth,
of which we bear witness, greatly inained, by many flandering and back-biting
Tongues, especially by Teachers, and professed Ministers, in the ears of their People, and Hearing; flandering us with being Jews, and Deceivers, and Seducers, and Heretics and Blasphemers, and Witches, and such like; and we of those false Accusations being clear, and our Lords Truth, the Testimony which we hold, wholly innocent, and are willing to be tried and proved, and made manifest to the Inhabitants of this City and Nation, in the light of God.

This therefore am I moved to give forth; and hereby in the name of our Living
Eternal God of Heaven and Earth, whom we serve and worship, in that Way
which is called Herefile, to send it abroad as a Challenge to all you Teachers, and pretended Ministers, of what sort and form soever, and to all you People whom it may really concern; and especially to all you in the City of Dublin, and places elsewhere in Ireland, to whom this may come; that you meet us in the City of
Dublin, as some publice Place, at a convenient time appointed by you, at which
place and time if the Lord permit: (by the permission of the Council of Ireland)
whose Prisoners we are) we shall meet you then there, to have a fair and sober Dispute in the presence of all People, who may desire to be informed, or satisfied, concerning us and you, in these things whereof you can accuse us; and also of those things, by way of sober Questions, which we have to propound to you, now for any end to our selves, nor to set up a Kingdom of our own (God is our Wits
nies) but that the Way of our God may be made manifest, and all deceit and error discovered, and all People may be informed the Way to Salvation; and as you are true to your God, and will answer for him, and are willing to be made manifest in your way of Worship, and Doctrine, and Ministry, you are not to neg-
A Discovery of the Idol dumb Shepherds in that Nation, and a Lamentation over their Starved and Strayed Flocks.

The Day of the Lord is approaching; and the Day of account draws near upon you the Inhabitants of the Earth; the time of your Covenant is expired, made with Death, and Hell; and the Lord God will plead with you; and reckon with you, and give unto you a just reward, every one according to your deeds, even the condition of your Bond.

Ye Shepherds, and Pastors of the flock, and Teachers of the people, what account will ye render to the Lord in the Day of his appearing? Should you not have gathered the Flock, and fed them, and taught them in the Way of Righteousness; and preferred them from straying abroad, but instead thereof have scattered them upon the barren Mountains, and have starved them, and have strayed them, and led them into by-paths of Idolatry, and made a Prey upon them, and have fed your selves of them, and the Heritage of the Lord hath been wasted by you, and the Pastures of the Fold eaten up by Wolves, and Devouaters, and Lyons Whelps, which made the Flock afraid, driving them into secret corners of Darkness; Leannels, and Poverty, where they are dead for want of Food.

O ye Shepherds, your account will be woful, and miserable in the dreadful day which is hinnen upon you; not one Lamb have you brought forth to Perfection, to lie down in Peace in the Fold, but have nourished it into the nature of a Doge, and a Wolf; and you have fed them with Swines-flesh, and with the Husk; and Milk have not received from you, thereby to grow up unto God in his Image; and not one Fleece hath the Lord gathered from all your Flock. You Teachers, Shepherds, and Pastors, your debt of wickedness is a great sum of great abomination in the Record of account; you have taught innocent Children into subtile hypocrisy, out of Uprightness into Guile; you have taught Lyes instead of Truth, and thereby have the People been instructed into Error; Sects,
and false Opinions; and not one Child have you taught perfect in the Way of the Lord, neither one of your Hearers have you prefented perfect in Christ Jesus unto the Father, but for Gifts and Rewards have you taken the charge of the Hearers, and not one hath come to the Knowledge of the Truth, by you under your teaching; for you have been a cursed Example, in Pride, in Covetousness, in Oppression, and in Hypocrisy. And how could you teach Children in the Way of Purity, when your Selves have walked in the Way of Idolatry? The language of Babylon have you instructed the People, and not one verse have you learned in Sions Record; you have nurtured them in the nature of whoredom, and their Virginity have they loft.

What will ye do ye Shepherds, and Teachers, the Arrest of Judgment from the Court of Equity is come forth against you, and sealed never to be changed? Whether will you flee to hide you? Gods Judgments will pursue you, and your Reward will be Indignation and Vengeance, and your charge will be the devouring and murdering of Souls, and the Flock will be required of you: and every Lamb, which carelessly you have starved, the blood thereof will be put upon your account, and every Child you have taught in the way of iniquity, the iniquity thereof will be laid to your charge.

O Doleful reckoning! when the Lord appears, a grievous sum are you guilty, which you are never able to pay; and just he is that calleth you to an account, and the truth of his Bill will be sealed with the Light in your own Consciences, which is the Lords Witnesses, which hath been privy to all your abominations; one year after another have you been spared, and interest upon interest will be put upon your score; not one day of faithful service and true watching over the Flock can you give testimony of; but idle Shepherds have you been, and slumbering Watchmen have you proved, and the whole Flock have been devoured, and scattered, and not one Lamb is found in the Fold, nor one strayed Sheep brought home from wandering, but the Fences of the Fold are laid waste, and the door is shut up, and bolted against him that would enter, and you have removed the Pastures out of the pleasant Valleys, into the desolate and wilde, and untillled Mountains, where every wilde Beast playeth, and every defolate Bird inhabiteth.

What will you plead for your selves? Oh, ye deceitfull Hirelings, who have run, and were not sent, by whom the People are not profited at all. But you Leaders of the People have caused them to err in unknown Paths, and you have taken the charge of that you were not able to perform; you have wasted the Matters goods, and his Children have not been taught the Way of Holiness; you have spent his Portions among Harlots, and have given your Lords Money to abominable uses; nothing is gathered of your Vines, but wilde Grapes, and fewer Grapes, which the Lords Soul loseth; no Figs of your Thorns have been reaped; but your best fruit have been of a loathsome taste, the most Innocent among you have been found guilty of Innocent Blood of Souls.

Woe is me for you, ye Flocks of these Shepherds Folds; alas, alas, your souls are starved, and your feet are starved, and into by-Paths of Whoredoms have you been instructed, and the door of the true Shepherds Fold hath been shut against you, and the Key of true Knowledge hath been hid out of your sight, and obscurity and darkness hath been cast before you, and the Way of the Lord hath been undiscovered to your understandings, and into secret and subtle Idolatry and Witchcraft have you been nurtured, and your wounds have been healed falsely, and will break out into more incurable dangers. O how have you been driven away into strange Pastures, and into barren Heaths and Desert, scattered lohere, and so there, by the noyces of Strangers; now when the Lord is come to search you, instead of Lambs, you are found in the nature of Wolves, and Dogs, and Lions, biting, and devouring, and scorning, and reproaching the Children of the true Seed; and instead of Children of Light and Truth, are you found strong men of Darkness and Error: How is your nature changed since the first creation in the Innocent Image of God? starved have you been, and
not one brought home by your Shepherds into the Fold of Truth: you have been a prey to the Devourers, and meat for the wild Beasts of the desolate Forrests, and a strange Language have you learned of the Egyptian Character, and your delight have been therein, even you have loved to have these things so; and like Shepherds like Sheep, Strayers and strayed, Devourers and being devoured, What account will you give in the Day of the Lord? For your sins are written with a Pen of Iron, sealed in your foreheads, children of the womb of wickedness: A groggs sum of abomination is put upon your account; even Lovers of Darkness, and Haters of the Light: How many times have you been called by the true Shepherds Voice, and you neglect, and will not be gathered? How many good instructions have you heard? And what profit have you received? Much Teaching and many Sermons have you heard, and yet to this day the Way of Truth have you not learned, but are groping in the dark, in blindness, and ignorance; and you Blind have been led by the Blind, and the mouth of the Ditch is opened to swallow you up together; and you have refused Knowledge, and cannot endure to be reproved; you love to stray rather then to be gathered, and you delight in leanesses and poverty upon the barren Mountains, rather then to be fed in the fat Patures of true Food. Shall not the Lords Soul be avenged upon you? Ye Shepherds and Flocks, ye Teachers and People, your debt is summed into a large sum of grievous abomination, the Indignation of Vengeance is read, and sealing against you, proved to be just in the Register of Heaven; everlasting Prison in the pit of Darkness, and everlasting Banishment from the Presence of the Lord is lying against you, in the eternal Law and righteous Decree, the Light of the Lord Jesus Christ which shines in all your Consciences will arise to be the evidence of this just proceeding. God is grieved with you, you spiritual Idolaters.

Repent, repent ye Idol Shepherds, and deceitful Teachers, and ye scattered Flocks, and deceitful People; This is the day of your visitation, and a warning in your ears, the Sword of the Lord is drawn against you, the Whirlwind of his Wrath is gone forth, your builded wall shall fall, and the pillars of your Habitation shall be shaken. God will gather his Flock out of your mouths, and feed them in his own Fold, and your nakedness shall appear, and your deceits shall be laid open, and your secret whoredoms shall be discovered; your beginning was in Darkness, and your time is out of the Light, and your end will be in destruction, now you have all time, prize it.

From him who is a Lover of all your souls, but a Witness against all your deceits.

Written in Cork City in Ireland, as moved of the Lord concerning the Shepherds and Flock, the Teachers and People in that Nation.

Edw. Burrough.

An Invitation to all the poor desolate Soldiers to repent, and make their peace with the Lord, and their Duty showed them what the Lord requires of them.

To all you poor, desolate Soldiers of the lowest rank, who are tossed up and down, in this desolate Land of Ireland, and live a careless and a desolate life, without the Fear of the Lord, in Lying, in Swearing, in Drunkenness, in Whoredom, in Oppression, and in the Wickedness of the World, and repast feeling, and sensles of the Opposition and Power of God, careless of your eternal happiness. The dreadful Day of the Lord God is coming, in Power the Lord
1655

Lord is risen, and the Wrath of the Lord is gone forth, with the strength of indignation and fury will you be beguiled, and hardness shall surprise you. Repent of your transgressions, and fear and tremble before the Presence of the Living God, who is Commander in chief over Heaven and Earth; prize your souls, this is the day of your visitation, and make your Peace with the Lord: The righteous Judge, the Lord, seeth you in your darkness, and searcesth you in your defolate obscurity, and his soul is prefixed under your iniquities, and he hath not disrepepted any of your persons or defolate places; but God is Light, and hath lightened everyone of you with the true Light of Life Eternal, if you love it, and be guided by it, or of death everlasting, if you hate it, and disbelieve it, and walk contrary to it; that is the Light which convinseth you of Sin, of Lying, and Swearing, and Curst-speakings, and Drunkenness, which are the fruits of the cursed Tree, which cumbereth the Ground of the Lord, which the Axe is now laid to the root of, to cut it down, and cast it into everlasting burning; and while you act against this Light in your Consciences, you crucifie the Life of Christ Jesus, and are Enemies unto him, and Servants of the Devil, and love your evil deeds, and Upholders of the Devils conquest, which is the dominion of in. This Light reproves you in secrey of violence, and false accussing, and all unjust words and actions which are voluntary to God; to turn your minds to the Light, which will lead you to repentance from dead works, out of the broad way of destruction, which many are in (as Christ Jesus saith) and it will teach you in your places to serve the Living God, and to do violence to no man, but to be Terrors, and Reprovers, and Correctors of all violence, and of such who live in it: And it will teach you not to strengthen the hands of Evil-doers, but to lay your Swords in justice upon every one that doth evil: And it will teach you not to make War, but to preserve peace in the Earth; and this is your Place and Duty required of you from the Lord God Commander in chief, unto whom you must all give an account, and receive a just Reward according to your deeds, everlasting punishment to him that doeth evil; but if you stand in the Fear of the Lord, your Sword will be a terror and dread to them that fear him not, but live contrary to the Light in their own Consciences, which Light if you love, it is your Command to march by, and your Rule to judge by, and Weapon to fight withal, and your chief Commission for duty.

And now you have all time take heed to your selves, go not on in your course of evil, nor take not your pleasure in unrighteousness, but to the Light in your Consciences take heed, it is your Teacher to God: if you love it, or your Condemnation from God if you hate it. And this is your Terms with the Lord, prize the acceptance of his Love to your souls, and the Day of your visitation, left you perish in your rebellion eternally.

Written in love to your souls,

Edw. Burrough.

A Warning from the Lord to you the Natives of the Nation of Ireland, who are made a Curse and a Blot to be destroyed of your Enemies.

Repent, repent ye that remain from being devoured, whose days are yet stretched forth, that you may return to the Lord, from whom you are grievously degenerated into filthines, and uncleannesses, being a cursed Brood, and are become unholy in your impudent shameless practices of ungodliness, and
and are brazened in your filthiness, and cannot blush when you have done evil; the Plagues of God, and his Wrath waits to consume you from off the face of the Earth; you are shut up in blindness, and covered with darkness, which may be felt, and you are as deaf Adders, void of understanding, and part feeling, and given up to work all unrighteousness with delight, counting it your glory to work wickedness, having fold your selves to commit sin; you have wholly lain Gods Witnesses, and are become wilful and brutish as the Beasts of the Field, and untamed as Savage Colts; the Indignation of God is against you, who are as dead Trees, and withered Branches, and scorched Heaths, not fitible of good nor evil, but as wild Asses who neither fear God nor regard man: To the Light in your Confiences wherewith Christ hath lightened you, do I now speak: Gods murdered Witnesses shall answer me, by which you are inexcusable; for with the Light you know Lying, Swearing, Stealing, Murder, Drunkenness, and Whoredom are Sins and Transgressions; the Light will let you feel these abound among you, by which you are reproved, and eternally to be condemned if you do not repent of these your grievous abominations: And if you love the Light, and turn to it, it will lead you out of sin, and out of your vain foolish Traditions, and Inimitations, and Sorceries, and Witchcrafts, which deceive your souls: And this Light in your Confiences will change you into Sovereignty, and Humanity, and will lead you into the Way of Life and Salvation, out of the Way of Death and Hell, wherein you walk to eternal misery. Therefore prize your souls, and the dreadful God fear; and tremble before him ye prophane Wretches, and cease from your filthy, nasty, polished ways of Idolatry, Lying, Swearing, Stealing, Drunkenness, and such like God forbideth, with the Light in your Confiences; and he that doth these things shall eternally perish in condemnation for ever.

And this to you is a Warning, in pity to your loft souls, whose hearts are desperately wicked, and set to do mischief; the Vengeance of God is against you; the Light in your Confiences shall witness me, and justify the Lord in the Day of recompence, when every man receives according to his deeds, the Righteous unto Life, the Wicked unto eternal Wrath. Now you have time prize it; the Light is your Teacher loving it, and your Condemnation for ever, hating it.

By one who suffers for the Seed's sake, waiting for the building of destruction.

EDWARD BURRUGH.
A Trumpet of the Lord
Sounded forth of SION;

Which gives a certain sound in the Ears of all Nations, and is a
ture noise of a fearfull Earthquake at hand, which shall shake
the whole fabric of the Earth, and the Pillars of its standing shall
fall, and never more be set up again.

Or fearfull Voices of terrible Thunders, uttered forth from the Throne, to the
annihilation of the Heathen in all the Quarters of the Earth, who are not
sealed in the forehead.

And is an Alarm, and preparation for War against all Nations where Gog and
Magog resideth.

And sheweth the wounding Sword of the Mighty God, from whose blow, the Kings,
nor the Captains, nor the mighty men, cannot flee to escape.

Declared and written by a Son of Thunder, as a Warning to all the Inhabitants of the Earth,
where the great Image is standing, or any part of it worshipped, speedily to meet the Lord
by Repentance, that in the day of his fierce Wrath they may be hid.

With a Salutation to the Seed who are gathered into the Fold, and with the Children of the King: The Tongue that was dumb brings a joyful Song of Sion, in an
unknown Language, which none can understand, favel the Redeemed of the Lord.

By Order and Authority given unto me by the Spirit of the Living God, King of Kings,
and Lord of Lords, the One and thirtieth day of the tenth Month, in the Year of Our
Worlds account 1655, about the fourth hour in the morning, when my Meditations were on
my God, upon my Bed in Kilkenny City, in the Nation of Ireland, at that time the Word
of the Lord came unto me, (from the Righteous Judge of Heavens and Earth, who was, and
so, and is to come, who sitteth on the Throne of Righteous Judgment, judging Nations,
and Kindreds, and Tongues, and Peoples, equally) saying, Write my Controversie with
all the Inhabitants of the Earth, unto all sorts of People, as I will shew thee:
By this same Authority and Commission declared, this I send unto you, the Tribes of the
Earth, and this upon your heads shall stand for ever, to be witnessed by the Light of Christ
Jesus, in all your Consciences, in the dreadful day of Vengeance, which upon you, O Inhabi-
tants of the Earth, is coming. Prepare, prepare to meet the Lord, O Nations, Tongues, and
People, unto you all hereby a Warning is come, and a Visitation from the Presence of the La-
boring God, which you are strictly required to put in practive, as at the terrible day of dreadful
Vengeance you will answer the contrary.

Given under my hand, and sealed by the Spirit of the Eternal God who lives
for ever. Through a Servant of the Lord. E. B.

O Earth, earth, earth, hear the word of the Lord, and awake, awake,
awake, all ye Inhabitants thereof, and give ear, give ear, unto the con-
troversie which the Lord hath with you, Noble and Ignoble, listen un-
to the Word of the Lord; men of high degree, and men of low degree,
be not stout-hearted, nor stop not your Ears, for the Lord hath spoken; People of all
all sorts, and men of all conditions, the Word of the Lord is towards you, even from the Princes and Nobles that sit upon the Throne, unto the Slaves and Bondmen, that are made a prey; The Lord's Controversie is against you, and the might
ty terrible Day of the Lord is coming upon you, wherein he will plead with you, because of your Transgressions which cannot be numbered, but do exceed theirs in former Generations, who were cut off by his outstretched Arm. Therefore thus faith the Lord, Now also will I arise, as a mighty man of War, and will appear in my Majesty, to gather the Nations, and to fan them, and to try them, in the wind of my Wrath, and to purge them, and to refine them in the Furnace of my Fire, of Indignation, and Jealousie. And this from my mouth is a Warning to you, and a Sound in your ears, by authority from my Spirit.

To thee, Oliver Cromwell, called Protector.

Thus faith the Lord, My Controversie is against thee, because thou hast not been faithful to the end, in my Work, but hast taken thy rest and ease and pleasure upon thy high and lofty Mountain of Pride, and vain Glory, and hast set up thy self to be worshipped, exalting thy own Horn, and hast not fully given Glory and Honour to me, of that which I have done by thee, but in thy heart belie thy self against me, who hath waded with thee, and made thee an Instrument in my Hand, to do my Will upon my Enemies; and now thou performest not thy Vows made to me in the day of distress, but thou hast broken Truce with me; and now thou sufferest grievous and hainous Oppression, and Cruelty, and Tyranny to be acted in thy name upon my People, whom I have chosen, and elected to exalt my Name by; by unjust Imprisonments, and grievous Persecution do they suffer in thy name, which the Cruel-hearted make a cloak of for their cruelty, and even such who have been thy Enemies, thy name is a cloak unto, to hid their cruel intents, and wicked purposes against my People, whom they tread upon; and this is not unknown to thee, and therefore the least excusable art thou in my sight, and the greater will my Judgments be upon thy head, which suddenly I will bring upon thee, except thou repent, and return to thy first integrity; which if thou do, I will honour thee next unto my Chosen, and give thee the necks of Princes to tread upon, and their Dominions for thy Inheritance; otherwise thus shall it be done unto thee, if thou wilt not hear, and obey my Voice, faith the Lord.

To all ye his Council.

Thus faith the Lord, My Controversie is against you, because ye are one with him, and every whit fully guilty of his Transgressions, and feed him and your selves in the valleys of vain glories, with vain thoughts, and hopes, and your endeavours are more to secure your selves from Mischief, and Plots, and wicked Intentions, which remain in the hearts of the Rebellious against you, then to defend and preserve the Innocent; for you neglected to take off Oppression, and to ease the Oppressed; but make your Fingers as heavy as your Fathers Loynes, who were call'd out before you; and the same Laws stand still in force, by which tyrannic and Oppression is acted; and the same false Prophets you establish by a Law, which deceive the Nations, and flatter you by subtle Speeches, and there is no pure Reformation wrought in the Earth; but you with your power joyn with the first Beast, who was wounded by a grievous blow of fury, to make War against the Lamb and his Followers; and you seek to set up that which I am about to throw down, and you are not ignorant of the grievous Cry of the poor, under the burden of oppression laid upon them by your Laws, by which they unjustly suffer the imprisonment of their Bodies, and the spoiling of their Goods, and you
you suffer this wickedness to be done, and shew up your compassion, and the hands of evil-doers hereby are strengthened, through your forbearance they are hardened in their cruelty, and because you profess more of the Name of the Lord, then some that have gone before you, and perform as little, the greater is your abomination, and the deeper is your hypocrisy, and the greater will my judgments be upon your heads, except you speedily repent, and walk in my counsel, which if you do, honourable in counsel will I make you, and your renown shall generations to come exalt; otherwise, if you refuse my Word to hear, I will make you a reproach, and a curse to ages for ever.

To all ye Judges, and Lawyers, and your train; and to all that handle the Law.

Thus faith the Lord, My controversy is against you; because of your abominations, for you are the very actors of the allowed oppressions, and in judging for gifts, and rewards, and bribery, some of you have exceeded all that ever went before you, and many just causes of the poor have been neglected for want of a large gift; and many unjust actions of the rich men have you pleaded against equity, for advantage to your selves; your council have respected persons, and in bribery and gifts have you delighted, and thereby have made your selves as lords in the earth, and have set your selves upon high hills, and have followed the counsel of your own hearts, and your human wisdom, and learning, in seeking out the justness of a cause, and in judging thereof; and my righteous law of justice have you not regarded to be your rule, but through the policy and craft have you hidden the simplicity of the law from the ignorant, in unknown languages, and obscure sentences; and your wills many times have been your law, and true judgment have you turned backward, and made a fence against equity, that it could not enter. Some of you are guilty in a high degree of that cruelty and tyranny which of late years hath been acted upon the innocent; yea, you have grinded the face of the poor, imprisoned the harmless, and laid heavy burdens and oppressive bonds upon the guileless, who have not transgressed any law, much less the law of righteousness; you have made my free-born children your slaves, and have highly attempted to fill lords in my throne of conscience, and some of them have deeply suffered by some of you, for the exercise of their pure consciences, because they could not swear, or worship and respect your persons, nor pay thythes (that grievous oppression) nor bow to your wills and lusts in things of the like nature of cruelty: And you are guilty in a gross sum, of upholding the false prophet, which professed lyres, and fallacy, with flattering words of guilt, and he covers himself under your shadow, and under your unjust law, which is his staff and strength; and he rides upon the beast, till you be both taken alive, and cast into the lake of everlasting indignation. The cup of my vengeance will awake you, and my law will for ever condemn you, and my counsel of equity shall plead against you in the court of justice; and my eternal judgment from my throne of righteousness shall proceed in sentence of wrath, and my faithful evidence, the light in your consciences, which hath been eye-witness of your villany against me, shall testify against you, and shall accuse you guilty of everlasting torment, except you repent.
To all Astrologers, Magicians, Southsayers, and Wise men.

Hus faith the Lord, my Controversie is against you, because of your Witchcrafts, and Inchantments; you have digged deep as the pit of Hell, to hide your counsel from the Lord, and have discovered your selves, in finding out secrets to another, then me, in your natural Arts and knowledge you are corrupted, the ground being curfed in which you stand. You have in Policy and Witchcraft fold your selves into the power of Darknes, and your Original of Science and Languages is the Serpent, whose Image and mark you bear; your Wisdom is devillish, gained by the strength of corrupted reason, which is the Habitation of the Serpent, whom you have chosen to be your Instructor, and exalted for your God: There is a Secret sealed from you, and a Star whose course you do not know, and a Sun eclipsed of which you make no mention, and a Circuit of Heaven of which you know not the compass, and you cannot find out the secret by Divination, but the discovery of it will be the discovery of your Sorceries, and the making bare of your Inchantments; your knowledge is in time, and leads not into the understanding of things everlasting, which are without beginning: My flaming Sword is against you, and doth divide you from the Tree of eternal Life, of which you cannot touch and live: My Wrath shall sweep you out of the Land of Peace, and my Eye, which feeth you, shall be the Star of Condensation, and Darknes unto you, to the confounding of your Sun and Moon for ever.

To all you Generals, Colonels, Commanders, Officers, and Souldiers, in England, Scotland, and Ireland.

Hus faith the Lord, My Controversie is against you, for some of you are wofully fallen from that Uprightness and Integrity which once was in you, and you are abundantly waxed fat, and exalted through Victories and Deliverances; now you kick against the Lord, that hath handled you as Instruments in his Hand to do his Will; and many of you who have been raised out of the dust, and are set down in your high seat of liberty, in the lust, and pride, and filthiness of the flesh, and vain glory, and fleshly exaltations abroad, and with greediness you divide the spoil; and some of you take more by your cruelty, and hard-heartedness, then justly was given you in victory; and now you being at ease, have forgotten many former straits and dangers delivered from; and in your hearts you say, Our hand have gotten the Victory, and do not exalt the Lord herein, who sometime eminently hath appeared for you, your Enemies themselves being Judges; and now you tread under foot, by your might and beaftly power, many of my innocent and harmless People, some of which have served you in many trials, and now they being redeemed from that nature of strife, you hate them, and do and suffer violence to be done unto them, and regard it not, and set it at naught; and though you have said, you have laboured for liberty of Conscience in your long travel of War, yet in the birth you have turned your Victory into carnal and fleshly liberty to your selves, and into bondage to your brethren; and many Promises have you vowed, which you neglect to perform; and the same Oppression and power of Cruelty stands in dominion under another Appearance and Member of the great Image, the Head being but one, and you have only slain the Name, and live in the Nature, and while some
some of you have been zealous to break down the Idols and Images without, and herein have served the Lord; you are now become Worshippers of Idols within, and of Images set up in your hearts, to the greater dishonour of the Lord, who are turned into spiritual Idolatry, and more subtil Hypocrisie, and secret whore-dom, and herein also live in the nature of that which you cut down in the name; and the Founder of Images is not yet confounded, and you are not the least of all that are guilty (for it is not unknown to you) of that grievous Oppression, and Tyranny, and Cruelty acted upon your servants, who in times past have born a part of the burden with you in the heat of the day; and though some of you see these iniquities abounding, and the neglect of fulfilling your own vows, and are already ashamed of the Oaks which you have disdained, and of the Gardens which you have chosen, and now are accused guilty in your own Consciences, for pulling down and setting up, one thing in the nature, though different in the name, yet you are greedy of your Prey and Spoil, and do not confess Truth against Oppression, being Branches of the same Root, lodging amongst the Boughs; and thus are you fallen from your first integrity, into pits and snares, and become one with the Harlot, and Partakers of the Adulterer, murdering and crucifying the just, loving to be blinded by the God of the World, for love to his Treasure: Mine Arm terribly shall come against you, and my Force shall compass you about, and my Sword shall cut you off, and with a mortal Blow I will wound you, and deliverance to my Chosen will I bring another way; and though I have reproved Princes by you, yet you will I reprove; and though I have chastened the Mighty and the Rebellious by you, yet you will I correct, and all your might and power will I take away, and your weaknesses shall appear, and dispersed shall you be before the Arrows of my Wrath; my Alarum will I beat against you, in defiance of your power, and through you, by my Weapon of War will I charge to your overthrow and defeat everlastingly, except you repent, faith the Lord, in this day of your Vilitation, wherein you have a time given to make your peace, and to return to your first integrity, out of your rebellion against me, that my hand may be towards you; for my great work is yet to do, which I have thought to bring to pass, and this overturning was but a making way for it; and yet again will I overturn, even you, and all that oppose me here-in; that my Son may reign in his Kingdom for ever, whose Bond-men and Slaves ye shall be, if you submit not, before you be conquered. And this to you is a Message for Reconciliation, sent from me, and sealed with my Spirit, faith the Lord.

To all the Priests, and Prophets, and Teachers of the People.

Thus saith the Lord, my Controversie is against you, above all other, and my Judgments shall be upon you to the uttermost; for you in hypocritie, and deceit, and abominations hath exceeded all other that ever went before you, and are les excusable than they, and more vile in my sight then they that have been made an utter desolation; abominable, and loathsome, and hainous is your filthiness in preaching for hire, and for gifts and rewards, and in making a prey upon the People, through divining for money, even feeding your selves with the fat, and killing them that are fed, and have wofully wasted the heritage, and scattered the flock upon the barren mountains, where you treacherous-ly have devoured them, and made merchandise of their Souls, and have cried, Peace, peace unto the wicked, one of you building a Wall, and another daubing it with untempered Morter, you have not stood in my Counsell, but have erred from my Way, and have not known my Judgments, but through covetousnes have
have dealt most wickedly, and profaneness is gone forth from you into all corners of the Earth, so that none could turn from his evil way, nor learn the Way of Righteousness and Salvation: How shall it be declared and laid open? Your transgressions have much more abounded then in former Generations; ye have shut the Kingdom of Heaven against men, to the destruction of Thousands and ten Thousands, who have perilled under your Ministry, whom you have caused to err, and led them out of the Way; and the blind Hypocrites have led the Blind, till ye both fell into the ditch of perdition: It was your Generation of the same seed that put the Apostles to death, and now you make merchandize of their words; and exceed in hypocrisy and double-heartedness, and have turned every way according to the changing of the power of the Beast: Some of you were Teachers for the King, and Bishops, and were ordained by their Law, and your prayers have been to your Idol-god: For all these from whom you could receive a Reward or be advantaged: and you are now divided in many Sects, and Judgments, and false Opinions, and have divided the People into divers ways of Idol-worship, throwing down one part of the Image, and setting up, & exalting another; and your Offerings, and Oblations, and Prayers, and Praises hath been a burthen and weariness to my Soul, faith the Lord; and you now are at war in your minds one with another, divers in your Language (though but one Original) which is the womb of Witchcraft, and your Kingdom is Darkness, and a heap of Confusion, under the dominion of Death reigning; but you are at concord in War against me, and against my Servants, whom I have chosen from among you, to bear witness against you; and you are the most of all guilty of that great Persecution, and unjust Suffering, and imprisonment, through Tyranny laid upon them; for you stir up and intercede the power of the Beast thereunto, upon which you sit, till ye both be cast into the Lake: You are riven in all your power to manage War against my Kingdom, which is appearing to make yours a Desolation for ever: The Beast is riven in defence of you already; and you pray to your dead gods, and preach to your ignorant People, against my Heritage; deceiving Thousands, whose blood of you will be required, who are ever learning of you, but never able to come to the knowledge of the Truth by you, being kept in infidelity and blindness under you, whose blood you are abominably guilty of; your rebellion is the crime of Witchcraft, who cannot cease to do evil, for you have bound your selves in the Covenant with Hell, and are at Agreement with Death while you are upon Earth, and would bind the People with you in the same Faith (or rather Unbelief) that none can be perfectly saved from sin while they live upon Earth: But you are the filthy Dreamers, who do defile the flesh, and when you awake you will be found empty of all Righteousness; your Cup is full of Fornication, and of the Wine of Whoredom and Idolatry; my patience will be turned into fury against you, and my Cup of Indignation is the suffused Portion of your Lot; and blood shall you have to drink, as your Gift and Reward from me; and your present pleasure shall be turned into howling everlasting; and your songs shall be changed into Wo was the day: My Plagues shall remain with you upon Earth, and follow you to the Lake, and your flesh and strength in which you trust, even the power of the Beast shall be broken with you, and be buried in the Grave of everlasting contempt, to rise in reproach unto my Heritage for ever; and my Fire of Indignation is already kindling upon you, which will burn forevermore, and not be quenched.
To all you called Papists, to your whole Body and Head at Rome, the Word of the Lord reacheth.

Thus, assuredly, faith the Lord, My Controversie is against you, and my Vengeance, and Wrath, and Fury shall for ever, World without end, be upon you, though you pardon one another, yet will I not pardon any one of you, for your grievous Adulteries and Abominations have surpassed all other Generations; in the womb of Whoredoms your Children are conceived, begotten by the seed of Adulteries, in the very strength of the man of sin, and at the Brands of murder and cruelty, you are nourished in sucking hainous and cruel Tyranny; you are seated upon the highest Mountain of Oppression and Idolatry. For was not your Predecessor, but the Devil himself you successe, in blood, and envy, and cruelty; and he is your rock, with whom you shall fall in everlasting perdition, being upon him builded, in your whole body; and he is the Father of your faith, received from him by succession, traditionally: And your Religion is of Cain's antiquity, who was the Antient in your Profession of offering Sacrifice, and killing the Just; your Sword hath been made fat in the blood of the Innocent; you have sought to slay even the very likeness of Righteousness, and have stood armed with cruelty against the Upright, waiting for the blood of the Guiltless to allwage your thirst; And your seat at Rome, which once had the Faith of Jesus Christ in purity, where Members of his Body inhabited, you have turned into the habitation of Devils, and it is become the open Mother of profest Whoredoms; which brings forth cursed Children of Witchcraft, and is the abiding-place of members of an abominable Harlot, and the Profession of Jesus have you turned into cruelty against Jesus, and into the murder of him. Some of you are made a curse already, and with Vengeance and Indignation shall the rest be purged, till your Body be rooted from off the Earth; you have been strong in your Seat of Darkness, upon your seven Mountains of perfect abomination, and were able to encounter you in your strength of Inconstancy, but it shall be turned into weakness, and your whoredoms shall appear, and your present honour shall be turned into contempt everlasting; for whilst you say, You have wrought to merit Life eternal, your unbelieving will bring death everlasting, and your Works merit my Fire of eternal Judgment and Condemnation; and while you have said, You eat and drink the Flesh and Blood really, you have crucified his Life spiritually, and your concurring of things unto your Idol-god, hath been your desolation and pollution in the sight of the true God; to Images and Pictures have you bowed, and have worshipped the Saints Days and Names, and bowed to their likenesses of mans inventions, but have slain their life, and trodden under foot their nature and glory, and buried their righteousness and knowledge in the grave of your wickedness and ignorance; and in imaginations have you refuted, and in vain superstitions have you hoped, honouring the Name of Christ, and killing his Life, the Womb of Darkness are you shut up in upon Earth, and it will be your bed for ever in Hell and Death; and your Purgatory will deceive you, and your cleansing will never come: Defiled, defiled and loathsome are you in the pure Eye of Light, which the secret of your deceit searcheth, and your darkness feeleth, and shall judge you for ever. Rome, Italy, France, and Spain, and your Dominions, to all your Kings, Princes, Bishops, Priests, Jesuits, Prelates, and Friars, and Nuns, and whole train of Idolators, The Cup of my Vengeance is towards you, and the Dregs thereof you shall drink; and my overflowing Whirlwind of Wrath, as an insatiable Flood is against your Banks, and my Fire of eternal Fury shall burn through your Stubble; and my everlasting Light shall make search and inquisition for the blood of my Elect, which is found in thy skirts. Thou abominable Harlot of loathsome adultery, Tremble.
Tremble, at my dreadful living presence, ye Worshipers of dead Images; the day of repentance is well nigh past, your long Idolatry will my long patience turn into everlasting Miter and Judgment; and Nations shall see your shame, and in the sight of your Lovers shall you be tormented. And this from Authority by my Spirit of Glory is sent you a Warning, and is the voice of a Trumpet, which gives a certain sound against the high and dreadful Day of the Lord, which upon you is coming, to make you a Desolation for ever and ever; and the Eternal Decree is sealing against you, never to be altered.

To all you called Protestants of the eldest sort.

Thus saith the Lord, my controversy is against you, and my hand will be upon you; you have a strange sale of the Battle, whereas the Wine of Fornication is, and your heart is excited with the first vehem of abomination, you are seated in darkness, pitch'd upon one of the first Mountains, under another Branch of the first Tree (Ignorance) and are children of the first womb, begotten in another appearance of the Whores Beauty, and are more comely in measure then your eldest Brethren; and little is your difference to be discerned from the first Beast in your appearance, and nothing at all in the ground; you say you believe for Eternal Life, but your unbelief will bring upon you everlasting death: your drinking of Christ, and his righteousness imputed (which you profess), will not cover your iniquity and filthiness, for you are in the cauldron against his Life, the working (of the will) for life, and your believing for life, springs bottom of one ground; and while you say you eat and drink the Body and Blood of Christ in the figure, you kill and crucifie him in the Substance, and are partakers of thy Sodomites, Whoredom and Idolatry, and must partake of her plagues. Wo, we, will be your inheritance in the Pit of Earth for ever, instead of a heavenly glory (which you dream of) above the Sky, I have armed my Armies to do my work herein, which hath in part, and will fulfill, to break you to pieces, the intents of your heart have been known to be always against my people, neither could you bear any appearance of me, but blasphem my Name and Truth in every discovery; you have loved darkness upon Earth; and in its Chains shall you be bound in the Lake for evermore.

To all you that are called Presbyterians and Independents.

The Lords controversy is against you, for you are a higher branch of the first tree, deeper rooted in the cursed ground of filthy and sensual wisdom, and the Womb of your conception is the first Whores daughter, more comely decked, and your Cistern holds the Wine of Fornication, at which you drink in a measure the abomination, and where you say, you believe for Judication, and applies the Promises for Salvation, your works of Wickedness and Hypocrisie will bring Damnation, and gains the promise of Condemnation, who are in pride, and high-mindednes, and double-heartednes, which is the condition of that promise, and you are found wasting every whit, the conditions of the Promise of Eternal Life; you have reformed the outward man into the obedience unto another like unto the Truth, without the Life, and are as vile in the inward in hypocrisy, and self-exalting, and hath covered your selves with the Saints words, and laid up more in store of the report of their riches, then your fore-fathers, and now you are become Worshipers of the form and words of the Saints, and are grown in the knowledge, more then some of your Fathers Children; but in extolling the Saints words, you
limit their Spirit, and keeps in Death their Life, which was not of the World, neither in appearance nor ground: and while you say you eat and drink the Flesh and Blood of Christ in secret, and separate, you put him to death openly; and among the multitudes, your hearts are full of bitterness against my Remnant, whom I have called; and aloud you cry Heresie, and Error, and Blasphemes my Name, and loaths the Honey-comb in your full stomachs; you worship the name God, as your fore-fathers did, only in another appearance, more refined through stronger wisdom, and appears in the reformed old man, thinking him to be the new man, and deceives your Souls hereby, and are zealous in your blind-ness, in your will-worships, and feigned humility, which is without the knowledge of God, and you depend upon your imaginations, thinking to have life in the Scripture, as they did, which put Christ to death, and will not come to Christ that you may have life; you are in the knowledge gathered from without you, which is natural, and in it you are corrupted; and some of you are brutif in your knowledge, and are thereby put up into pride and vain-glory; your separation from the World is insenfual, and felt separation, and differs but a little in your appearance, and nothing in the ground; for the cursed ground stands within untilled and unbroken, and you worship God ignorantly, at a distance, and feeds upon the report of a thing done many hundred of years ago, and your Faith doth not give you victory over the World, for it is set in your hearts, and the vanities of it without is followed, pride, and oppression, and fulness: Some of you are hot and furious in your blind zeal, and cannot endure sound Doctrine; your fruits will wither, and all your knowledge will perish, and all your hopes and expectations will fail, and all your praises and prayers, and all your good works brought forth in your own wills, in that nature in which the enemy lodges, is a lame and blind Sacrifice, and of Cain's nature, which God accepted not; you are in the liberty of the flesh, and the daily Cross of Christ you do not know, but lives daily to the World, and dies not to it, and your knowledge of Christ is without you, by what such a Prophet, and such an Apostle spoke of him, and the witness of the operation of his Spirit and Power you have not in you, nor his sufferings you do not know in your life, but by your life make him to suffer in you, in his Life, the horrible filthy thing is committed amongst you, and your Teachers are perfect in the false Prophets steps, and (some of you are as brutif Beasts in their knowledge, gathered in by vain study and humane learning, through Philosophy and vain deceit,) and have large Quarters from which they seek their Gain, and through Covetousness with feigned words make merchandise of souls, and are compleat in Balaams way of Idolatry, following his Error, loving the Wages of unrighteousness, teaching for filthy Lucre, devouring souls for dishonest Gain, by trading with the Scriptures, and selling their Imaginations upon them for money, gaining many thousand of pounds a year thereby, having stolen the Saints words into their unclean hearts, uttered forth by them for advantage to themselves, when the Lord hath not sent them, nor spoken unto them, nor ordained them for his service, but their Call and Ordination have been by man, and their work and testimony of themselves, and have not profited you at all, and yet you have loved to have it so, but what will you do in the end thereof? Even you that have been helped, and they that have holpen shall both fall together in the Day of the Lord's Recompense, which will fall grievously upon you, and none shall be able to deliver you, but miserable Comforters, and Physicians of no value shall all be unto you, and your long applied Promises shall suddenly fly away: No Peace from God is to the Wicked, neither do I sow Pillows under your Elbows, but to the Light in your Consciences (I commend these things) which Christ hath enlightened every of you withal, which shines in Darknes, and you cannot it comprehend, nor in it believe, but at it stumble, and by it shall be broken; which if it you loved, it would teach you in the Spirit the living God to worship, and would condemn all your settled forms of worship in the imaginations; the Light is given you of Christ Jesus, unto Life Eternal, or unto condemnation everlasting, when the
Hand of the Lord is upon you, remember you had Warning; and when you are in the Lake, and in the Pit, remember you had a day of Visitation upon Earth: The Light in all your Consciences shall witness God's Judgments to be just, and your mouths shall be stopp'd.

To all you that are called Anabaptists.

With you also is the Controversie of the Lord, for you are Children of the same seed, more purged in the Fire of blind Zeal, and begotten in the transforming of the Serpent, into more secret hypocriple, and deeper subtilty; your covering being larger, the greater deceit and abomination lods under; Death reigns among you, and your Kingdom is seated in the Mountains of exaltation, and you feed abundantly in the Valleys of pride and vain glory, and are nourished with the bread of prosperity, you are grown high, and great in your number, and have joined your selves for advantage, and glory in your strength, having through Policy and Craft, and bowing to the beastly power, highly exalted your own Horn, and by Flattery have gained much of your dominion, which you hold in possession by the Law of guilt, many simple Ones have by your curious colour, and bed of fair pretences been deceived to commit Adultery with your Image, brought forth in the likeness of the Saints God; by imaginations from the Saints words you worship the Practice and exercise of the Saints, with the same mind that the Papists do worship their Names and days: You allow not Idols without, nor a vain conversation in the World, but you are strict in observation in your outward conformity, in your self-righteousness, which is your greatest sin; you are cloathed with the Saints' words and practices, which you have clim'd up in your own wills to obtain, not having entred in by the Door; and while you say, you eat and drink the Flesh and Blood of Christ in the Saints manner, shewing forth his Death till he come to Salvation; you kill him as the Heathens do, till he appear unto condemnation; and you shew forth daily that you crucifie him in the World, eating and drinking to your selves condemnation: you say Christ dyed only for you as Elect but your works make manifest that he dies by you as Reprobate: You take up a command from the Letter, and imitate the Apostles (some of you in a lower, and some of you in a higher degree) in that mind and nature which in the Apostles was crucified; and you say Christ commands it, when the Letter doth but declare it, and you are not led with the same Light which gave forth the Commands declareth to observe them, but say, In such a Verse of such a Chapter, such a Command is, not having received the Command by the same Spirit. Here you are proved to be them which use your tongues, and say, he faith it, when God hath not spoken unto you, but as you read it without you, as the false Prophets may do the words of the true Prophets; and thus you are in the Witchcraft, as they were, Gal. 3. who take on things in your own wills, and observe Commands without from the Letter, thereby drawing from the Teachings of God within by the Spirit; you are zealous as they were, for the Traditions and Figures, and cannot see him, which is the end of all that which perisheth with the using, so you are not dead with Christ from the World, who are yet subject to Ordinances which are of the World: They that obeyed Christ, and followed him, were led by the Spirit, and not by the Letter, for they were not Ministers of the Letter, but of the Spirit, and such were judged to be in error; and this is your condition, who say, such are Breakers of Christ's Commands, and Makers void of the Scripture, and Destroyers of the Ordinances, who witness Christ the Substance, and him to be King, and Judge, and Law-giver, and in whom, and upon whom the Scripture is fulfilled, and so it established, and the Commands of Christ kept, which are in Spirit, and his Law daily walked in, which condemmeth sin. And this is not contrary to the Scripture, but
a fulfilling of it in Principles, in Doctrines, and in Practice, and in Conversation: The Apostles were sent to preach the Gospel to every Creature, and they were all led by the same Spirit, and did not go before it in their own wills, as you do, neither did one go from the Command which had been given to another, using another's words, and exercising themselves in another's practices, when the Lord had not commanded; but such they bare witness against, which did use their tongue, and transform themselves into the likenesses of true Prophets, and Apostles, as you have done, and are in the love of the World, and only separated in the appearance, and not in the ground. You humble at the light, and therefore know not the Door of entrance, nor where the Commands of Christ are to be received, and the Will of God to you is to be known; and so your obedience is the conformity in your own wills, to that which was the Will of God to another; this Sacrifice is also lame and blind, and God's faith to you: Who hath required this at your hand? For if you have observed, and done all those things which the Declaration of the Law and Gospel doth require, you are unprofitable Servants, and yet one thing do you lack, the dying with Christ, and the Sufferings and Cross of Christ is not known; but in the liberty of the field you are, and not in the condition of the Promise to Life Eternal. "Friends, you have run into the form of Godliness, without the Power; into a Church which is not in God, but of the World; into a Baptism which doth not wash away sin; for you live in sin, and plead for it, while you live upon Earth; into a Communion which is not with God, which no unclean thing can enter into, for the Proud and Covetous partake with you; and while some of you have said, they that preached for Hire have been Antichristian, you your selves are fallen into the same abomination, taking Gifts and Rewards, and large fomes of Money, and upholding such who do it. Here you are unjust to your own Principle, and are for condemnation with the Light in your Consciences. Let shame cover your heads, ye Hypocrites; your covering will not hide you, nor your high talking of Christ without you, so longprofessed by you, will not justify you, while you are found disobeying this Light in your Consciences, which Light is one with God, with Christ, and with the Spirit in its measure; and it doth convince you of sin, and is a command to you, and would lead you (if you walked in it) from all iniquity, which is the Will of God to you; and to that mind which is carnal, which ruleth in you, the Commands of Christ which are Spiritual, are not given, nor can be received, but say, Lo here, and Lo there Christ is to be found; with the Light you are comprehended, which is the least measure of it you did own, it would lead you to the Baptism inward of the heart, and to the Church which is in God, whereas Christ is the Head in every Member, and into the Communion with God; and to follow the Lamb of God wheretoever he goeth, and out of your imitations, and likenesses, and strife, and contention abounds the words given forth from the Spirit; who are in your own unity, in Division, and several Meanings, and divers Constructions, and Judgments, and several ways of Obedience and Worships, and Beliefs, which by your imaginations you draw from the Scripture, which is the Declaration but of the one God, and one Truth, of one Obedience, and of one Faith; and thus you exalt the great Image of many mixtures, your selves being a spirit Member of his body: You say the Scripture is your Rule, but are divided into Opinions and Conceptions contrary to the Scripture, every one worshipping that which you imagine from the Scripture, not being in the Unity of the Spirit, which gave forth the Scripture, which is one, and not divided in Obedience, Worship, or Faith; and while you say the Scripture is your Rule, your lives are spattered with the Spirit of the Devil, and hewn out into Pride and Hypocrisy; and hope of the World;
And to you who are called Free-willers, who say Christ died for All.

Here you affirm that whereof you are ignorant, which may be true in Christ, but a Lye unto you, for you are not dead with Christ from the Rudiments of the World, but are alive against him in the World; they for whom he died, are dead; and they who yet live put him to death. Free-will unto the waves and fashions, and vanities of the World stands in you, & you know not the daily Cross of Christ, which is unto man's will; nor what it is to follow Christ, and obey him, which is contrary to man's will. You say, He that is condemned, it is because he will not believe; this is true in Christ but not in your carnal apprehensions of the natural man, in whom there is no power to believe. He that hath an ear, let him hear. There are some true desires among you, but your minds are not truly informed, to the fulfilling of your desires; and your minds are outward, and apply peace to that which is for condemnation. Your reason and wisdom is corrupted, and cannot receive Truth, but call it error, and this is your sin. Death over you hath passed, and reigns over you, as over all men, and your knowledge is in time, and you cannot understand things which were before the World was; your wisdom is sensual, and your comprehension is strong, and the little simplicity in you is betrayed, by the subtility which hath dominion in your Governor; Your Crown must be laid down, and Fools must you become, before you be truly wise, or can be crowned with the Lamb. And among the rest, Remember you had warned, and a Day of visitation before you were destroyed; and this shall be by you witnessed in the day of the Lord.

To all you who say you wait, and believe, for the Coming of Christ to Reign in Person upon Earth.

Here you the Lord's Controversie which he hath against you. The Way of his coming is not prepared, but Rocks and Mountains are standing, and Valleys are not filled up, and rough and crooked is your present way; your hopes and expectations in that ground wherein they spring will wither and fade away as the Grass; for your hope of his coming hath no whit purified you, as he is pure, for you are in the flesh, and in the liberty of it, which is Rebellion to his Reign; and Christ is kept in Prison, in exile with that mind, and the Devil is yet at liberty working in your earthly members, and leads you captive into his covenant in his government, in seeking your selves, and to strengthen your selves in the Kingdom of the World; and murmur that any should be above you, and that is he, which put Christ to death, and will not have him to reign in his Power over the Earth; and to you, what purpose is it to delire the day of his coming? for with wrath will he come, and with vengeance will he appear, and will break your Kingdom, like a Potters vessel, for suddenly will he come, but your expectation will be prevented, for his Reign and Kingdom is not of this World. Your high nature stands, and Satan is not bound, nor one of the days of the thousand years, for his limit is not yet come; your minds are outward, and they are your own thoughts, which are vain, & you know not of what Spirit you are; The Sufferings of Christ must you know, before you can see him Reign; and through his War must you strive before you can obtain his Victory; and him must you own, in his convincing you of sin, before you can witness his reign in Glory upon Earth over sin.
To all you that are called Ranters.

The Controversie of the Lord God is against you, your Sect is in the mystery of iniquity, and Satan transformed into an Angel of Light is your god, and King, and the Kingdom of the second Beast is your Dominion: your deadly Wound is falsly healed, and Satan thereby hath enlarged his Government; you continued not to the end, but the Prince of Darkness is more strongly entered, and your latter end is worse then your beginning, and your last end will be the worst of all, while you have scorned self-righteousness, your selves have been impudently polluted with the spiritual Wine of Whoredom; and though you have cried against, and abhorred the form of Religion, your selves have been in the highest power of Iniquity,fold to do wickedly, and given up to commitment with greediness, glorying in your name, and are become vain in your imaginations; your foolish hearts being darkened, because when ye knew God, you glorified him not as God: The word of your corruption is the well-favoured Harlot, begotten by the false Prophet, Plead with your Mother, for she is an Adulteress, and hath abundantly gone after other Lovers, loving their Bed of Adultery, where ever the saw it, naked shall she be stripped, and set as in the day that she was born, and no Mercy shall be to you her Children: You had a Conscience under the Law, and were brought under condemnation some of you, but as the vipers of generation, you did flay the wrath, and now are become Enemies to the Cross of Christ, and turn the Grace of God into wantonness (which largely to you appeared) which would wholly have sanctified you, if in it you had walked; but having slain the Witnesses of God, you now are in the cursed peace, following Drunkennes, and cursed Speaking, and Sweating, and beastly Lusis, and beggerly Vanities, sporting your selves as in the day time, and you are the Cruishers of Christ arieth, and Putters of him to open flame in the light of the Heathen: And while you speak swelling words of vanity, your selves are the Servants of corruption, and of sin in the highest degree, and free from Righteousness in the least measure, doing despite unto the Spirit of Grace, and being bound in the Chains of darkness; and your professed freedom is devilish, stolen by you, and is not the Freedom of the Son of God, purchased through death; you never came through the fire, but by your Oaths, and Drunkennes, and Prophanes, have cast it behind your backs; you that are in wantonness do kill the just, and you that are in pleasures are dead while you live, and you that live in fleshly lusts, are in War against your own souls: freeth is your Prophecies; and the Dog that is turned to the Vomit again, is your example; and seven unclean spirits worse then the first, are entered upon you, that is your Parsible, and your House is become the Den of Robbers, which was once the House of prayer, the Hand of the Lord is against you, and his Breath will kindle the torments of Tophet upon you, and everlastingly shall it burn upon you, and shall not be quenched; and your professed love shall be turned into my Wrath and Fury, and sin shall you find in its Vengeance, though you have been none in the action; and my Witnesses which you have slain, to gain peace, shall arise to your everlasting trouble, faith the Lord; and your myrrh shall be turned into everlasting sorrow, and your communion in unrighteousness shall become your unity in the just indignation of wrath; and your liberty enjoyed in the World shall be turned into your bondage, in the Lake of Fire, and your wisdom and knowledge shall rot in the pit; and your righteousness and uprightness which once was in you, shall never be mentioned to you, for your own iniquities shall you bear in the Day of the Lord: With the eternal Light you are comprehended; your beginning which was in judgment, and your time which is in false peace, and false liberty, and love, and fleshly joy, and your end, which will be everlasting miserable: And though you speak of the Light, and what it once wrought, yet being
The Trumpet of the Lord soundeth out of Sion.

being from it, turned into Darkness, bringing forth fruits of Darkness and unrighteousness, the Light is your eternal condemnation; and because you are the highest stone in the Building of mystery iniquity, the greater will be your fall into the Ditch of deeper petition: you have been the greatest dishonourers of the true God, and in the way of the upright are you a stumbling unto this day: your state is read, and your portion is foretold, and this prophesy shall not fail, but upon your heads shall be fulfilled.

To all you that are called Seekers and Waiters.

The Lord hath many things against you, and his Controversie will be with you; you are the highest in the Image of many mixtures, and your Tent is pitched in the Plains of feigned humility, and your goodly building stands upon the Sand, repaired and beautified by the scattered stones, gathered out of the ruins of the former Cities of confusion; among you there is a simplicity, and a calm spirit, for you have been poured from vessel to vessel, and your scent is not so strong as the former, neither is your growth so perfect in the mystery of iniquity, as by appearing in so perfect a shape of the Serpent; you seek not at the true Door, nor wait not at the Gates of Life, and your seeking will end before life eternal you find; for you with the rest, stumble at the Foundation; and in him who is the Light of the World, and enlighteneth every man that cometh into the World, you cannot believe; you are airy in your words and knowledge, and speak of that which through death you never obtained; your knowledge is high, but it ariseth out of the cursed ground, which is not removed in you; Forms outward you deny, but your Form is inward, and your chiefest Idol is in your heart; and while you stay you eat and drink the Flesh and Blood of Christ, in the Substance you slay him in his least measure, and your wills prophesy a false peace, which will be turned into true trouble; and when you speak, the man's head is covered, and the woman's head is uncovered, and this is a shame, that the woman hath not power on her head: your Seeking and Waiting is of your selves, and in your own time, and the Lord is not all, and in all among you, for your Mother is not the Lords wife, but married unto a Harlot, and your seed is mixed with strange Children: A Prophet was your Father, and a Whore brought you forth, and your Profession will wither as time pufleth away, and your covering is too narrow, and your righteousness no more regarded then your tin; for the Spirit convinceth of it, as of tin; with the Light everlasting your height and depth is comprehended: And this to you is a Warning, for a Preparation to meet the Lord, and to put away your other Lovers.

The Beast which all the World wonders after (but they whose names are written in the Lambs Book of Life) hath many Heads, and many Horns.

And the great Image set up in the Earth worshipped by Nations and People, is of many mixtures, and it shall fall before the little Stone; which strikes at the Bottom; All your several Forms, and divers appearances outward, and different Judgements and Opinions, will stand you in no stead in the dreadful day of the Lord which upon all flesh is coming, and baffling in its glory. Wo, wo will be the end of all profession, when Christ comes in his own way, contrary to all your divided expectations, and groundless hopes; He was before the world was, and doth
and shall reign for ever, when it is not: and in this his day will the Lord God set up an everlasting Kingdom, of whose Government and Dominion there shall be no end, but it shall abide for ever, and your divided Kingdom of the Beastly power and authority shall be dashed to pieces, never more to be found; and your Mountains shall be burned, and your righteousness shall meet in the Pit of everlasting Wrath, receiving the Sentence of eternal Judgment, from him that sits upon the Throne of infinite Power and Glory; and your rich Treasures shall be spoiled in a Day; and your Sun and light shall be darkned at Noon-day, and all your goodly Buildings shall be thrown down, and shall become the Habitation of Dragons: I have viewed you all in the eternal Light, and you are weighted in the Balances of Equity, and all your wife Builders stumble at the Foundation, and at the Corner-Stone; and Christ Jesus is become an offence unto you in his Light, by which he hath enlightened every man that comes into the World, of which you are unbelieving, and therefore shut up in darkness and confusion, groping as blind men, being many Branches of one Root, planted in the barren cursed ground of enmity: And though you are divided as Herod and Pilate, yet do you joyn your felves in one Body, to war against the Lamb and his Followers, who cannot bow to your great Image; and you are lifted in the Records of Gog and Magog, against whom the Lamb is risen, and his Followers come forth, having the Bow and Sword, conquering and going to conquer, and will make you a Desolation for ever: All your Sacrifice is corrupted, and the Lord God of Heaven and Earth is weary with your Oblations and Offerings; your hearts are far from him, and your hands are full of blood, and the Just lyeth slain in every corner of your Streets; and the Earth covereth the blood of the Innocent, and the Slain cryeth, How long Lord, how long? But he hath heard in an acceptable time, and will come forth in his Might, and will slay, and his Hand shall not spare, and will wound, and his Eye shall not pity.

Awake, awake, ye Careless and Slothful, that have laid at ease in the dark night of Slumber; and Come out, come out ye Upright-hearted, and separate your felves, and touch no unclean thing, nor no longer partake of their Idolatries and Inchantments: The Lord is now coming to gather his own, and to make up his Jewels of the Defiled; and his Angels are gone forth to Reap the Earth, to bring in the Wheat, and to bind the Tares in bundles, for the fire of everlasting Fire; and Babylon shall be thrown down, and the great Whore shall be rewarded, which sits upon the Nations, and Tongues, and People, and the Dregs of the Cup of Wrath shall be wrung out unto her, and the Kingdom of the man of sin shall utterly be laid waste, and every Subject shall be utterly driven away into everlasting captivity of Vengeance, and all your Sects, and Opinions, and many Ways, and Forms, and Worshipp shall be become heaps of Confusion for ever. And your talking of Christ without you, so long and largely professed by you, shall not fave you, nor justify you in another World, who are found Enemies and Actors against his Light, present in the World, which is but one in you all, at which you all stumble, and by which you shall all be broken, and which shall grinde you to powder, and be your eternal Condemnation, in this World, and for ever; which Light shines in your darkness, and convineth every one of you of your sin, which Light if it you love, is your Way to Peace with God Eternal, and will lead you into one Truth, to be of one heart and one mind, and to serve one God with one accord, in loving him with all the heart, and your Neighbour as your self, and this is Sacrifice of the living God only accepted.

And to you, all sorts of People, my Conscience do I clear, to the Light in all your Consciences (which is but One) without respect to your Persons, whether you hear or forbear; And this to you all is a Warning, and A Trumpet founed of Sion; your many gods and Idols to forfake, and your Forms without power to turn away from, and all your graven Images set up in your hearts to cast.
cast away: And this is the Word of the Lord to you all, which upon you all shall be fulfilled, and by you witnessed, when the Book of your Conscience is opened, and your eternal judgment rewarded by the just Judge, that sits upon the Throne of true Judgment, judging nations, and People righteously.

To all you who are in the Light of eternal Life, which doth comprehend the World, who are born from above, of the Immortal Word, which doth live for ever, who are not of the World, nor of the many Opinions in Divisions, but of one Heart, Soul, and Spirit. Worshippers of the one living God, with whom there is no change, nor shadow of turning, who are not known to the World (though by it scornfully called Quakers) even you doth the Lord also remember with everlasting Kindness, and infinite Love, of whose beginning and end there is none, and whose height and depth, measure, and limit cannot be found out; for you hath he chosen above all the Families of the Earth, to place his Name among, and to establish his everlasting Covenant with, of Righteousness and Peace forever; and Redemption, and Salvation to you is come, Judgment and Mercy in you is met. Righteousness and Peace in you hath embraced each other; in the womb of eternal Love unsealed was your Conception, begotten by the Word of immortal Life, unto the Inheritance incorruptable, whereof you are Heirs of the faithful Promise, made free by the Son, through the slaying of the enemy upon his Cross, whereby you are nourished up into Immortality, to reign over Hell, and Death, and the Grave forever: With thoughts of eternal Love are you remembered, and read in the Lambs book of Life, recorded by the eternal Spirit, and of the Lord cannot be forgotten: Your Mother is a Virgin unpolluted, and your City is new Jerusalem, come down from Heaven, and glorious, and full of Pleasure, is your Dwelling place, there is no need of a candle, for the Lamb is the Light thereof, and the Temple therein: Your God is no Image, nor your Worship no Imagination, nor to the great Image you do not join, nor his power hath no dominion over you, but the Yes and Amen is your Covenant, and the I am, whom there is none besides, is your God, and he that lives forever is your Rock and sure Defence, and Salvation is appointed your Walls and Bulwarks, Gladness is frown for you, yea, everlasting Mercies shall you reap, and your long mourning shall be turned into everlasting Rejoicing, and your present Heavinesses into durable Joy; your Waters shall be pure, and your Bread shall never fail, your Fulness shall abound, and your Plenty shall be enlarged, never more to hunger nor thirst, but your little Seed shall become a great Nation, and the whole Earth shall be replenished therewith, and your despised Government shall rule over Kingdoms, and your Laws shall all the Nations of the Earth become subject unto. Ye are no part of the Image of Idolatry, but your beginning is the little Stone cut out without a hand, and it shall fill the Earth, and become a great Mountain, whereupon the Fowls of the Heaven shall be retired, eating the flesh of Kings and Captains. You are found faithful in your Trials, and the glory of the World cannot steal away your Hearts; you cannot be moved, for your feet are set upon a Rock: Sit down you scorn, and the glory of his Kingdom you utterly disdain, upon his power you tread, and your feet trample under foot his majesty and renown. Your King reigns for ever, and of his Government and Dominion there shall be no end, but the utmost parts of the Earth shall be given for a Possession to him; his Scepter is Righteousness, and his Law is Equity, and his Statutes are full of Justice and Judgment. And thus saith the Lord of Hosts, your God and King, Because you have been found faithful, and have not loved your lives unto death for his Names sake, and for his Glories sake, but have continually abased your selves, and laid down your Crowns, that you might honour him; therefore you will be honour and exalted, and will establish your Kingdom in peace forever, and all that riseth up in judgment against
against you shall be confounded and condemned, and his hard will be again
t all your Adversaries, to their overthrown, and diiiscour everlastingly. You
have loved Righteousness and Judgment upon Earth, and your Path hath been
in Equity, and you have born the Affliction and Storm with patience, and have
endured with joy the Burden of the Oppressor; you have been tried to the bot-
tom, and have been found Innocent and without Guile, before the Throne of
God, clothed with the Garments of Uprightness; your Light is the Candle of
the Lord, and your Life and Glory is the Possession of the Most High. Ba-
bylon is given you for a Prey, and the riches of Egypt is given you for a Spoil;
and you are free-born Children of the Seed Elect, the first Fruits unto God,
and unto the Lamb; your Purchase is obtained through death, and your Crown
of honour is purchased through suffering; and the glory of Babylon is no whit
equal, for thou excell'st in Beauty and Vertue, Whereunto shall thy Beauty be
compared? O thou fair and comly Virgin! unto whom shall I liken thee? O
thou choice and free-born Daughter of Zion King! thy long travel of forrows
in the womb of Arguife hath brought forth Children of a comly stature, thy
Babes are truly lovely, upright, and faithful-hearted; thy Young-men are no-
bile, bold and valiant, chosen of thy God, and Victory is with them; thy Vir-
gins are perfect in Beauty, pure, and undefiled, and no spot in their Garments;
thy Old men are lively and honourable, and steadfast in the Path of Righteous-
ness, and their gravity shall be truly respected; thy Body is perfect in the Lords
Record and Remembrance, and with an eternal Crown of infinite Glory shall
the Righteous Judge honour thee, because you have delighted to do his Will,
and have kept his Covenant undefiled, which abides with you for ever, sealed
and signed unto you by the Spirit of Promise, decreed before the World was. All
Nations shall call you blesseed, and of your fulness shall they partake: Who is
like unto you? A People saved by the Lord, elect, and chosen, and redeemed
out of Kindreds, Tongues, and People, and have a name better then of Sons
and Daughters. Praise ye the Lord, and Glorifie him for evermore. Young-
men and Maidens, Old-men and Children, and all that breath, Praise you the
Lord, for thereunto are you called, and for this cause are you brought forth:
Clap your hands, and sing for joy of heart, your Redeemer is the holy One,
and your Maker is your Husband; I know you, and to you am I known; and I
read you within the Vail, and do behold you, the Train of the Most High fil-
ling his Temple: Follow him forever, and let his Name be testified of through-
out the Earth. Make War in Righteousness, and prepare your selves to do his
service; Let not your hands be slack, neither be you loathful in our Lords Devis-
but wound the Head of your Enemies, and mannage War against Gog and Mag-
gog, throughout all Generations: Ride on and prosper tread down the fenc-
ced Cities, and enlarge your dominion, and let the Children of Strangers, of
the Seed of Esaue, be your Slaves and Bond-men; and fill the Earth with your
precious Seed, and sow it in the morning, and in the Evening with-hold not
your hand; though you are despised of men, yet the Lord hath made you truly
honorable; in his Glory you appear, and his Righteousness is your clothing,
which will never wither; and though some of you for a moment suffer Bonds
for his Names sake, yet you are free everlastingly, and are not ashamed of your Te-
limony before the Princes and Nobles of the Earth. O Zion! thou art defera-
bile, because of thy Beauty, and thy Dwelling-place is situate in a very fruitful
Hill, and thou feedest in the Valleys of fat Pastures of eternal Pleasures, where
nothing that defiles can enter, nor no Devourer treadeth on thy Mountain,
nor no Lyons Whelp treadeth in thy Path; it is the Way of the Ransomed of
the Lord, who hath blotted out thy Transgressions, never more to remember thy
Sins, thou Seed of Jacob. The Lord is your God for ever, while you be his People.
Therefore walk before him in Righteousness, and let his own works praise him, and
give him of his own, and glorifie him with it eternally. Below in thy heart,
and be not exalted because of thy Beauty and Riches, and glory not but only in the
the Lord: Be diligent in thy mind, and watch against all thy Enemies, and be not of a careles heart: Eat not of the Vine of Sodom, nor drink not of the Cup of Whoredoms; give not thy strength to Strange women, nor let not thy desirable Beauty be overcome of Harlots, but keep thy self undefiled, and mingle not thy Seed with Strangers; but be fruitful in thy pleasant Land upon thy beautiful Mountain, and bring forth abundantly unto thy God, who hath turned thy Wilderness into a fruitful Field, and taken away thy reproach of Barrenness; in Conversation upright and blameless do thou daily appear; in Praises, and Honour, and Fear do thou abound, and let thy God be thy Teacher, in his Light and Truth for evermore, that thy Enemies may see and be confounded, and may behold, and be ashamed before thee, unto whom thy Rock of defence is a stumbling Stone of Offence, wherewith the Kingdoms of the Earth shall be dashed to pieces, and broken as a Potters Vessel before thee.

Come forth in thy Beauty, and appear in thy Glory to the Nations. Arise, arise, why shouldst thou sit as alone, as in obscurity and darkness undiscovered? Let the Princes of the Earth see thy excellency, and appear before the Nobles in thy Robes of perfect Honour, wherewith thou art decked, and trimmed, as a Bride pleasant unto thy Husband: Do thou judge among the Judges, and give thy counsel among the Prudent, and appear in thy Authority before Kings and Princes: All the Dominions of the World are not equal in Treasure and Wisdom unto thee, but all the Children of Whoredoms shall see their shame, and be laid naked when thou appearest in thy purity; The Nations long for thee to be partakers of thy virtue, therefore shew thy self, and appear, that the rest of thy Flock which yet remain upon the barren Mountains may come in unto thy Fold, to rest under thy Shepherds Power.

O Sion, thou art prepared of thy God, to beat the Mountains to dust; thou art fitted for his Service, to thresh the Hills: Make no tarrying but come away, spread thy self into every corner of the Earth, for the Upright thought for thee abundantly; who lie under the oppression in the Land of Darkness, which may be felt, from whence thou art freed into the everlasting Light; And why shouldst thou, O Sion, lie at Rest, while thy own Seed, the Children of thy Womb are oppressed, groaning in the captivity, under the Uncircumcised who have driven away thy Remnant, and scattered it from thee? Put on strength, O Arm of the Lord, for thy Heritage hath no other Helper, nor none that pitieth her: And shew forth thou Seed of Jacob, and bring in the Kingdoms of the Gentiles to partake with thee of thy everlasting Substance, and lay out thy self to gain in thy holy Seed out of the power of Egypt, King; O think upon and remember thy own former Bondage, while thou wast thy self Captive in a strange Land; and let thy Bowels be filled with compassion towards thy own Mothers Children; and be not stained in thy help and deliverance, for thy God hath given thee an Inheritance with the Rocks to power; he is not wanting unto thee in Power and Wisdom, thou chiefest Son of his Love. Give up, give up to obey his Voice, and love not thy self unto death, till the Seed of thy Inheritance, and the blood of thy Chosen be avenged upon the head of Sennacherib, who hath slain thy self in all Generations, and nourished her self with the blood of thy Innocent.

Call upon thy God, and awake him to Vengeance, to smite and to slay thy Adversaries, and to confound their Habitations from off the Earth, who have been too strong for thee, Why shouldst thou not come forth in the power of thy Judgments, to judge the Earth in Righteousness, and to exalt thy name in thy Glory, which all men have despised, and seen no Excellency in? And thou O Sions King haft been as a Stranger, and unknown in the Earth, and thy Treasure hath been waited amongst the Harlots, and empty to this day hast thou returned, from gathering fruit of thy Vineyard; for slothful and abundantly idle have the Laboueurs been in the Harvell and it is time for thee to arise and work; for thy Law hath been made void, and thy Statues and Judgments have been neglected, and all the Princes of the Earth content thy Laws, and count the
the Sons of thy chosen Heritage as Slaves and Bond-men, and decree unrighteous Decrees, and seal them in the pit of their unbelief, upon the Mountains of their rebellion against thee.

How long Lord? How long? When wilt thou appear to lay their honour in the dust of confusion? Is it not the fulness of thy Time which thou hast promised? How long shall the Remnant of Sion sit as a Widow, bemoaning her Children? Thy Host and Chosen wait for commission from thee to do thy Will, that thou who art our God, and our King, our Judge, and our Law-giver, whom our souls have chosen, may forever be exalted in thy Majesty and Throne of Judgment, and thy Camp wait to see the honour of Kings and Princes overthrown by thee, and thy Dominion set to rule over their heads; that all Nations and Kingdoms may become subject unto thee, and the Kingdoms of this World may become the Kingdom of thy Son forever and evermore; and faith my Soul, Come Lord Jesus, come quickly.

By one whose name is truly known by the Children of the same Birth, but unknown to the World, though by it called,

EDWARD BURROUGH.
A DESCRIPTION
OF THE
State and Condition
Of all Mankind upon the face of the whole
Earth.

And a Discovery unto all, shewing what man was in his Creation before Transgres-
sion, and what he is in Transgression; how he is become a degenerate
Plant, bringing forth cursed fruit, to the grieving of the good Husband-
man, who is thereby provoked continually against the Works
of his own hands, to destroy that which he hath made, be-
cause it is defiled through man's Transgression.

Also the Way of Restoration, of Salvation, Redemption, and of Life Eternal, is
here declared unto all the Sons and Daughters of Adam in the whole world,
that all may come to the knowledge of the Creator, and to have fellowship with
him again, from whom all the Children of men are separated in the State of en-
mity, and are ignorant of him, and drove from his presence.

This is to go abroad into all the Earth, through the whole world, as a Call and Vi-
Situation unto all mankind, that they may hear and consider their condition, and
may return from whence they are fallen, and may be restored again to serve, and
worship, and glorify the living God, who made Heaven and Earth, and all
things therein.

This is chiefly to go abroad into the dark parts of the World, among those called Heathens
most especially; but its service reacheth to all men and people upon the face of the Earth;
And out of love unto the Creation, and to all People in the World was it written, and is
brought forth in publick, that all that have ears to hear may hear; and it is to be translated
into several Languages by any who are moved of the Lord thereto; for of a truth the Lord
tis risen among us, and God hath given the Word from his Mouth, and many are they that pub-
lise it abroad through the World.

To all the Sons and Daughters of Adam in the whole World, this is the
Word of the Lord God, the Power that made you, and that made Hea-
ven and Earth, and all things therein, your State and Condition con-
sider. How that you are all drove from God your Maker, and from the
knowledge of him and of his Ways, which are Life and Peace, and are in Dark-
ness, Blindness, and Ignorance, separated from that Power that made you, and
in the enmity against it, and are Enemies to it in all your ways and words,
where the sorrow, anguish, woe, and trouble is. But the second Adam, the Lord
from Heaven, the Power by whom all things were made, who is called Chri-St Je-
rus, hath lightened every one of you with the true Light, which shines in your
hearts in darkness, to give you the understanding of the knowledge of him that made
you, and of his Salvation, and Redemption, and of eternal Life, if you love the
Light with which you are all lightened. And first, The Light measureth every

man.
mans state in true Judgment, and wish it you may all see your selves in the state wherein you now stand, which is a state separated from God; and the state wherein man was created, which was blest.

Therefore search, and consider your State and Condition in him, that is the Light of the World; of the dust of the Ground were you made, and into man was breathed the Breath of Life; from the living Power which formed all things; and man was made a living Soul, and brought forth into the World in the Image and Likeness of the Power that made him, every one in particular that come into the World, for Male and Female in the Image of the Creator created he them, without sin or evil: And man was a noble Plant, wholly a right Seed, planted with the choicest Vine, and placed in Paradise, the Garden of the Creator, and there was set to bring forth Fruit, and to glorifie and honour him by whom man, and all Creatures were made; for man was made perfect and upright, set in the Counsel of his Maker, without sin, or spot, or evil in his sight, and was the glory of the Creator, and was made for his glory; and Power and Wisdom was given unto man to rule and govern in Dominion, in Righteousness, and in Wisdom over all living Creatures, and was Lord over all things, and had rule and authority over all the Creation, and was Steward over all things which the Creator had made, who made all things for man, and made them subject unto him, to be ordered and governed by him, and used to his Glory by whom they were made; and in that day when man was in the Counsel of him that made him, and was subject to his Will, he was blest above all Creatures, and unto him were all Creatures blest, and not any thing was evil that was made, but good in his Sight that made it, and good unto man that was to use it, he being brought forth in the Image of the Creator, and had a measure of his Wisdom, and his Power to teach him, and to lead him in the exercise of all Creatures, and was in perfect freedom over all things, to rule in the Wisdom of God. And this was the state of man before transgression, which state was blest, and not subject to the curse of misery, or sorrow, nor trouble, nor torment, but man disobeyed the Power that made him, and went from its Counsel, and contrary to its Will, and grieved it, and vexed it, till it became his Enemy to fight against him, and to curse him; for he had transgressed against it, by feeding on that part which he should not, with the knowledge of things, and so became wise, and lost Uprightness, and touched that which the Power that made him had forbidden, and so his mind and heart adulterated from the Creator, into the visible glories, pleasures, and things which were left then himself, and so he became unprofitable to his Maker, by transgressing against him, and only profitable to himself, to feed, and nourish, and delight and pleaseth himself in the outward Creation, and forgot the Power that made him; and thus being with his mind turned into the Earth, there the evil entered; and the Devil overcame him with his temptations, and the power of the earthly darkness gained dominion over him, to play his affections, desires, and lusts into vanities of the Earth; and he left his dominion over the Creatures, and they gained dominion over him, to serve and worship them, and to please himself with them, who became captive with his mind, to be ruled by them in vanities and in evil: And thus man became unprofitable to his Maker, and unfruitful in the Garden, and kept it not undefiled, and being turned from the Covenant wherein he was set, into his own willing and desiring in the outward Creation, the evil defiled him, and he became evil, and a fruitless Tree that cumbered the Ground, and an enmity was placed in him by disobedience, and all things became evil to him, and the door of all misery and sorrow was opened, and let in the curse upon him inwardly and outwardly: for he became dead in transgression to the Life and Power, and Wisdom of the Creator, and every moment was subject to die in this World also. And through transgression of the Power that made him, he was cast out of the Creator's Garden and out of his Love, to labour under the curse, in unprofitable Ground, and also out of his own dignity, and honour, and dominion was he cast, and became Heir of death and Child of wrath, and an Enemy in his mind unto the Creator, and an enmity was
was placed in him against the Power that made him, and rebellion in his mind from which all the works of unrighteousness proceed, and innocency was lost; and man became hurtful to himself, and to all creatures, and grieved continually the Power that made him, and was drove from the presence and feeling of his Creator, into insensableness: And in this state unto this day are all ye the Sons and Daughters of the first Adam, in the enmity against the Power that made you, every moment transgressing it, and death reigns over ye all, and the power of Darkness rules in you all, and the Law of sin, and death; and transgression are ye all subject to, and led captive in your minds, affections and desires, at the will of the power that leads into transgression, called the Devil; and in that state you are all strangers to God, and are without him in the World, and ignorant of the knowledge of his Ways, and are in the perishing state for want of Knowledge, and subject to the curse of the power which you transgress, and are Heirs of his Wrath, having no part of the Inheritance of Blessing; for a vail of Darkness through sin hath overspread you all, and covered you all from the sight, and hearing, and feeling of the Creator, and of the mystery of his Glory and Wisdom; and every one in particular, and none excepted of all the Children of Adam upon the face of the whole Earth, but all have sinned and transgressed, and death reigns over all, and blindfolds of heart hath polluted all, and all have fallen short of the glory of the Creator, and all men are concluded (by his Spirit) to be under sin, and Children of Wrath, and Heirs of Corruption, and in disobedience, and rebellion to the Life that gives all men a Being; The whole World, and all People in it, without exception of Tribes, Generations or Nations, this is the state and condition of all the Sons of men, all flesh hath corrupted his way upon the Earth in his sight that made it; and the wickedness of man is great in the Earth, and the imaginations and thoughts of every man's heart are evil continually, and grieve the Creator; for the whole Earth is filled with violence through man's transgression; And now not any Stock or People have priviledge one above another, to Redemption and Salvation, and to the Kingdom of Peace and Glory, but Jew and Gentile, Wife and Kinsman, Noble and Ignoble, Male and Female, all People without exception are in transgression, and by the line and measure of true Judgment are shut out from the Knowledge of Life and Salvation, and of the Inheritance of the Father, in that state of enmity wherein every man in the World is fallen into, and by one the Offence came, and so death upon all men, which reigneth in the hearts of all, and opposeth the Life of the Creator; and every one is imperfect in the sight of the Lord, blind, deaf, dumb, lame, and without the fence of the Power of him that made him, and brought him forth; his Eye sees not, for it is covered with a vail of darkness; neither doth the Ear hear, for it is stopped; nor the Tongue speak; nor the Understanding perceive any thing of the Secrets of the Lord; but all are separated and divided from the Tree of Life, and are cast out from his Presence by whom the World was made, into blindness of heart, and to the loathing of your selves, and are more ignorant of your Maker then the Ox is of his Owner, or the Ass of his Mletters Crib, for you know not him that gives you life and all good things, and that upholds you by the Word of his Power; And this is his Word unto you all. You are all under the power of Satan, and subject to his will, acting in iniquity and evil, bringing forth the fruits of death from that ground in which you now stand, which is cursed; and your Maker hath no pleasure in it; for your fruits grieve his Spirit that made you, and vex his Soul that brought you forth; for man is degenerated into the plant of a strange Vine, and brings forth wild Grapes and cursed Fruit which are of a bitter taste unto the Lord's Soul, who planted all things for himself, who is the good Husbandman; but the whole Earth is corrupted, and all Mankind in it, and man is not now acted, nor led, nor ruled in his heart by the Power that made him, which gives him all good things, but the power of Satan the Serpent, the old Dragon, which deceived from the beginning, who is in the enmity against the Life of the Creator, he acts man, and
rules man to the abuse of all Creatures, and to his own destruction; and every particular man is liable to the wrath, and to the curse, and to everlasting wo, and misery, and torment from his Maker, in that state of disobedience whereinto all mankind is fallen, not one upon the face of the Earth excepted from transgression, and so from misery; nor none privileged one above another unto happiness, but as I have said, Male and Female, who were made in the Image of their Maker in the first Creation, but now every man in the whole World is in the enemy against the Life of the Power that made him, and is a Child of wrath, and shut up in blindness and unbelief, under the Devils power, which power abode not in the Truth, but is out of the Truth; and all mankind is left in this condition without Help, or Helper, or Deliverance, or Means, or Way of Salvation from himself or any other Creature upon the face of the whole Earth, but is a Sheep without a Shepherd, straying and wandring in the thoughts of his own heart after vanity, and that wherein there is no profit to the Lord, nor to his own Soul, but death and sorrow in all his ways, having forfaken the Fountain of living Waters, and gone a whoring after other Lovers, and defiled himself, and so brought destruction upon himself, by his own doings; who abounds in all Evil, Lying, Theif, Murder, Envy, Strife, Realing, and Whoredom, and such like, which are the fruits of the Ground that is cursed for man's sake. But now unto all People, the Sons and Daughters of Adam, the first man that ever was made, Though you be thus fallen into misery by transgression, and helpless from your selves, or from any other Creature, yet hath the living God, the Power which made you, and which you have transgressed against, ordained and prepared a Way to be restored and healed, and to be brought to the enjoyment and feeling of the Creator, from the disobedience, and from the curse, and misery, unto the bleeding and happiness; and unto all mankind in particular is prepared a Way out of Death unto Life, out of the toils which every man hath received in Transgression, to Salvation, and Redemption, and Deliverance out of the captivity and bondage, which all are fallen into, into liberty and freedom, to serve his Maker, and to glorifie him; for he hath not been served nor glorified, but grieved and vexed by all men on the Earth; and so he hath brought misery and the curse upon all, by forsaking them, and leaving them under the Power which made them not, to be led and guided by it in rebellion unto destruction. And now this same Power by which man was made, is mans Redeemer, and Deliverer, and Redeemer, and Saviour, though he hath transgressed against it; for when there was none to help nor to save of any creature upon the face of the Earth, the Arm of that Power which made all things stretched forth; it self to save the Creatures which were made; and that same Power which is transgressed is the Redeemer of all mankind, though it is offended, and burdened, and pressed as a Cart with Sheaves, by transgression against the Creator; and that is the Power which works out Salvation and Deliverance by laying the enmity, and condemning iniquity, and removing the cursed ground out of mans heart, that the evil fruits may cease, which it brings forth; and by this Power all must be saved that ever are saved and delivered from wrath. And this all men have been ignorant of, and not felt, nor known, nor tasted of the Life and Power of the Creator, though it hath been near unto every one; and all men and Creatures live move and have their being by it, and sustenance from it; and yet man transgresseth it, and grieveth it, and is not led by it.

Therefore all People upon Earth, consider your condition and state, and hearken to the Power that made you, a measure of which moveth in the hearts of all mankind upon the face of the Earth; and it moveth against the evil, and against the defiled and transgressing part in every mans heart that is come into the World; and this Power by which all men were made, and which they have transgressed against (a measure of it from the Father is made manifest to all mankind upon the face of the Earth, and convinceth of the evil, of Murder and Adultery, and such like; and condemneth the works which are evil in every particular man, whether
whether Heathens or Christians (so called) and unto all People, here is the Way to be restored into covenant with your Maker, a measure of his Power in you, secretly moves upon you, and calls to you to return to it, to be led and guided by it, in fear, and obedience, and submission to it, from which you have been driven, and against which you have transgressed; and this Power, the Creator, hath sent his Son into the World, and given him a Gift unto all mankind; and he hath given Light and Understanding to every particular man to know Good from Evil, Truth from a lie, Right from Wrong, Justice from Injustice, and Equity from Falshood: And this Power of the Son of God in you doth witness to you, and accept you, when with it you be guided, and when according to it you speak and act; and it justifies the good, and the right, and the equal, and excuses all men in that from condemnation; but against Lying, and Wrong-dealing, and Deceit, and Injustice it testifies, and when you do these things, you transgress against that Power that made you, which should save you, and justify you, and excuse you, and with it you are accused and condemned; and it brings trouble upon you, and the curse of misery and sorrow: And this Power in you will search your hearts, and try your reins, and let you see your thoughts, and make manifest unto you the state and condition of mankind, who is become Enemy to his Maker, in following that which brings death, upon which the Wrath remaineth, till there be a returning unto the Power by which man was made, a measure of which (as I have said) moveth in the hearts of the Sons and Daughters of Adam in all the World: And now if every one of you do turn your minds from the World, and from the glories and vanities thereof, and from the evil which hath possessed you in thoughts and actions; and if you stand still for a moment, from willing and desiring to your selves, and after the World, this shall you find secretly moving in you, which shall draw you towards the Creator, to enjoy him, and to see his Glory, which none that are still in transgression against him can ever partake of, or behold; and if to that you hearken within you, and heed it, and follow it, which witnesseth to that Power that made you, to be great, and mighty, and wonderful, this will shew that you are short of his Glory: And it will condemn evil in you, in all thoughts, words and actions, which proceed out of the cursed ground, in which the Creator hath no pleasure; and this will take away the veil which is spread over you all, and open the blind eye, and unstop the deaf ear, and bring you to hear, and see, and understand the things which are eternal, which belong unto your peace; and if you all come to be guided by that which moves in you against evil, it will lead you up to its self, to be renewed and changed (out of the evil and from under the Devils power, under which every man hath been subject, which power hath been out of Truth) into the Image and Likeness of the Creator, and to be restored to his Inheritance, to enjoy Right and Peace forever.

And this is the Word of the Creator of Heaven and Earth to you all, and to all mankind, this is the way unto Redemption, and Salvation, and unto the Blessing, out of all Sorrows, and Troubles, and Afflictions, and Torments, and Woes, and Miseries; which are the Portion forever of all that disobey this Power which moves against evil in you, which is the Power of him that made all men and things which move in your hearts against all that which the Creator never placed in you, but which are fruits of Darknes. I say unto you all, This Power in you must you own, and believe in, and follow, and be guided by it, and bear its condemnation, and judgment upon all that which is contrary to it, if ever you be restored to the blessed State; and all Anger, and Wrath, and Murder, and Lying, and Dishonesty, and Whoreson, and Drunkenness, and Brutheness, and Beatitude, and Wontonness, Backbiting, and Theft, and all these things whatsoever must be condemned in you; for who act these things are Enemies to the Creator, and are led by the Power of Darknes which is the Destroyer of you, soul and body, and the cause of the curse upon you, and the ground of all sorrow, and sufferings, and afflictions, and troubles which come upon that Part in you which is in transgression against the Power of God; for there is a birth
born of the flesh which brings forth, and goes after fleshly ways, fleshly joys and delights, and pleasures, and fleshly words, and vanities, which murder the Juft, and blind the Eye, and grieve your Maker, and this birth must not inherit eternal Life; but all that ever do inherit must be born again of another Seed, and into another Nature, where all the former things are passed away, for all glories of this World will wither, and all your joys and pleasures will come to an end, and you will be left miserable and wretched.

Therefore, Oh Earth, Earth, and all the Children of Adam in the whole World, be Awakened, be Awakened, & stirred up to consider of your state & condition, for the Creator of all things is rifen to gather his People up to himself, and his Voice soundeth abroad through the whole World: If any hath an ear to hear, let him hear; Terror and Vengeance is against all the Rebellious, and to Judgment must all come before the Maker of all things, to be judged by him according to the Power which moveth in every man, which is just and equal, and witnesseth in equity, which is a measure of the Power that made the World, and all mankind unto it shall confess, to its greatness, to its justnes, and to its authority, and to it must all the Children of Adam bow, and before it tremble; and he that hath done good, and lived in Meeknes, and Sovernes, in the Truth, and in Justnes, in all that which is good, and not in any evil, shall receive Life, Peace, Rest, and Glory from the righteous Judge, the Power by whom the World was made, and he shall be exalted from all condemnation: but he that hath done evil and transgressed against the Power of God by which he is upheld, who is degenerate, and brings forth rudenes, wildnes, and wickednes, he shall receive tribulation and anguish, and be deprived of happiness in this life, and forever: And all who do not own the measure of the Power of the Creator in you to be guided by it, such do neglect and reject the day of your visitation, and that your felves out from the Glory of God, and are unworthy of Life and Peace; but all that own this, and are subject to it, the Power of his Son, who is the Maker of all things, and do follow it, this will reconcile you, and slay the emnity, and bring you into unity with the Creator; and this will lead you out of darknes, out of death; and evil, and all the ways thereof, and will save you from all the effects thereof, and you will be excused and justified in the sight of the Creator. Therefore all People upon Earth consider, this is the day of your visitation, the Way of Life and of Death is set before you, the Way unto Peace, and the way of Trouble. Prize the day of your visitation.

This is to go abroad through all the World, to all the Sons and Daughters of Adam; it is a warning from the Creator and Maker of all, by a Friend unto all People, and a Lover of their souls.

Here is the Estate and Condition of mankind described, whereby in the sight of the World all may come to understand how all the Sons and Daughters of the first Adam are degenerated, and subverted, and fallen from the state wherein man was created in the beginning, who was blest of his Creator, being brought forth in his own Image and Likenes, to rule in dominion over all living Creatures; and to use them to the Glory of the Creator; & in that day man was not subject to the curse of misery, or sorrow, or vexation; for that door was not opened for the curse to enter, but man was altogether blessed in the state wherein he was brought forth, until by disobedience unto the Power that made him, another Power gained dominion over him, even the seed of enmity placed itself in mans heart, which prospered by mans rebellion, and became a great Tree of bitterness, bringing forth much fruit in the hearts of all the Children of Adam, to vexing, and grieving, and dishonouring of the Spirit and Life of God the Creator, even to the making void of his Purpose in creating man, who created him for his Glory;
Glory; but man disgraces him, and dishonours him altogether, and brings forth fruit not accepted, but grievous, and of a bitter taste; and the Lord's soul hath been pressed as a cart with sheaves, under many transgressions, who hath backslided, and revolted, and turned aside for a thing of nought, and hath called himself down from his excellency of dominion into shame and dishonour, daily provoking the long-suffering of the Lord, and wearying his goodness; and he hath been provoked to cut off the works of his own hands, which Satan hath entrapped into, and defiled and made loathsome and abominable to the maker; for Satan hath made man barren of all good, and fruitful in all evil, and he is wholly subverted into another end in all his works, then wherefore he was created; that he reads let him understand (the Creator of all things planted a vineyard, with the choicest vine, his own image) and he dressed the vineyard, and watered it, and he came to look for fruit in the season, and behold the vineyard it was degenerated into strange plants, and brought forth only wild grapes, and fewer grapes; and crossed the expectation of the good husbandman, for the fruit of his vineyard was loathsome to him, of an ill smell, and of a bitter taste, and his soul was not satisfied, but grieved, who laboured for himself, that he might gather fruit of the plants which he had planted with the choicest vine, but behold, the vineyard (all mankind) was barren of good fruit, and no pleasant fruit could the husbandman reap to himself, but the vines were degenerated, and all brought forth wild grapes, and fewer grapes, which the good husbandman hath no pleasure in, but is vexed thereby; for his vineyard is barren of all good fruit, and the fruits of unrighteousness have abounded, whereby the good husbandman is provoked to fury and indignation against the vineyard which he had planted, becoming become degenerate plants, and strange slips; this a parable and describeth the condition of all mankind: If any have ears to hear, let him hear, and read himself, how he was planted in the image of his maker, but is now degenerated and turned aside from truth and righteousness, from all good, and from the ways of peace, out of the love and pleasure of his maker, and is now in all evil, in deceit and unrighteousness, and in the ways of sorrow and trouble, and in the makers displeasure, and the seed of enmity ruleth in him, and is suffered to be king in the wrath of God, and must be taken away in God's displeasure and anger; for that is not the anointed of God, but is in rebellion against his authority, and breaks his law, and transgresses his commands, and must be condemned into perdition; for all cursed fruits do spring forth from that seed, to the vexing and grieving of the Lord God, injustice, oppression, deceit, hypocrisy, false-heartedness, lying, murdor, whoredom, theft, envy, bitterness, perverision, devouring one another, covetousness, idolatry, and all manner of evil which gives an ill favour, and a corrupted taste, and a loathsome fight in the presence of the Lord God, who made all things, Oh, how abominable are all the ways of man become unto his maker, who hath no delight in any of his ways, nor pleasure in any of his works! Oh, how is the Lord grieved, and his soul from day to day oppressed, and his long-suffering provoked by the ways and works of his creatures which he made for himself; but they are become the devils, and subject to the power of the enmity; and all men's works are brought forth in that nature which is evil, and out of that ground which is cursed, his good works are not accepted, and his evil deeds are condemned, all which springs forth of one root of bitterness and enmity, which is in the displeasure of the creator: Oh earth be awakened, and all ye sons and daughters of Adam call to mind your state and condition, and repent, and return before destruction can be found.

Hearken to instruction, and let your ears be open to hear; here you may all hear and understand the way to restoration, to be restored and recovered out of this condition, and out of this enmity, and from under this curse of misery and destruction, for a way hath God prepared unto all mankind; and is making it manifest unto the whole earth, that the sons and daughters of Adam may again know their Maker, and have fellowship with him, and this way is but one,
one, which is ordained for all People upon the face of the Earth, of what Tribe or Nation for ever: And all that come to the knowledge of the Creator must walk in this Way, which is called Chrift Jesus, who is the Son of the Creator, the second Adam, the Lord from Heaven, the Power and Wisdom of the Creator, and by him all things were made, and without him was not any thing formed that was brought forth; he is the Reformer, the Redeemer, and the Deliverer; for he cannot be over come of the evil, but overcometh and treadeth down all the Powers of Darkness, and Death, and the Devil, which rise against him in all the World; and the Creator hath so loved mankind, though he hath transgressed against him, and grieved him, yet he hath given his Son into the World, into all Nations, without respect of Persons or People, to be the Saviour of all that believe in him, and receive him, that they may come out of Death and Darkness, from under the Devils power, and may be translated, and changed, and renewed out of sin, and death, and ignorance, and rebellion, and out of the Kingdom of the Devils, into Truth and Righteousness, and into the Kingdom of God. And this Reformer and Saviour, the Power and Wisdom of the Creator, hath lightened all mankind, every one that cometh into the World is lightened by him, that every one may follow him, and be guided by his Power and Wisdom; and every one that doth receive him, sin, and iniquity, and transgression is condemned; and the seed of the enemy is cast out by his Power, which is revealed against all unrighteousness, and he subdues it, and works it forth of the hearts of all men, and doth reconcile man again to his Maker, to have fellowship with him; And this Reformer, the second Adam, comes to be revealed within every man, who executes true Judgment upon the Transgressor, and bindeth under the rebellious nature, and death and condemnation passeth upon the seed of enmity, and all its fruits; upon the Devil, and all his works; upon him that is born of the flesh, and all his ways; his joy is turned into mourning, his pleasures into sorrow, his glory and rejoicing into sadness of heart, and the life which he hath lived comes to be crucified, and the ways which he hath walked in comes to be heeded up, and no more followed; and his strength is turned to weakness, and all his ways and pleasures fade and perish, and the Birth which is Immortal comes to be brought forth, which is not of this World, but Heir of the Creators Inheritance, who hath no glorying under the Sun, nor no pleasure in the glory of this World, which paileth away, but lives unto God in all things, and brings forth fruit unto the Father, and is replanted into the living Vine, and is leavened into a new lump, and placed in the Garden of God; and all the old Garments are put off, and old things are put away, the Devil is cast out, the blind Eye is opened, and the Vail is taken away which hath been spread over all, and the dead Eve is unstoped, and man is again returned unto his Maker, and hear, and sees, and understandeth the things which are eternal, which belong to his peace; the fear of God is set up in his heart, and Gods Secrets are revealed unto him, & he is become the Glory of his Maker, to praise him, to glorify him, and to magnifie him for evermore, being restored again unto God's Image, and guided with his Power and Wisdom, and hath received dominion and authority from his Maker, to reign and rule over all Creatures, and to be exercised in all things to his Glory by whom they were made; he is not in bondage to any Creature, but in liberty over it, and the Creatures are become his Servants, and he serveth to his Maker, and the Earth yields its increase unto man; the Curse is removed, and the Blessing restored in the Covenant of Peace and Righteousness, where all Creatures come to be enjoyed; the covenant of Death and Hell being broken and disanulled, where the curse stood, and standeth in all the World where the reformation of the second Adam is not received, who moveth by the measure of his Power against the evil in the hearts of all men; and he knocketh at the door of the heart, that he may be received, and come in, and dwell with the Children of men, whose delight is with the Sons of men; and every one that openeth to him, and hearkeneth to his Cry, who calls by the Light, and moveth by his Power, by him they receive Life and Peace, and Fruits from the Father; and are raised from Death to Life, and redeemed from under the power
power of Satan to the Power of the Creator; all evil in the ground, and in the
fruits, judgment goes upon it all, and condemnation: And thus mankind comes
to be restored again to God his Maker, to be the Children of God, and Heirs of
his Inheritance, and is no more of this World, but redeemed by Jesus Christ
out of Kindreds, Tongues, and People, out of respect of Time, Place, Cre-
tures, or Things, and fees through all Creatures, to be before the World was, be-
yond all the glory of this World, to the Glory of the Lord; and here
is the prizing, and linging, and rejoicing, the living, and walking
in that Life which cannot change, and in the World of which there is no end;
and here a greater Glory is known than the first man's glory, a greater State then
that which was overcome of the Devil, a greater Dominion then that which was
lost, this Dominion never can have an end; Death is swallowed up of Life, all
sorrow and anguish is swallowed up of rejoicing; all tears are wiped here, and
there is no more sorrow; the quickening Spirit is felt and witnessed, which hath
quickened again to God; God's Tabernacle is with men, and his Dwelling-
place with the Children of men, and that is felt, and seen, and tasted, which was
before the World was, before any Creature was made, and the whole World is
comprehended, and man's state in his first Creation is here known, what it was;
and man's state in Transgression is also known, what it was; and man's state re-
stored again, is also witnessed, and the difference perceived between the first Adam,
which was overcome of the Devil, though he was innocent and without sin, and
bore the likeness of his Maker, and of the second Adam, who cannot be over-
come of the Devil, whom Satan hath nothing in, who is the express Image of the
Creator itself.

He that hath an ear to hear, let him hear; Eye hath not seen, Ear hath not
heard, it hath not entered into the heart of man that which the Father hath re-
vealed by his Spirit, things not lawful to be uttered, of which there is no decla-
ring, that which is Infinite, Endless, Eternal, and in this I shall end.

By one who hath measured and viewed in true Judgment the condition of all Mankind, who
is a Lover of Souls, and a Friend to the Creation of God, known in England by the
name of

EDWARD BURROUGH.

London the 6th of the 3d Moneth, 1656.
Truth Defended:

OR CERTAIN ACCUSATIONS ANSWERED.

CAST

Upon us who are called Quakers, by the Teachers of the World, and the People of this Generation.

WITH A clear Discovery who are the false Prophets, and when they came in, and how they may be known, and who they are that deny Christ, and that preach another Gospel; and who deny the Scriptures, Churches, Ministers and Magistrates, whereby the Magistrates and People of this Nation may see they justify that which the Scripture condemns, and condemns that which the holy men of God justified, and may read their example, and our example through the Scriptures.

The Epistle.

To all you who call your selves Ministers of the Gospel, and all People in all Relations under what form of Worship soever in England, or in all the World, who profess your selves Christians.

The mighty day of the Lord is come, according as he promised of old, and this day is witnessed, wherein he is establishing his Mountain, and exalting it above all Mountains, and is gathering his People which have been scattered in the dark and long Night of Apostacy, which Christ and his Apostles saw coming into the Churches then, and hath had dominion long over the World, and hath reigned till now, and reigns now in all the Professors in all Forms every where. But now the time is come wherein the Kingdoms of the World are become the Kingdoms of the Lord, and of his Christ; and thousands witness it to the praise of his everlasting Name. And therefore the Nations are angry, and the Princes of the Earth, because Michael one Prince is arisen to plead with all who make war against him. And now Herod and Pilate, and all Jerusalem are in an uproar, and Ammon and Amaleck, and the Egyptians, and the Philistines are joined now against him. And all you who live in Forms, and know not the Power, do now persecute and join your selves together, being in the same nature as the Persecutors of old, which were born after the flesh, and now you Sons of Bondage, and of Hagar are to be cast out; and now you are all made manifest that you are in the flesh; for all your Bows are bent, and all your Arrows are shot as a People which are accounted by you as the filth of the World, and as the off-spring of all things, whom the World calls Quakers, in whose foreheads is written the Name of the living God; and unto you I say that make war against them, and now take part with the Dragon against the Lamb, you shall all drink of the Cup of Fire and indignation of the Lord, and unto the Living God who is holy and jealous for his own Glory and Name, which hath manifested his Mind and Will by his eternal Spirit unto us, shall you all bow and stoop. For now the Lord
false Accusations answered. 125

Lord hath rent the Vail of the Covering which hath been spread over all the Nations in all Professors; and you are all seen by the eternal Eye which is opened in thousands; even all from the highest to the lowest, who have slain and painted your selves with other men's words. And all your images which you have set up, and all your traditions from men, in which you have walked, are all seen to be stabile, and will not abide in the day of the Lord. And all your Churches which you have gathered together by imitation from the Letter shall all be scattered; and there you all are, for you all deny Revelation, and say it is ceased; and so you call the Letter the Light and the Word: but with that which was before the Scripture you are seen and judged, even with that which shall endure for ever. And seeing you have call reproach upon the Name of the God of Heaven and Earth whom we worship, and which you call delusion: for the truths sake are we moved to lay open your nakedness, that you may be judged by that which you say is your rule. Here in this Little Book, who hath any honesty in thee, or any desire of truth, and will search the Scripture, then will see that all the teachers of the world in all Forms, and all Professors ever cried out (who had been the Form) against them who had the Life and Power, as you all do now against them who Worship God in the Spirit, and have no confidence in the flesh: and therefore in this following Discourse which is written by the same Spirit that gave forth the Scripture, thou shalt see who are the false Prophets, and who they are that preach another Gospel, and who they are that deny the Scriptures; and thou mayst see when the false Prophets came in, and who they are clearly proved to be, by their own rules. And all you who call your selves Ministries and Christians, you may see your selves to hold up that which Christ, the Prophets and Apostles cried out against, and Persecute them who stand in the counsel of God, and them that Declare against all the deceits, as the Holy men of God did: and so you are the beast which holds up the false Prophets and those whom the Scripture declareth against. God is arisen to deal to pieces all them who witness and his: and therefore come out of Babylon, and out of all your painted forms, and come to own the first Principle which will change your minds, even the Light of Christ which he hath enlightned every one withal, and by it you shall see what you are doing. Now if you deny this, you deny the Corner-stone, and you stumble and shall be broken, and by that which you call natural shall all your Image of gold and silver, and all your mixed invented worship be dashed to pieces, and be for the Pit. Therefore all be silent and speak not evil of those things you know not; for now you are all seen, you who say you are Jews and are not, but are of the Synagogue of Satan, and your voice is known, for none is turned from the evil of his way; and therefore is wrath coming upon you to the utmost.

A Lover of your Souls, but am a Witness against all your deceit.

F. H.

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Hereas we are accused by the Teachers and People of this Generation, That we are false Prophets, and Deceivers; and that we deny the Christ which died at Jerusalem; and that we preach another Gospel then the Apostles preached; and that we deny the Scriptures, and the Ordinances of Jesus Christ; and that we hold Free-will, and establish Self-righteousness, and teach People to act in their own strength to obtain Life; and that we deny Churches, Ministers, and Magistracy.

To all these false Accusations I Answer. It is no new thing, nor no strange thing to the Children of Light, who are separated from the World, and worldly Worshippers, and from the works of Darkness, to be accused falsely, and to be slandered, by being called Deceivers and Seducers, by the Generation of chief Priests and Pharisees; in which Generation are the Teachers and Professors of this Age, who have a Form of Godliness, but deny the Power. Christ was called a Deceiver and a Blasphemer; and the Apostles were called Movers of Sedition, Hereticks, and Turners of the World up-side down, by them who professed in word what

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Christ
Christ was in Substance, and what the Apostles witnessef, and so it is now. We who are scornfully called Quakers, do live in, and declare forth, no other thing, but the Substance of what the Priests have preached upon, and the Pseffors have talked upon in their carnal minds by their imaginations. He is a false Prophet and a Deceiver which hath not the Word from the Mouth of the Lord, but takes that which the Lord spoke to Another, and calls it his, and useth his Tongue and faith, The Lord faith it, when the Lord never spake to him: And here are the Teachers of the World themselves guilty of that whereof they falsely accuse us; for they take the Prophets words, Chrifts and the Apostles words to talk upon, but have not received the Word from the Mouth of the Lord; and their prophetic and preaching would soon be ended if they had not the Scripture, which is other mens words, and that which was spoken to others, to speak their imaginations from: And these are the false Prophets and Deceivers, which run, and are not sent, which speak to others, pretending they be sent of God, but walking contrary to all that ever God sent to declare his Name in former Generations, and so are known to us by their fruits, having no example from the Prophets, Christ, nor his Apostles for their practice, but do walk in the example of the false Prophets of Israel, of the Scribes and Pharisees, and of the false Brethren. O foolish People which have eyes and fees not, which have hearts and do not understand: Is the Lord changed from what he was? Were they false Prophets and Deceivers in Islaah's time, which he was sent to cry out against, which fought for their Gain from their Quarter? And are not your Teachers false Prophets now, which act the same things? Were they false Prophets and Deceivers in Ezekiel's time, which he was sent to cry against, that fed themselves with the Fat, and clothed themselves with the Wool, and made a Prey upon the People? And are not your Teachers false Prophets and Deceivers now, which act the same thing? Were they false Prophets in Micah's time, which he was sent to cry out against, which preached for Hire and divined for Money, and cried peace to them that put into their mouths, but prepared war against them that did not? And are not your Priests false Priests and Prophets which act the same things? Were they Deceivers of the People in Chrift's time, which he cried wo against, which were called of men Maffers, and which had the chief Places in the Assemblies, and which food praying in the Synagogues, and went in long Robes, and which loved greetings in the Markets; And are not your Teachers Deceivers of the People now, which are found acting the same things? Were they false Teachers and false Brethren in the Assemblies time, which they declared against, which through covetousnes with feigned words made merchandise of the People, and went in the way of Balaam, for Gifts and rewards, and preached for filthy Lucrè, and which Paul law come and coming in his days, which were proud men, covetous men, self-willed, and fierce men, heady, high-minded men, having a Form of Godliness, but denying the Power, which always taught People, but none were able to come to the knowledge of the Truth under their teaching? And are not your Teachers false Teachers now, who walk in the same steps? To the Light in all Consciences I do speak, which will witnes the truth: A fattish and ignorant People, which cannot discern who the false Prophets, and Deceivers, and false Teachers are; the Lord is the same that ever he was, and his Spirit is no whit changed. Was it once an abomination to the Lord in the false Priests and Prophets of Israel, to seek for their Gain from their Quarter, and to feed themselves with the Fat, and clothe themselves with the Wool, and make a Prey upon the People, and to preach for Hire, and to divine for Money? And are not these things and they that uphold them abomination to him now? Did the Spirit of the Lord in his Servants declare against these things then, and against them that upheld them then; and must not the same Spirit, where it is made manifest, declare against these things, and against them that uphold them now? Was it once an abomination in the sight of Christ in them, to be called of men Mafter, and to have the chief places in the Assemblies, and to stand praying in the Synagogues, &c. and are not these things an abomination to him now in whom they are upheld? Did Christ
Christ cry we against such things, and against them that uphold them then; and must not the Spirit of Christ, where it is made manifest, cry against such things, and against them that uphold them now? Were these marks of false Teachers then, to make merchandise of the People, and to go in the way of Balaam, for Gifts and Rewards, and for filthy Lutre; and to be proud, covetous, heady, high-minded, self-willed, and fierce men? And are not they false Teachers now which bear these marks? Did the Apostle give warning to beware of such, and to turn away from such? and must not the same Spirit where it is made manifest give warning to beware of such, and to turn away from such now? We witness to have received according to measure, the Spirit of the Prophets from which they spake, and the Spirit of the Apostles by which they spake, which is, Christ made manifest in us, and happy are all they that receive our Testimony. For by the same Spirit of Christ we do declare against these abominations now, as the holy men of God did then; for God and his Spirit is the same as ever was, and what he once hated he hates forever; and no other Christ do we declare forth, which we witness to be made manifest within, but that Christ which dyed at Jerusalem, which suffered by the chief Priests and Elders of the People; he was and is the true Christ, which said, He was the Light of the World; and was the Light which had enlightened every man that comes into the World; and which said, Except a man would deny the World, and take up his daily crofs, and follow him, he could not be his Disciple; And which cryed wo against them which were called of men Masters, and that had the chief Places in the Assemblies, and that stood praying in the Synagogues, &c. and they who denied him to be the Light of the World, and which took not up the Cross, and which were called of men Masters, and had the chiefest Places in the Assemblies, and stood praying in the Synagogues, and went in long Robes, these were Antichrists, and were acted by a contrary Spirit then the true Christ.

And here again, I charge all the Teachers and People (in the presence of the Lord God, who deny Christ to be the Light in every one, which reproves for sin) and who are called of men Masters, and stand praying in the Synagogues and go in long Robes, and who uphold such things, and who take not up the daily Cross of Christ, but live at liberty in their wills and desires, that they are Antichrists, and that their spirit is not the Spirit of the true Christ, which dyed at Jerusalem, but the spirit of a false Christ, and so they are guilty of that themselves, whereof they falsely accuse us; and the same Christ do we witness which the Saints of old witnessed, whose blood cleansed them from all sin, and in whose Power they had power over sin, death, and hell.

And here again I charge the Teachers and People, who say, That the Saints must not be cleansed from sin, nor cease to commit sin while they are on the Earth; That the Christ which they profesi is not the Christ which died at Jerusalem, but a spirit contrary, and not the Christ which the Saints witnessed, and all the People are blind which cannot see these things.

Did the true Christ once say, He was the Light of the World, of every man that comes into the World? And is that his Spirit in the Teachers and Professors now, which say, Every man hath not the Light of Christ in him? Was that the true Christ which said, Except you take up my Cross daily you cannot be my Disciples? And is that his Spirit in the Teachers and People that hath its liberty, and live in Pride, in Lust, and Vanity, and their own Wills? was that the true Christ which cried wo against them that were called of men Masters, and that had the chief Places in the Assemblies, and stood praying in the Synagogues, &c. And is that his Spirit in the Teachers and People which act and uphold those things? Was that the true Christ which the Saints witnessed, by whose Blood they were cleansed from sin, and had power over sin, and is that his Spirit in the Teachers and People, which faith, The Saints must not be cleansed from sin, nor cease to commit sin while they are on Earth?

Oh blind and ignorant People! who cannot discern between the true Christ and Antichrist, which is contrary to Christ, and which leads now to act and speak
speak contrary to what the true Christ once acted and spoke: and no other Gospel
do we preach, but that which the Apostles preached, which they received not from
nor by man, but by the revelation of Jesus Christ, which was contrary to man,
and which suffered by man for the preaching of it: who preached to the Spirits
in Prison to redeem the captives and by which the fleshly man was judged in the flesh
that man might live according to God in Spirit: and this Gospel we witnesses to
have received not from man, but by the revelation of Jesus Christ, which is con-
trary to man, for which we are persecuted and suffer by man: neither do we
speak to the wisdom and reason, but we preach to the Spirits in Prison, that the
fleshly man may be judged in the flesh, that man may live according to God in
the Spirit, this will many witnesses with us, that by the preaching of our Gospel,
liberty is brought to the captives, and the fleshly man is judged, and the Spirit
which was in Prison is set free.

And here again I charge the Teachers of this Generation, That their gospel
which they preach is not the Gospel which the Saints preached, but another gos-
pel, and they are guilty of that themselves whereof they falsely accuse us; for
they have received their gospel from man, and by man, from the Printers and
Stationers, and are made Minister of it by the will of man, at Schools, and Uni-
nervities; and their preaching is in the will of man, a limited time and place;
neither do they suffer by man, but are set up with man, and feed the wisdom and
reason of man, and the fleshly man is not judged, nor the captives redeemed by
their gospel, which they preach; here they are accused which preach another
gospel, as faith the Scripture: And ye are a blind and ignorant People which can-
not see these things, Did they that preached the true Gospel receive it contrary
to the will of man? and can it now be received by the will of man? Did they
which preach it suffer for it by man? and can they now who preach it, be set
up by man, who live in the same percutting nature? Did the true Gospel once
judge the fleshly man, and lead to live according to God in the Spirit? and doth
it now give liberty to the fleshly man, to live after the flesh in the lust of it, as
the Teachers and Professors of this Generation do, who prostitute the Gospel, but
are discovered not to be come to the Law? And the Scripture we own to be a
true Declaration of the Life which they lived in which spoke them thither: and by
the same Spirit from which they were spoken (which we have received) do we set
to our feasts, that they are true; and the Scripture is ours, who walk in the Life of
it; proud men spoke it not forth, nor they that fought for their gain from their
quarter; nor they that preached for hire; nor they that were called of men matter,
but persecuted them that spoke it forth, and denied it when it was spoken.

And here again, I charge it upon the Teachers and Professors of this Genera-
tion, that they deny the Scripture, and are guilty of that themselves whereof they
falsly accuse us; for they say, None must be perfect upon the Earth, when as the
Scripture declares of such as were perfect upon Earth: And they say, None must
be free from sin; when as the Scripture declares of such as were free from sin, and
were the Servants of Righteousness: They say, Christ hath not enlightened every one,
the Scripture faith, He is the Light of the World, and hath enlightened every one,
&c. can they now who live in the same percutting nature, and walk in the same
steps as they did which persecuted them who spoke forth the Scripture (as the Te-
achers and People do) own the Scripture in Truth? Their propelling of the Scrip-
ture is as theirs was, which made a great propelling of it in the outward appear-
ance, but put him to death who had the Life, and was the Subsistence of it: They
then, as the Teachers of the World do now, denied the Spirit and Life which
gave forth the Scriptures.

And the Ordinances of Jesus Christ we own and witness, Preaching, Pray-
ing, Baptism, Communion, Singing, and whatsoever was ordained for his
Saints to practice in Life and Power; we witness these things in the eternal Sub-
stance, having passed through the earthly figures, which was but to stand for its
time; by the Eternal have we been led, by the Command of it within us, and
got by tradition from the Scripture without us, And we deny all such who have taken up these things in their own wills, by conforming the outward man to the outward letter, and have not entered in at the Door.

True Preaching we own, and do witness, in which is the Cross of Christ, and the Power God unto Salvation or Condemnation, it is foolishness to the world, and its wisdom, now as ever it was; and we deny all speaking of imaginations from the Scripture, which is in the wisdom of the World, and which stands in the will of man limited to a set-time, day or place.

Prayer by Spirit, and in the Spirit we own and witness, which is not limited to a time and place: And we deny all the Worlds formal customary Preaching and Praying for a preence.

Baptism we own and witness, which is With one Spirit into one Body, into the Death of Christ: And we deny all Baptisms which are imagined and imitated, by conforming the outward man to the outward Letter, which is but a likeness of the true Baptism.

Communion we live in, which is, In the Light by the Spirit, which will endure eternally: and we deny the Worlds imitation, which is in word and declaration, and visible carnal things which will pass away.

Singing which is with the Spirit and with Understanding, of the redeemed of the Lord, we own and witness; but the Worlds singing in Rhime and Meeter, proud men singing, That they are not put in mind; and proflane men singing, That the Law of God is dear to them; this singing we deny, for it must be turned into howling, the Lord hath said it.

And here again, I charge it upon the Teachers of the World, That they deny the Substance and Power of what Christ commands his Saints to practice, by upholding their own imitations, and so deceiving the People; but where the Substance is witnessed, the figure is denied, and the false imitations are discovered and denied: And mans free-will we do deny, for the will of man shall never enter to God, but leads out from God into the luft, and into the flesh, and keeps in the power of the Devil; and man hath free-will unto that which is evil, but not to that which is good; and all who follow Christ the Light of the World, must deny their own wills, and take up the Cross of Christ, which is to the will, and walk in the Light, contrary to the will, in the strait Way which leads unto Life, which is out of the will of man, in the Will of God, which the will of man doth resist and oppose. And I charge it upon the Teachers and Professors, who do not witness the daily Cross of Christ, that they live in their own free-will, and holds it up, and are led by it, into pride, and covetousness, and lusts of the flesh, which stand in the will; and here they are guilty of that themselves whereof they falsely accuse us, living in their own free-will, and walk not in the daily Cross of Christ.

And Self-righteousness we have denied, and have seen it in the same Light which Isaiah did, to be as filthy Rags; and we declare against it, and against them which live in it; for self must not be saved, it is accursed from God, it is wholly unrighteous (and makes the best of actions so) and is, and must be cast out from God: Christ Jesus made manifest and revealed in us is our Righteousness, and self is judged and condemned by him, who is made unto us Righteousness; neither do we teach People to labour in their own strength to obtain Life, but do direct People to the Light of Christ within them, which walking in, will be strength to them to lead them to Life; the Light which is of Christ, to which we direct all to wait in, to be caught by; it will lead out of self-righteousness, and from under the power of self, to witnesses the power of God, to lead, and to act, and to witnesses Christ Jesus revealed, the Righteousness of God. And the Church which is in God, which is the Body of Christ, whereof Christ is Head, we witnesses, and are members of it, gathered and joined by the eternal Spirit, and not by tradition in the wisdom of man. And we deny all the Worlds Churches, whereof they were made members by visible things without, and gathered by traditions (and not by the Spirit) whereof the Serpent is head (and not Christ)
Truth defended: or certain

1656

Christ: and which is the body of antichrist, some of which commits Idolatry in an Idols-temple: and the ministry of this church we deny, for it stands in the will of man, and the Ministers of it are such as all the Servants of the Lord with

fied against: the Churches, the Ministry, and the Ministers are contrary to God, but the Ministry which is to the Seed, which is out of the will of man, we own and witnelf, which ministers Lie unto, life and Death unto death, and di-

vides the Word aright, judgment to the fat and to the strong, and feeds the hun-
gry, and loveth the Bars of wickednefs, and breaks not the bruifed Reed, nor quencheth not the smoking Flax: this Ministry we deny not, but are Friends unto it; and who are Ministers here, we have union withal; but proud men, and such as are called of men Matters are call out of this Ministry, and are Ministers
to the body of antichrift, and know not the Mystery of the Ministry of Jesus Christ, which is the Spirit in Prison.

Magistrates and Magiftracy we deny not, but do give respect unto for Con-

science sake, for who bears the Sword of Jullice, who ufe their power to be a terror to the wicked, and for the præfice of them that do well, are Ministers of God; and we defire that there were more Magiftracy here, and that the Magis-

trate would more ufe his power, to be a terror to Liars, to Swearers, to Drun-
kards, to Rallers, to Sife Accusers, and to proud Men, and Opprefsors, this we are Friends unto; but to such as act by their own wills in corrupt Laws, and do thereby violence to the Innocent, and strengthen the hands of Evil-doers, we cannot be subject, but choose rather (then to trangrefs the Law of God, which is written in our hearts, by submitting to such mens wills and laws) to suffer by

the corrupt wills of men, under corrupt laws for a moment.

And thus have answered these fale Accufations which are cast upon us, and do declare it to be the same spirit in the Teachers and People of this Generation which accuseth us, as it was in the Scribes and Pharifef, which accused Christ and his Diffot; and this the Scripture witneffeth unto, as they did unto him, so would they do unto us.

A further Answer to that Accufation of being fale Prophets, and Deceivers.

Jefus Chrift prophesied and faid, That in the laft days should many fale prophets arise, which should deceive many, and if it were poffible the very Elect. Now the Teachers and People of this Generation do fay, That we (who by the World are called Quakers) are fale Prophets and Deceivers which Chrift prophesied of. Of this their fale accufation have they, Drunkards, Liars, Swearers, and all the ungodly People in every profeffion to witnefe them; but their Accufation and their Witnefe we do deny, though they preach it among the People for doctrine. And now in answer to this fale Accufation and Slander, I am moved to write a little, and shall to that Principle of God in every mans Confeience clear my Confeience, and declare what I know from God concerning fale Prophets, who they are, when they came in, and how they may be known; and shall leave it to eve-

ry honest heart to confeider of.

The Apoftles and Ministers of Jesus Christ faw the fame fale Prophets which Chrift prophesied of to be come, and coming in their days, before a Quaker was heard of; John faid, By that they knew that it was the laft time: for, faid he, Even now are there many Antichrifts and fale Prophets gone out into the World; fuch were they who confessed not Chrift to be come in the Fleff, and they were of the World, and spoke of the World, and the World beloved them.

Now here I charge it upon the Teachers of the World, that they are of that Ge-

neration which went out into the World then; for as they then confessed not Chrift to be come in the Fleff, fo fhte uphold thofe things which were under the Law, which was before Chrift came in the Fleff outwardly; and fo confess Chrift not.
not to be come in the Flesh, and so they are Antichrist: They uphold an outward Temple, and an outward Worship, and take coves, as the Priests under the Law did, as a Type and Figure of Christ; but when he was come, and sacrificed, these things (which were to stand for a time) were put to an end: and none who witnessed Christ come, and were sent by him to preach the Gospel, did uphold those things, but witnessed forth the Substance, and denied the figure; they denied the outward Temple, and witnessed they were the Temples of God, and that God dwelt in them, and denied the outward worship, and witnessed the Worship of God in Spirit and in Truth within them, (for they who worshipped without, worshipped they knew not what, as they do now,) and they denied to take Typses, but lived of the Gospel, and said, They thus preached it, boundless of it: but the Teachers of this Generation are of the World, living in its pride, lusts and vanities; and they who live in the same worldly nature uphold them, and hear them. John also said, Every spirit that confesseth not Christ to be come in the Flesh, is Antichrist. And here I charge it upon the Teachers of the World, that their Spirit of Pride and Covetousness, and Envy, and Hypocrije which rules in them, is the Spirit of Antichrist, and confesseth not Christ to be come in the Flesh; for where he is made manifest, and come in the Flesh, this spirit is destroyed; For, (as faith the Scripture) he was made manifest to destroy the works of the Devil. Paul was also a Witness of the false Prophets and Deceivers which Christ prophesied of in his time; for he gave warning to beware of such, and to turn away from such whom he saw then come, and coming in, but came more fully in after his days; he said of this sort, They were lovers of themselves, covetous, proud, haughty, high-minded, fierce men and disputers of things that were good, given to filthy lucre, and to pleasure, and more false- Accusers, and Blasphemers, and without natural affection, and unthankful, and unholy, and taught filthy women, who were led with divers lusts, but were not able to come to the knowledge of the Truth by their Teaching: they were men of corrupt minds, and profane concerning Faith.

And here again I charge it upon the Teachers of the World, that they are of that Generation which came in then; for they are Lovers of themselves, they take money of poor people, to whom they are more able to give; and they are proud and covetous men, that go in their Ribbons and Curtas, and gaudy attire, and they preach to them where they can get most-money; and some take-money of them, and sue them at the Law, to whom they preach not at all: they are heady and high-minded men, for poor people how to them in the Streets, and call them Masters: They are fierce men, and dispute those that are good; if any speak against them, (of the truth) they are fierce against, and dispute such: and they are given to filthy lucre, and are lovers of pleasure, for where they can have most money, there they will abide, and they live in pleasure, in idleness, and lust and vanity; they are false-Accusers, they will call them Deceivers, which are not; and that Blasphemy, which is not; and they are Blasphemers, and without natural affection.

They say the Letter is the Word, and the Scripture the Light, which is contrary to Scripture, for God is the Word, and Christ is the Light; and they will suffer the rude multitude, and some will set them upon it, to have, beat, and strike out of their Assemblies, which is without natural affection: They are unthankful and unholy; they have great sums of money from the people, and are not thankful, but compel them by a Law to pay them; and herein they are unholy by their actions which are declared, which is oppression; and they teach always, but men and women are ignorant still, and none able to come to the knowledge of the Truth by them; and they have a Form of godliness; they profess the Scriptures, That the Children of the Lord are to be taught of the Lord; and that Christ said, Take no thought what to eat, nor what to drink, nor what to wear; but who witnesses himself taught of God, and that they need no man to teach them; and that take no care what to eat, nor what to drink, nor what to put on, and, so witnesses the promise of God, and abide in the Doctrine of Christ, these you call Deceivers, and idle and careless persons, and thus deny the power of what they have
professed; and herein their minds are corrupt and reprobate concerning Faith for Faith is the Substance, and purifies the heart from these things which they are guilty of. And Peter and Jude also were Witnesses of those Deceivers and false Prophets which Christ prophesieed of, in their time; for they saw such were come; and coming, which should bring in damnable Heresies, and through covetousnes, with seigned words, make merchandise of the people; they walk after the flesh, in the lust of uncleanness, and despise Government and Dominion; presumptuous are they, self-willed, they are not afraid to speak evil of Dignities; they speak evil of things that they understand not; they have eyes full of adultery; and they cannot cease from sin, beguiling unfaithful Souls; an heart they have, exercised with covetous practices, cursed Children, which have forfaken the right way, and are gone astray, following the way of Balaam, who loved the Wages of unrighteousness, they themselves are the Servants of corruption, ungodly men, turning the Grace of God into lasciviousness, and despise the flesh; these are Murmurers, Complainers, walking after their own lusts, and their mouths speak great swelling words, having mens persons in admiration because of advantage; these be they who separate themselves, sensual, having not the Spirit.

And here again I charge it upon the Teachers of this Age, that they are of that Generation which came into the World then; for they have brought in, and do uphold damnable Heresies, telling people, That sprinkling Infants with water is the Baptism into the Faith; and that singing David's Experiences in Rime and Meeter, is singing to the glory of God; and that a House of Stone is the Temple and Church of God, these are damnable Heresies; and they do through covetousnes make Merchandise of the people; if they can get more money at another place, thither they will go, and thus people are their Merchandise: they walk after the flesh, in the lusts of uncleanness; they walk in pride and in lust; and some of them will be drunk, and be, and swear, and talk uncleanly; and they despise the Saints Government and Dominion (for they walk in the ways of the World, in the Customs and Traditions of men, and follow their own wills) and whom the Spirit of God governs, and hath dominion over, follows Christ for their Example, whose Government and Dominion they are under; but they live in pride, lust and vanity, and according to the flesh; and herein they despise Government and Dominion, and speak evil of this Dignity, and of the Mysteries of God revealed in his Saints, which they know not, nor understand not, calling it Error: They are presumptuous and self-willed; they have presumed to call themselves Ministers of Christ, and all the Towns where they live, mult fervent, and be subiect to their wills; and they are adulterated from God after honour and riches, and the vanities of the World; and they cannot cease from in themselves; for they say, None must cease from it while they are on the Earth; and herein they beguile many Souls; for, till fin be ceased from the Soul, it is beguiled; they have a heart exercised with covetous practices, and they follow the way of Balaam, and go for gifts and rewards, and love the wages of unrighteousness: they take money of poor people for sprinkling Infants, and for burying the Dead, which are covetous practices: they take money for Hens and Eggs, and for Smoke passing up the Chimney, which are unrighteous Wages: and thus they have forfaken the right Way of God, and of all the Saints which spake forth the Scripture; and in these things they are Servants of corruption, and are ungodly men, and turn the Grace of God (which shews them their ungodly ways) into lasciviousness; and through the lust they defile the flesh: and many of them will, murmur and complain for want of Wages, even to spend upon their lusts; and they speak great swelling words, speaking of the fame of Christ, of his Life and Death, and Resurrection, but cannot witnes by the Spirit of Christ within them, what they speak of him; and they have mens persons in admiration because of advantage; some of them had the Bishops in admiration, and some the King in admiration, and now they have others who bear rule in admiration; and thus they deceitfully have twined to admire mens persons, only because of advantage; many of them have separated themselves, none
none who are not of their Judgment must joyn with them in their worship, but neither they, nor their Separates have the Spirit of the Living God, but do deny an infallible Spirit; and they are sensual in their ways, practices and wisdom and these have deceived many, even whole Nations.

And here you see plainly when the Deceivers and false Prophets came in; they were come, and coming in, in the Apostles days, and then was the Prophecy of Christ fulfilling and fulfilled: and the Apostle suffered under Tyrants, and were put to cruel deaths, and then they came in more fully; for since the Apostles days hath been a great Apotheisacy, and many Forms of Worship, and Ways of Religion have been imitated from the Letter through imaginations, and but one Generation of Teachers, though one above another, in the comprehension & sensual wisdom, and at enmity one against another, though all in one birth and nature. But they are all discovered by the Light, Praiseth (from all that know God) to him for ever.

Since the Apostles days hath darkness been spread over all, though the Lord had some which he preferred for himself in the midst of Apotheisacy and darkness; who the false Prophets are, which Christ prophesied of, to every honest heart and single eye may be known: Christ said, By their fruits should they be known, and the Fruits of the Teachers of the World are plainly made appear to be the fruits of Deceivers, and not of the Ministers of Christ; none have gathered Grapes nor Figs from them.

And thus I have cleared my Conscience in the Presence of God concerning the false Slander and Accusation which the Teachers and People of the world do cast upon us; and to that in every ones Conscience it is made appear, who they are to whom this Accusation justly belongs.

Wo unto you all who strive against the Lord, and justify that which the holy men of God, (which spake forth the Scripture) in the Scripture declared against; and which condemn that which the holy men of God in the Scriptures justified, and witnessed for: You who live in Pride, in Covetousness, in Double-dealing, and in Hypocrisy, and in the Luvs of the flesh; you strive against the Lord God, and against the Light of God, which is in your Consciences, which shews you these things to be sin: You resist the drawings of the Father, which would draw you by the Light to follow the Son. Wo and Desolation is to come upon all you who will not be taught by the Light of Christ Jesus, which he hath enlightened you withal, which Light all the Holy men of God were taught by, who gave forth the Scriptures, but do set up Teachers without you, such as all the holy men of God, the Prophets, Christ and his Apostles declared against.

Oh blinded, stiff-necked People, which are not ashamed to call such Ministers of Christ, and of the Gospel (and by your corrupt Wills and Laws to defend them) which seek for their gain from their quarter, and which feed themselves with the Fat, and clothe themselves with the Wooll; and which preach for Hire and divine for Money; and prepare War against them that put not into their mouths: here you justify such as the Prophets of the Lord were sent to cry against, and deny Isaiah, Ezekiel, and Micah, to be true Prophets; for if you did believe that they spoke from the Mouth of the Lord, the Word of the Lord, and understood what they spoke, then would you not uphold them which act those things which they declared against; for that which was abomination to the Lord then, is abomination to him now; and that Spirit which declared against those things then, cannot uphold them now.

And here the Teachers and People are tried, not to have the same Spirit which was in the holy Prophets of the Lord, but the spirit of the false Prophets, acting by it that which they acted, which the true Prophets cried against; and thus by upholding that which the Lord sent his Servants to declare against, you strive against the Lord, ye Magistrates and People. And you are not ashamed to call such Ministers of Christ which (walk in the same steps, and that act those things that they did, which Christ, cried wo against) are called of men Malters, and have the chief Places in the Assemblies, and stand praying in the Synagogues, and go in long Robes, and love greetings in the Markets, as they did: here you justifie
Truth Defended, or certain

justifie such as Christ cried wo against, and deny that Christ spoke the Truth, what was the Mind of his Father, or understood it not; for if you did believe that he spoke the will of his Father, then would ye not uphold these that act the same things which he cried wo against; And he changes not; that which he once cried against, the same Spirit where it is witnessed, cries against the same things. And here again the Teachers of the World are tried, not to have the Spirit of Christ, but the Spirit of the Scribes and Pharisees, who act that which they acted, which he cried wo against: And herein Magistrates and People strive against the Lord God, by upholding that which Christ cried wo against; and such who are Ministers of Christ, and walk in his doctrine, and in the same steps which he and his Apostles walked in, witneffing for that which they witnessed for, and against that which they witnessed against; them you call Deceivers, and false Prophets, and accuse them for Vagabonds, and wandering Beggars, and idle and careless Persons; and that they have left their Families, and carelessly wander up and down. And herein you Magistrates and People strive against the Lord, by persecuting, and flandering, and false accusing, and condemning such as the Scripture justifies, and the Servants of the Lord which spoke forth the Scripture do witnesse of to be true.

What would you have called Christ, who had no where to lay his head? He was no vagabond, nor idle, nor careless Person.

And what would you have called the Apostles and Ministers of Christ? who had left their Families and Callings, and went up and down, and had no certain dwelling Place, but went from City to City, and cared not for the World; nor what to eat, nor what to drink, nor wherewith to be clothed; this they did, and yet were no Vagabonds, nor idle, nor careless Persons, but abode in the Doctrine of Christ: they were hated by your Generation, as we are now by you; and they were called, Peccile Fellows, and Movers of Sedition, and Heretick, and men of erronious Judgments: And they said, They were Troublers of their Cities, as you do now call usfalse Prophets and Deceivers. I do declare this Generation to be the same which persecuted the Prophets, Christ, and his Apostles, as it doth persecute us; for by the same Power we stand, as they did, and by the same Power we are commanded and acted, as they were. And to the Power by which we stand, and are commanded, shall all the power of men, and of the Earth bow, and be subject.

O’ all you Magistrates and People, consider of your blindness and ignorance, who do absolutely justifie and uphold such as the Scripture declares and witnesse against, and do condemn and persecute such as the Scripture justifies and witnesse of, and do put them out of your Synagogues, and Villages: Search the Prophets, and Christ, and the Apostles Writings, in them you may read your Example, and our Example.

In Jeremiah 20. You may read how Palhur the chief Governor, when he had heard what Jeremiah had said, smote him, and put him in the Prison, and in the stocks, and dealt wickedly with him: Now Jeremiah is our example, who had the Word of the Lord, and spake freely; sometimes in the streets, and in the Gate of the Lords House, and feared no man face, but prophesied against the Priests and false Prophets, which used their Tongue, and had not the Word from the Lord, but was given to lightness and covetousness: And Palhur, who smote him, and put him in the Prison, is your example, whose measure of wickedness you fulfill, in doing as he did; and by your oppressions is the sufferings and reproaches of Jeremiah fulfilled in us, who is made a derision daily, and a scorn to the wicked, since we speak in the Name of the Lord, as Jeremiah was in that Generation of Evil-deers, who is your example: Also in Amos 7. you may read how Amaziah the Kings Priest sent to the King of Israel, and they conferred against him; and Amaziah forbade Amos to prophesy any more at Bethel, for it is the Kings Chappel, and the Kings Court; and said he, The Land is not able to bear his words. Now herein Amaziah the Priest, and Jeroboam the King, who were both Persecuters, is your example, who takes Counsel against the Innocent, and shuffis out of your Countries, and Cities, and Towns, and makes Laws against the Servants of the Lord, and forbids us to speak any more in your Courts or Chapels, and beats, and persecutes us, and do so; say, The Land is not able to bear such things as are spoken and written by us; And
false Accusations answered.

And Amos, who was no Prophet, nor Prophets Son, but a poor labouring man is our example, who was innocent, and spake the Word of the Lord against the Songs of the Temples, in the Chapel, and in the Kings Courts, and his example hath witness to our practice, as the example of the Wicked in their wickedness, do witness your practice, whom you succeed in oppression.

And also you may read through the Scriptures, how the children of God, who were called of him, were hated and persecuted by the seed of Evil-doers, they slew the Prophets, and persecuted them that were sent unto them: David was a Scorn, and a Reproach, and a Hitting to his Enemies; and Job was mocked by his Friends, and cursed a Madman, and many of the Servants of the Lord suffered cruel deaths under the Hands of the Oppressor: and they thus were Sufferers, and were mocked, scorned, and persecuted, are our Example; and the Mockers and Persecutors are your example, Christ and the Hebrews in their time were Sufferers; and you may read how Herod and Pilate, and the Officers, and chief Priests caused Christ to suffer unjustly, by Imprisonments, and Scourgings, and Sufferings, and revilings, though no evil could be justly laid to his charge; and be our Example in the like things, and as they did unto him, so you do unto us, as being of the same Seed, and this he said: And Herod, and the cruel Officers, and chief Priests are your example, of whose seed you are brought forth; fulfilling their measure of wickedness and cruelty, in this your day and time, and oppressing the just with cruel bonds of iniquity. And you may read how the Apostles were persecuted through the whole Book of Acts, and put out of their Towns, and Stoned (some unto death) and were forbid to speak; any more in the Name of Jesus, and were thought to be men not worthy to live upon the Earth, were called, Pettifogging Fellows, and Mongers of Sedition, and Turners of the World upside down; and these were our example, who had left their Callings, Countries, and Relations, and gave themselves to be spent for the Lord's sake, and declared against the false ministry, which preached for Hire, and Gifts, and Rewards; and denied them that had the form of Godliness, but not the Power, and went into the idol Temples, and declared against them, and against their outward traditional worship:

In these things and many more, we follow them as an Example, even as you follow the wicked in their cruelty and oppression, Nero, and Felix, and Cæsar, and such like, who were Enemies unto God, as you are, and brought forth the same works as you do, being of the same nature, and following their example; so that now as ever; He who is born in the flesh persecutes him that is born after the Spirit: And the wisdom of this World is enmity against God, and cannot receive the things of God's Kingdom; Therefore repent, when you have read your example of wickedness, then read your example in the cursed end of wrath from the Lord God, which came upon the Persecutors of old, as it will come upon you.

The Vengeance of God you cannot flee, his fierce Wrath will come upon you, and Weeping; and Howling, and Lamentation, and Mourning will be your Portion. O tremble to think upon your ignorance; To what purpose have you made a profession of the Scriptures, who justify those things, and those men which is plainly declared against; and condemn those practices and those men which is plainly witnesseth of? Repent, and take warning hence, before the Decree of the Lord of Hosts be sealed against you, for I have cleared my Consciences, in letting you (for your own ignorance and blindness,) ye Magistrates and People: And thus you are left without excuse, whether you will hear or forbear.

By one who is a Labouter in the Vineyard, who is not known to the World, though named of the World,

EDWARD BURROUGH.
THE TRUE FAITH OF THE Gospel of Peace

Contended for, in the Spirit of Meekness; and the Mystery of Salvation (Christ within the Hope of Glory) Vindicated in the Spirit of Love,

Against the secret opposition of John Bunyan a professed Minister in Bedfordshire.

Or, an Answer to his Book, called, Some Gospel Truths open'd, &c. Wherein also he hath mixed many Lies and Slanders, and hath secretly gain'd the Way of Truth, and Doctrine of Salvation, under the account of Error and Hereby, as the Generation of chief Priests ever did.

Or, A Return of Truth in simplicity, in the denial of his false Acraffations, and his dark Vail of false Reproaches taken off, and the Innocency of the Upright appearing.

With some Queries given forth for him to answer, that Truth may further appear, and Deceit may be ashamed, where ever it is found.

READER,

Unto whom this may come, especially you in Bedfordshire, for whose sake, chiefly, this is sent forth, after the false Reproach of a professed Minister among you, who hath truly called himself in his Title, Unworthy, as is proved in this Return; wherein the benevolent may see, that I have not striven for Majesty, by multitude of words, nor many vain Arguments, to obtain a name, but in simplicity of heart have borne my Witness against his Lies, and Vindicated the Truth as it is in Jesus, not in a curious mind, but in the simplicity of the Gospel. And unto you that are honest, in any measure towards God, and towards man, I leave this and his to be judged, with an impartial mind, and what is made manifest to be Truth let it be owned by you; and this is the end wherefore it is given forth, that Truth may be embraced, and Deceit condemned, and the Light of the World may be followed, which leads unto eternal Life, and without which there is no Salvation.

E. B.

Ow long ye crafty Fowlers will ye prey upon the Innocent, and shoot at him secretly? How long shall the Righteous be a Prey to your teeth, ye subtil Foxes who seek to devour? The just One (against whom your Bow is bent) cries for Vengeance against you in the ears of the Lord, yet ye strengthen your hands in iniquity, and gird your selves with the zeal of Madness, and Fury; you think to swallow up the Harmless, and to blot out the Name of the Righteous, that his Generation may not be found on Earth: You shoot
shoot your Arrows of cruelty, even bitter words, and makes the Innocent your Mark to prey upon: You despise the Way of Uprightness, and Simplicity, and the path of craft and subtlety you tread; your Dens are in Darkness, and your mischief is hatched upon your beds of secret whoresoms. When will you cease to grind the face of the Poor, and to oppress the Humble, upon whom you tread in your vain glories, and outward show of Holiness, as though you were the blest People? And you are exalted above Innocency in your disfigned Hypocrite, and subtlety, and yet are found out with the searching Eye of the Lord, who knows your thoughts afar off to be wicked, and your purposes to be vain; and as with a Whirlwind will he scatter you, and your name shall rot, and your memorial shall not be found; and the deeper you have digged the Pit for another, the greater will be your own fall, and the more miserable your desolation, which comes upon you suddenly, in a day you expect not: How are the Innocent, and he that is departed from iniquity become the Table-talk of the Prophane, and the Song of Drunkards? And how are we become the study-work of the Wife, and of the Learned, and their subject of wicked doctrines: Surely the Diviner is gone mad, and the Wife-men are become Fools, and the heart of the DISobedient is set to do evil; but the Lord taketh our part against our Enemies, and therefore are we preferred, and our Enemies shall be confounded, and Liars and Slanderers shall fall together, and the Innocency of the Innocent shall shine in its Beauty, and the vails of Reproofs, and Slanders, and false Accusations shall be clean removed in the day of our God; and for a moment we are willing to submit under the present suffering, by lansorous tongues, that we may reign for ever. It is not unknown to many, how that in this day wherein the Lord hath made known his Power, to the gathering of his People, and to the bringing forth of his own Seed to inherit the Land of Peace, how that the powers of Darkness, and the strength of Hell is risen, and joyned in a body to make war against the Lord, and to prevent his purpose; and men are forely disquieted, and all is on an uproar, and to defend themselves they are come forth, to vindicate their interest in the region of Darkness do they appear; and because their kingdom is deeply invaded with the face of a deadly Enemy, therefore they have put on their strength, and forsook themselves, and shewed their strength and force under several colours: some in open Persecution, Imprisonments, and Beatings, and cruel Oppressions, and some in Scorning, and Back-biting, and open Lying, and Slandering; and others appear in the Garments of deep dyed Hypocrite, and Smite secretly, and Shoot in the Twilight, between Propriety and Prophanes, and forge secret Slanders, and Lies, and feek the Life of the just One: And thus poor villainous Zion is compassed about with Enemies, and they lay siege against her, to make her an utter destruction.

(How long Lord, how long? hear and consider.)

And John Bunyan, and his Fellow, who have joyned themselves to the broken Army of Magaz. Now in the heat of the day of great thriving are not the least of all guilty among their Bretheren, of secret limiting the Innocent, with secret Lyes and Slanders; who have shewed themselves in defence of the Dragon against the Lamb, in this day of war betwixt them: And though some of their Party, which have shewed themselves before in the open Field have come off with lots and shame, and disadvantage; yet needs must the rest appear till they have filled up their measure of wickedness, and so be made a perpetual curse for ever: and they must spend their strength till shame and confusion overtake them, and they believe without hope or stay, in the ditch of deep perdition, never more to rise up again.

Friends I have viewed your discourse, and numbered up part of your work, and this is the sum thereof, A corrupted Grain of little value of Babylon's Treasure, and if a Merchant of your traffique gain it, he cannot be the richer, yet doth your King (the Prince of Darkness) accept your labour, and your substance; for had you been more learned in his subtlety, and more stock'd in his craft, a larger portion; and more to the purpose might have been brought in, but with such as you had
had, or could procure, from your Neighbours are you come, and have gained a
report, and a name in the record of Mischief against the Lamb, and his Followers,
whom you have made your subjeft to treat Lies upon.

And for the fake of the Simple I have taken in hand to return a few words in an-
swer to you, in those things (at least) where you mention the Quakers; who be-
ing falsely accused, and slandered by you in many things; I am bound in the Law of
Righteousness, as a Friend unto them, (at least) to vindicate their innocent Caufe
against your reproaches, which may be as a tumbling stone in the eye of the upright,
& though I know not your faces, yet your spirit is tried & your generation is read at
large, & your stature and countenance is clearly described to me; to be of the flock of
Israel, & of the seed of Cain, whose line reacheth unto the murthering Priests,
Scribes and Pharisees; & though you profess Christ in words without you, yet are you
found Enemies to him revealed within his Saints (without which there can be no
Salvation) and this I find the subject matter of your discourse, and the length of
your tedious travel: I shall not transcribe your whole matter, only the heads of
some particulars I shall draw into a sum, and write a few words thereunto, not
in a large manner.

And in the first Epistle have spoken something, As of God and man together, making
up one Christ, who is the Saviour, &c. then thou hazelkeyt sayst, This is quite contrary
to those commonly called Familists, Ranters, Quakers, and others, &c. Either deny Christ
to be a real Man without them, blasphemously fancying him to be God manifest in their stf
or else make his human Nature, with the fulness of the Godhead in it, to be but a type of
God, to be manifest in the Saints, &c.

I Anfw. Here thou hast (as thy fore-fathers, the chief Priests and Persecutors
did) numbered the Innocent with Transgressors, Quakers with Ranter, between
which there is no more union and likeness, than between Light and Darkness, good
and evil; and thy secret subtlety more appears, and the wickedness of thy Slander,
because thou hast joyned in thy Accusation such who may be guilty with the
Guiltless; for the Ranter I will not justify, neither at present the Familists, except
I better know their Principles; nor any others will I vindicate, who are guilty of
thy Accusation: Though thou be condemned for numbering the Innocent in thy
Accusation, and falsely secretly slandered the Guiltless, who are free from thy
Slanders herein: But yet further I say, If thou darest lay thy charge only upon
the Quakers, write thy meaning in plainness, and bring testimony of thy accusa-
tion, and thou mayst receive a further Answer; and cease to intimate with secret
Slanders in the dark, lest thou be condemned in the Light with the guilty, for
numbering the Innocent with Transgressors, and charging the Guiltles with the
Guilty. I dare not plead for. Ranter, Quaker, and others, till they be sepa-
rated, lest I should justify the Wicked and condemn the Righteous, but thy wick-
ed heart hath joyned them in accusation, that thy Slander may be covered, and
some ground thou mayst have in appearance for thy wicked tongue, who hast
hatched mischief against the Upright.

And thy second Slander is like unto the first, where thou again unjustly numbers
the Quakers with some high blown People, and sayst, These high blown People are in
this very like to Familists and Quakers, undervaluing the Lord Jesus Christ, God Man,
and though they speak much of Christ, yet they do savagely and rightly lay him for their Foun-
dation, &c.

2. Anfw. The sum of this broken confusion is thus much, Two Slanders upon
the Quakers: undervaluing the Lord Jesus Christ, &c. and not laying him as a
Foundation, &c. though thou wilt not through thy subtility separate the Guilt-
less from them who may be guilty in thy Accusation, yet now must I in simplici-
ty, in my return to thee, and cannot but openly charge thee to be a secret Shoot-
er of Mischief against the Righteous: We prize the Lord Jesus Christ God Man
to be preciously unto us, and unto all that do believe, and have owned him alone to
be the Foundation, whom God hath laid for Salvation unto the ends of the Earth,
and in his Light are we faved, and therein do walk; and because hereof are we ha-
ted by thee, and the Generation of Hirelings, and false Prophets, who speak
much
much of Christ without you, but knows him not in you the hope of Glory, and take back to thee thy false Accusations, for thou art false in the Pit which thou hast digged for another, a slanderous tongue dwells within thy house, and Christ Jesus the Saviour, of all that believe, is thy Condemner, who believes not, but art found a Lyar, and a false Witness, flattering unjustly, and by thy unbelief, and wickednesses herein, undervalues Christ Jesus who is pure and holy; and is the Foundation of Righteousness and Peace, and not of Wrath and works of Darkness, wherein thou art built in thy works of Mischief.

And for the rest of this first Epistle, I shall say little to it, only thus much is the mind of the Penmans spirit, secretly limiting at the Doctrine of true Faith and Salvation (to wit) Christ Jesus within, and directing altogether without; and afar off, and saying in his heart, who shall ascend, and who shall descend, and is not mindfull that the Word of Faith is in the Mouth, and in the heart, and thus much I say, if they be Reprobate who have not Christ in them, then is it the most profitable doctrine, and thing of greatest concernment to seek for him, and to find him within, seeing many can speak of him without, who are manifest Enemies to him in their hearts and works; and thus much to John Bunyan's Epistle. Let him go learn what this means.

The next thing that I shall mind is this, in the second Epistle, where a Question is asked, Who are the men that at this day are so deluded by the Quakers, and other pernicious Doctrines, but those who think it enough to be Talkers of the Gospel, &c.

This man appears to be of the same spirit with his Fellow, and will more abound in Lyes, in respect of the number, then he that went before; and the sum of this transcript is, That the Quakers are Deluders, and thou hast joyned them with a Thief also, and numbered the guilts of the guilty, and hast shot secretly in the dark, and far misled thy aim; for thy bare words are no true witnesses, and thou must not both slander, and be Witness thyself; though I perceive thou may have the witnesses of all that walks in the broad-way to evidence fallly for thee. And this is no new invented Lye, for it hath been ever; the Children of God were counted Deceivers, as in the Scripture we have a cloud of witnesses, and Christ Jesus our Lord was counted so by thy Generation; and as they did unto him, so must you do unto us, and must fulfill their measure of wickedness, as Christ hath said.

Answ. And this is my Answer in full. That may which thou call'st Heresie, and delusion, do we worship the God of our Fathers, and are not ashamed of the reproaches for his Name sake.

Then further thou sayest, They be such kind of people who at this day are carried away with the Quakers, namely, loose Ranters, and light Notionists, and here and there a Legalist, which were shaking in their Principles, &c.

Answ. The Substance of this is as much as the wife Scribes and Pharisees said concerning Christ. None believeth him, said they, but a company of poor people, which know not the Law, which were accursed; and doth any of the Rulers believe on him? Friends, though some of all sorts of people be brought to God, yet thou fearest to be offended therewith, that the wicked should be turned from his wickedness, which is no evidence against us, that we are Deceivers, but an evidence against thee, in thy wicked slander, who hast brought forth thy Lies without fear, as though thou shouldst never in this life be put to prove them, nor in the time to come shouldst ever answer for them. But the Ranters, and light Notionists, and Thee we do deny, in that state wherein they did and thee we stand till you turn to the Lord by repentance, and whatever you have been in your profession or practice, if you turn from your iniquity, we dare not deny you.

And whereas thou givest this Character of a Notionist. Such a one is puffed up in his fleshly mind, and advance himself above others, &c. This is thy own condition, and thou hast read thy own Character, who art puff'd up in thy lies and slander, and advance thyself above the Innocent, who exceed thee in faith towards God, and in good works towards-men, and whose conversation is in Heaven; but thine is among the Hirelings, under the Marks of all the Deceivers of old, as may afterwards appear.
Then thou goest on, and sets down some of the Lyes which thou sayest the Devil perwades thole men to believe.

And first, That Salvation was not fully and compleatly wrought out for sinners, by the man Christ Jesus, &c.

Answ. Friend, the Devil hath perwaded thee to believe Lyes, which is a degree higher, A Slander is more then a Lye. This Accusatyon is clearly falre, wickedly cally upon us; for there is not salvation in any other, nor is it wrought by any other, but by Jesus Christ fully and compleatly it is brought forth by him unto every one that believes, who receives the Testimony of it in themselves; for if thou have no Testimony of it, but without thee, the Pope and his Idolaters have as much as thou, and may be more; take back to thee thy Lye again with shame and confusion.

Then thou goest on, and sayst, This is another of his Lyes wherewith he deceives; bidding them, follow the light that they brought into the World with them, telling them that this light will lead into the Kingdom, &c.

Thou haft here mixed Truth and a Lye together, this is falsely laid down (The light that they brought into the World with them) but this is the Truth of God, and no Lye of the Devil, That to follow the Light of Christ Jesus, wherewith he hath lightened every man that comes into the world, and it will lead into the Kingdom of Peace and righteousness; for, faith Christ, I am the Light of the World, he that follows me shall not walk in darkness; and shall have the Light of Life; and this is that which thou wouldest fain call the Lye of the Devil; and therefore to cover thy wickednesses, thou haft changed and mixed the terms of words, that thou mayest have a ground for thy Slander, but thou art seen and comprehended, and thy folly appears.

Then thou sayest (we say,) It will convince of Sin, Swearing, Lying, Stealing, &c. of Sins against the Law; and this thou makest a thing of little account, to be convicted of sins against the Law, by the Light of Christ, for there is nothing else that doth convince of sin. (mind that) And this Light thou seemst to acknowledge every man hath, and this Light I do affirm to be the Light of Christ Jesus, and to bid People follow this; the Light of Christ to lead into the Kingdom can be no Lye of the Devil; for he which convinceth of sins against the Law leads up into the fulfilling of the Law; and though thou and thy Generation would leap over the Law, yet must the righteousness of it in Judgment be fulfilled upon you, and by Christ Jesus in you, if ever you receive the Salvation to your Souls. Learn what it means.

Much more thou ramblest over, which I pass by, as being not pertinent to the thing in hand; but Fools love to be meddling, though little to the purpose, and as I have said, thy Maker will not blame thee, for thou haft brought in of thy chiefest substance, though it be but as Clay, and as Dirt (at least that of it which is against the Quakers;) and the substance of many Pages following is this that I have gathered, denying (or at least opposing) Christ revealed within, and in opposition to this quotes many Scriptures, of what he did in his own Person, which Scriptures I own, and the Truth which they bear witness of, yet must we bear witness, that without the Revelation of Christ within there is no Salvation: However, so much is or may be spoken of him without, as the Pope can do as well as thou, yet are you found to be one Generation, perfecuting the Life under the zeal of profession of the words.

Then the next thing that I mind, is a Question which thou haft asked thyself.

Do not the Scriptures make mention of Christ within, &c.?

And I shall ask further, Doth not the Scripture witness that all who have not Christ within, are Reprobates? But thou haft proved deceitful in answering thyself, and shuffled, and I may much fear thou wilt not be faithful in answering mine, however it refts upon thee to answert it, or to stop thy mouth.

Then the next thing is thou sayest, This design of deceiving, the Devil carries on, by pretending if they follow what is made known to them from the Light within.

Answ.
Answ. I observe all thy whole purpose is a secret mixing against the Light within, which Christ hath given to every man; and thy whole work is to render his light odious. But this I further answer. The design of the Devil in deceiving souls, is thy own, and I turn it back to thee, but this is truth as it is in Jesus. He that comes to eternal Life must follow and walk in what is made known by the Light of Christ within.

And thou sayest, 

_Beg of God to convince thee by his holy Spirit._

And thus thou utterest thy confusion, sometime treating for it, and sometime against it, secretly mixing the Truth with Lyes, that thereby thy Slanders may be covered, and thy deceit hid.

The rest of thy Epistle I pass by, being from the same spirit which thy Lyes are from; and thy Lying Spirit the Children of God cannot own, and therefore must needs deny that which proceeds from it. And thus much in answer to thy Epistle.

Sixteenth of thy first Pages are filled with this (to wit) proving that there is a Christ, and that he was promised, and that he was waited for, and expected, &c. To all this I shall say nothing, except thou hadst proved it in opposition to some body; for what is Truth I own by the Spirit of the Lord, as it is Truth in Christ; but as it comes from thy lying spirit, I do not so well own it; I own the words, and I deny thy voice, and this is my Answer.

Only I find thee wresting some Scriptures, whether through subtlety, or for want of wit, I shall not judge, especially this hath thou encreased, _Revel. 13. 8._ and falsely sayst, _The Blood of Christ was shed before the World was;_ and it is, _Since the Foundation of the World;_ betwixt which is great difference, the one being a very Lye, and the other very Truth.

Then thou goest on proving, _That he is the Saviour that was born of Mary, &c._ which thing we never denied, and therefore I need the least to answer thee, except thou hadst spoken it in opposition to us; which I find thee not altogether, until the thirty seventh Page, where thou again secretly faylest, in mixing some Truth with thy Lye.

And thou sayest, _How horribly are they deceived, who look on Jesus to be but a shadow or type?_ This is thy Lye, I know not any who do it, and yet thou sayest, _Of something that was afterwards to be revealed._

_Answ._ This hath some truth in it, which is this, The same Christ which was born of Mary, which wrought Righteousness in his Person, by doing, and suffering, which was &c is the Substance was afterwards revealed in the Saints: And this is no horrible deceit; to witness Christ revealed; or to wait for him to be revealed within. Then thou sayest, _When he was come, then was an end put to the Law, &c._ And here I ask a Question, Did Christ Jesus put an end to the Law for them who yet live in the transgression of the Law? or doth he justify that which the Law condemneth before the work of the Law be fulfilled? What is the meaning of the Scripture, _Not one tittle shall fail, till all be fulfilled?_ What assurance have any that it is fulfilled for them, who are yet transgressors of it in themselves? An Answer to this may satisfy the simple.

Then thou goest on and sayest, _How are they deceived that think to obtain Salvation by following the conditions of the Law, which they call Christ, &c?_ _Answ._ Here thou confest the Law convinced, then it is not put to an end, or fulfilled, or taken away, because it yet works; and it is no deceit to mind that which doth convince of sin, to lead to Christ; to take sin away; for the Scripture saith, _The Law is a School-Master, to bring to Christ;_ but thou art in the deceived state, who believest falsely, and daubest with untempered Morter, and wouldst teach People to apply the Promises unto Salvation, while they are in a condition of damnation, condemned in the sight of God by the Light in their own Consciences, nor will not own that which dillcoves sin, and how then can they own him that takes it away, and purges from it by his Blood? which thou sayest is done.
done, but haft no more witnesses of it, by the fruit of seeing to commit sin, then the Pope hath, who lives in your sin; then how is it taken away?

Then thou sayest with an impudent Tongue, It is not of works, least any man should boast, as these fond Hypocrites called Quakers would do.

Answ. Thou Slanderer, When didst thou hear any of the Quakers boast, or see them live in Hypocrice: God shall judge thee deceitful heart; but further I answer by a Query, Will that faith which is without works justifie? And must not every one receive according to their deeds? be that doth good, Life, he that doth evil, Condemnation; but such is thy faigned fancy of Faith, who seeketh to be justified by it, whilst thou bringest forth the fruits of unbelief.

Then thou speakest of living by Faith, which as thou sayest, Is to apply the Lord Jesus Christ, his Benefits, as Birth &c.

I say, if to talk of him was Faith in him, and to live by his Faith, then few would want him; for many have gotten the words which are without the Life of Righteousness through Faith, and to live by Faith, says not who shall ascend or descend to fetch Christ for Salvation, neither doth it say, When shall he come from afar or save his People, but Faith speaks thus, What faith the word of the Gospel, which is within the heart, as thou mayst read in the Scripture of Truth; hadst thou but an ear to hear, but thou sayest, Lo here, and Lo there, false Prophet like.

Then thou sayest further, How are they deceived who own Christ no otherwise than as he was before the World began, &c.

Answ. Here thou hast discovered thy self more plainly, Did not the Saints own Christ Jesus the same yesterday, to day, and for ever, for Salvation; and is there any other Christ then he who was before Abraham was, and is he not now glorified with the same glory, (mind the same Glory) which he had with the Father before the World was, according as he prayed? is this deceit, or is it thy grievous ignorance to call it so, to own him as he was before the World was for Salvation, thou ignorat man, that was the very Christ the Son of God, who was equal with the Father, which was in the beginning, and in time was manifested in Bethlem, and called himself Light of the World; thou hast better have said nothing, then by multitude of words to lay open thy shame: Friend that spiritual Rock which the Fathers did eat and drink of, which followed them, that Rock was Christ the Salvation.

The next thing that I take notice of, is thy exposition upon that Scripture John 4:3. And thou sayest this is the meaning, Every spirit that doth not confess that that Christ was with the Father before the World was, did in the appointed time of the Father came into the World, took upon him a Body, and was very Man, as well as very God, &c.

Answ. If every spirit be of God which doth in words confess this, then is not the Pope himself anticrith, seeing he confesses as much of this (it may be more then thou dost) neither canst thou justly condemn us for denying this, for we do confess it with our hearts, and not only with our mouths, as thou and the Pope doth. But Falsehood, Is every one faved that faith, Lord, Lord? nay, it is only he that doth the will of the Father, and who in many Nations do not confess this to be true, and yet there are but few in all Nations in the Way to Life, that shall be saved by Christ Jesus; and it is not much better nor more accepted to confess Christ in words to be come, and yet in works to deny him, then it is both in words and in works to deny him; the one is wickedness in Prophaneys, the other is wicked in Hypocrice; the one is a Lyar, the other is a false Witness, and whether of these are most vile, let them who are spiritual judge.

Then thou exhortest, To receive no Christ except God's Christ, &c.

To this I say, The Christ of God is a Mystery not known to the World, and this is he which was in the beginning, whom God gave into the World, to be the Light and Saviour thereof, even he is God's Salvation unto the ends of the Earth, and unto him he is Light, and shall be Salvation and Redemption where his Person
never came; and yet it cannot be said; Here is the Place where the God of
is not. Let him that reads understand.

Then thy next thing is, proving many things concerning Christ, which I pass by
is not having any thing therein against the Quakers, only in one particular, where
thou numbers again them with the Ranter, so that I pass by also, lest thou should
say I justifie the Ranter, and do rather choose to let the Innocent lies under the suf
fering of thy reproach, whose innocence will appear when thy black veil of Lyes
is taken away.

Then the next thing I mind is, where thou seest to reprove the Quakers for
wresting the Scriptures, John 1. 9. whereby thou sayst, They split themselves, and
endeavour to split others, &c.

Auf. Wringing is thy own, and not ours, for we take the Scripture in plain
words, without adding or diminishing, as our enemies shall witness for us. Then
how wickedly doth thou say we wrest it, when we neither add nor diminish. But
thy folly make appear by thy much meddling.

And then thou takest in hand to speak to the thing, and thus thou sayst: Every
man, as he comes into the world, receives a light from Christ, as he is God, &c.

Auf. What left hast thou said then we, except thou wilt say, he hath not
lighted man as he is Christ, and do divide the Father, and the Son, which is error;
for what the Father doth, the Son doth also, and they are equal in power and op
eration, and cannot be divided.

Then thou sayst, This Light is Conscience, those some call Christ; though falsely.

Auf. Them I leave for thee to reprove, and do deny them, and thee together,
if thou hast not falsely made a Lye of some Body, and told thy own Lye, through
the wresting of their words, let the Light in thy Conscience judge.

Then thou sayst, This Light will shew a man there is a God, and will discover the
eternal God by his works, and it will reprove of sin, and make sin manifest, and by it the
regenerate man is able to know the sins against the Law are sins against God, &c.

Auf. Also this will the Light of Christ do, wherewith he hath enlightened
every man to Salvation, or condemnation, even that Light of which we declare
so that thou hast said no less hitherto, then we in this particular and the Scriptures
say. They saw the Eternal Power and Godhead, by that which was made mani
fested of God in them, (mind, in them) which once they knew of God, but turned
from it; and the Scripture faith, That which reprove of sin is the gift of the Spirit of
God, John 16. and also the Scripture faith, That which makes manifest sin is Light;
and whatsoever is reproved is made manifest by the Light, even the true Light the
Apostle speaks of, Ephes. And the sum of all which this thou wouldst reprove in us, is no more
then the Scriptures bare witness of, and which they self hath answered and confessed.
And Friend, dost thou know this Light that is given of Christ and God unto
every man, is sufficient in itself for Life and Salvation unto every one that be
lieves? if thou say it is not, wherein is the blame, in God; or in this Light, or
in the Creature? thou if thou canst.

Then thou sayst, This Light fully is that whereby Christ, as he is God, hath
elightened every one that comes unto the Word which doth concludes of sin.

Auf. Thus far thou art forced to confess Truth, (I think against thy mind)
and thus far in words only we agree as in this particular, then why dost thou say,
By wresting that Scripture, John 1. 9. we fill our fellow, and endeavour to split others,
seeing thou thy self hast confessed no less then thou callest wresting in us. I reckon
up thy confusion, and leave it for thee to read, and them to whom this may
come.

Then thou sayst, The neglect of this (Light) will be sure to damn, though the obedience
to the Law will not save them, &c.

Auf. Here again thou hast confessed truth. If the neglect of the Light will be
sure to damn, as thou confessest; then May, surely it is not good to neglect it;
that mull needs follow, deny it if thou canst; therefore the sum of thy words is
the same with us, that every one mind the Light of Christ Jesus, lest they be
damned for the neglect of it. And Friend, to the second part of the clause, I say, the Law must be obeyed, and the righteousness of it fulfilled within thee, if ever thou come to Eternal Life; it be not, thou cannot escape damnation. Learn what this means.

Then further thou say'st, Though Christ doth give a Light to every one that comes into the World; yet is it not therefore follow, that thou Confessest (or Light) as the Spirit of Christ, or the work of Grace wrought in the heart, &c.

Here thy confusion is seen at large, who wouldst seem to divide between the Light of Christ, which thou confessest is given to every man, and the Spirit of Christ, and the Grace of God. However, thus far I say, the Light of Christ given to every man, is not contrary to the Spirit of Christ, nor to the Grace of God, but one in their nature, and a man cannot possibly love one of them, and hate another; neither can any obey one of these, and disobey the other; therefore are they one in the union, leading in the same way unto the same end. And where doth the Spirit of Christ give light, or the Grace of God work, or lead, if not in the Confidence? And can there be any nearer thing for the Creature to look to, to walk to Life, or to come to God by, than the Light of Christ in the Confidence, which thou confessest every man that cometh into the World?

And thou say'st, Heathens, Turks, Jews, Atheist, &c. have that that doth convince them of sin, yet are so far from having the Spirit of Christ in them, that they delight to serve their lust, &c.

Answer. This Query I ask of thee, Do they or thou, or any man serve sin or your lust, because Christ hath not given you light to discover your sin, or because you hate that Light that is given? answer me. And surely by this which doth convince of sin, is every man in the world, incapable, so it works for God in all men, either to justify or condemn. And tell me, is not the Spirit or Light of Christ the only thing which doth convince of sin? Or doth any thing convince of sin contrary, or besides, or without the Spirit of Christ? If nay, then it must needs be that, it is from, or by, or from some other of the nature of the Spirit of Christ, which is in the Heathens. And the sum of thy doctrine is no less in the profession of thy words, than what we say, then why dost thou condemn us? for it seems thy tongue speaks one thing; and another thing is in thy heart; and this is Hypocrisy.

And thou sayest, They that are above sin, have not the Spirit of Christ, &c.

But I say it is given to every man, though every man receiveth it not; and it driveth with the wicked man, though he followeth it not. And some other vain arguments thou livest to prove, That every man hath not the Spirit of Christ, which I pass by; only thus much I leave with thee, till thou provest the Light of Christ (which thou confessest every man hath) to be contrary to the Spirit of Christ; I shall say every man hath that which is one in union, and like the Spirit of Christ, even as good as the Spirit of Christ, according to its measure.

And thou goest on, and sayest, That the Devil might be sure to deceive (or to that purpose); he faith, Turn thy mind inward, and listen within, and see if there be not that within thee that doth convince of sin, &c.

Again, Thou hast confessed that the Light within which convinces of sin is the Light of God and Christ; and now thou sayest, the Devil, to deceive souls, bids turn to mind the Light within, which doth convince of sin; thou hast, lyed of the Devil: Oh, thou blind! Prick! whom God hath confounded in thy language, Was ever such a thing spoken. That the Devil can deceive any by the Light of Christ, or that he uses any such doctrine. Friend it is the Voice of the Gospel, to bid listen within to the Light, even to the Word of Faith, within the heart, as Paul preached.

But thou further sayest, They are ignorant of the Gospel, who slumber in with these Motions of the Light within, (or Confidence), which doth command us to abstain from the evil, and so practice good.

And here thou hast showed thy blindness and ignorance, more than can be uttered.
tered, as though the motions of the Light of Christ in the Conscience, which command to abstain from evil, and to practice good, were another thing then the Light of the Gospel: what, and how doth the Light of the Gospel work, if not in the Conscience, and to command from evil, and to practice good? Surely thou preachest another Gospel then Paul preached: for his Doctrines was, Abstain from all evil, and follow that which is good, and listen to the word within in the heart: but this Gospel thou deniest, and fo must needst preach another Gospel, and so are the accursed, as Paul faith.

Then thou sayst, Thou the poor Soul is most horribly carried away head-long, &c. into the belly of Hell, &c. thou much is the sum, by turning the mind within, to the Light which doth convince of sin, and lifting thereunto, and clapping with the motions in the Conscience which do command to abstain from evil, and to practice good, and clapping with something within (which thou hast confessed is the Light of Christ) hereby, or thou is the poor Soul carried headlong, and at the end of its life doth fall into the belly of Hell, as thou sayst.

Let flame cover thee, if thy heart be not altogether hardened, was ever such Doctrines preach'd? surely, malice hath carried thee out of sense, else thou wouldst not have uttered these things, but it is answer enough to reckon thy confusion up into a sum, and I leave it to every honest heart to read, and judge thereof.

Then thou further sayst, The Devil counterfeits the works of Grace, and makes the Soul believe, if it will be led by what is made known unto it, by the Light or Conscience within, it shall do well.

Answ. Wo unto thee that callest good evil, and evil good; Art thou not ashamed to utter thy mind so wickedly, and impudently? dost the Light of Christ within deceive? or is not this Chritls Doctrine, I am the Light of the World, he that followeth me shall have the Light of Life; and he that walks in the Light stumbles not? and this shamefully hast thou called the Doctrine of the Devil; but if ever thou knowest God it must be by following, and by being led with the Light within, which God hath made known unto thee, else the Light is thy condemnation eternally.

Then thou sayst, The Devil counterfeiteth the new birth; by persuading it is wrought by following the Light of the World, &c.

Answ. This Doctrine is as wicked as the former, and from as lying a spirit; but answer me, By what is the New-birth wrought? and how, if not by following the Light of Christ in the Conscience? is there any other way to God but Christ Jesus, who hath lighted every man that comes into the World? and whereas thou beginnest to scorn, in thy vain mind, at living upon Bread and Water, and wearing no Hatbands, and not speaking except the Spirit moves, &c. The Sorer and the Lyar go together, the Lord rebuke thee thou fallest deceitful heart, and lying tongue; it grieves thy self to know any to live upon bread and water, and it comments thy pride, that any should forsake their pride; and it is easily known of what spirit thou art, and that thou goest on in thy own will, before God leads thee, and scornst to wait till the Spirit of God moves upon thee, or scornst them that do wait; but thou runnest, and art not sent, like unto thy Fore-fathers; and therefore thou dost not profit people at all.

Then thou accusest us of sad Blasphemies, and horrible Doctrines, but namest nothing, and so slanderst without witness; and take back thy own words, for they belong to thee, as is sufficiently proved in this Answer so thy Book, let the wife in heart judge: And thou hast said, Thou wonder'st, that the ground do not open and swallow us up, or else the Devil fetch us away alive, &c. And this most fully discovers thy spirit to be without the fear of God in any measure, who uttereth such wicked language, for which thou hast no example among all the Children of God; and is not this horrible Doctrine; and little less then sad Blasphemies? It is answer sufficient to gather up thy confusion, and fend it thee to read; if there be any honesty in thy heart, repent, and cease thy wickedness, let God smite thee with a Curse, and make thee an Example of Destruction.

Then thou goest on, and hast asked thy self a Question; Is it not the Spirit of Christ that doth make manifest, or convince of Sin? The Question is good, but thou hast...
But confounded it in thy Answer, and not answered plainly, but saist covered
Truth under the veil of thy many words: Thou sayst, There are two things that
do make manifest, and convince of Sin, first, the Law, and secondly, the Spirit of Christ.
I query further, Doth any thing convince of sin contrary to the Spirit of Christ? if
not, then that which doth convince of sin is like unto, or one in the Union, or
something as good in its Nature as the Spirit of Christ; and thou instancest in
Judas, whom thou sayst was convinced of sin by the Law, without the Spirit of
Christ; to which I say, the Law of God is spiritual, and is not contrary, but one
with the Spirit of Christ in its union, (at least) and that which let him feel Christ
to be innocent, was not words, syllables without him, but must needs be within
him: So if I should say the Spirit of Christ was not in him, yet was the Work of
the righteous Law of God written in his heart, which is spiritual, and Christ Je-
fus was not without his own testimony in Judas, which is Light, by which Judas
was, and is condemned eternally. And though Judas was at the same time posse-
seed of the Devil, as thou sayest, yet there was that within him also, which
disquieted, and tormented the Devil, which discovered the Devil with his works,
by which he saw his murderer mind, and the Blood of the Just One, I say, it needs
must be contrary to the Devil, and to his works, which condemned him; I call it
the Light of God, which is spiritual, call it what thou canst.
Then thou goest on, and seems to shew a difference betwixt being convinced by
the Law without the Spirit of Christ, and the conviction by the Spirit of Christ,
but art confounded in thy discourse.
I say the power of the Law of God is spiritual, and though thou make a little
thing of it to be convicted by the Law, of sins against the Law, yet I make it a
thing of weight; And this is the condemnation, that Light is come into the World, and
men love darkness rather than Light, because their deeds are evil; and the Law is Light,
as faith the Scripture; and Christ is come to discover and reprove sin; and I put
thee to prove in all the Scripture where any such thing ever was distinguished, as
something to convince of sin; without, and besides, or contrary to the Spirit of
God, and till thou prove it, thus far I have answered thee concerning it.
Then thou sayest, Though some say, they are not only convinced of Sin, but have gotten
some power over it; to abstain from those things forbidden in the Law; yet thou further
sayest, This may be done as those blind Pharisees, called Quakers, think they do, and be
but natural men.

Anym. Thou perverter of the right Way of God: how long wilt thou go on in
thy uncleanness, uttering thy wrath against the Simple? It seems, to get power over
sin, and to abstain from those things forbidden in the Law is a thing of no value
with thee; but is it not further then thou ever camest? let that of God in thy Con-
science judge and answer, and shew me if ever any natural man did it through-
out the Scripture: And as for the Pharisee, it is thy own, I return it to thee
again; thou art called of men Master, and hast the chief Seat in the Assembly, and
standst praying in the Synagogues, as they did in Christ's time. Friend, how fain
wouldst thou clear thy self to make others guilty, but the guilt stands at thy door,
and rests upon thy own head, and I rather chuse to be of that profession which ab-
stains from those things forbidden in the Law, and to have power over sin, then
to live in the transgression of the Law, and under the power of sin: Yet talking
of belief in the Son of Mary, whose Name (Mary) I may have ground to judge
thou worshipst as the Pапists do; and the same I say, much as Paul did, The uncir-
cumcision of such who keep the Law, shall condemn thee, in thy false faith, who
breakst the Law.

Then thou again confessest, That Christ, as God, hath enlightened every man that
comes into the World with the Law which doth convince of Sin; but to this I have spoken,
so shall pass it, only mind the Scripture which thy self hast quoted, The Law is
Light, then the Light is the Law, and gives the knowledge of sin. Then thou
sayest, If the Spirit of Christ convince thee of Sin, then is convinced of more Sin than
against the Law. And to this I say, It seemeth there is some sin, against which there
is
is no Law, by thy confused Story, or that the Law is not against all sin: Friend, shew, if thou canst, any sin which is not against the Law; if thou canst not; Repent, and cease thy confusion.

Then thou speakest against self-righteousness, but hast forgotten to reprove thyself, of thy Lying, and Slandering, and falleth Accusing; and it is thou that preachest another Gospel then the Apostle preached; he directed every one to the Word within, in the heart, and turned to the Light within, from darknesse; but thou directs altogether to a thing without, difflining the Light within, and worshipping the Name (Mary) in thy imaginations, and knowest not him who was before the World was, in whom alone is Salvation, and in no other. Then thou sayest, The Light convinces of Sin, but of no other then Sin against the Law; as though there were some sins which were not against the Law; but to that I have spokyn.

And thou sayest, It doth not show the Soul a Saviour, or Deliverer, &c.

Answ. Thou art here in a Lyce, for the Light which comes from Christ doth manifest a Saviour, and Deliverer, and nothing else; for if the Light of Christ doth not shew Christ, what then can, unto every one that walk in the Light?

Then the next thing thou provest is, That God only is our Saviour, there is none beside him, &c. But how contrary is this to that in page 42. where thou sayest, They are wickedly deluded, who own Christ no other wise, but as he was before the World was, for Salvation: For if God be the Saviour, and there is none beside him, then it is no delusion to own him as he was before the World was; and thus I sum up thy confusions and contradictions, and leave them for thee to read.

The next thing I observe is, where thou art proving the Resurrection, and slanderest the Quakers with making light of it; but yet again wickedly nimbly numbering them with other Infidels, that thou mightst have a cover for thy slander, but I put thee to prove, where they made light of the Resurrection, or else prove thyself a Liar in the sight of all just men; thou secretly slanderest, but proves nothing.

Then thou hast raised a Query from Ephes. 4. 16. but hast not answered it; though many words thou hast uttered, yet little to the purpose; and I return thee the same query again to answer; and many other things, and Arguments thou hast made, to which I shall say little, only mind thee of thy carnal softness, who speakst of Christ to be four or five feet long; let shame cover thy Lips, thou blind Sot; when didst thou see Christ in that length? hast thou not here spoken of that which thou knowest not, and art a buoyy body intruding into things, whereas thou art ignorant, but Fools love to be meddling, to manifest their own folly, among whom thou art; and much more fluff, which I pass by, as not worth naming; only thy malice is against the Kingdom of Heaven within, and utters thy carnal sensual knowledge of the things of God, which thy imaginations shall never know.

The next thing I observe is, where thou questionest the Quakers to be the false Prophets which Christ speaketh of, which shall be before his coming, and to be the Scoffers which walk after their own hearts lust, which Peter speaketh of.

Answ. To which I answer; those false Prophets which Christ spake of, came in, in the days of John; For, faith he, by this we know that it is the last time; for now are there many Antichrists; and this was before a Quaker was heard of; And if we should diligently search, we should find thee in their steps, through feigned words, through covetousness, making Merchandise of Souls, loving the wagers of unrighteousness, and such were the Scoffers, which Peter speaketh of, among whom thou art found, in thy practice, among them who are preaching for hire, &c love the error of Balana, who took gifts and rewards, and Christ hath said, we shall know you by your Fruits; and the same Fruits that ever were brought forth among the false Prophets of old, grow among you in many things I could instance, but he is wholly blind that sees you not. Before thou wante accusin us of drinking water, and now thou accuseth us of walking after our own lusts; but such is thy confusions, thy wrath overcomes sense.

Then thou speakst of some who told thee to thy face, thou usedst conjuration and witchcrafts, because what thou preachest was according to Scriptures, &c.

To which I say, Let the guilty be reproved, for we deny thy Accusation to be
true upon any of the Quakers, which some may think thou speakest of; so thy Accusation rests between thee and them, and we are clear, for every Truth which the Scriptures bear witness of, we do own, and do not condemn any for preaching according to the Scriptures.

Then the next thing I observe, is thy crying so loud against Christ within, which indeed is the only thing, without which there is no Salvation; for, Except Christ be in you, you are Reprobates.

And this also I observe from thee, as having traced thy path unto the end, and numbered thy work into a total sum, which is a secret smiting and obscure blocking against the Manifestation or Belief of Christ within, which there can be no Salvation without, as I have proved; and in words only I find thee exalting Christ without, and worshipping the name of (Mary) like the Pope, I have good ground to judge.

And whereas thou callest the Doctrine of Christ within false Opinions, and takes it in hand to discover it, as in Page 203. I say to all honest men, who have but any knowledge of the Letter of the Scripture, thou art hereby sufficiently discovered, who callest the chief thing, which is the chief unto Salvation, and without which can be none, false Opinion; God shall judge thee, thou wicked-heart; and much more I need not say, but shall leave this to the view of any that are honest to judge; so have gone through thy Book, and passed by many things; only I have spoken to that in which thou hast treated any thing upon us; and the Truth I have cleared from many Eyes and Slanders, and thy Vail of false Reproaches is rent, and our Innocency doth partly appear, and thy veil of Hypocrisy is a little removed, and thy deceitful heart weighed and seen: And as for the rest of thy Book which I have not medled with, thus much I say of it, I suppose you will confess it was all given forth by one spirit, and it is proved some of it is given forth by a lying spirit; then let the Reader judge what the rest of it can be, though the words be true, yet is thy spirit false, and at the best, what thou hast said, is but bearing false witness (as to thy self) of a true thing; I own the words, and I deny the voice; and here I deal plainly with thee.

Thou then askst a Question; Doth not the Scripture speak of Christ within unto which I further add, answer it as thou canst.

Doth not the Scripture say, Christ is within except ye be Reprobates? And is not this thus much; all are reprobate but they in whom Christ is within? Answcr in plainness, and darken not knowledge by words without wisdom. And towards the end I find thee making up the sum of thy wickedness with this; numbering the Quakers with Raniers, Sin, Death, and the Devil: I will not bring a railing Accusation against thee; but the Lord rebuke thee thou unclean spirit, who hath falsly accused the Innocent to clear thy self from guilt; but at thy door guilt lodges, and I leave it with thee; clear thy self if thou art able. And thy wicked Reproaches we patiently bear, till the Lord appear for us: and we are not greater then our Lord, who was said to have a Devil by thy Generation; and their measure of wickedness thou fulfils, and art one of the Dragon’s Army, against the Lamb and his Followers; and thy Weapons are Slanders, and the Refuge is Lyes, and thy work is confused, and hath hardly gained a name in Babylon’s Record; and by us (so much of it at least as is against us) is cal’d by as our spoiled prey, and trampled upon in all thy reproachfull speeches, who art unclean, and of more price to us is thy hatred and envy, then thy love can be, except the gound were better in which you stand.

Now a few words I may write in Answer to the Queries in the end of thy Book, which thou direcst thus: Some Questions to the Quakers, or a few Queries to those possessed with a Spirit of delusion in this Generation.

Question 1. If (sayst thou) that every man hath a measure of the Spirit of Christ within him, why say the Scriptures, That some are sensual, having not the Spirit, and Christ faith, The World cannot receive it? John 14.

Answ. Some men are sensual, and have not the Spirit, because they received it not,
not, & some cannot receive it, because they believe not in him from whence it comes, yet is the measure of the Spirit given unto every man to profit withal, as the Scripture faith. And it is given to within him, to reprove him of sin, but few do receive it; and when thou canst learn to distinguish between a thing being given, and a receiving of such a thing; then thou mayst be answer'd in thy self. It is one thing in God to give the Spirit, and another thing in the Creature to receive it: He gives it to many that receive it not, to follow it and to be guided by it: thus far I answer, and let them that are led with a spirit of Delusion answer thee further.

Qu. 2. What is the Church of God redeemed by, from under the Law; is it by something that is done within them, or by something done without them? If it is redeemed by something that worketh in them, then why did the man Christ Jesus hang upon the Cross in Mount Calvary, without the Gates of Jerusalem, for the sins of his People, and why do the Scriptures say, That through this man is preached unto us forgiveness of sins? &c.

Answ. The Church of God is redeemed by Christ Jesus, which is revealed within all that believe; and Christ Jesus wrought in them mightily, and it was that he wrought in them to will and to do; this is plain according to Scripture. And the man Christ Jesus was hanged upon the Cross on Mount Calvary, because they wickedly judged him to be a Blasphemer, and through their envy persecuted him to death, because he bore witness against them; and as in their account he died, and hanged upon the Cross for an Evil-doer, and this is one ground (as least) why he hanged upon the Cross: and the Scriptures say, That through this man is preached the forgiveness of sins, because there is no other that can forgive sin, nor the blood of any other thing that can take away sin; but the Blood of God, as it is written. And thus far I answer: If thou wilt have more, seek it from them who are led with a spirit of Delusion.

Qu. 3. What Scripture have you so proof that Christ is, or was crucified within you, risen within you, ascended within you?

Answ. There is no Scriptures that mention any one of our particular names; and thine Query is raised from thy mis-understanding of us, so I judge; but Christ is within us, that we dare not deny; and he is the Lamb that was slain in the streets of the great City, which is spiritually called Sodom and Egypt, (mind spiritually) and he is now risen, and ascended, this we know through Faith in his Name: And I leave thee to receive a fuller Answer from them that are led with a spirit of Delusion (if they will give it thee.)

Qu. 4. At that very man that was crucified on Mount Calvary, between two Thieves, whose Name is Jesus, the Son of Mary, is he the very Christ of God, ye or nay?

Answ. Yes, he is the very Christ of God, which was before the World was, by whom the World was made, who was made manifest from Mary's womb, and was persecuted to death by the Scribes and Pharisees, in whose steps thou treadest, in asking fulfil Queries to inflame the Innocent, as they did; read thy Example, and thy self to be an Enemy to the Christ of God.

Qu. 5. Is that very Man, with that very Body, within you, ye or nay?

Answ. The very Christ of God is within us, we dare not deny him; and we are Members of his Body, and of his Flesh, and of his Bone, as the Ephesians were: They that are led by a spirit of Delusion shall answer the rest of this thy Query, If they will.

Qu. 6. Was that very Jesus that was born of the Virgin Mary, a real man of Flesh and Bones, after his Resurrection from the dead, out of Joseph's Sepulchre, ye or nay? for the Scriptures faith he was, and if so, then did that Man go away from his Disciples, and was taken in by his Body, as the Scriptures declare? or did he wish that Body of Flesh go into his Disciples, as some fond Dreamers think?

Answ. What the Scriptures speak of Christ we own to be truth, and own him to be what the Scriptures speak of him, and all mean imaginations of him we deny.
The true Faith of the Gospel of Peace

and their false interpretations of the Scriptures concerning him; and let the sound
Dreamers who are in their thoughts be reproved; for we dare own nothing to be
true but what the Spirit of the Lord bears witness of, according to the Scripture,
thus far I answer in behalf of the Quakers; let them who are led with the Spirit
of Delusion answer the rest which concerns themselves.

Qu. 7. Hath Christ that was with God the Father before the world was, no other
Body but his Church, if you say no, as it is your wonted course? Then again I ask you, What
was that in which he did bear the sins of his Children; if you say it was his own Body on the
Tree, then I ask you, whether that Body in which he did bear our sins, was, or is the Church
of God, yes, or nay? Again if you say he hath no Body but his Church, then I ask, what that
was that was taken down from the Cross, &c.?

Answ. In this thou hast not only queried, but Slandered; therefore first thy
Slander I do remove. It is not our wonted course to say; that Christ hath no other
Body but his Church, thou art herein as in other things, a false Accuser, but we
say the Church is Christ's Body: And it is sufficient for Salvation to know Christ
Jesus to be head in us, and over us, and our selves to be Members of his Body, and
what thou meanest by making so many foldings in one Query; it may be judged
is to insnare, and in that thou answerest thyself for us in somthing, that thou
mayst have a further ground to lay a deeper snare; we do deny thee, and thy
spirit, and fee thee to be only feeding in thy imaginations upon the report of
things without the Life, and thy religion stands in disputes, and controversies,
and querying, and many words; but our Religion stands in the exercise of
a pure Conscience towards God and towards man, whether we speak or be
silent:

Thus I have answered thy Queries, or so much of them as concerns us; and as I
have said, if thou wilt be further answered, go seek an Answer from them who
are led with a Spirit of Delusion, and let them answer their part, or else be thou
unsatisfied; for I shall not answer them to satisfy thee, nor may I not feed thy
Serpents wisdom, nor subtilty, which cannot receive of the things of God, not
understand a reason of the Hope of Christ in us, if we declare it to thee: For all
throughout thy Book I do observe it is that which thou striketh again, even Christ
within, which is our-Hope of Glory: And in that it is a Mystery which long hath
been hid from Ages and Generations, but now is made manifest and declared.
And though the wife of the World cannot receive it, but speak evil against it,
yet is it dear unto us, and so much more precious, because despised by such as thee, and
thy Generation. And such things are a testimony to us, and against you;
and go thou with them that are led with a Spirit of Delusion, for you are
one in Nature, and the Children of God, who are redeemed, cannot but deny
you together.

Some few Queries proposed for John Bunyan to answer.

Query 1. Whether is any man justified by Christ Jesus in the sight of God,
but he that follows Christ? and is it not a work to follow him, yes, or nay? and
what is the sight of God?

Qu. 2. Whether will that Faith justify a man which hath no works, seeing the
Apostle faith, Faith without works is dead? and what is that which works Faith, and
where is it, within or without?

Qu. 3. Whether any man is justified, but he who is born of God, and whether
doeth he that is born of God commit sin; and is that within the Creature, or
without him, which works the new Birth?

Qu. 4. If Christ hath lightened all men as he is God (as thou confessest) then
whether hath he not lighted all men as he is the Son of God; and is not the Light
of God sufficient in itself to lead unto God, all that follow it, yes, or nay?

Qu. 5.
Qu. 5. Whether it is not the fame Light in him that hates it, as it is in him that loves it; John 3. if there be a difference in the Light, shew it wherein it lies, whether in its nature, or otherwise?

Qu. 6. Whether it is possible that any can be saved without Christ manifested within; if no, then whether it is not the Doctrine of Salvation which is only necessary, to preach Christ within, and it is not the whole Mystery of Salvation, God manifested in the flesh?

Qu. 7. Whether it is not possible that many may profess as much of Christ without, as thou hast said of him, and yet be damned; and if this be the faith to profess him born, dead, risen, and ascended without, then is there any Unbeliever in England, seeing all in the outward sound believe, and profess so much as thou hast said, yes or nay?

Quer. 8. Whether hath that man faith in Christ, who is not changed in the Nature? and is not the Lyar and Slanderer an Unbeliever, and of the cursed Nature; yes or nay?

Quer. 9. Whether doth any man receive Christ, who receives him not into him? if not, how shall Christ be received? and whether many do not profess him, which never received him?

Quer. 10. Whether to preach for Hire, for Gifts and Rewards, and to Divine for Money, and to make merchandise of People, for so much a year for preaching to them, is not true Marks and Signs of a false Prophet, or can any give truer Signs of the false Prophets, than Isaiah, and Micah gave you or nay?

Quer. 11. Whether must not the Devil be chained before Christ reign? and what is that which chains him? and whether art thou come to one of the days of the thousand years, yes or nay?

Quer. 12. Whether dost thou know any Christ, or preach or profess any Christ, who hath not lighted every man that comes into the World with the true Light of Life, or of Condemnation? and is he not a Deceiver that exhorteth People for Salvation to any other thing then the Light of Christ, yes or nay? And how hath Christ enlightened every man in the World, if not within him?

These Queries, with some more in my Answer, I put forth to thee, that Truth may be cleared from all Slanders of envious tongues, and shall leave my work and thine to be weighed in the Ballance of Righteousness, to be considered of by every honest heart to whom they do come; and God shall be the chief Judge betwixt us in his day.

A Postscript.

And now seeing we have taken in hand to discover and lay open the deceits of Deceivers, that all men may come to the knowledge of the Truth and be saved, and led out of the snare of the crafty Fowlers; these things further we shall add, which are contrary to the Doctrine of the true Gospel.

First, John Burton said in a Discourse with some Friends, That Christ had two Bodies, and one of the Bodie was out of the sight of the Saints.

Secondly, John Bunyan said, Christ's second coming is not his coming in Spirit, for his coming in Spirit is no coming.

Thirdly, John Bunyan said upon Discourse, Of the Word of God being in the heart, in the presence of divers People, That there was nothing in him, nor in any man to be taken notice of.

Fourthly, One of their Brethren said, That Christ and the Word of Life were two things.

2 Q. 2

Fifthly,
Fifthly, Some others of the same Members, in the Market of Bedford said, That they learned that Light which we (meaning the Quakers) speak of, which is the Light that convinced of sin, which Light they confessed to be in every man, in the same discourse which was with some of them called Quakers.

Much need not be said as to the laying open of these particulars, for by the words themselves the wickedness and ignorance of the broachers of them are fully seen, to every one who is spiritual, and to them I leave this to be judged; only this I shall further say, They have not spoken only that which cannot be proved by Scriptures, but some of the particulars are also contrary to the Scriptures, and are damnable Doctrines of Devils, as might be largely laid open, in the third and fifth particulars. But I delight not in taking in such unfavorable stuff, but do trample over it, and return it to the Authors. Having summed up their Wickedness into a Sum, I leave it for to be weighed by themselves and others; and if any question the truth of the particulars charged against them, sufficient Testimony may be given by such who were ear witnesses.

By one who hath chosen rather to suffer affliction with the despised People, than to enjoy the pleasures of sin.

EDWARD BURROUGH.

Stablishing
Stablisuing
Against Quaking

Thrown down and overturned, and no Defence found against it.

Or an Answer to a Book (called, Stablisuing against Quaking) put forth by Giles Firmin, a professed Militster in Essex.

WHEREIN
His many Lyes, and Slanders are rebuked and witnessed against; and all his thir-teen Arguments confounded, and clearly confused; and he manifestly proved a false Prophet in several particulars; as in his Call and Maintenance: And while he hath thought to discover the Prince of Darkness in others, he is found secerely lodging in his own house, and powerfully working in him; and is found truly guilty himself of that whereof he falsely accuses the innocent People, called Quakers, who are Gods faithful Witneffes, against this subtil Generation, though for a moment they are a Frey to the seed of Evil-doers, and a Reproach to lying Tongues.

The Lord from Heaven, in this his day, is risen and come forth, to make War with all his Enemies, being the fulness of time, wherein his purpose is to cut down, and destroy the man of sin, by the power of his coming; and he must reign, whose right it is; and of his Kingdom and Government there shall be no end, and Nations shall flow into it, and Kings shall lay down their Crowns at his Feet, whom God hath appointed to exalt in his Throne of Righteousness and Judgment; and the war is proclaimed in his Name, & the Standard of the Lord is set up before him, to gather together the Nations, to fan them and to try them; and to search and to seek out his own, where they have been scattered in the cloudy and dark day, and a prey made upon them, by every wild Beast of the Mountain: But the Lord hath opened his Ear to the cry of the Just; and his Bowels are filled with compassion, towards the Seed of his Inheritance, whom no man regardeth to take pity upon, but are altogether hardened in their iniquities, and become equal with the Oppreffor; therefore in Judgment is the Lord appearing, to work the purpose of his Heart, and to fulfil the intent of his Mind, and will not spare the transgression of the wicked upon his own head; and is already clothed with the Garments of Vengeance, and clad with Zeal as with a Cloak, and hath proclaimed Indignation in the face of the Ungodly; and his Enemies, against whom his wrath is kindled, is joyning battel with him; and Gog and Magog is prepared, to refish the day of Recompence; and the whole body of Darkness, from the head to the tail, is risen to gainst the Lord, and drive in confusion together, and their armour clashes one against another, and they over-run each other, through the confusion of their blind understanding; and they will not be persuaded unto Reconciliation, but goes on in rebellion till they be left without strength, as a wounded man, who shall never more rise again, nor recover his deadly blow; for the strength of Egyp shall fall in
the midst of it, and the Warrier finds not his hand in the day of his necessity; but terror is upon his eyes, and fearfulnes in his heart, and the wrath remains upon him; and wisdom is become madness, and prudence is hid, and the wise men of this Generation are become fools. What do ye mean? Yet that have gathered your selves together, all ye Sects and Opinions, and ye that profess the Law of Righteousnes, Is your Religion turned into Envy and Wrath, whereby you would slay the Upright? You have made Lyes your refuge, as your last defence to cover your selves from the Storm; for the truth is believed, and fear shall compass you about, and the Voice of Lye shall be thy Guide. For, in vain, and to no purpose do you strive against the Lord, and without effect (as to that which they intend) do they gather themselves together, and bind themselves in deaths covenant, to war against the Lamb, for the more you strive the more you are entangled and the deeper your pit is digged for another; the greater is your own fall into it, for the purpose of your hearts, and the intent of your wicked minds both the Lord make void, and turneth them upon your own head; and strongly are you bound in your own snares, which you secretly lay for the foot of the Innocent, to make the Upright a prey. How long ye men of the Earth, will ye take counsel together against the Lord? How long shall the Righteous be a prey to your teeth, to shoot your Arrows of Cruelty and Reproach again? When will you give over your Oppression, and Violence, wherewith you think to spoil the tender Grapes of the Lords Vintage, and to devour the Seed of Jacob from off the Earth, that you may rule in his kingdom in peace? When will you be weary of your wickedness, and cease from your desiring: being the Lord makes you a Curse in whatsoever you take in hand? If you travel in wrath, and bring forth nothing, you drive all the day long, and gather nothing but stubble, and the fire kindles upon it, and makes it a heap of Confusion; in a moment: When will you learn wisdom, and refrain your selves from vanity? Do you think to pass in the way wherein you walk? Can you overcome the Lamb? Or can you bring to nought the purpose of the Most High? Will you make your selves equal with him, and will ye gainst the working of his Power? Nay, you shall fall into everlasting confusion, and the remembrance of your destruction shall not suddenly pass away: for the purpose of the Lord shall surely stand, and his Counsel shall be made void; for you are but suffered for a moment, till your measure be filled, and your transgression be smitten, that you may be cut off for ever, and slain as the Wildernefs. Long hath been the night of Darknes over all Nations, wherein you have played, and sported yourselves, as though no eye had seen you, and your works of cruelty had laid hid in your bosoms, but now they do appear, and the day hath made you manifest, and the Light hath discovered you, and now ye are tried, and weighted; and searched, and the Fire of the Lord is kindled up on all your works, and the end of them is confusion and misery; and in forgery shall ye lie down, and no eye shall comfort you, nor no Physician shall heal your bruises, for with a grievous blow will the Hand of the Lord be upon you, all you who pervert his Way, who have joyed your selves in battel against the Lamb, and his Followers, some of you limiting: the innocent with your hands, and some with your tongues, and in your envy dealt cruelly with the Lords Chosen, who become a Proverb and Prey to the wicked, and as a Hunt to shoot at, against whom you bend your Tongues, and speak bitter things, even from the head to the tail; the whole body of Darknes is prepared to war, and every member of the great Image is hirled up in its Strength, thinking to prevail through subtility, against the innocency of the Simple, and Lyes are become our Enemies, refuge, and their trust is in a broken Reed, which fails their confidence and hope, and we are preferred under the Shadow of the Almighty, and we are delivered out of the snare of our Enemies, and through suffering for a moment, shall reign for ever and ever over the Beast and his Image.

And unto thee Giles Firmin do write a few words, in answer to thy Book, called, Establishing against Quaking, who did help up the measure to fulfil the wickedness of the wicked in adding thy Lyes, and Slanders, and Reproaches unto thy
thy Brethren, and haft cast in thy Mite into the heap of Babylons Confusion, and haft set thy seal against the Lord's People, and haft put to thy hand in the record of Sions Enemies: Whom do you thus drive against? And against whom is your fury thus kindled? What are you doing in your drunken fits of fury, wherein you stagger with the wine of Envy? Surely when you are sober you will consider, and when you are come to your vectors you will be ashamed, and will not open any more your malice and wrath which hath drowned your honesty and civility; and in your knowledge you are as brute Beasts, which are to be destroyed; you do but gather your vectors together that you may be scattered and broken to pieces; you are suffered to heap up your confusion, in Lyes and Reproaches, that the Lord may make you ashamed, and judge you out of your own mouths.

And Friend, what haft thou done, and who haft thou established? the wicked in his wickedness, and the unclean in his filthiness, and haft hardened the hearts of the ungodly by thy Lyes and Slanders, lest they should turn from their ungodliness, and be saved from their sins, and go against quaking for transgression haft thou established them herein; and this will be laid to thy charge in the Day of the Lord, who healeth up the Wound lightly, and crieth Peace, Peace to the wicked, unto whom the Lord hath not spoken Peace: And Friend, thou art the man in whom the Prince of Darkness is discovered, which now works in thee, and from him haft thou sent forth thy pack of Reproaches against the innocent, and pleaded thy own cause, and judged hereof in the sight of men, and haft fought the praise of men, and not the Praise of God; and so to seek to obtain a good report by flattery, and not by faith; and this sufficiently appears in thy first Epistle, wherein thou hast given flattering Titles unto man, and in vain hypocritically haft thou sought a proof to the authority of thy Book, thinking thereby the more to make it of force to do the work, which thou intendest by it; even to pose thy simplicity of the Upright, and to devour the woman which brings forth the Man-Child, by casting floods of evil Speeches and Lyes after her, but thy flatteries are of no worth to thee, nor thy subtle words of guile avail thee not herein, for in the Light thou art seen, and by it tried, and thy snare which thou, haft laid, will fetter thy own foot, and the mischief thou intendest is fallen upon thy own head, and whilst thou hast thought to discover the Prince of Darkness in another, thou hast covered and cloaked him in thy self, under thy feigned words of flattery; but through that veil he is seen, and unto all men shall be made manifest, and the Spirit of the Lord doth judge him, and thy Rock of flattery shall not cover thee from the Wrath of him, whom thou hast set thy self to oppose.

And in thy second Epistle thou sayest, Thou madest one Sermon, to discover this Generation (meaning the Quakers) and thou, sayest thou, found good success of it.

Friend, thou haft more fully discovered thy self, and that abomination which lodged in thy heart secretly, which thou haft not let out into open view, then thou hast in the least measure discovered us, or detected us, or jully reproved us, in Doctrine or Convocation to be contrary to the Saints in Generations past, who are our cloud of Witnesses, as being guided by the same Spirit according to the measure as we have received; but this is rather a discovery to all the Upright that were of God, because we are spoken all manner of evil of, falsely by thee and thy Generation, who are sufficiently proved in all your ways and worship, to be of the Generation of them that ever persecuted the righteous Seed of God: And as for thy success, thou haft found little profit thereof, for the Judgments and Wrath of God will succeed thy Lyes and Slanders; and this shall thou find, and they that are deceived by thee shall perish together, and this will be the reward of thy duty, which thou sayest called upon thee now to speak. And ye of thy first Pages haft thou filled in pleading for thy own kingdom, and unjustly justifying thy own cause, in Preaching for Hire, and in Divining for Money, and in seeking for thy Gain from thy Quarters, false Prophet like, it will appear that sometime thou haft been bit upon thy fore, and searched where thy guilt hath lodged, and now thou hast endeavoured to heal up the wound, and cure thy self,
and haft brought many arguments, and haft sought to clear thy self by guile and not by innocency; and haft gathered many Scriptures together, which as thou suppos'dst might make for thy purpose herein by preaching of them: How fain wouldft thou blind the eye of the Simple, that thou mightst always act thy abomination, and not be feen; and even as Satan brought Scripture against Christ, so haft thou against the Truth, and to uphold thy iniquity.

Isa. 56. 
2 Pet. 23. 
Ezek. 34. 
Mich. 3.5. 
Tit. 1.11. 
2 Tim. 3.4.5. 

Thou sayest, It is the great clamour of the Quakers, that you are no Ministers of Christ, because you Preach for Hire, Divine for Money, and are Coverters. &c.

This is true, and I will add much more, which thou hast spared. You are greedy dumb Dogs, and can never have enough, every one of you seeking for your Gain from your Quarter, and through Covetousness make merchandise of Souls, and make a Prey upon the Flock, and feed your selves with the Fat, and cloathe your selves with the Wool; and cry, Peace, Peace to them that put into your Mouthes, but prepare War against them that do not; and are given to filthy Lucre, and love the Wages of unrighteousness, and go on headlong in the Error of Balaam and Cain, having the Form of Godliness but denying the Power; being heady and high-minded-Men, and falle Accusers, and proud Boasters, and Lovers of Pleasure more than God, &c. Much more also is true upon you according to Scripture; for whatsoever the true Prophets and Apostles declared, as giving a description of the falle Prophets and Apostles, by their works and signs, the same way may truly be said upon you, as being every whit guilty of whatsoever was charged upon them by the Spirit of the Lord; so that all thy wresting of Scriptures will not clear thee and thy Brethren, who have, some of them, said as much as thou canst say, in this particular; but Truth stands unmoveable, and you are altogether discover'd, and made bare and naked; and thy shame doth appear in thy answer to this which thou callest, The Quakers clamour.

Thou sayest, Falle Teachers may and have preached freely; then be fure free Teaching could not prove you to be true Ministers, &c.

Reply, Thou and this Generation of Teachers exceed such in abomination, who have not yet so far transmuted your selves like unto true Ministers, as to teach freely; and your condemnation will be the greater, inasmuch as you exceed them in wickedness; and it is confessed, that free Teaching would not prove you to be true Ministers, for you are falle, and deceitful in every account, and Ministers of Antichrist, under many considérations more then one; as in your Call, and Worship, and many other things: And thus thou haft laid open thy own folly, that thou mayest be judged out of thy own mouth. For in the Margent thou sayest, The Quakers teach not freely, for at one Town thou hearest, that one of the Quakers had about five Pound gathered for him.

Friend, This is a Slander and a falle Accusation, and thou haft heard and believed a Lie (if made not a Lie) and thy Lies will be no refuge for thee in the Day of the Lord; for I testifie against them and thee, and him to be no Quaker, who acted such a thing, if any such was acted. Then thou goest on, and drawest many vain conclusions and arguments to no purpose; and bringest the Scripture, 2 Cor. 11. 8, 9, and thinkest this for thy purpose, because of the word (Wages) and now boastest as though thou haft overcome; but all this will not clear thee from guilt, nor prove thee to be a Minister of Christ, he reaped where he had sown, and not of the World; he eat the Milk of the Flock, and did not by a Law compel People to pay him, as thy Generation doth; neither was he chargeable to any, as you are, but made the Gospel of Christ free; and used not his liberty in these things, but you go beyond the liberty of equity, and by a Law obtain your Maintenance, oppressing the Poor to make your selves rich; living in Pride, Idleness, and Fainefs, but Paul did not thus, but was in Cold; Hunger, and Nakedness; and the Wages he took was not to do himself service, but them, as it is evident: So Paul's example herein will not cloak thy fainfines, nor cover thy shame; he was a Minister of the Spirit, and did few spiritual things, and was no Hiring, as the falle Prophets, who through Covetousness made merchandise of souls; and this is thy example, and not the practice of Paul, whom thou wouldst fain make like unto thy
thy self; but he is justified; and thou art condemned in the sight of God, whose work is not of his nature; he gave freely and might repa, where he sowed: but thou makest a Covenant to repa before thou sowe, and sowe not, and so deceives the People.

Then thou sayest, We provide for our selves; (when we wander up and down;) men must provide a Lodging, Food, &c. Are not People bound also to provide for you, as well as to entertain us, &c.

Thou always pleasdest thy own causes; and so hast thou need; for the Children of God cannot plead for thee, but testify against thee. It is Christ's Doctrine, Into whatsoever House ye enter, eat such things as are set before you, but it was never his Doctrine, Take much bread by the year, and if they will give you such a Sum, preach to them; this is the Doctrine, Way, and Wages of Baal, in which thou art found. Many other Scriptures doth thou wrest, and many a vain Argument dost thou make unto this purpose.

And thou sayest, He that will be a Minister, indeed, will say, He search all little enough.

For shame cover thy Laps, and stop thy Mouth; thy stuff stinks worse raking in, who sayest. That men cannot be sufficient Ministers without Acts, and such poor blind stuff, of which I am ashamed, and pass by it as not worth the mentioning. Then thou goest on in the matter of Tythes, seeing the Rule and Law of Scripture will not fully beareth thee out in thy wicked practice of pleading for Hire, thou goest to the Law of the Nation, and do the Gospel which thou preach will not maintain in you according to the Apostles Doctrine; but by a Law are maintained, through the agriuous oppression of the Innocent, as witnessed in this Nation, and thou art put to al thy shifts, though but beggarly Some of them, to blind Peoples eyes, so that you may have your Hire; and in thy Arguments thou pleasdest, That Tythes are no means own, but the Ministers, &c.

But I say, if poor men did not labour, and improve their time, and strength, and money, you could have no Tythes; so that if the Land was not tilled through poor Peoples labours you might go without, so Tythes are not paid out of the Land, but out of mens labours thereupon, and so you rob poor mens labours, and not the Land, that you may live in filthines.

And thou sayest, Care is taken for you already many hundred, Tons before you were born, in setting an Estate, &c.

Yea, the Pope settled Tythes upon his Priests, whose Generation you are of, a poor shameles shift to plead such things, leaving the Rule of the Scripture, and defending your selves both in your Ministry and Maintenance by a Popish Law, which was the supreme Power in the Nation when Tythes were first established in England, but neither the Rule of Scripture, nor the National Law will make your works justified; all People shall see your nakedness, and God will make you ashamed of your way: And as to particular, Had we lived in the primitive Churches, when the Magistrates were Heathens, &c.

This I shall answer by a Question, Dost not the works of some of the Magistrates in England (I do not say all) prove themselves rather to be Heathen than Christians, by their unjust imprisoning of the Innocent without breach of any Law, and to be rather Destrayers of the Church (which is the Body of Christ) then caring to preserve it, and also in giving treble damage to the Hirelings for Non-payment, thereby witting and making haycock of poor mens Estates, as is in many places to be witnessed, and these are they who are most zealous for you; some of them I leave this Question to be answered, which being but truly answer'd, will discover whether you who by oppression take Tythes, or who out of the exercise of a pure Conscience cannot pay Tythes, and so are Sufferers, and you Oppressors are Carriers on of the designs of Hell and Rome, as in thy Eleventh Page thou speakest.

Then thou sayest, So much for the Ministers Maintenance, &c.

Yea, more than enough, but that thou mightest lay open thy own folly, therefore wait thou allowed, that thy shame might be fully laid open, and thou uncover'd.
ed, who hast acted thy part as others of the Brethren before thee, in pleading your own unjust cause of Idolatry, to uphold your grievous Oppression of Tythes and set Maintenances, under which at this day many thousands do sadly groan, and not pittyed by you; but though you regard not, the Lord God doth and will avenge their Cry upon your heads, who have made your Ministry and Religion the most grievous Oppression in this Common-wealth, and so are fallen into greater abomi-

nition than the Heathen, and are higher than they in ungodliness, and deeper in subtilty, and go to the Heathens, and they will shame you; and taketh your own counsel, and practices it, as in the tenth Page: And much more of thy Ruffian

pats, thus much is sufficient to discover thy deceit in this particular.

Then thou goest on, and from thy Text thy observation is this, 'It hath been of

old, and it is the practice still of the Prince of Darkness, to transform himself into an

Angel of Light,' &c.

To which I answer, It is proved by the Scripture, that it hath been of old his

practice, and it is proved upon thee, that it is still his practice, and thou art the

man upon whom thy observation stands true, who art in thy good words, and fair

speeches, and pretences, transformed only in the appearance, and not in the

ground, but of gross wickednes into secret hypocrisy, and so maketh an Image

without Life, and so as James and Jambres, art raging Truth, yet art thou

seen and comprehended, though thou sayest, Simon is never deceived when he calls

as an Angel of Light, which I suppose thou speakest by experience, as being acted

therein, undiscovered to the Simple, because of thy hypocrisy, &c.

In thy Page sixteenth, thou sayest, that The Scriptures are the true Light.

Here thy blindness and error is discovered; who speaketh therein contrary to

the Scripture, which saith, Christ Jesus is the true Light, a John 9:5. Here thou

wouldst exalt the Scriptures in the Seat of Christ, and thereby deny him, in say-

ing the Scripture is that which he only is, and nothing else, (to wit) The true

Light of the World, which enlighteneth every man that cometh into the World, and

the Scriptures are a Declaration of him, and not him. And thou goest on, and sayest, Because these Quakers teach People they must do justly, done righteously, now I say, some take it for granted they come from Christ, &c.

But this thou knowest, and makest light of, by which is easily discerned of

what spirit thou art; the Scripture witnesseth, He is a Minister of Christ, this cometh from Darkness to Light, and from the Power of Evil to God; and could not but work at sin, and cloak it as you do, and cry Peace, Peace to them that walk after the imaginations of their own hearts, them shall we be loved, and not hated of the World.

And in thy fourteenth Page, Thou reckonest us with the Fryers and Popish

Generation; but then and there we do deny, and that holiness and righteousness

which is in the will of man, for because we cannot run to the same excess of riot

with you, you think it strange, and therefore thou accusest us (as with a matter of

fact) That we drink water, and salt, and wear no Lace, &c. That which thou

wouldst make us abominable in by the light of men doth our innocency and upright-

ness appear in, in the light of God, and his Children.

Then thou goest on in thy confused language, and in that which thou callest thy

use, Take heed thou be not deceived.

To whom dost thou speak, to them that are in the Truth? If thou speakest to thy own flock, thy word might have been, Search, lest ye be deceived; for we know the whole World lies in wickedness, and this Generation under the deceitfulness of a blind Ministry, which leadeth not into God, but keepeth in Darkness, ever learning, and never able to come to the knowledge of the Truth.

And in thy Page sixteenth, Thou hast putforeth a Question, which is, How shall we know this transformed Angel of Light, &c?

To which I answer, Where he rules he is not known nor discerned, for the

god of this World hath blinded the eye which should make him manifest; and this is true, theere, who are led by him and perceived it not, and yet doing his work and
and understand it not; but the brightness of the coming of the Son of Man in the Children of the Father, hath discovered him in the World, and in thee; and though thou wouldest fain put him among the Quakers, yet he is found in thy own house; thou endeavourest to prove thy Accusation by vain consequent and false conclusions; but our Assertion is proved by the Spirit of God, and stands upon thy head, and shall be witnessed by the Light in thy own Conscience.

Now something in answer to thy Arguments, and false Conclusion. And thy first Argument is, That the Light of the Quakers will not admit of, nor endure the Trial, therefore the Light of the Quakers is the Light of Satan, &c.

Answ. Thy proposition and ground of thy Argument is a Lye, and so thy conclusion is to no purpose; for we deny not a Trial, but exhort People thereto, that they search the Scripture, to see whether these things be not so, and are tried by the Scriptures in Doctrine and Conversation, and proved to be sincere thereby, to be in the Truth as it is in Jesus, and are testified of in Scripture by the Holy men of God, who are unto us a Cloud of Witnesses, in our Faith, and Life, and Sufferings, and Trials, &c. Friend, thou hast fained a Lye upon us, and hast counseled thy own Lye. This is an evil way to prove us Deceivers, if it would stand in trial; neither is thy proof, That we do deny that, any wit to this purpose, as f. N. against F. Harris, Page the tenth, which thou quotedst, let the honest-hearted read; but bodily hast thou wrestled the words, to bring thy false Conclusion and Lye about, to take place among the ignorant People. Thy Lye is condemned, and thy refuge is taken away, and thou art left naked for thy Destroyer.

Thy second Argument is, The Light of the Quakers passeth out of the Light of Nature; therefore their Light is the Light of Satan, &c. Then saith the Light of Nature, thou askest the boundless Law, which God set up in the hearts of all mankind, checking many sins against God and man, &c.

Answ. What blind confusion is this, which is uttered from thy dark mind! No whit savour, but stuff hardly worth stirring in, and quite contradiction to thy own words, Page fifteen, where thou chargest us with directing to the Light in the Conscience, which thou callst Natural, but we call it Spiritual, and this it is which checketh the sins against God, which thou sayest our Light puts out, and that we preach any thing for Light which puts out this light (which is the work of the Law of God written in the heart) this Argument is also a Lye, and so thy conclusion is made void likewise; but that the Knowledge, and Wisdom, and Prudence of the natural man, which is corrupted, must be put out, this we own; and the Quakers' Light, which is the Light of Christ, shall confound the Wisdom of the World, and be no transgression against God, nor from a light of Satan, but of Christ; and the proof of thy Argument is, as thou sayest, We deny honour to all Superiors; and seemed to be greatly offended with the word (Thou) quoting many Scriptures against it, but let the wise in heart judge thee herein: none of all these Scripture, will prove that ever any of the Saints gave flattering Titles unto men, or spoke (Thou) to a particular Person, which they are to prove, or else thou sayest nothing, that the word (Thou) to Superiors is any denying of honour due unto them; and herein thy conclusion is also false, being the foundation of thy Argument is a Lye; and thy Argument made up of confusion, saying, Thou Light is Natural, which is the inward Law set up in the heart, checketh the sins against God and man, this is one Lye; also saying, That our Light passeth out the Light. This is another Lye: Friend, if Lyes would prove us Deceivers, thou wouldst accomplish it; How else a thing it is for thee to confute thy own Lyes, when thou hast made them?

Thy third Argument is, Such is the Quakers' Light (viz.) which teacheth men to forsake the Scriptures, saying up a Spirit in man, which shall not be examined by the Scriptures; therefore, is that the light of Satan, &c.

Answ. The first part of thy Argument is a very Lye; and also the last, as thou hast laid it down; our Light teacheth men to forsake the Scriptures, but in the fulfilling of them, to walk in the Life of them; and it teacheth to wait.
the Spirit of God in man above all things, and in its fruits and operation may be examined by the Scriptures, but it self is the Searcher of all things, even of the deep things of God; and this is not the Light of Satan but of Christ, which teacheth men into the fulfilling of the Scriptures; and to exalt the Spirit in man which gave forth the Scriptures, which is the trial of all spirits, and whatsoever conclusion be gathered for an Argument, whereof a Lye is the foundation; as of this, the conclusion must needs be vain, and a Lye, like its foundation. And in thy proof of the major position, thou sayest, *The Scriptures are left by God, to be your Light and Rule, &c.* And the Scriptures say, Christ is the Light, the Way, the Truth, and the Life, (and to the Rule) and so thou hast set up the Scriptures above Christ, and by thy lying spirit crooth the Scriptures; but thou art accustomed to Lye, and so art expert therein; And thou sayest, *Christ bids you search the Scriptures,* John 7. 39. It is true, he bids the Pharisees, who had not Christ's Word abiding in them, and who had not heard God's Voice, nor seen his Shape, but percutted Christ, then he bad search the Scriptures; and judly hath thou thrift in thy self among the Pharisees, and so art an Enemy to Christ, according to thy own confession: And for the proof of the minor position, thou hast not at all proved by any way of the Books quoted thy proposition, *That the Quakers Light, teacheth men to forsake the Scriptures,* &c. Let the wise in heart judge. And thou sayest, *But to speak truly, The Quakers make nothing of Scriptures,* &c. This is the very falseness, and of thy lying tongue, and no truth in it; and a Question here I ask, Whether he be the more guilty of forsaking Scriptures which live the Life thereof, and in the fulfilling of them by the Spirit, or he that talks in words of them, and makes a trade thereof, but lives in Lying and false Accusing, and Pride, and vain Glory, and the filthiness of the Flesh? This Question being answered, will open the understanding of the simple, and our innocency thereby will appear from all thy grievous lansders, and wicked wringlest of our words. As in Page twenty five, in thy false conclusions of this particular, thou sayest, *The Quakers divide the Spirit from the Scripture, &c.* Yea, the Spirit, and the Scriptures are two things, though they bear witness to the truth of each other, thus are they divided. That every one that hath the Scriptures hath not the Spirit, and this is no error, nor from a Light of Satan; but thy Lyes are from the Darkness of Satan, and not from the Light of Christ.

Thy fourth Argument is, *Such is the Quakers Light* (viz.) which makes the Scripture crooth it self, and then in things known by the Light of nature, therefore the light of Satan, &c.

Answer. This is also false in the foundation, and thy Arguments and Confusions made without effect: Friend, whilst thy foundation in a Lye thy Building will not endure, be sure of that, the Scripture was given forth by one Spirit, and bears witness unto one thing, and doth not crooth it self in the Light of the Spirit that gave it forth, though to thy carnal wisdom it may seem so: And for the proof of thy minor proposition, thou sayest we quote that Scripture, James 2. *Have not the Faith of our Lord Jesus with respect of Persons,* &c. to overthrow all respect of Persons, &c. Doth this at all prove that our Light makes the Scripture to crooth it self? Where is it said in the Scripture, Have the Faith of our Lord Jesus with respect of Persons? Such a one thou must bring, or else thou hast said nothing to this purpose: And thy second Scripture is, That we say as Christ said, *Swear not at all:* Will this Scripture being quoted by us, prove that our Light makes the Scripture crooth it self? What blind confused stuff is this which proceeds from thee, thinking to make us odious and vile, but thou hast the rather made thy self ignorant and blind in the sight of all the Children of Light, who comprehend thee in thy futility; and to that of Swearing, which thou hast arrived in thy Argument to prove the Lawfulness of it, thou hast thereby made thy Argument against Christ's own words, who said, *Swear not at all,* and thou art the whole Light: (or rather whole Darkness) would confound the Scriptures, to blind the eye of the Simple, and thy conclusion stands true upon thy self; hence thy light is the light of Satan, not of Christ. And thou sayest, *The Quakers bid...*
men be guided by the Light of God within, &c. How doth this contradict thy own words, page twenty second, where thou sayest, *The Quakers Light puts out this light, the inward Law set up in the heart, &c.* when wilt thou be ashamed of thy ignorance, and stop thy mouth in the dust?

Thy fifth Argument is; Such is the Quakers Light, viz. which takes men off from that Rule which is perfect, and cannot err, and sends them to be guided by a Light which is imperfect, and may and must err; therefore the Light of Satan, &c.

Answer. Halst thou given up thy felt wholly to lies, and to make them thy refuge? thy work is to make a Lyce, and then to confound it; this is an easy way to prove us Deceivers, as I said; and in the proof of thy minor Proposition, thou hast taken short of proving what thou takest in hand, and sayest, *The Word of God is perfect, but the Quakers do not send men to the Word, &c.* This is false, we preach the Word, and send men to it; even that Word of Faith which the Apostles preached, which is in the heart, and in the mouth, and that Word is perfect, and errs not, and this we send men too, to be guided by it, and to receive faith in it; then thou sayest, *The light of Conscience is imperfect, and may err,* and takes occasion to speak of that Scripture, Rev. 8. 5, but to what purpose I know not, except thou wouldst prove that Light of Christ to be imperfect, and err, which we say hath lightened every man's Conscience in the World, and is a perfect Rule in the Conscience, where man is guided by it; and this Light leads up unto Christ, to excise the Conscience, and he to rule King and Lord in the Conscience, and so to make Conscience one with him in the unity; and this is true, wildom, and no folly as thou accountest it in thy blindness, page twenty nine: Then thou goest on, and hast intimated a falsity from 3. 5. Ps. Query, and then confutes thy own Lyce; Ps. 5. doth not say, every man is lightened with a faving Light, but asks the Quetion to be answered, which for the simple sake, here I do answer, Christ hath lightened every man in the World with the true Light, which is saving Light to every one that believes therein, and condemning Light to him that believes not, yet is the Light true Light, and no error nor imperfection in it; and they that hate it are such as know nothing of Redemption, Justification, &c. and a great part of England is in that condition, though they have heard the report, yet they know it not in truth and righteousness; and this Light is in the World, and the World knows it not; yet doth not this confute that he hath lightened every man that comes into the World, as thou wouldest ignorantly make it appear in the same page: Then thou sayest, *If you speak of reason and understanding, to Christ lighteth every one, &c.*

Here thou halt confounded Truth with thy lying Spirit; it is the purest reason that every man should serve his Maker, and act nothing contrary to his Maker; this the Light of Christ lights unto, and leads unto; and it is the best understanding that gives a man to understand the Way of eternal Peace and Rest for his Soul, if he love the Light, and lets him understand when he acts against this Maker, &c. and this hath Christ lighted every man unto: Then thou sayest, *Conscience may err,* and prove it from Paul's example of perfecting: If Conscience be not guided by the Light of Christ, it erreth; but it was not the Light of Christ in Paul's Conscience which led him to perfecte, but his thoughts and imaginations, which were in the high mind above the Light in the Conscience; then many false conclusions from our words halt thou drawn, through thy wrestling of them; thou sayest, as in all our books, the Word of God written is made of no account, &c. thy lying tongue will God rebuke, the Scriptures we account of, and set them in their Authority, and bring them as a Witness against thee, and all thy ways, who are out of the Life of them, thinking thou dost God service in speaking evil of his people; and thy Rules by which thou walkest, is proved by thy works and words to be imperfect and erroneous, and thy darkness is of Satan, and not the Light of Christ.

Thy sixth Argument is, *Such is the Quakers Light, that is destroys the institution of Christ; therefore the Light of Satan, &c.*

Answer. Halst thou no foundation but a Lyce to place thy Argument upon? surely, thy time is near an end, because thou halt no refuge but a lyce to fly unto.
An Answer to Giles Firmin.

Thy major Proposition is not altogether found, for that light was the Light of God, and of Christ which commanded circumcision, and the seventh day to be kept a Sabbath, and the Worship in the Temple, which was instituted by God, &c. And that was the Light of God, and of Christ also, which led the Disciples from these things, to deny them, and bear witness against them, and yet no offence in God, nor no contradiction in the Light of Christ; but this to thy dark mind is a mystery sealed, and I leave it as a Parable to thee.

Then for the proof of thy minor Proposition, thou inest, That we deny Baptism, and breaking of Bread; yet darest thou not contend for sprinkling of Infants; that imagination of man, and no institution of Christ. But makest use of the Baptism herein, unto whom I perceive thou art an Enemy; what poor shifts art thou fail to run unto now, when thou art likely to be discovered, and rambles up and down, wresting our words to blind the eyes of the simple? for you that live in your fictions, yet professing the Supper of the Lord, it is made manifest you eat and drink your own damnation, and discern not the Lord's Body and while you are of the World, and not come to Repentance, you have nothing to do to speak of the Institutions of Christ, which was to his Church, to be practiced therein only, and not among the Children of this World; for thy darkness is of Satan, and not of Christ, and thy Conclusion it is to thy self.

Thy seventh Argument is, Such is the Quaker's Light, viz., which denies a great Work of Christ in the hearts of them who believe in him; therefore it is the Light of Satan, &c.

Answ. What hast thou nothing but a Lye in thy mouth to ground thy Discourse upon, and to draw thy Conclusion from; we deny not the work of Christ in the hearts of them who believe, the proof of this minor position makes it not at all evident, when thou hast wrested our words as much as thou canst, much less if the simplicity of our words were used, so it being a Lye in the ground, I need not much pluck down the building, for it falls of itself, as being not so firm as upon the sand, for we bereave not every one may know and witness the work of Christ in the heart to change and translate, and to give power over the World. But among thy many blind Arguments thou sayest, Thou deniest that the Righteousness of Christ whereby a Believer is justified doth dwell in him, &c. The Scripture faith, except Christ be in you, you are Reprobates, and where Christ is, there is his Righteousness, for they are not divided; and the Word of Faith, which is the Righteousness of Christ, is in the heart, as Paul saith: but I have cause to think thou art not much ashamed of being proved a Lyar, because thy impudence hath overcome simplicity and honesty; for when thou hast committed abomination, thou canst not bluster, nor be ashamed, but thy shame will be the Upright fee.

Thy eighth Argument is, Such is the Quaker's Light, (viz.) which teacheth men to omit their duty to God, therefore it is the Light of Satan, &c.

Answ. Thou Enemy of God, when wilt thou cease thy Lyes, and pervert the right way of God? we teach no man to omit his duty, neither doth thy witness of thy minor Proposition stand any whit for thy purpose; we are our selves daily exercised in Prayer unto God, and omit it not, as thou falsely accusest; but to bear Testimony against the Sacrifice of the Wicked, prayer, self-righteousness, &c. that it is abomination, and not accepted of the Father, this is no whit to the purpose of teaching men to omit their duty, as thou falsely accusest us; and thy multitude of vain Arguments are to no purpose herein; and thou shews a vain wanton Spirit, &c. It's words, whose Exhortation is to wait for the Spirit, which we testify no man can hear, or accepted of God in what he doth, without it; and this is the Duty of the Children of God, to wait upon the Father to be led by his Spirit, and he who is without the Spirit, hath not received Christ Jesus; and though thou fornict at this, yea of it we are not ashamed; and thy false conclusion is like thy foundation, both to be condemned with the Lyar.

Thy ninth Argument is, Such is the Quaker's Light (viz.) which teacheth men to say, they have no sin; therefore the light of Satan, &c.

Answ.
Answ. In the proof of thy major Proposition, thou sayest, The Light of Christ, doth teach, that all his People are freed from the dominion of sin; and Christ Jesus, no where faith, That any are free from the dominion of sin, who are not free from the committing of sin; but the contrary he saith, He that committeth sin is John 8:34, the Servant of sin; and such a one is under the dominion of it, where he is Servant, sin is Lord; so he who is redeemed from the Dominion and committing of sin, and cleansed from all unrighteousness, by Christ Jesus through his Blood; if he faith he hath no sin, he is no Lyar; but if before confession and forsaking of sin, he faith he hath no sin, he deceives himself, according as the Scripture witnesseth unto both these conditions, 1 John 1:8, 9. Again, He that is born of God sin not, as the same Apostle faith; and if he that sins not, faith he hath no sin, he is no Lyar; but his Light is the Light of Christ, and not of Satan: And thy blindness is seen in that thou sayest in effect, as though some may be free from the dominion of sin, and yet not free from the committing of sin; if thy Light teacheth thee thus, it is contrary to the Light of Christ, which gave forth the Scripture; our Light teacheth from the committing of all sin, and gives dominion over all unrighteousness, and of this Light we are not ashamed: This is the strength of thy Argument, which is answered; so much of the rest I pass by, only may mind thee of thy confusion. Thou sayest, Where sin hath no dominion, that man is perfect, &c. And thou allowest that the Light of Christ teacheth men that they are freed from the dominion of sin; and it is proved that none are free from the dominion of sin, but who are favored from the committing of sin: And the sum of thy doctrine is no more then that which thou wouldst make error in us, though sometimes thou art railing against Perfection, and sometimes owning it under some particular accounts, not under all; and so one while builds up, and another while throweth down, and so art in Babylon. Thou sayest, There are thousands of perfect men in England, &c. yet thy false conclusion is, because we hold Perfection. Therefore is our Light the light of Satan, &c. I leave it to the simple minde, to read thy confusion, and shall rase no longer in it.

Thy Tenth Argument is, Such is the Quakers Light (viz.) which teacheth men to revile, and throweth upon the true Ministers, and true Churches of Christ; therefore is it the light of Satan, &c.

Answ. This Foundation is another Lyre, and thy Arguments are to no purpose; We revile not, neither do throw filth upon the true Ministers and Churches of Christ; Thy proof of thy minor position gives not evidence of thy assertion, let the wise in Heart judge: So much need not be said, because both thy proposition and thy proof is false; Doth 1. Parme, telling of the Churches being in God, &c. prove that we revile & throw filth upon Ministers? &c. What blindness is this? but yet this will be the Question, Who the true Ministers and Churches of Christ are? for we judge it not, (neither doth the Lord) to be reviling and throwing filth upon the true Ministers and Churches, to call you greedy dumb Dogs, that seek for your Gain from your Quarter, and can never have enough; and Hirelings, that preach for Hire, and divine for Money; and Devourers of the Flock, who feed your fowes with the Fat, and make a Prey through Covetousness upon the People, acting the horrible filthy thing, which Jeremiah cried against; and to call you evil Beasts, and Slow-bellies, which teach for filthy Lucre, as Paul did: And much more such like may truly be spoken of you, by the Spirit of the Lord, and no railing against the Ministers of Christ, no more then the true Prophets, which spoke the same Language; for who act those things which the Prophets of Christ and his Apostles declared against, are no Ministers of Christ; and here we find you in the Rees of the false Prophets, and Scribes, and Pharisees, and false Apostles; (if any ask the particulars, I can give testimony hereof) so that we make a great difference between reproving and condemning false Teachers and Hirelings, and reviling the true Ministers of Christ; prove your selves to be true Ministers of Christ, and we shall joyn with you; otherwise we must let to our seat against you, for your abominations, and shall as justly deny...
ny your Idol Temples, and Worpip therein to be the true Churches of Christ, as we deny you to be Ministers; for your works do make you manifest, even your wickedness is discovered; what rudeness, and wilfulness, and pride, and vain glory is among you; and Christ never had such a Body, who were made up of such Members; but I do the rather pity your blind People than you, for you are the blind Leaders of the Blind, and that the Kingdom of Heaven against men, and enter not your selves, nor will suffer others. This is true upon you, and so are proved to be the Generation of Vipers, and Serpents, and Hypocrites: This is no reviling, but the Language of the Spirit of God, which Christ once spoke to such as you; (I speak of thee and thy Generation) and we own and honour the true Ministers and Churches of Christ, and revile them not; but deny you, and bear our witnesses against you. Then thou sayest, See what is required by the Apostles Example, to bring you into the Ministry, and prove you have it not. To which I answer, You have not the call of the Apostles, who were called by the immediate Spirit; none of you dare own this that I have yet heard of; neither have you received your Gospel as they did, by the Revelation of Jesus Christ; and thou hast confounded it. In Page fifty one, thou sayest plainly; You own no such Revelation; and so hast manifested thyself, to be without the abilities of the true Ministers, in these two particulars, and many more, which might be mentioned; and also in that which the Apostle faith, He that preaches the Gospel shall live of the Gospel. Now by an outward Law you are maintained, through oppression of the Innocent, as before I have proved; for if you had not a Law to defend you in your Maintenance, you might starve or beg: So your gospel doth not maintain you, but the Law of the Nation, through oppression of the People. And the Apostle preached Christ Jesus to be the Light which hath Lightened every man that cometh into the World; and this you deny: And much more might be testified against you whereas you are not only short, but contrary to the true Ministers of Christ. Then thou shamefully pleadst for the ordination by the Bishops, which I shall pass by, as not worth minding to set pen to paper about it, and in conclusion thou sayest, Thou pleadst not for every particular Minister, &c. neither do I plead against any one Minister of Christ, but against hirelings for which thou pleadst, and so thy darkens is of Satan, and not the Light of Christ; take thy Conclusion to thy self, for unto thee it belongs.

Thy eleventh Argument is; Such is the Quakers light (viz.) which brags of the infallible Spirit, and yet cannot speak good sense or reason, therefore is the light of Satan, &c.

Answ. This is also false, and a Lye; whom haft thou heard brag, by word or writing, of an infallible Spirit, but the Spirit of God we say is infallible, and that Spirit we have received in his measure; but thy Lye I bear witnesses against, and thee the father of it: And thou sayest the Spirit of God speaks rationally, and sense; and thou sayest Satan also can speak likewise; then that can be no clear discovery or difference betwixt them, if they speak alike: And thou sayest further, Seeing the witty Jesuits cannot do the business, now try if foolish Quakers can do it, &c. Thou art herein divided from some of thy Brethren, who hath as unjustly as thou accused us to be Jesuits; but any thing you will say which may make for your turn, to uphold the Kingdom of Satan; but your Lyes and Reproaches are unto us great riches; and our innocency will the Lord bring forth in his time, and your wickedness shall fall upon your own heads in a moment: but thy proof of thy minor position testifies no such thing against us, as speaking rational, or non-sense; so thy opinion is false, that we brag, &c. And thy proof is not for thy purpose, that we cannot speak good sense or reason; so in thy whole business thou art found a Liar, and the Lyars Portion is the Lake; this is truth, and no reviling; only I perceive thou haft got a catch by some Scriptures being misplaced, and not truly quoted, which may be the Printers fault, for ought I know: But all that ever thou haft spoken proves not the truth of what thou haft asserted, let shame cover thy face.
An Answer to Giles Frimil.

Thy twelfth Argument is; Such is the Quakers light, (viz.) which affirms sound Believers walking (Evangelically) in obedience to God's Commandments, to be in a state of Condemnation; therefore it is the Light of Satan, &c.

Answ. Thou being near at an end, hast left the greatest lyce to the last: When wilt thou be ashamed, and stop thy mouth? thy testimony of Lyes is well nigh finished, and thou hinder'st up the sun with an abominable one; yet thou confessteth in thy Margin, We do not say this in many words, but by consequence, &c. Here let all men take notice of thee, who hast accusted us with a thing; and yet confessteth we say not the thing; thou hast fully manifested thy faith, we need do no further to lay thee open, but thou sayest, By consequence, &c. Friends, if thou mightest he the Interpreter of our Books, its like thou wouldest deal deceitfully as thy Generation hath done with the Scripture; but we write not our Books, and leave them for to be expanded by thee, but they are as they speak, simple plain Language to the ignorant, that they may be instructed, thou hast manifestly thy skill, in wresting our words, sufficiently; we allow thee not to be our Interpreter; we testifie, he who is a sound Believer, and walks in obedience to the commandments of God, is in a justified state in the sight of God; but we put a difference between condemning sound Believers, and speaking plainly by the proof of sin, as if we tell the Lyar his portion will be the Lake, and the Proud he shall be as stubble before the fire; and the Wicked shall be cast into Hell; and that no Covenants, Deceit, Whoremongers, Drunkards, &c. shall never enter into the Kingdom of God: This Language is not a condemning of the sound Believers, neither is it so accounted in the sight of God, though falsely judged by thee, and we stand to the judgment of him, and not unto thy false Slanders. And thou further sayest, and distribuest thy Charges, But to tell thee of one man in the world of God, (meaning the Scriptures) who was holy, who embraced the Quakers doctrine, Principles, and Practices, &c.

David was holy, Abgar was holy, Jerahmeel was holy, with many more testifed of in the Scripture, that were of the same faith with us, and of the same Doctrines, and Principles, and Practices; for themselves were Quakers, as their own Writings make manifest; and hadst thou been in their days, thou wouldst have spoken no less evil of them then of us; for it was such as thou who spoke evil of them, and perverted them; and hence I do conclude thy spirit to be the spirit of Satan, and not the Spirit of God.

Thy thirteenth and last Argument is against our Speaking (as thou callest it) and it is manifest to every one (thou sayest) whence it comes, &c. And railest much aginst it, and shufflest off, and kicks against the testimony we give out of the Scripture, bringing the like examples of the Saracens of the Lord. And thou sayest, We advise the examples of Daniel, Moses, and David, to defend these diabolical acting, &c. God shall reprove thy lying Tongue, and rebuke thee with the reproach of his Judgments; yea, many more than these named can we bring to witness for us, in the same actings of the Power of God, which thou most wickedly callest Diabolical, and leavest the Reader to observe thy foolish Story, to which in its place I may answer.

Then thou goest on, and ramblest over a great deal of stuff from an Author like thy self, who wrote a Book against us also, and whose testimony is no better then thine, as being of the same spirit (against the Seed of God) with thee, and his testimony and thine are both for condemnation; thou quotest his Lyes to prove thine, as though his words were of authority with the Scripture; but wretched, and stubbliness lodged under your tongues; and though you be of several Opinions and Judgments in your Worship and Ministries, yet are you joyned, and against us, as Herod and Pilate; and if it was not such a thing as would make for thy wicked purpose, thou wouldst scorn to make use of his words, to prove thine; but the shift of the subtil Fox, which would devour the Lamb, is taken notice of in all his actings.

Then thou sayest, No you own no such revelation, (viz.) by the foregoing words, that you were taught the Gospel by the revelation of Jesus Christ.

Then, and
An Answer to Giles Firmin.

And here let all men take notice of thee, to be one that was never sent of Christ, but one who knows not God; for as Christ Jesus faith, No man knows the Father, nor the Son, but he to whom the Son reveals him: And thou having denied the Revelation of the Son of God, haft shut out thy self from his Knowledge: For shame talk no more of the things of God, but let thy mouth be stopped from making mention of his Name, especially on the account of being a Minister; all that know God or the Gospel are ashamed of thee; some of thy own Brethren will not own thee herein; some of this I have laid open before. Then thou goest on saying, The pretended revelation of the Quakers, do raise an Article of Faith and Rule of Obedience in Scripture.

This is not the least of thy Lyes: I deny the Slander; the same Truth, and Faith, and Obedience as ever was witnessed in the Holy men of God, which declared forth the Scripture, we own, and bear witness of, and no other: The Revelation of Christ in us, in Faith and Obedience is witnessed by Paul, who is our Example; and thou art the man whose spirit is contrary to Scripture, as is clearly made manifest, and in thee the man of sin is revealed, and the Light which should discover him is vailed; and I may truly say of thee, as thou falsely saidst of us, Surely the Devil is the Author of thy work. Then in thy conclusion thou sayst, Much more might be gathered out of their Books, whereby it may appear by what spirit these Quakers are led; by the spirit of Satan, farse transformed into an Angel of Light.

Now, to all the honest hearted, unto whom this, and thine may come, even to thy own Hearers, at least unto such who have but moderation in their spirits; and to that measure of God in their Consciences I do appeal; that they by it may judge whether thou hast more discovered the spirit of Satan, in us, by any thing which thou hast in all thy Books, justly proved against us to be evil, or sin, or error, (except thy Lyes and Slanders may stand for a testimony) or in thy self: who hast slandered us unjustly, and wrested our words deceitfully, and spoken many a grievous untruth of us; and I say to all who read this, and thinke, let them observe with an impartial mind; and try all things, and hold fast what is good; and let not the envy of the wicked one to prevail over you, but search all things with the Light of God, according to the Scriptures, before you judge any thing, leaft your zeal in your hasty untamed minds and spirits betray the honestly, which may in sobriety be instru'd, and you informed the Way of Salvation, which now the Lord of Heaven is discovering to them that seek him in truth and sincerity: And because the Purpose of the Lord is to reveal his Glory, and to discover and condemn the secrets of the well-favoured Harlot, who hath sat long as a Queen in the Earth, deceiving Kings, and Peoples; therefore also is Herod and Pilate joined together, and Gog and Magog is rifen in their Power, to re-visit the Counsel of God, and to dissanruit his Purpose; but in vain do they strive, and weary themselves to no advantage; for Sion King shall reign, and Jerusalem shall partake of her Glory, and the Armies of Allies shall see and be discomforted: And all the Lyes and Slanders of the wicked one, shall return upon his own head; and the pit which the wicked digs for the Righteous, it shall swallow the wicked up, and his foot shall not escape the snare: so that I tell thee unto all People this one thing concerning Jesus, Him hath God given a Light into the World, a Judge, and a Reprover of all the works of wickedness; and with his Light every man that cometh into the World is lighten'd, with the Light of Life all that believe, and with the Light of Condemnation all that believe not: If you every one turn in your minds from the vanities of the World, unto the measure of the Light given you, a present Teacher in the Ways of God; this Light will be in you, to direct your steps in Righteousness and Peace; for as it is written, The Lord is the Teacher of all his People, and all the false Teachers and Hirelings will be denied; and the Scribes and Pharisees, and their leaven, will be born witts against, and the old man with all his deeds will be put off; and the new Man shall be put on, which is the Likeness and Image of the Father; and then will you witnes the Life of the Scriptures, and in you they will be fulfilled, by the
the Spirit that gave them forth, which Spirit all the Sons of God are guided by; and this Spirit the World cannot receive, no further then to be reproved by it of sin, and condemned for unrighteousness; and to every one who hath in the least received a measure of the Spirit, and is guided by it; to them only I leave what I have written, and the Writing answered to be judged, as in the light of God, with an impartial mind. I have not striven for mastery through subtility and deceitful speeches but in innocency I have written to vindicate the Lord's Truth, from the Lyes of his Enemies, who make it their work to render the Way of Truth odious, left their deceits should be laid open, and they judged. And this fame Giles Firmin hath done his part sufficiently herein, who hath not ceased lying and slanderer, from the beginning to the end of his Book, unto which I might have written much more, yet desire not to multiply words with such as are impudent, and cannot blith when they have done evil; but to the main particulars, a few to each of them I have written, passing by much unfavorable stuff proceeding from a light vain spirit, (as is easily discerned by the Children of Light) who hath made both Foundations and Arguments very Lyes, and hath laid things to our charge, which we never knew, nor by word or Writing was ever declared; but thou Giles F. hast filled up thy measure of wickedness, according to thy ability; hadst thou been more subtil, thy work would have been more deceitful: Therefore repent of thy wickedness, and go not on in thy perverse way of uncleannesses, lest thou be cut off with an utter destruction, and repentance be hid from thy eyes.

And to the foolish babbling story, in the end of thy Book, I do answer, thou sayst a Minister now in Exeter gave the Narration, that but deceitfully concealed his name, and so he and thou well may, as being ashamed thereof, in laying, slander, too foolish to subscribe his name unto: Yet is Thomas Tilleman known, his name and nature; whose Testimony is like thine, and a Minister like unto thee, who was, and is known in all the Parts about Hexham to be a deceitful Fellow; one who preached for Hire, and sought for his Gain from his Quarter, as is well known; who also made merchandise of Souls, through covetousness with feigned words. And though T. Tilleman be or was an Anabaptist, and contrary to thee in his Opinion, yet if he will but give a babbling Slander against us thou wilt believe him, and call him a Minister; but his wickedness is well noted, who for wickedness and filthiness, was cast out and denied of the Assembly whereof he was the Pastor; and stands this day as one cast off by them, who are a little more honest than thou and he, though yet Strangers to us, and Opposers of us: And now in that your deceits are discovered, you flee to any bubble for a strength, and make Lyes your refuge, and yet justify your selves and condemn the Innocent. And thy last Story is an abominable Lye; and a man that hath honesty in either hand or heart, would be ashamed to utter such things; but in plainness of speech, thy Lyes and Slanders I do deny, and unto thee I do return them again, with true Judgment upon them, and dare not flatter thee, nor speak peace unto the wicked, but to the Light of God in all Consciences I do stand clear, by it to be justified, when all the wicked are condemned.

By a Friend to Israel's Common-wealth, called,

EDWARD BURROUGH.
THE Crying Sins Reproved,

WHEREOF

The Rulers and People of England are highly guilty;

WITH

Additions to their own Confessions held forth by them in a Declaration of their own, bearing date Septem. 23, wherein these three Nations are called to a Day of solemn Fasting, &c.

With meek Exhortations to this present Parliament, that they take heed to themselves, lest they make the Guiltless to suffer upon the account of Blasphemy or Error, &c. while the Evil-Doers go free, and the false Prophets defended.

How long, how long shall God's righteous soul be grieved, and his pure Spirit vexed with the vain oblations and offerings of them whose hearts are far from him, even after their Idols, and in their covetousness, and earthy honors of this vain world, while they honor with their lips and profess love with their mouths in outward observances? How long shall thy Enemies lean upon thee, and say, Is not the Lord among us? while they oppress the Innocent, and make a prey upon the Upright, and tread thy glory underfoot, and despise thy Law and Ordinances, and set at nought thy Children, and caueth them to suffer grievous burdens, under heavy hands of cruelty, every one smiting with the fift of wickedness? Wilt thou be pleased, Lord, with a Sacrifice of the unclean hands, given unto thee from polluted hearts, offered upon the Altars of men's own precepts in set times? Wilt thou be worshipped in men's inventions and traditions, in a set day, of hanging down the head like a Bulrush for a moment? Canst thou accept a falt appointed by the will of man, while the hands of wickedness are not loosed, nor the Oppressed set free? And wilt thou be found in a way decreed by the Children of men, whose way is corrupt before thee? Yea, Lord God, men seekes, but not in thy own Way; and they call upon thee, but not in thy Spirit; and they pray towards thee, but not at thy door; they ask of thee the Ordinance of Justice, and they delight in approaching to thee, and they are as a Nation that works rightousness, yet doth their sins cry aloud in thy ear, and their Oppreッション and Backsliding calls for Vengeance upon their own heads: When will ye be wise ye Rulers, and learned ye Judges of the Earth? for now the jealousy of the Lord burns like fire, and his wrath is kindled more than a little, and yet you do not trust in him; but in the day of your Fast you find your own pleasures, and in the day of your humiliation you hearts are lifted up in vain glory, and you presume in his Presence, and call him Lord, but doth not that which he commands; for the Oppressed is not eazed, nor the Captive
tive is not freed, nor the hungry fed, nor the naked clothed; the Lord's soul is wearied with you, and your Offerings unto him are as if you cut off a Dog's neck, and your Incense is unto him as if you blessed an Idol; you neglect the Fait which God hath chosen, and make unto your selves a Precept and a Day, in which your work is not accepted, whilst your fear towards him is taught by your own precepts, and they that fear the Lord mourn for you, and they that know His Way with good towards you, that your eyes might see and your hearts understand that which belongs to your peace; but you despise the reproof of Instruction, and choose your own ways, and do that which is high in the sight of your own eyes; and you weary the Lord from day to day, and he is pressed under your iniquities as a Cart is pressed with Sheaves: And shall not his Soul be avenged upon you, and upon such a Nation as this, whose fear towards him is taught by the Precepts of men, and whose Worship of him is exercised in the vain Traditions of their own inventions? Hear ye Deaf, and look ye Blind, behold the Lord's Hand is upon you, and you know it not; his Judgments are nigh you, and you are not aware, but exalt your own horn, and some of you seek unto your selves a Kingdom to rule in oppression over the Poor and Needy, who cry to the Lord day and night under the heavy hand of cruel burdens, which lie upon the Innocent, but you will not touch them with one of your little Fingers: Wo is me for you, for your destruction comes upon you as an armed Man, and your defoliation as an irrefiltable Flood; for you regard not the oppression of the Poor, but make it a thing of nought, you that pass by: Hear and consider ye Parliament of England, ye are something concerned herein; if you mean to be established loose the oppression of the Innocent, and let the Oppressed go free; for this the Lord requires of you more than your Oblations and fast days of Humiliation, wherein you make a show of repentance to the Lord, and hang down the head for a day like a Bulrush, when your hearts are not truly upright to the Lord.

A Declaration I have viewed, proceeding from you, as the first work of your hands; and therein you declare your selves to these three Nations, in seeming relentings before the Lord [I with your hearts were as you profess] and first you say, Such hath been the outgoing of God for his People in this our Generation, that none as men but must say, It is marvelous in our eyes; and none as Christians but must cry out, It is the Lord's Doings.

Unto which I shall answer, Indeed true it is, that the out-goings and dealings of the Lord hath been, and are mighty, and are wonderful in this Nation, even for his People, which now are trodden upon, and oppressed, to the shame of some of you; and indeed some of you were partakers in a good degree of his Power and Out-goings with you, while you stood in his Counsel, and then it was marvelous in your eyes, and you could cry out, It is the Lord's Doings. But Friends, will you consider how you now stand, and into what ye are fallen; for as that instead of being the Lord's People, you are turned Enemies to the Lord's People, and he is departed from you, and hardly goes out with you any more: While ye were little in your own eyes ye loved Justice and Judgment, but now you are exalted and lifted up, and have forgotten the marvelous doing of our God; and Judgment is turned backward, and Equity is fallen, and the hand of oppression is laid heavy upon the Lord's Servants: Oh, that you would lay it to heart before the decree be sealed against you, when no time of repentance can be found by you.

And further you say, [He] the Lord hath always been a ready Help in the time of need, and never did his poor Servants seek his Face in vain, neither did he ever lend a deaf Ear to the voice of their weeping.

To which I answer, Verily it's true, he is always a ready help for us his Servants in time of need, neither did we ever seek his Face in vain, even when we lay under the grievous oppressions of the Enemy; nor you your selves (some of you) fought not in vain while your hearts were upright with him, but had the Deliverance desired by you out of the hands of all your Enemies, and their
necks so tred upon, but it is not so now, inasmuch as you are become vain formal Seekers, and Hypocritical Falters; and a deaf Ear will the Lord lend to you, and to the voice of your weeping, till you remove the Oppression from off the neck of the Distressed; and you shall seek his Face and find no answer from him, for the Vision shall fall unto you; and though you howl unto him, and call upon him, yet will be hide his Face more and more, and leave you to your felvses, and will not regard the voice of your crying; and though you have found him a present Help in time of trouble, and of your need in the day of your Integrity, yet trouble and destruction shall come upon you, and no help from him shall you find, till you return to him with all your hearts and spirits, and lay down your own crowns, and exalt him the Lord of Glory, who is now appearing in Power.

And further you say, in the midst of such unequalled and signal Mercies, how great hath been and is your ingratitude and unfruitfulness.

To which I answer, Truely have you spoken, to your own shame; for your ingratitude and unfruitfulness exceed many that went before you, which justly were cut off for the very sins of which you are highly guilty; and more may I add unto your confessions. How great hath been and is your Oppressions, and Pride, and Vain-glorv, and Self-exaltings, and Hypocritical Faltings, and Confessions with your mouths, when your hearts are far from the Lord; yea, as your Mercies have been unequalled, so your sins cannot be numbered, as though you flinched that grace might abound, or did evil that good might come; or took liberty to your own hearts huls, from your former Mercies and Deliverances received.

Then further you say, Should the Lord say unto you, as once he did unto Ephraim, Ephraim is joined to Idols, let him alone; that same Sentence would be your desert, as insensibility is your crime, so it might be too justly made your punishment.

Answer, Yea verily the Lord may say so unto you, many of ye Rulers of England are joined to Idols, let them alone; and that same Sentence is your desert, but insensibility is not wholly your crime, for you have had a day of visitation from the Lord, in warning of you by the mouth of his Servants, and you are not altogether unenlightened of your crime of great Oppressions, and false Worship, and Idol Shepherds Obligations, which you are joined unto, and your punishment will justly be the same; for the time comes that it shall be Darkness and Night upon you; and you shall seek the Word of the Lord but shall not find it; for God will smite your Idol Shepherds, and break down your Idols Altars of vain Traditions, and the Lord will leave you to your selves to wallow in Darkness, and in the way of Death; and the Servants of the Lord shall let you alone, and shall no more weary themselves with seeking to reclaim you.

And further you say, Who hath been melted with Mercy? Who hath been broken by Judgments? A sinful Nation, A People laden with iniquity, A seed of Evil-doers, Children that are Corrupters: They have forsaken the Lord; they have provoked the Holy One of Israel to Anger, they are gone away backwards; Why should ye be trysten any more? ye will revolve more and more. And further you say, As these sad words do Characterise us as filthy as those of Judah, so if that sad destruction should also be our doom, we could not but acknowledge the Lord is righteous in all his ways.

Answer, Verily few of you have been melted by Mercies, or broken by Judgments, but are a sinful Nation, a People laden with iniquity, a seed of Evil-doers; and ye have read your own Character fully, for you have forsaken the Lord, and are Children that are Corrupters, and are gone away backward, and provoke the Holy One of Israel to Anger; and true it is, Why should ye be trysten any more, or warned? For you will revolt, and turn aside more and more; how truly have you numbered up the sum of your own state, even to your shame and confusion of face, and to the justifying of the Lord, when he in Vengeance appears to judge you, and even affuredly that sad denunciation will be your doom, and the same Judgments shall overtake you, when the Seed is gathered out from among
among you, even defoliation of Cities, and madness of Prophets, and God will
finite you together with confusion, and you shall not bring forth deliverance in
the Land, neither shall the Nations have peace in your dayes, while you revole
when you are stricken, and persecute the Innocent when they warn you.

And in the day of your recompence, you shall indeed confess to your condemna-
tion, that the Lord is righteous in all his ways; and further you say, How deeply have
you grieved your God, in not mourning as you ought, for those profaneness and barrenness that is
so ripe amongst you, even under such means of knowledge and grace, and in not being sensible
under, nor making a saultifie use of those rebukes you have of late received.

Answ. Yea, you have, and do daily even in your set days, and times of Fastings,
deeply grieve the Lord God, in not mourning and fasting, with a heart prepared
to the Lord, but even in hypocriwife, and even for strife and debate: indeed igno-
rance, and prophaneenes, and barrenness abound among you, and you are ripe
therein to be cut down for the fire, even the more ye are inexusable, because you
have neglected the Messages of the Grace of God, and means of knowledge from
the Mouth of the Lords despited Servants, whom you have perjured, even in
cruelty, some of them unto death, and have imprisened others unjustly, while
your false Prophets and Diviners have been fet up by you, who have damed you
with untempered Morter; and you have made your hearts insensible, by hearde-
ring your hearts against reproof and rebukes, which some of you of late have re-
ceived; the Messengers of which rebukes have been evil and shamefully entreated
in your Towns, Steeple-houes, and High-ways, and elsewhere in your Domini-
ones; and how should you but be ignorant, and prophane, and barren, while you
cannot receive the Message of Light, but stumble at Christ Jesus the Light of the
World, and cannot believe in the Light wherewith Christ Jesus hath enlightened
every one of you, which is the way to knowledge, and to receive righteounes
in to your Souls, and therein to be fruitfull to the Lord.

And you say, Every individual man hath helped to fill up the measure of their sins: First,
in the improving mercies so fully as might have been to his glory from whence they were
received.

I answer, Indeed I believe not one of you may be excused in the light of God, but
are all guilty in filling up the measure of transgression, and even in not impro-
vying mercies to the glory of God; for had you improved the great mercies of
your Deliverance and Conquest over your Enemies, the Nations had been in peace
and rest before this day; but you strove to glorifie your selves, and fought a King-
dom of Riches and Honour to your selves, and who might be the greatest and
the highest, to the pleasure of some, and to the grief of others; and you impro-
vied mercies to your selves, and not to him that gave them; and therefore is your
Dominions filled with distractions and fears, and troubles are on every side, and
your Dominions are as broken Vessels that cannot be joyned together, but are full
of wickednes, and false Scoates, and Idol-worships, and in your own Churches are
you filled with confusions: and thus it is justly come to pass upon you, because of
your transgressions.

Again you say, In the sad neglect and want of Activity, Resolution and Integrity in
Magistrates, and others imposed thereon, for the punishment and suppression of Vice and
crying Enormities.

I answer, True, it is a sad neglect; and want of Activity and Integrity in the Magistrates hath been, and is, to punish and suppress vice; and therefore it
abounds in all subiects in the very Streets, and it hath been wholly contrary; for
Vice hath gone at liberty, while the Magistrates, and such who have been im-
powered, have been wifie, and fall of rigour, and no neglect found in them to
punish (or rather to oppose and suppress) the Innocent and Meek of the Earth,
and even they have done violence to the Harmles, witnesses most parts of Prisons
this day in England, how many have been beat and abused, and hised, and knocked
down with Staves, in the light of some of the Magistrates; and how many have
been imprisones for passing on the High-ways, and through their Towns; and
some for declaring against Vice and crying Enormities, which one day must be

laid
laid to yours and their charge; for a sad neglect hath been for want of Justice and true Judgment, and they that have been impowered, have turned their power against the Lord, and have been active to lay their Sword upon the guilty, while the guilty have gone free, witness many who have been beat in your Steeple-Houfes by violent men, and afterwards committed to Prison, while the Peace-breakers and Violent have gone free; and indeed it is time to lay these things to heart; for till you purge your selves from these iniquities, you shall never be establisht, nor your Dominions in peace; for these things, and such like abominations are you filled with distractions, and fears compats you about, and that justly from the hand of the Lord, as the Light in your Confessions shall answr in the dreadfull day of account, which cometh suddenly upon you.

Again you say, In the abominable blaspheomy vented and spread of late through the Apostacy, and the abuse of liberty, by many professing Religion.

Anyw. No doubt but Blasphemy is a crying sin, whereof the Land is guilty, if you were able to judge thereof but rather indeed this cause is not rightly stated; for you call that Blasphemy, which is Truth, such is the grievous ignorance of some of you: And this, I am sure, is your greater sin, condemning the guiltles, rather then suffering the guilty in this particular. Friends, beware, lest your judgment be corrupted, that you call evil good, and good evil, and thereupon approve the evil, and reprove the good, being given up to hardnes of heart, and blindness of mind; and such were the sins of the Rulers in Israel, who persecuted the true Prophets under the account of Blasphemy, and such like, and approved of the Prophets that prophesied falsely, and of the Priests that bore rule by their means; for the People loved to have it so. Jer. 5. My soul wistheth that you Rulers may be wise, and ye Judges may be learned in this particular, lest you go in the way of your fore-fathers to destruction, perpetrating the Innocent without cause, through false judgment of the way of Truth, which may be called by you Heretie and Blasphemy, who in the blindness of your minds cannot discern of the things of God; for in this way which the wisdom of the World calls Heretie, and Blasphemy, do we worship the God of our Fathers: and verily, so much the more I may warn you herein, to take heed of the time to come, because you have some of you been highly guilty of this transgression of late, even in condemning the guiltles concerning this offence; so that thus for you I may more truly state the particular, in the abominable violence and oppressions acted of late upon the Innocent, and then they have worshippd God in the Spirit, through the wickedness of some Rulers, and the abuse of liberty, by them, which have professed love to God and his Way, through the false judgments, and unfavourable opinions of many, who have called Truth Error, and the Way of God Blasphemy: And this is your sin, of which, if you that are guilty repent not, and turn from it, and beware of it for time to come, your honour shall fall into the dust, and your fall shall be more deeper into confusion and destruction then any that have gone before you; for of late the Lord powerfully hath begun to work, and to vent his Truths through the Mouthes of his Servants, and to bring out of the Apostacy and Blasphemies (which hath reigned since the days of the Apostles) the true and pure Religion, which stands in the exercise of a pure Conscience.

Again you say, In the little love and tenderness which is even amongst Professors themselves towards one another, who whilest they contend for things dispensable, lose that which is certain, even charity; without which they become as sounding Brass, or tinkling Cymbals.

Anyw. This is also your sin, and the sin of the Nation, want of love and tenderness in Professors towards God, and one towards another; and that love which appears, is but the frow, and in the form and likeness of things, and not from the true ground of love and peace; and these are they that hate the Light, and walk not in the Light whereby Christ Jesus hath lighted every man that comes into the World, in which the unity of the Saints doth stand, and in which their love is one to another; and they that are out of the Light, are without charity, which
which is the bond of perfection; and these that know not the Light of Christ, to
guide them in the Ways of God, are in all their profession, and words, and actions, as founding Brahms, and as a tinkling Cymbal, and these are they that are in the Disputes, and Contentions, and Strife about the Letter, drawing their own
Consequences and Deductions from it, in their own wisdom, and knowledge,
and sensual understanding, and these love the Substance, and know not that which
is certain, Christ Jesus in them, to be Ruler over them; but are as dry Trees, to
be plucked up; and all their Profession will wither, and all their pretended love
will perish, and their show of things in the outward appearance will be confounded,
who know not the Light of Christ to guide them; which Light is the ground of
true love and tenderness, and brings to the knowledge of things certain, out
of the contention of things disputable.

But further you say, In allowing difference in Forms, more power to divide Christians;
than Agreements in Fundamentals has to unite them, one of the dangerousest and fruitfullest
seeds that hath been sown by the envious One.

Answer. Christians are they that follow Christ Jesus, who are not so only in
name, but in practice; and they are one, and cannot be divided as they walk in
the Light which comes from Christ, who is the Foundation, or Fundamental
Principle of the Religion, which is not in Form but in Power, agreeing in the
Foundation, and in the whole building: But Friends, you seem to charge the
late Powers of the Nation, if not your selves, yet some part of your Body, which
now are in power, with great things, with no less then to be Satan's Seedsmen;
for if allowing difference in Forms be the dangerousest and fruitfullest Seed that ever
was sown by the envious One, as you say it is; then who do you blame, either
the fore-going Parliaments, of which some of you have been, and so cannot be
clear from that evil, or the Protector himself? and this seem to be a very great
charge upon him (whose judgment is apparently to give allowance unto differ-
ence in Forms) to be the Seedsmen of Satan, or to allow the envious One to sow
the Seed which you call dangerous; it is not Christians that are divided, but the
Seeds and False Opinions, men of corrupt minds.

Thus much in answer to the words as they are laid down: but I rather chuse to
speak to the mind or intent of the Penmans spirit of your Declaration, which
implieth an inclining to be against many Forms, and to bind up all into one Form of
Worship; and so thereby, though some which is evil would be shut out, yet
would the true spiritual Worship of the Saints above all assuredly thereby be exclu-
ded, and the tender spirits of People, who truly seek God, would be oppressed;
But keep your selves from that evil, warn you, lest you be broken, and never
bound up; and lay no Law, nor make no Law upon Religion; but let Religion
defend it self; only lay your Law upon Peace-breakers, and violent men, and
bind not mens Consequences to a Worship by your Precepts, either made already,
or by such as may be made, if you sake the Oppressed, so God will establish you
in peace, if you fulfil his Will herein.

Again you say, In not being fully sensible, though the Lord in the depth of his wisoms
and righteous judgments hath for some years past been overturning several Authorities in
these Nations, and hath, as it were, been pouring them from Vessel to Vessel, he hath been
pleased ever since his people publicly contended for his Truths, still to set up Rulers who have
allowed them the free exercise and profession of them.

Answer. Indeed you are not sensible of the righteous Judgments of God in over-
turning several Authorities in the Nation; and therefore you go in the same abu-
minations as they did who were overturned, till you also be overturned, as they were:
But take heed to your selves lest you be more then poured from Vessel to Vessel, even spit-in the dust of misery, and never more gathered again. Your
last part of this particular is false, for we that are in the pure Religion, and in the
Exercise of our pure Consciences, have not from some of you our Liberty,
but are cast into Goals and Dungeons, and banished out of your Towns and Ci-
ties some of us, by some that have been Rulers set up; if this be doubted by you, exa
mine through your Nation, true testimony may be given; so that here you

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have
have spoken better of the Rulers then indeed it is, and would make the Nation believe untruths to establisy you; though I condemn not all, but my words are towards the Guilty, that they may repent, left they perilh in their iniquities, and be cut off in their transgressions, and the Curse be upon you all for the sake of some.

Again you say, In that Abieitical and lukewarm Spirit, too commonly amongst you, whereby not only the Form, but also the Power of Godliness is reproached, and accounted as a vain thing; but also too many have fallen from their first love, and others: often themselves rich whilst they are miserable poor, and blind, and naked; sins which are the highest aggravated, by being committed in Countries where the glorious Light of the Gospel shines clearest.

Answ. This you have confessed truly to your own shame, in the sight of other Nations; your spirit is not only luke-warm unto Righteousnes, but it is too common among some of you to be zealous and hot in perfecuting the Way of Righteousnes; and indeed many of you are groffy fallen from your first Love and Integrity, and thereby the Power of Godliness is not only reproached by you, but perfecuted and counted vile, and they that live in it oppressed; such is your zeal in your dead Form, some of you, that even you count the true Way and Worship of God madnes; and you are the men that eetem your selves rich while you are miserable, and blind, and naked, and your sins are aggravated the more and higher, because God gives you warning daily by the mouth of his Servants, who hold forth the Light of the glorious Gospel, and bears witnes unto your faces against your Abominations and Idolatries committed by you, yet for all this you continue in your iniquities, and evil entreat the Messengers of Peace unto you souls, and are the men indeed which are Abieitical, even many by their work, faying in their hearts there is no God, and as truly as you have confessed your sins, so must you confess the justnes of the Judgments of God upon your own heads, if you return not unto the living God, and own the day of your Vilitation.

Again you say, In being more dissatisfied that you have not obtained all you aimed at, then thankful that you have obtained so much as you now enjoy.

Answ. Verily this is not the least of your sins, but exceed some others; for you aim at that which you shall never obtain till you be thankful, and walk worthy of what you enjoy; and this is the way, Ease the Oppressed, and take off the yoke of the Poor and Needy, and of the Lord you may be heard; and seek not your own honour, for that is the ground of dissatisfaction and unthankfulness among you, and the cause why you abuse the Mercies which you do enjoy, having loft the fence of the former dealings of the Lord with you.

Further you say, All which, with other the grievous sins of these three Nations called aloud upon all the good People in them, to lie low in the sight of our offended God; and by Prayer and Humiliation (a way which in our deepest distresses we have found both our Duty and Comfort to tread in) to seek to appease his Wrath; and that he would be pleased for his own Names sake to remove whatsoever accursed thing there is found amongst us, and that as he is our God, so we may be his People.

Answ. Indeed, many more grievous sins are highly abounding in these three Nations, your own oppressions, and self-seeking honors, and vain glories in your self-performed righteounses, with your persecution of the Innocent by grievous unjust Finnes and Imprisonment, not regarding the cry of the Poor, which lie under the heavy hand of Oppression, of you subordinate Rulers; these abundantly add to the meafure of the iniquity of these three Nations, all which abomination cry aloud for vengeance upon the heads of some of you rather then for humiliation; for their cries not for humility, this is your ignorance, but the good People of God do lie low in his light, whom you highly offend every day; and they lament you, and suffer under your iniquities, though you reward many of them with perfecution, and hard cenfures of cruel dealings, till of which your wickednes you repent, and turn from it, all your Prayers, and Humilations, and set Daines of seeking God in your rebellious hypocritical hearts, shall never appea
pease God's Wrath, but the rather add thereunto, and kindle it more abundantly against you: Away with your vain Oblations, and false divining Prophets; they are a weariness to the Lord, and his hand is against them, while your hearts are not upright before him; & though sometimes some of you have found God near in deep distress when you called upon him, even when your hearts were in a measure upright with him, yet in vain you now set your selves to seek him, and your cry he will not hear, nor his Wrath shall not be appeased; for you have truly confessed the cursed thing amongst you, even the Idolatry of the deepest nature, both in Teachers and People; and till you repent and remove every burden from off the Innocent, the cursed thing cannot be taken away: but for his Names sake, which is Equity, and Justice, Judgment must be brought upon your heads, and unto you he will be a God of Vengeance, and unto him shall you be a People of his Curse, except you break off your sins by Righteousness, and your iniquities by showing mercy to the Poor.

Further you say, and this you desire, That he will informatse the Counsellors, and destroy the designs of those that labour to exalt themselves against the Interest of his Son and his People.

Answ. Friends, you or some of you are the men that seek to exalt your selves and not with, and therefore against the Son of God and his People; inst ance the unjust suffering of many of God's People, who know the Son in them to rule them under your Laws upheld by you, and acted in by some of your selves; and you lay in your hearts you will not have this man to reign over you, for you own not the Bringers of that Message, but uphold your false Prophets, which speak smooth things to you, and cry Peace while you follow your own ways; and verily, herein you go to seek God against your selves, to your own destruction, as being some of you the very men guilty of the Abominations which you set and propound to your selves in your Humiliation to pray against: Your Eyes are blind, and your Hearts unbelieving, and ye know not what you do, and your own Counsellors and Designs, or so much of them at least, as are against the Innocent, are sure to be infatuated and defeated, and you shall receive from the Lord the answer of your requests upon your own heads; for you labour against the Interest of the Son, while you seek to bind any mans Conscience to this or that Worship.

Again you say, That he will be pleased in a most special manner to vouchsafe his Presence to those who are entrusted with the Management of the Affairs of these Nations.

Answ. If you do his Will, and fulfill his Ordinances of Justice and Equity towards all men, not seeking your selves in any thing, but the Lord in all things, and wait on him in his Light, by which Christ lightneth every one of you, to be guided thereby in all your ways, then his Presence you may enjoy in a special manner, in the managing of all Affairs to his Glory; but if you keep not the Conditions of the Lord in seeking his Honour only, and in denying your selves, his Presence you shall not find with you, but shall be filled with desolations and contentions; and the Nations over whom you are entrusted shall not have Peace nor Deliverance in your days, but they under you shall have Confusion and Oppressions, and the special Presence of the Lord shall not be shown to you or them; and remember this is a Warning to you.

Again you say, That he will appear, the Mighty Counsellor experimentally unto them.

Answ. If you stand in his Counsel, and walk in uprightness of heart before him in the Light of Christ Jesus, then will he appear to be mighty in his Counsel with you and for you; otherwise you shall be given up to follow the counsel of your own hearts, which shall never bring forth good, but evil to your selves, and to your whole Nations; and this shall you know experimentally by the Light in your own Consciences.

Again you say, That he would in all things spirits you unto the Work unto which you
are called, and give you unity among your selves; even the best Unity, that of the Spirit, in the best Bond, that of Peace; that as you are a People abounding in Mercies, so you may abound in returns.

Answ. The work is great unto which you are called, and shall hardly be accomplished by you, except you receive the Spirit of the Lord, to be ruled therewith in your own hearts; for if you rule for him, you must first be ruled by him, [Mark] and ordered with his Light, which will condemn every evil affection in you; and this is the Spirit of Unity in the best Bond of Peace, which is most precious, which brings forth a humble walking with the Lord in all righteousness before him; and being led every one in particular with this Spirit, and united to God, and one to another, in not seeking your selves, but the Lord: This is the Way where God's Blessing is received, and a returning unto him of praise for his Mercies; but I wish you are not rather adding sin unto sin, and fulfilling the measure more and more of your transgressions, till the Wrath of the Lord break forth against you to confound you forever.

Again you say, And that at last through the unwearied goodness of our God these three Nations, after such memorable revolutions, may be settled upon the sure foundations of Truth, Mercy and Peace, and his People henceforth being delivered from their Enemies, may serve him without fear in holiness and righteousness before him all the days of their lives.

Answ. Vertily the goodness of God hath been unwearied to these three Nations, in many respects it appeareth, and many memorable revolutions hath come to pass in this last Age, even in cutting down one Power and Authority of Oppression after another, till many great Mountains are removed, and the Nations levelled; and the Lord is now bringing his great Work to pass in overturning once and again, till his Reign and his Kingdom be exalted over all in Truth and Righteousness; and if you shorten not your hand in your Oppositions and Persecutions, your selves shall also be overthrown, that God may in Righteousness settle these Nations (which remain as a waving Leaf, and as an ungirded Vessel, full of strife and distraction, fears and jealousies) even among your own selves, unfetted in your Ways and Thoughts in Truth, Mercy and Peace; but in Gain-saying, and Oppositions, and Confusions, and tottering like a roten Hedge; and the Proud are exalted, and the poor are despised, and they that love Zion are set nought; and vertily you go not the way to settle the Nations upon the true Foundation, but backslide from the Way of Truth: Which is the Foundation, upholding of iniquity, and establishing the false Prophets and Diviners by a Law; and such whom the Lords wrath is against, who upholdeth the horrible filthy thing, and abominations of the Earth; and confusion is upon them, till they be overthrown, never to deceive the Nations more? Therefore hear ye Deaf, and look ye Blind, and understand ye Hard-hearted, love Truth, and Mercy, and Peace in your own hearts, and depart from Iniquity; and cast away your Idols, and cease from evil, and learn to do well; and put away the evil of own doings, and turn to the Lord in this the day of your Visitation, and to the Light of Christ Jesus, wherewith he hath lightened you; take heed thereby to be guided every one in particular, in fear and tenderness, towards God, and towards man; not ruling in Tyranny and Oppression, nor making Laws in your own wills, according to your own thoughts, as some that went before you have done, till they were cut off; as you are Witnesses, who were made in the Hand of the Lord their Executioners; and if you follow in any measure their Example of Wickedness, take them for an Example in a cursed end; in love to all your Souls this I write, and not to shame you in your Wickedness, but rather that you may repent, and that you may know how to exercize your selves in the Law of God towards the Nations, and that every Burden may be removed, and the Oppressed made free, and the Bands of Iniquity may be broken; and this is the Faith accepted
cepted of the Lord; required of him from you, which if you observe with your whole hearts, a Blessing will the Lord make you unto the Nations in this present Age, and unto your selves for evermore; but if you hearden your hearts against the Lord, and tread in the steps of your fore-fathers, and seek to limit the Holy One, or to bind the tender Consciences of the People of God, then shall you fall into their perdition, and be swallowed up in everlasting Conflagration, and your Memorial shall flink in Generations to come, and shall be a hissing among the Heather Kingdoms, and deliverance will God bring another way unto his People, to your overthrow, if you walk not in the Counsel of the Lord.

And whereas upon the considerations and purposes aforesaid, you have ordered, that a Day be observed and kept for solemn humiliation, and seeking the Face of God, through the mediation of Christ, in England, Scotland and Ireland. To which, in much tenderness of spirit I desire to say, That if you seek his Face in the hardness of your hearts, and in the way of your own pretexts, while the yoke of the great Oppressions in the Nations are not broken from off the neck of the Poor, his Face you shall not behold, though you seek it, but in vain shall you weary your selves, and shall travel without issue, as to that which you desire, and his Countenance shall be hid from you, till he shew his Face for evil against you, and for good; and to you it shall be said, To what purpose are your Obligations, and your solemn Meeting? Who hath required it at your hands? even your own doing and appointed Altars of Inventions, which the Lord cannot accept from you: Therefore give ear ye Mountains, and listen ye tall Cedars; if you establish the false Prophets, which makes a prey upon the people, through covetousness, and which seteth the abominations of Israel, in preaching for Hire, and divining for Money, and in crying peace to the wicked, by a Law, and maintain them through the oppression of the Poor, in the crying Oppression of Tythes, or otherwise imposing such things upon the tender Consciences by any Act or Statute made or allowed by you, God shall not hear your cry, nor answer your request, nor ever establish you in peace, nor the Nations over which you are set likewise, if you make a Law, or allow such a one to be acted, which any way may tye or limit the Spirit of the Lord in any of his Servants, from reproving the abominations of the Times in Rulers, Teachers, or People, in your Streets or Temples, or places otherwise, at any time whatsoever, the Lord will not hold you guiltless; nay assuredly, if you do but hide your face from the Suffering of such, who through the wickedness of some under you, may be afflicted upon such an account, you shall not be altogether innocent, but God's hand shall be upon you likewise: If any for Conscience sake deny to Speak, upon any account, according to the former Vain-Cultums of the Nations, trained up thereto in ignorance and blindness in humane traditions, and thereupon suffer Imprisonment, or Fining, or otherwise howsoever, by any Order from you, or any Subordinate Powers, you shall be guilty in the sight of God of that suffering the Innocent in such a cause; much more shall you be guilty, if by any means, in any cause, upon any condition, men be compelled by any Authority of this Nation to swear; likewise, if any suffer for not bowing the Hat, or Knee to any of you, or any of your Judges or under Officers, and thereupon be accounted Transgressors, the Lord shall account such things, Oppression from your hands, and Tyranny and Cruelty, and you shall not escape unpunished; as the Lord lives, these, and many more Abominations cries for Vengeance against some of you, who have had your hands deeply dipped in such Oppression; and therefore to you this is a Warning to break off these sins by righteousness, and these evils by true repentance, left your Faith prove only for Strife, and to fined with the sight of Wickedness: Clear your selves, and wash your hands from these Abominations, left the fruit of them be given you to eat for Food; and let this, oh ye Rulers, be acceptable counsel unto you, that the
days of Happiness may appear, and the long expected and waited for day of Liberty may yet dawn through this dark night of Bondage which overshadows your heads, that you cannot behold the glory of the Son, and herein shall you be established, and we shall have cause to bless the Lord for you, and with you; otherwise you shall never be renowned; but all your counsels and purposes shall fail, and be curst of the Lord, and evil shall be upon you, and upon the Nation for your sakes.

And all you that fear God, listen and give audience, and let the fear of the Lord be before your eyes, and keep your selves pure from the iniquities which the rest love to drink in; and though your power be shorter, and your vote lower then the uprightness of your hearts desire, yet unto God be faithfull, in bearing your Testimony for him, and against all that which, with the Light of Jesus, you see to be contrary to him, and be awaked unto Righteousnes, Judgment and Mercy; the Light is springing over your heads, and the day of the Lord is dawning out of darkness; and a Seed is sown in your Dominions which cannot be rooted out, till it have overspread the Earth, with the precious Fruit thereof; and though it be striven against to be plucked up, yet shall the Branch and Root thereof be everlastingely renowned; for it is of the true Jewel, and he that falls before it shall never more rise up again.

And this is by a true Lover of your Souls, in faithfulness to God given forth for your sakes, who fear the Lord.

EDWARD BURROUGH.
A Measure of the Times,

A Full and Clear Description of the Signs of the Times, and of the Changing of the Times; and of the Reign of Antichrist, who hath long reigned, and of his down-fall, which is at hand; And of the Kingdom of Christ, which is now setting up in the Earth.

Shewing unto all People in all Nation what the State of things have been in Ages past, and what the State of thing are at this present day; and also, what shall be the State of things hereafter, which suddenly cometh to pass, the time is at hand, for times are changing, and renewing, and the Kingdoms of this World shall be translated into the Kingdom of the Son of God.

And also here is manifest, concerning Teachers of this Age, and the Root from whence they sprang, who are manifest to be of that stock of false Prophets, which Christ prophesied of should come, and which the Apostles saw coming in their dayes, and how that the night of darkness hath been upon all, for many Generations: and how that the Beast hath reigned over Nations and Kingdoms, and his false Prophet hath deceived the whole World, who have all worshiped the Beast, and wandered after him, who have waxed against the Saints, and overcome them, and the whole Earth hath been made drunk with the Abominations.

And also, The Restauration is described, which shortly cometh, wherein Christ shall Reign, whose right it is, and shall change Laws and Decrees; and the Lamb shall be the Light of all Nations, and there shall be no need of any other light, when the Kingdoms of this World are become the Kingdoms of Christ, and he alone shall bear the Government, and no other King; for he shall rule all Nations with his Iron Rod; and the Kingdoms of the Beast shall be overthrown, and his power subdued, and they that have given their power to him shall be ashamed, and all the Kings of the Earth shall lay their Crowns down at the feet of the Lamb, and the numberless number of the Saints is gathering, and the Dominion shall be in their hands, and their King shall possess the uttermost parts of the Earth.

The Lord hath opened my heart to declare; and the words of my mouth shall be the words of Truth, and of a good Understanding, to every one who hath an ear to hear; whose ear the Lord hath opened to hear, and understand things of old, and the state of things as they have been in Ages, and Generations past; and as now the state of things are at this day. Hearken and consider, and let your ears be open to Instrucion; For the Word of the Lord is towards you, that your hearts might understand the things that belong to your Peace, now in your dayes, before the time come that they be hid from your eyes, and your eyes be darkened, never more to perceive, but you left to perish, and to dye with the Uncircumcised.

Behold! and give ear, ye Inhabitants of the World; see and consider, in what state you are fallen, even in a time of Darkness and Apostacy, wherein thick Darkness covered all the World, and a veil of Ignorance the faces of all People.
People: Death hath reigned King over all, and the Cloud of thick Blindness hath lain on the hearts of all men. O how hath Darkness, Blindness, and Ignorance covered all men, even as a Cloak and a Garment? How hath the Eye been blinded, the Ear stopped, and the Heart hardened? So that the Lord God, and his Way, his Truth, and Salvation hath not been manifestly known, heard, nor felt, nor witnessed, for Ages and Generation: the words thereof have been professed, but the Life and Power thereof hath not been enjoyed: But men have been deceived with the Form of Godliness without the Power, and cheated with a likeness of things without Life, and have fought the living among the dead, and worshipped Idols, which have been without fence and understanding: and with lying imaginations, and feigned likenesses, hath the carnal part (which ruled in People above the Seed of God) been fed, and with shadows, and outward appearances, and the soul hath been starved.

Alas, alas! wo is me, because of these things; my heart within me is broken, and I am perplexed. The shadow of Death hath been the lodging Place of all People, and the vail of Ignorance hath been a Covering, and the darkness of Heart hath been followed for a Law, and a blind Understanding hath been the Guide of Ordinances and Statutes, and Death in the beauteous power hath ruled as King in all the Dominions of the Earth, and in all mens hearts; and men have been without the Wisdom of God, even every eye blind, and every ear deaf, and every tongue dumb, and every heart ignorant and void of understanding, and every foot lame, and all men have been altogether imperfect; for the living God hath been as a Stranger unto the Children of men, left known by men then the Owner to the Ox, and less perceived then the Cribby by the Ais, and all flesh hath corrupted its way before Lord.

Wo is me! when I consider how much, who was planted with the choien Vine, even God’s Image, and was a noble Plant, is degenerated into the Plant of a strange Vine unto God, and bring forth wild Grapes, and sower Grapes, which the Lord’s Soul loathes; and thus hath the Vineyard and the Plants thereof rewarded the Husbandman, with Fruit of a better taste, and with the reward of corruption; And man is condemned in his transgression, for want of the knowledge of God, more then the Ox and the Ais.

Pride, Covetousness, Lust, and Envy, Backbiting, Lying, Drunkennes, Whoredom, Theft, Murder, and all manner of evil and sin against God, more then can be expressed, is abounding and superabounding among men in this Generation. Iniquity is grown to the full, the interlace is up, and the number of transgression is sealed, that the Lord may arise, who hath been prefled as a Cart with Sheaves; and now the Lord arising, and he hath said, Ah, I will cause me of my Adversaries, and he avenged on my Oppressors. And Vengeance belongs to him, and he will repay, and will destroy the Vineyard with the Plants and Fruits thereof, and the Bryars and Thorns shall be consumed; and he will lay waste, and devour, and confound all his Enemies in a day, when his Indignation goes forth, and his Sword is made bare, and his Purpose cometh to pass, in rooting out the opprobrious seed of Evil-doers, which have filled his Habitation, (wherein he should dwell) with cursed Children, and a brood of evil Births.

In the days of Christ and his Apostles was the Hand and Power of the Lord felt, and the Lord set himself a Name, and a Glory; and he caused his marvellous Light to spring forth, and his Day to dawn, and the Day was manifested that many Prophets and Wise-men had desired to see, but was not in their time seen by them, and his Power was made known, and his Arm was made Bare in the sight of many Nations; and that day his Glory was spread abroad, and his Truth and Way was exalted, and his glorious Gospel was declared through the Earth, and the found of his marvellous Works went forth into all the World; Judgment and Mercy was known, and Righteousness and Peace was witnessed among men, and Life and Immortality was brought to Light through the Gospel; and the Word of Life by which all things were created, and by which they stand, was handled, seen, felt, and tasted; and the Lord God in that Age was known to dwell
dwell with his People; and to walk in them, and his Covenant was established with many, and his Promises were fulfilled; Redemption, Deliverance, and Salvation was revealed, even Christ Jesus the Son of God, the Prince of Peace; and Righteousness was made manifest in the Sons of men, and revealed in many who saw God's Glory, and were Witnesses of his Majesty and Dominion, and were gathered unto him in the Bond of Peace, and were his Sons and Daughters, and were led by his Spirit in all his Ways of Truth and Righteousness. And many went forth into the World, and declared through Nations the things of God's Kingdom, which was come to them, and was discovered within them; and the Lord God spake from Heaven by his Son unto them, and they were filled with the Holy Ghost, and with Power. And the Lord was with them whom he called, and made them Wise, and their Word powerful, and their Message effectual, and their Weapons were mighty through God, and strong Holes were subdued, and the Powers of Death and Darkness were subjected, and the Hearts of thousands were turned to God, and the Gospel was preached in power through the World, and many were brought to God, out of Darkness into Light; and from Satan's Power unto God. And the Earth was filled with Light, and the mighty, and the wife, were confounded, and the bonds of cruel oppressions were broken, and they that set themselves against the Lord and his Ways were confounded, and scattered, and brought to nought, though they were many in that Generation.

How did all the chief Priests, and Scribes, and Pharisees, Elders of the People, and Rulers, and Governours lift up themselves in the Pride of their hearts, and took counsel together, and perfected the Innocent, and put to Death and Imprisoned the Children of the Most High? How did they in the days of Christ perfecte and seek for his Life, till they had taken it from the Earth, by their futility and wickedness? The Apostles and Ministers of Christ were perfected, some were put to death, and others suffered grievous things for the Name of Christ, and were made a Prey and a Spoil unto Destroyers, whose wickedness encreased against the Way of God, till it was fulfilled in its measure, and the Wicked with their work were dashed to pieces; and the Lord gave his Way, and Truth, and Servants dominion and power over all his enemies, and whole Nations were brought to the knowledge of God and his Ways; and his Name was glorious, and his Kingdom was exalted in the Earth, and many were his People, who were gathered by him, and his powerful Word through the mouth of his Ministers, whom he ordained and called, who were Filius:men, and such like, who were chosen to fulfil his Will; and to do his Work, and not many Wife-men of the World were called, but God chose the foolish things to confound the wise then, as he doth now; and such were honoured by the Lord, and Bearers of his Name, and of his Message, and Glad-tidings, though they were contemned of men; yet unto such he gave the authority to overturn the wife; and to out-reach the wisdom of this World, for they were learned of the Father, and had the knowledge of his Ways, though they were unlearned in the Arts, and Crafts of men, which stand more in policy and subtlety, then in the Fear and Wisdom of God; and in that day the Lord was with his People, while his People were with him, and he loved them while they stood in his Counsel, and he gave them dominion over all their Enemies, and they were a Terror to the whole World, while the Churches stood in the dread and terror of the Lord of Hosts; yes, all bowed under them, and their feet stood upon the high places of the Earth, and they were blessed of the Lord above all People, even till they waxed fat, and were increased in treasures; and thought they had need of nothing, and then they forgot God, and rebelled against him, and became perverse in their ways, and grew into strange idolatries and Errors; and left the Way of Truth, and cast God's Law behind them, and the Power of Godliness ceased, and the form grew, and it was exalted more then Power, and love waxed cold when iniquity abounded; and men became Lovers of themselves, more then of the Lord; and the Lord and his marvellous Works which had been brought to pass were forgotten, and hardness of heart and unbelief crept, and then false Prophets and Antichrist came in, which Christ
Chrift had prophesied of, and eftablifhed the form of Godlines without the Power, and subverted many (even whole Houfes and Countries) from the Simplicitie of Chrift Jefus; fo that many became infenfible, and grew paff feeling of the Power and operation of God, and their minds became blinded, and their ears flopped; and God was grieved who had brought up Children, and they forgot him, and rebelled againft him; for the Churches became corrupt, and loft the Life and Power of God, and the Holy Ghost, and became Idolaters, and Worshippers of Idols: and as you may read, Paul prophesied that many should depart from the Faith, and give heed to feducing fpirits, and the doctrine of Devils; and grievous Woves should enter, not fparing the Flock, but feeking to devour it, and would make haycock and merchandife of Souls, through covetousnefs and filthy Lucre, and perillaus times would come, wherein there should be a Form of Godlines and not the Power, and in that Generation before, and after his deceafe, this came to pass and was fulfilled; and as you may read in the Revelations, the Churches grew into Superfitions and Idolatries, and the Church of Ephesus had loft her first Love, and her Candletick was to be removed, and fo it came to pass; and some in the Church of Smyrna were in the Blafphemey, faying, they they were femes, and were not, but were the Synogogues of Satan; and the Church of Pergamos, some of them held the doctrine of Balama, and to eat things sacrificed to Idols, and to commit Fornication, and some held the doctrine of the Nicolaitans, which God hated, and againft them would the Lord fight with the Sword of his Mouth, and the Church of Thyatira fuffered that Woman, Jezebel, to prophesie and to teach, and induced the Servants of the Lord to commit Fornication, and to eat things sacrificed unto Idols, and she and her Lovers were to be cast into a Bed of torment, and her Children should be killed with Death, and all the Churches should know, that God searched the reins and the hearts, and every one should receive according to their deeds; and the Church of Smyrna had only a Name to live, but was dead, and her work was not perfect before God, and upon them would the Lord come as a Thief, and they should be in Darkness, and not know what hour he would come, and the Church of the Laodiciens were lake-warm, neither hot nor cold, and the Lord would spew her out of his Mouth, for she was wretched, miserable, and poor, and blind, and naked, and the shame of her nakedneffe did appear. And if any had an ear to hear they might hear, these things were spoken by him that lives for ever, the Spirit and the Laie, the Beginning and the Aman; fo that hereby the Lord's Soul was vexed, and his Spirit grieved, and his Wrath was suddenly kindled againft them, who were RevoIuters and Backsliders from his Way of Salvation, which he had made manifest to them, through the mouth of his Servants; fo that his Fury went forth againft them to overthrow them, and to break them to pieces, and they being turned from his Law and from his Statutes, he gave them up unto their own hearts desire, and brought in the Heathen upon them, to confound them, who broke them afunder, and trod down many of their Cities, and gained great Parts of their Dominions, and made them Slaves by multitudes, and overthrow their Worship, and subjected their Power, even the Turk, and bare uncircumcised People, made a Prey upon them, and polluted their Habitations, and set up abominable Idolatries in the Place where God's Honour had dwelt, and their Dominions and Treasures without became Spoil to the teeth of Devourers; for they having loft the Terror of the Lord, he brought up the Heathen to be a terror unto them, whose power was mightier then they, and overcame them, they being without the power of God; and they justly came upon them, according to the Purpose of the Lord, because of their backslidings: And others of them, who were not given up to the will of an outward Enemy, yet were they given up to strange Idolatries and Subversion, and setting up Images, and worshipping that which is not God, but abomination to him this day, so that the holy City, which had been full of Glory, was given to the Gentiles to be trodden down, and under their polluted feet hath it been stamped, and to their mouth hath it been a prey, for such a time, even since these things came to pass unto.
this day, as you may read; and the Beast and false Prophet hath ruled in oppression, and the great Whore hath made all Nations drunk with the Wine of her fornication; All the great Men, and Princes, and Nobles, and all the People upon the Earth have been made drunk by her, and touched her uncleanness, and ever since the day wherein the backsliding entered she hath sat upon Nations, and Kings, and Tongues, and People, and hath been decked in divers colours, to deceive the hearts of all people; and all Nations have been deceived by her, and the Beast, and his Power, whose Dominion hath been great, hath upheld Wickedness, by a Law, and established Idolatry by Decrees; and all have been out of the Way, and wandering in Blindness and Darknes, even the whole World have worshipped the Beast, and gone after the false Prophet, which sitteth upon the Beast, and his power protects him, till they be both overthrown into perdition, and cast alive into the Lake, which now the Lord is coming to do in Power and Dominion; and great Babylon is coming into remembrance before the Lord, and as she hath done, so shall it be done unto her; her Children is dashing against the stones, and her Off-spring is withering away; and the Darknes is vanishing, and the Sun is appearing, and the Beasty Power shall be subdued, and the false Prophet confounded; even the old Dragon shall be bound; and chained, never more to deceive; for the Beast hath had a long reign, with his false Prophet, who have prophesied Lyes, and false Divinations, and led away the minds of all People.

For mark, and consider, Christ Jesus, who came into the World with glad tidings of good things, even with Peace and Salvation; he said the glorious day was come, and even that day which many Prophets and Wise men had desired to see, but had not seen; the earth was filled with light; as I have said, ye are further prophesied, and said, that the night should come, when no man could work; and that in the last days false Prophets should arise, and deceive many, and should come into the World, and should cry, Lorene is Christ, and Lo there is Christ, and if it were possible should deceive the very Elect; and the Apostle John in his time, who had been an eye-Witness of Jesus, and had handled, and talked, and felt the Word of Life, and had been with Jesus, and bore a true testimony unto him; in that very Age and Generation he saw the false Prophets and Antichrists come, and coming in, and added to the very sayings of Christ;

By this we know, said he, that it is now the last time, for there are many false Prophets and Antichrists going into the World; they were not of the true Apostles, but went out from among them (being gone out from the Light in their own particulars) and beguiled the hearts of the simple, by good words, and fair speeches, and went in Balancc way for Gifts and Rewards, and in Calums way for Envy and Murder, as you may read in the Scripture: So that in John's time, the false Prophets, which Christ foretold of, were come, and they did deceive many, according as Christ had said; and they drew many from the Ways of God, and subverted many from the Way of Truth, and made havoc of the flock, and were grievous Wolves, according as Paul said; and truth began to perish from among men, and the Power thereof ceased, and the Apostacy came in, and the form was set up for a feaon, so that John's other saw, and said the whole World went after the Beast and false Prophet, (whom he saw before was come, and worshipped the Beast, and his Image) but a few, whose names were written in the Book of Life:

And, as I have said, the whole City, with the outward Count, was trodden down by the Gentiles foot, and darkness surprised all, and wickedness abounded more and more, and the night came upon all; as Christ had prophesied, and the Beast grew in his dominion, till there was hardly any man left to bear witness in the Truth, and in the Power of God, unto the Name of Jesus, but all was subverted into dead Forms, and Shadows, and Liketastes without Life; and the Lord left the Earth, as it were, and covered himself in the Darknes, and became a stranger in the World, and did scarce openly Speak by vision, nor Dream, nor Prophets, but all were in the dark, and Ignorance abounded, and Superstition was enlaid; the Saints Spirit, and Life, which they were in, and guarded by, was lost, and then they began to worship the Saints Names, and Days, and Words, without the Life.
Life and Power; and that Nature, and that same Seed which had perfumed the Saints to death, and garnished the Power, and loft the holy Ghost, turned it self into the profession of the Saints Words, which were left upon Record, and confirmed it self into the Saints Pracitices, without the Life, Power and holy Ghost.

And having loft the Power, from which the Scripture was given forth, and not being guided in the Life which they were in, which spoke it forth; then from the Scripture, in mens own conceptions, and thoughts, and by their reason, without Gods Spirit, they set up Likenesses, and Images, and Sects, and Forms, and many Heads, and many Horns grew upon the Beast which all the World worshipp'd, and went after, for they had loft Christ the one Head, wherein the Union stood, and grew into Idolatrie under the many Heads which were upon the Beast, who had many Horns, which pushed one against another, as it is witnessed unto this day; do not the Papists and Protestants (so called) and other Sects risen out of them, push one at another, to break and tear one another? and these have many Heads: The Pope he is a Head; and the others they have a Head, which every one bowes down under his own Head; the Pope will not bow to the Protestant Head, nor will the Protestants bow to the Papists Head, the Presbyterians and Independents, and Anabaptists, and the rest; every one of them bowes to their own Head, and will not bow to another's Head; and all these with their Horns push one against another, to rend one at another; and all these are from Christ, and know not him, the one Head of the whole Body, and the one Horn of Gods Salvation unto all People; for Christ which is but one is the Head, and the Horn, which all the Saints, which are now gathered out of this Apostacy and dark Night, unto whom the light again is risen, worship Christ the one Head, and know him the one Horn, which pusheth against the Devils kingdom; which hath long been set up, and ruled in the Earth among all these, who have many Heads and many Horns; who are all of them (they very chieft) but in the night fallen, in the Apostacy and Darknes, since the beginning of the reign of the Beast, and the coming in of false Prophets, which came in, as I have said, when the Churches backslid, with the Whores also, which hath made all Nations and People Drunk with the Wine of her Fornication; and the Beast hath reigned over all Nations in his Dominion and Authority, and the false Prophet hath prophesied through all Nations.

And these came in since the days of Christ; for he prophesied that it should be so, as it is come to pass; and they were coming in, in the days of the Apostles; as you may read, Paul saw them coming, and largely describes their Character in several Epistles. And Peter, he saw them coming, and described them; what fuch they were, and should be; and both he saw them also; and John more fully then any, both in his Epistles and Revelations, as I have hinted at.

And when the Apostles were taken off the Earth, some by cruel Deaths; and others were banished, then they sprung in more fully, and grew through all Nations; and to this day hath the Beast, with his many Heads and many Horns ruled in Nations, and been worshipp'd, and his false Prophet hath ever since been defended, and hath ridden in the Beast through Nations, and hath deceived Nations with vanity and error; and at this very day the Nations and People are deceived, and lie under Darkness in the slavery and bondage under the authority of the Beast, and subject to the doctrine of his false Prophets.

And as I have said Darkness hath been over all, and fancies and likenesses without Life have been bowed under, and the Power being loft, the Form hath been set up, one after this sort, and another after that, according to mens vain conceits and apprehensions upon the Scriptures, and not according to the manifesta-

The life of them.

So in divers Colours, and in divers Appearances, and Robes in several forms and shapes of Garments hath the great Whore been decked, who hath sat upon the Beast, having the false Prophet serving as a Boy or Servant, to do whatsoever the Whore listeth; and the false Prophet, this Servant of the Whore, under the power of the Beast,
A Measure of the Times.

Beast, hath moved and turned as the Beast would; and according as the Whore hath changed her self into other Garments, and Colours, even so hath the false Prophet changed his Doctrine, and Prayers, to please the Whore, and to keep people under the Government of the Beast. Its known, in this our day, that some who preached and prayed for the King and Bishops, do now preach and pray for others, even for them who destroyed the King and Bishops, so the false Prophets with all his Children, are but the Whores Servants; who hath made drunk Kings, and Princes, and great Men, and People, and Nations, with the Cup of Fornication, and Abomination, in the several Sects and Forms of Worship, which have been set up, without the power of Godliness; for the Baptism of the Spirit being lost, and not known, then from the Letter by imaginations, were several sorts of Baptism brought forth, as sprinkling of Infants, that dark folly, and vain vanity, which all these Nations have been deceived withal, by the sacrifice of the false Prophet: And when the Gift of the Ministry, through the holy Ghost, which the Ministers of Christ had, was lost, and not any more received, then began men to make Ministers, by natural Learning, and Arts, and Languages, and humane Policy; and when the gift of preaching by the eternal Spirit was lost, through the coming in of the Apostacy, then began men to study from Books and Writings, what to preach, and say, not having the holy Ghost received in them, without which none are Ministers of Christ; [mark that] and when men had lost, through ignorance, the Knowledge of God dwelling in them, and that their Bodies were his Temple, and that he dwelled and walked in his People, then began they again to build Temples without, and to set up their false worship in them, for having lost the sense of God's true Worship, which the Saints worshipped in, in the Spirit, and in the Truth, then they began to worship in false Days, and set Times, and set Places, and outward Observances, which is not the worship of God in the Spirit, and in the Truth, but Superstitions and Idolatrous; and when the Word of God was not received immediately from his Mouth, nor the Gospel by the revelation of Jesus Christ, as it was, in the days of the Apostles, then (darkness being come in) they used their tongues, when the Lord had not spoken to them, as the false Prophets did before Christ's time; and long have they said the Letter is the Word, and that the Letter is the Gospel, and that it must be received by the Scriptures, and by natural Learning, and Arts, and that none can be Ministers of Christ, but such who are learned in the Languages, and knows the Original of Scriptures, Latine, and Greek, and Hebrew, nor any of these have received the Gospel by revelation, or the Word of God from his mouth. And when singing in the Spirit, and with the Understanding was ceased, and not known, then began People to get the Form of singing of Davids experiences in Rime and Meter, and when the pure power of Godliness was lost, which was in the days of the Apostles manifested, and known, then in the Apostacy the deceit grew into the form of everything which the Saints had enjoyed in the Power, and so were Shadows set up instead of Substance, and Death instead of Life, and the Form, without the Power, which in many Branches sprang forth, some into one appearance, and so into another, but all under the power of the Beast, with his many heads and horns defended; and until this day, since the days of the Apostles, thus it hath been, and these very Teachers, and supposed Ministers, which now are in this; and other Nations, are of that very Root which sprang forth in the days of the Apostles, and they are under the dominion of the Beast, and movable like unto the great Whore; and this may easily be proved, that they are of that Generation of Teachers, and false Prophets, which Christ prophesied of should come, & which the Apostle said was coming in, in their day, & of those which God saw the world to run after, for Christ said, That by their fruits they should be known, and the Apostles they described their fruits, & them by their fruits, and so we seeing their fruit to be the very same now, which the Apostles described was the fruit of them that were come, and coming, from whence we do conclude, according to sound judgment, that these very Teachers are of the same Generation, and Branches of the same Root which sprang forth then.
And in Paul's Writings you may read, such they were whom he saw, of whom he bad people to beware, and said, perilous times would come, and men should be Lovers of themselves, Covetous, Proud, Blasphemers, Disobedient to Parents, Unthankful, Unholy, without Natural Affection, false Accusers, Fierce, Defilers of those that are good, Heady, High-minded, Lovers of Pleasures, more then lovers of God, having a Form of Godliness, but denying the Power; and such, of whom people were ever learning, but never able to come to the knowledge of the Truth; for people were laden with sins, and led away with divers lusts; and these did reflect the Truth, as Phaumes and Fanumbs, who withstood Moses, by making like effus without Life, and they were men of corrupt minds, and reprobate concerning the Faith.

Now it is plain, that these Teachers in this Generation are of that very Stock which Paul describes; such he saw would come, and such we see are come, and by their fruits we know them, as Christ said; and Paul's words are fulfilled; for these Teachers are lovers of themselves, and covetous, and proud, this is plain to all people; and Blasphemers, who denies Christ to have lighted every man that comes into the World, and therefore they deny Scripture, and so are disobedient and unholy men, and without natural affection, who, many of them, have caused the Innocent to be imprisoned, and some have died in Prison, and they the chief cause of this; and this is without natural affection to the Creatures; and they are false Accusers, and Lyes, and fierce in their Books and Preaching, as is manifest through all this Nation; and they greatly difuse those that are good, and prepares war against such as do not put into their Mouths; and they are heady and high-minded, and lovers of vanities and pleasures; this is evident without proof; and they have a Form of Godliness: they say all should be taught of God, but when any comes to witness it, and deny their teaching, they cry against such as Heretics, and then they have the words, and the Form, but deny the Power; and they are ever teaching, twenty, and forty years, and more, but none able ever to come to the knowledge of the Truth by them, but all in blindness and darknes fall; and people cries out, who have been learning many years from them; that they do not know the Truth; and its plain, that these Teachers are of that fort, that Paul spoke of, who brings none to the knowledge of the Truth; people that follows them are laden with sins, and led away with divers lusts; and these have, and do reflect Truth everywhere; they deny that Christ hath lighted every man that comes into the World; and so reflects Truth, and denies Scripture, and the truth, as you may read, John 1:9. And they are corrupt minded, even wicked Persecutors, and Sners at Law, and earthly minded, and covetous, and oppressors, and are wholly reprobate concerning the Faith: and thus it is plain that the root of these Teachers was springing in the Apostles days, and hath grown ever since in this dark night of Apostacy, and hath filled the Nations.

Again the Apostle saw that many should depart from the Faith, giving heed to seducing spirits, and doctrines of Devils, speaking Lies in hypocritie, having their Consciences feared as with a hot Iron. Now these Teachers are of that Stock which is departed from the true Faith; for they are without true Faith, and reprobate concerning it, who are in iniquity, and sin, and the works of the World, which are evil; now Faith purifies the heart from all this; but their hearts are not purified, but polluted with Covetousness, and preaching for Hire, and Persecution, and Envy; and therefore they had not Faith and so are of that Generation which departed from the Faith, after the Apostles time, which they saw would come; and these do seduce, and their Doctrines are of the Devil, who denies the Truth which the Scripture beares witness of, and say, Sprinkling Infants with water, when they are two or three days old, is Baptise into the Faith of Christ; this is the Doctrine of the Devil; and Lyes they speak in great numbers, and in hypocritie, and write them forth to the World in great hypocritie, with feignedness, and presence of holiness; and it is plain, many of their Consciences are feared; How do many of them cause the poor people to suffer grievous imprisonment, and spoiling of
of their Goods, to the ruin of Families almost, for their maintenance, as Tythes, and such like; which if their Consciences were not feared they could not do; also some of them cried to the rude wicked People, in their Idol-temples, 

*Fight Lords for the Gospel,* and many who have borne witness to the Truth, and against their deceits, have been beat, and abused, and knocked down, as for dead, in their presence; and their consciences are absolute feared, else they would tremble at these things.

Also the Apostle Peter, he saw false Prophets would come in, 2 Pet. 2. And false Teachers, who would bring in damnable Heresies, even denying the Lord that bought them; and many should follow their pernicious ways, and through covetousness, with feigned words, they would make Merchandize of people; and they would walk after the Flesh, in the lust of uncleanness, and despite Government, and be presumptuous and self-willed, and not afraid to speak evil of Dignities, and they would speak evil of things they understand not, and their hearts are exercised with covetous practices, and were cursed Children, and they sport themselves with their own deceivings; and these had forsaken the right Way, and are gone astray, following the way of Balak, who loved the Wages of Unrighteousness, and these are Clouds that are carried with a Tempest, and they speak great swelling words of vanity, and while they promise to others liberty, themselves are the Servants of corruption: and such were Scoffers, and Mockers, which would come after the Apostles days, and they would walk after their own lufts.

And now according to this Prophesy of Peter, who saw false Teachers coming in, he gave these Characters of them, whereby it doth plainly appear that this Generation of Teachers are they, and of that Stock, which then came in; for these bring forth the very same fruits which they did, which he spoke of, and we know them by their fruits, as Christ hath said; for these have filled the world with damnable Heresies; as holding forth, That sprinkling Infants with Water, is Baptism into the Faith of Christ; and that a Steeple-House is the Church; and that singing David's Experiences in the World, among wicked People, in Rime and Meeter, is singing to the Praises of God; and these are damnable Heresies, even to the denying the Lord that bought them; for they deny the Light of the Lord Jesus Christ, given to every man, to be the only Teacher, and the only Guide of man; and they that do deny the Light of Christ, with which every man that comes into the World is lighted, to be sufficient to lead to Christ, and to the Kingdom of God, (as these Teachers in this Age do) they deny the Lord that bought them; and many, even whole Nations, all the World, as John saw in the Revelations, have followed their pernicious ways, and run after their Idolatry and pernicious ways of Superstitions, and they do make Merchandize of Souls through covetousness, with their feigned words; for where they can make their Bargain to have the most money, there they will preach, and no where else; and if any will give them more the next year, they will seek that People, and go to another, for very covetousness, by feigned words; and they do walk after the Flesh, in the lust of Pride and Covetousness, which is uncleanness of the Flesh, and they despise the Saints Government and Order; for they will not suffer the Saints to prophesy one by one in their Assemblies, according to the Saints Government, but do despise that, and perfect it by the government of the Beast, unto whose government they are subject, and not to the Government of Christ and the Saints; and thus they are presumptuous and self-willed, presuming to affright, and cause the Children of God to be cast into Prison, and suffering them to be beat, and abused by their Flock, out of their wicked self-wills; and they are not afraid to speak evil of Dignities, and do speak evil of the Ways of God, and of his Truth, which they understand not; and their hearts are exercised with covetous practices, and are cursed Children; for they make poor People, that have but ten Eggs, give them One, and that hardly can get any Jewel for the Fire, pay them a Penny for the Snook; with many such other exceeding covetous practices, as being men two hundred miles to answer for three Shilling, claimed by them for Tythes.
And these sport themselves in their vanity in their own deceiving, and when they have oppressed People for their wages, and make People pay them for whom they do no work, and force Wages from them that never hired them, which are unheard of covetous práctises; they sport themselves in their pride and luftiness, and they are out of the right Way, and gone astray from the Ways of God, which are holy, and are in the way of Balaam, who went after unrighteous Wages, who sought for enchantment against Israel, as these do; and these love unrighteous wages, by taking maintenance from People by force, unto whom is nothing owing by them; and these are carried with a Tempest of every Wind, according to the Powers of the Earth blow; these are carried sometimes under such a Government, and sometimes against it, and so are Clouds carried above, and are unsettled on the foundation; and they speak great words of Christ, God, and the Scriptures, which are but words stolen by them, because they are not spoken by the Spirit of God, but by a lying Spirit; and they promise to others liberty, that they shall receive the Kingdom of God after death; and that: Christ hath taken away their sins, with such like Promises of Liberty, but themselves are the Servants of corruption, living in Pride, and Hatred, and Covetousness, and these serve sin, and are Servants of corruption; and they are Sowers, and Mockers, and Walkers after their own lusts, as it is evident in all mens sight; so that according to the Judgment of Truth, we judge these Teachers of this Generation, to be of the same root which then sprang forth; for these bring forth the same fruits as they in that time did; and in the Apostacy they have over-spread the whole World: And also the Apostle Jude gave a Description of them, according as Peter had done; he saw certain men creeping in, who turned the Grace of God into Wantonness; and they were filthy Dreamers, and know nothing but what they know naturally, as brute Beasts; and in that they corrupt themselves; and they have gone in the way of Cain, and run greedily after the error of Balaam; and they are Trees whose fruit withers, raging Waves of the Sea, foaming out their own Shame; wandering Stars; they are Murrurers and Complainers, walking after their own lusts, having men persons in admiration, because of advantage; and these separate themselves, seeking, having not the Spirit; and of this sort which Jude describes are those Teachers in this Generation, whose fore-fathers crept in, in the Apostles days, and these are their cursed Children, which now abound in these Nations at this day; and they are filthy Dreamers, Studying for what they speak, and dressing without the Spirit of God an hour in a Pulpit; and what they know is naturally, by natural Learning and natural Arts, and in that knowledge they are with corruptness in Pride, and Vain-glory, and Vanities, like brute Beasts in their Apparel, and práctises, and not like Ministers of the Gospel, nor Saints; and they are in Cain's way, in Envy; and Murder, and Wrath abounding, no People like them, and they do run greedily after Balaams Error, for Gifts, and Rewards, and unrighteous Wages, which they run after greedily, and they are Trees which bring forth cursed fruits, which will wither and fade away; and they are like proud raging Waves of the Sea, foaming over their shame in Lyes, and Slanders, and cursed Speaking in publick and private; and they have no Habitation in the Firmament of God, but are wandering Stars; and sometimes in one Opinion, and sometimes in another; but the blackness of Darkness is referred for them; and the Judgment of the great Day; and they are Murrurers and Complainers, and can never have enough; but seek for their Gain from their Quarter, as the false Prophets did in Jezebels time; and they have most persons in admiration, because of advantage to themselves, bowing and worshippins men persons who will advantage them in their Wages, or Hire; and Maintenance, begging favour of the Magistrates, and having these persons in admiration, that they may have their advantage in oppressing poor People in Tythes, in this cursed wickedness is hard to be expressed; and these have separated into self-separation, some into one Form gathered, and some into another, but all sensual, and in the wildom which is come below; and without the Spirit of God.
And thus it is proved that these Teachers of this Age are of the same Generation in their practices, which Jude described to be creeping in, in his time. And further the Apol in John 4. he saith that the false Prophets and Antichrists, which Christ prophesied of to come, were come in his days, and said, Many false Prophets are gone out into the World, which is the sport of Antichrist, whereas you have heard, said John, And even now already is it in the World, and they were of the World, and the World heard them; and so are this Generation of Teachers, who succeed them that went forth into the World then, those are of the World, in its ways, Pride, and Wickedness, Covetousness, and Envy, and all Evil, and they that are in the evil of the World, in wickedness, hear them, and maintain them; so that according to John's Description, these Teachers of this Age are of that same flock which came in then; and John further saith, that all the World was gone after them, and worshipped the Beast which was then risen, & run after the false Prophet, which then came in, and sat upon the Beast; and its plain that the World is all run after them, unto this day, which is a day of bringing back again from the false Prophet, and from under the power of the Beast; and the Beast, and his Image, and the false Prophet, & his Divinations must down to the ground; and according as John farther prophesied, The holy City which had been trodden down under the Gentiles feet, for such a time, should again be gained, and the Saints should have the Dominion, and the old Dragon should be chained, and Christ should reign, and his Kingdom should be set up in the Earth, and the Tabernacle of God should be with men; and this is the day that the Lord is restoring again the Way of Peace, which long hath been lost, and the Power of God is again witnessed, which hath not been known for Generations.

So that of things spoken this is the sum of Truth, and the Word of the Lord God to all People on the Earth; that in the days of Christ and the Apostles, it was a glorious Day of Light, and Life, and Power, and the Lord gathered a People which honoured his Name, while they stood with him, and in his Counsel walked; but since the days of the Apostles hath been an Apostasy, and Darkness over all, and a Subversion upon all, and Night hath been over all, wherein no man could work, as Christ said; and Forms without Power have been established, the pure Way of God hath not been known in its purity, so that this time wherein all run after the false Prophet, and are deceived, and made drunk with the Wine of the Whores Fornications.

I say this is the time wherein all the men of this Generation are fallen, and the Scripture is fulfilled; the Night wherein no man can work is upon the World; and further this is the time of Antichrist's dominion, who hath exalted himself in the Seat of God, shewing himself to be God; and long hath he reigned with the Beast, and the false Prophet, even since the days of the Apostles; and these same Teachers of this Generation, which now are in the World are manifest by their fruit, to be of that generation, of that seed, and flock of false Prophets, which Christ prophesied of, should come in the last time after his days; and which most of the Apostles saw coming in, in their days; by their fruits I say they are known; for these bring forth the same fruits, and bear the same Marks which those described did, in their time; so we see Christ's Prophecy is fulfilled, who said they should come, for they are come; and the Apostles descriptions are fulfilled on these, for these Teachers are such as bear the same Characters as is proved, as they said they should bear that would come; and long have the Nations been deceived, and kept under the worship of the Beast, running after the false Prophet.

And we see John's Prophecy is fulfilled, who said, that The holy City was given to be trodden under the feet of the Gentiles; for so we see it hath been for many Generations; and also we know, the time is now approaching, that the dominion of the Beast is near an end, and the holy City shall the Saints possess, and the Gentiles shall...
1657

shall be driven out of it, according as John said, who wrote the last of any of the Apo
tles, and gave full testimony of these things, which I have declared of (viz.) of an Apo
facy, and reign of the Beast, and false Prophet, and a Subver
tion from the Wayes of God, and this hath been, and is come to pass: Also he prophesied of the gaining of the holy City in again to the Saints, and of a re
doration, wherein new Jerusalem should be made manifest from Heaven, and should
again be adorned, as a Bride for her Husband, and the Saints should inhabit it, and the Tabernacle of God should be with men upon Earth, and the Lord would dwell for ever with his People, and this day is approaching nigh at the doors;
for the Fig-tree hath blossomed, and we know it is near at hand, the Summer wherein
the Glory of the Lord shall be revealed unto all Nations, and they shall know that he is the Lord God Almighty, that will take Vengeance upon the great Whore,
who hath made all drunk with the Wine of her Fornication.

And now after the long night of Apofoacy and Darkness, which hath been upon
the face of the Earth, is the Lord appearing, and his Day dawning, and his Light
breaking forth as the Glory of the Morning; and the Kingdom of God is revea
led, and his Dominion is setting up, after the long reign of the Beast, who hath
had his Power, and his Seat, and his great Authority from the Dragon, after whom
the whole World hath wandered, and him hath worshiped, who hath been lying, who
is like unto the Beast, who is able to make war with him? His mouth for many Ge
nerations hath been opened in blasphemy against God, and his Name; and he hath
made war with the Saints, and his power hath overcome them, [Mark] overcame
them, and then himself hath reigned, and the reign of Christ for many years hath
not been known, but over Kindreds, Tongues, and Nations hath the Beast had pow
er, and over them hath reigned for many Ages; and all that dwell upon the Earth
have worshipped him, whose Names are not written in the Book of Life; the
Earth hath been caus'd, and them that dwell therein to worship the Beast, and by
his Wonders he deceived them that dwell upon Earth, and as many as would not
worship the Beast and his Image, the Beast hath had power that they should be kil
led, and many hath he killed, who would not worship him, and are perfunc
ted; and both Small and Great, Rich and Poor, Free and Bond, have receiv
ed the Mark of the Beast, and the number of his Name, which is the number of
a man; be that reads let him understand, these things have come to pass, and
been fulfilled; since the Apostles days, in this night wherein no man could work,
which Christ said would come; but now the forty and two Months, which time the
Beast and his Image was to continue, and so long was his Power to remain to
make war, and to overcome the Saints.

I say the time is well nigh expired and finished, and the Lord God Almighty
and the Lamb is risen to make war against the Beast and his Image, who hath reign
ed over the Kingdoms of the World; and the Judgment of the great Whore cometh, who hath taken upon the Beast, and drunk the Blood of the Saints, and
with whom the Kings of the Earth (since the days of the Apostles) have comitted
Fornication; and all the Inhabiters of the Earth have been made drunk with the
Wine of her Fornication; and all the Merchants of the Earth have been made
rich through the abundance of her delicacies; and she hath fat upon the scarlet
coloured Beast, and her Cup in her hand hath been full of abominations, and filthi
ness, of her fornication, and her name is Mystery Babylon, the Mother of Harlots,
and all the Kings of the Earth have given their power unto the Beast, and committed
Fornication with the great Whore; and she hath fat upon people & multitudes, and
nations, and tongues, (since the Apostles days) and even some, who have hated the
Whore, and fulfilled the Will of God, and made the Whore naked, yet they give
their power also to the Beast, until the Word of God be fulfilled.

Consider these things ye that have an ear to hear, but now the mighty Day of
the Lord, and the Judgment of the Whore is approaching, wherein the shall
be rewarded according to her Works, and double shall be given unto her
Cup, and as she hath loved blood, so shall blood be given her to drink, and the
Merchants of the Earth shall lament her, whom they have waxed rich by, who hath
glo-
Glorified her self, and lived deliciously, and hath said in her heart, I sit as a Queen, and am no Widow, and shall not see sorrow, but now the one day is dawning wherein her plagues shall come, death, and mourning, and famine, and she shall be utterly burned with fire, for strong is the Lord that is risen to judge her, and the Kings and Merchants, and all the Inhabiters of the Earth, shall lament her, and cry, Alas, alas! and now are they beginning, for the hour is come that her judgement cometh, and all her Merchants, who have trafficked with the souls of men shall partake of her plagues, who have partaken of her sins, and lived deliciously with her, and the fruits that her soul luseth after shall depart from her, and all things that are dainty, and goodly, shall depart from her, and she shall find them no more at all when her judgement cometh, and in an hour all her riches are come to nought, and all her Merchants at Land and Sea shall lament her, even her that hath ruled over Nations, and sat as a Queen for many generations, ever since the days of the Apostles, until this day; yea, all that have wandered after her, even the whole world shall lament and bewail her, and such as have served her, and made Slaves of the souls of men by merchandize and Traffick, shall bewail her, and their gain shall cease for ever; for in one hour she shall be made desolate, and her glory shall fade, and her beauty shall wither, and the Beast that hath carried her shall utterly faint, and the false Prophet that hath wrought Miracles in their fight, and deceived the Nations, shall be cast into a bed of torment with her, and the Beast, and the false Prophet shall be taken, and cast alive into the Lake of Fire, to be tormented for ever, day and night, World without end, and the Whore, in whom hath been found the blood of the Prophets, and of the Saints, and of all that were slain upon the Earth, and the Beast who hath caused all that dwell on the Earth to worship him and his Image, for many ages, and the false Prophet, who hath deceived the whole world, and many Nations, and made them subject unto the power of the Beast; by his Miracles which he hath wrought in the sight of men; these shall be plucked together, and tormented together; for the false Prophet and the Beast hath sent forth their unclean Spirits, like Frogs, unto all the Kings of the Earth, and unto the whole World, to gather them to Battle, with their Armies, to make war against him that sitteth on the white Horse, even the Son of God; and this is the false Prophet which Christ prophesied of to come, which long since came, and hath served the Beast and the great Whore for many generations, and many, even all Nations have been deceived, as Christ said, and led aside, and blinded, and bewitched by him. And, as I have said, these Teachers of this Generation are of them, of their Root and Offspring, which long have flourished on the face of the Earth.

But the day is at hand, that the Heaven, and the Holy Apostles, and Prophets shall rejoice over the Whore, and over the false Prophet; for the Lord comes to avenge us on her; and as she hath done, so shall it be done unto her, now in this day wherein Jerusalem shall be builded again, and the holy City which the Gentiles have trod under foot for forty and two moneths, which time is expired, and near an end, accounting from the days of the coming in of the Apostacy, until this day, if any have an ear to hear let him hear; this I have received from God I say the holy City shall be measured, and the Gentiles cast out, and the shall be adorned, and as a Bride for her Husband shall she be prepared; and Gods Tabernacle shall be with men, and he will dwell with them, and they shall be his People, and God himself will be their God, and all tears shall be wiped away and there shall be no more death nor sorrow; for the former things are passed away, and all things shall be made new.

And what I have said are the faithful sayings of God; every one that is thirst shall drink of the Water of Life freely; and he that overcometh shall inherit all things, and shall be called the Son of God, and shall dwell in the holy City, which long the Gentiles foot hath trod upon, which shall again be adorned, and prepared as a Bride for her Husband; if any have an ear to hear let them hear. And the Glory of the Lord is risen, and his Day is breaking forth more.
more abundantly, and the Lamb is given for a Light, and all Nations that are saved shall walk in the Light of the Lamb, and the King of Righteousness, (who hath been long fled into Egypt, while Herod the Beast, which hath fought his life, and driven the woman into the Wilderness, hath reigned) shall again be set upon the holy Hill of Zion, and rule all Nations with a Rod of Iron, and trample upon the necks of all his Enemies; the Nations have not for many Ages been ruled by him, but the Beast, who hath ruled over Kindred, and People, and said, Who hath been able to make war against the Beast, and to the power of the Beast hath all Nations been subject, and the Dominion of Christ hath been trodden down and despised, and his holy City hath been laid waste, and his Princely Power hath not been felt, nor witnessed in the Kingdoms of men for Ages and Times, nor him the one head, and the one horn hath not been known, but many heads and horns have been exalted, and all Nations, and all the Princes, and Kingdoms of the Earth have been subject unto the Rule and Law of the Beast, and to the Divinations of the false Prophet, and darkness hath been over all, and God hath been as a stranger in the Earth, as one not known he hath been worshipped ignorantly, and the inscription every where hath been to the unknown God; but now after all this the glorious God of Truth hath appeared, and great, and mighty hath been his Hand and Power in this our day, in raising up a righteous Branch out of the Root of Righteousness, and in gathering his scattered People up to himself, who have been scattered by the Idol Teachers, and deceived by false Prophets, and made a prey upon by the wild Beasts of the Forest. O how have the People been made a prey upon by their Teachers, and greedily devoured by dull Shepherds, who have fought themselves, and fought for their gain, every one from his Quarter? for many Ages how have people been led blind, by their blind Shepherds, and none to this day come to the knowledge of the Truth by them? for these have run, and were not fent, and therefore the people have not been profited at all; as it was in Jeremiah days, so it is now, no profit among people in the knowledge of the Ways of God, but leanness, and barrenness, and as the Teacher, so his People, all out of the way, in prophaness, and wickedness, and prophaneness is gone forth from them into many Nations, yet is the Lord bringing back his Inheritance, which have been driven away into the desolate Wilderness; yea, and the Lord hath caused his Light to shine out of darkness, and unto them that have fat in darkness, and in the shadow of death is the marvellous Light risen, that the Glory of the Lord may be revealed, and God's Tabernacle may be with men; and the holy City is preparing, as a Bride for her Husband, and Darkness shall flee away, and Sorrow and Sighing shall no more be known, but Life and Immortality shall again be brought to Light, as it was in the days of the Apostles.

This I have received from God; and the Lord shall be known to be the God of his People; and for this cause hath he called and chosen faithful Witnesses, and given his powerful Ministry by the gift of the holy Ghost, as it was in the Apostles days, and now many are called to declare abroad the things which we have heard, and seen, and handled; and the Gospel of Christ is received by the Revelation of Gods eternal Spirit, and Son in our hearts; and the power is made manifest, and the form of Godliness without the Power is denied and judged; and Christ the one Head is exalting, and the one Horn of God's Salvation is revealing, and the many Heads and many Horns must be broken to pieces, and be confounded in this the day of the Lord, for his cause is powerful in carrying on his own work against all his Enemies, so that none are able to hinder. But they that set themselves (even the Beast and his Power, which is now stricken at) whose Kingdom is invaded, hath raised the force of his power, and the policy of his arm; yet shall they be confounded, and no formed Weapon shall prosper against the Lord and his Way, who is now risen to avenge himself of the Beast and his power, and the Whore, and her Fornications, and the false Prophet, and his Divinations, which all must into the Wine-piefs of God's dreadful Wrath to be trodden; and all that worship the Beast, and repent not, shall partake of the Plagues of the Beast, and of the Whore;
and though the false Prophet gathers Go and Many together, to fight against
the Lamb, and to compass the beloved City about, ye shall, and them that he
gather, be broken to pieces, and driven as dust before the wind, and as Stubble
before the Fire; for the purpose of the Lord shall stand. Great Babylon is come
unto remembrance before the Lord, to reward her according to her deeds; and
the Lord will cause his Truth, and his Salvation to be known in the Earth, and his
Name and Power is declared in the hearts of his People, to the overturning of all
unrighteousness, and though every horn of the Beast push against this, and every
Head, with his Members, let it self against it, yet the Counsel of the Lord shall
not be disannulled, nor made void; for the Scepter and Dominion of his Son shall
be exalted over all the Earth, and the Princes of the World, and the Kings of the
Earth shall lay down their Crowns, and become subject; for the Kingdoms of
this World shall be changed, and shall become the Kingdoms of the Lord, and of
his Christ; the Kingdom of the Beast must down, and the princely power of
Darkness must be overthrown, and Laws, and Times, and Things, and Powers of
men shall be overturned, and overturned, till he come to reign in the Earth, whole
right it is to reign over Nations and People: And because of this the rage of the
Heathen hath been great, and the counsels of the Wicked many, and strong,
from the prophane Drunkards to the chiefest professed Teachers of this Age; even
all the whole Body of the Beast hath joyed it self against the purpose of the Lord;
men of all conditions, from the highest to the lowest, have armed themselves with
Mischief to offend the Way of Truth.

This is written, as moved of the Lord, to go abroad through the Nations; that
all may understand concerning the times, and the changing of times; how that
the Beast hath reigned in Dominion, over Nations, Tongues, and People; and
all have worshipped the Beast, and gone after the false Prophet: here all may come
to a good understanding what hath been, and what is, and what shall be; how that
when the Power and Government of Christ was lost, through departing from the
Faith which ruled in the Apostles days, then the whole World was as unsailable in
Waves and Judgments as a Sea; then out of the Sea one Beast arose, and another
after him; arose out of the Earth, and all have been caused, both small and great, bond
and free, to worship the Beast; and the Image of the Beast; yea, all the Domin-
ions of the World have for many Ages been subject to the power of the Beast in all
things, and not known the Worship and Power of God, and the pure subjection
to him; but the Kings of the Earth, and all her Princes have given their power to
the Beast, and have received their authority from him, and acted thereby many
of them in great unrighteousness, in injustice, and oppression, and cruelty, in
pride, and rebellion, and vain glory; in quarrelling one with another, to the
murthering thousands of thousands; and this hath all been brought forth under
the power of the Beast, and by it; and his Heads and Horns have exalted them-
selves one against another, and smitten one another, and the great Whore hath
made them all drunk, and all People upon the Earth, with envy, pride, woutoneness,
and all unrighteousness; this hath been since the Apostles days, in this Night of
Apostacy, wherein the whole World hath been subverted by false Prophets and De-
cievers, and the Kingdom of Christ hath not been known upon Earth for many Ge-
nerations, but the Beast hath been established in his Throne of Rebellion against
Christ; Jefus; his Decrees have been Laws, and Statutes, and he hath made war
against all the Saints, and overcame them, and reigned over them until this time,
and trodden down their City, and defaced their Glory; but the blood of the Just
hath cried day and night, under the Altar, the Souls of such as have been slain for
the Testimony of the Word of God, have cried day and night, How long Lord, how
long, when wilt thou avenge our Blood upon the heads of our Enemies, even the Beast, the
Whore, and the false Prophet; and this hath been for many Ages, even while the
Kingdom of Antichrist hath been set up and advanced through the World, and
his Power and Authority hath reached over Nations, bond and free, from the
Prince on his Throne, to the Beggar on the Dunghill, even all have been
subjected under the power of the Beast; that nature having ruled within every,
particular,
particular, hath given him the Authority without over all; and admired him, and
said, who is able to make war with him. Antichrist hath ruled over all, by inju-
tice, oppression, and Tyranny in unrighteous Laws, and through wicked de-
crees, old Pharisaic-like, he hath laid heavy yokes; and oppressive bonds upon the
Just; for who would not be subject to him, he hath had power to kill them, and
none was able to gainst: such hath been the greatness of his power, and the
strength of his dominion over all, that none have been able to make war against
him, he hath been admired in all the World, not any Nation excepted where the
government of Antichrist hath not born rule, and there have been some left to
bear witness against him, or to stand up against him, for the faithfull Witnesses
have been slain in the Streets of the Great City, which spiritually is called, Sodom
and Egypt, and all them that have dwelt upon the Earth have made merry over
their dead Bodies, and rejoiced in their Iniquities over the Slain, and been without
a Reprover, and not tormented, nor troubled, but have sent gifts one to another, be-
because they have slain them, who have tormented them that dwelt upon the Earth;
and the government of the Beast hath been enlarged, and the whole World have
wandered after him, and been in subjection under him, for many Generations, even for
forty and two months, he that can read let him understand; for long hath it been
given him to make war against the Saints, and to overcome them, and it hath been
given him to reign over all people in the Wrath of God, and in his anger, because
of the Rebellion of all the Earth, and all people in it, but he shall be taken away
in God's displeasure who reigns in his anger over the Nations, who have forsaken
the Lord, and was given up to the Power of the Beast, to be subjected in Slav-
ery, and Bondage, in Pain, Sorrow and Misery; and through Deceit, Craft and
Policy, and Oppression, and by the Wisdom of this World, and natural Arts,
and Knowledge, his Government hath long been established, and his Domin-
hath been upon Earth, Times, and Laws, and Things, and Powers of men have
been in his hand, to change, and subvert, and overturn into his own Image,
and to transform them like to the Beast; none upon Earth, hath bought, or sold,
or judged; or given evidence, or been respected in all the World, that have
not had the Mark of the Beast, and the number of the names of Antichrist;
rich and poor, small and great have received his Mark, as a Seal of their sub-
jection to the Beast, whose many heads, and many horns, have subjected all by the
force of his arm, and he hath blinded the eye, left men should see him, and
caused darkness over all faces, and the false Prophet hath deceived many, as
Christ hath said, and all the Earth hath been wandering in the Wilderness of
Wickedness, and the Long-suffering of the Lord hath been weared, and he
continually provoked to destroy the Nations, who have followed Antichrist,
who hath shewed himself in the Seat of God, to be God, and hath sat in the
Seat of God, in the Seat of Justice, Righteousness, and of Mercy, and the
Abomination of desolation hath stood in the place where it ought not,
for many Ages; and length of Times; and his many Heads, and many
Horns hath swayed the World, through the terror of the Beast, who hath
made all worship him, and they that would not, he hath killed, who hath car-
rled the great Whore, who hath made all men without exception, and all Na-
tions without respect to any, wholly drunk with abomination, and all hath rage-
nered, and fallen into grievous iniquities; and the Dragon hath stood retailly
to devour the Child of Righteousness as soon as it was born, and
the Woman hath been forced to flee into the Wilderness, that she brought it
forth, and she fed there for so many days, and for a long season hath the Lord
been blasphemed, even the Name of God, and his Tabernacle, and them that
dwell in Heaven.

But now hath the Lord considered, and looked down from his Habitation;
and of a truth he is risen, and hath taken him his great Power, that he may
reign, and put all things under his Feet; and subdue the power of the Beast, and
Antichrist, and all their Governments, and Rule; and Laws, and Decrees shall
be overthrown, and confounded, and all their worship shall be broken; for great Baby-
on
A Measure of the Times.

He is come into remembrance before the Lord, to render her according to her works; the Lamb is now riven, and advanced with his Bow, and his Sword, and he is going forth Conquering, and to Conquer the Beast, and all that have worshipped him; and they that are with the Lamb are called, and chosen, and faithful, and they love not their lives: unto death and they shall overcome him by the Blood of the Lamb, and by the Word of his Testimony; the Dominion of the Lamb is setting up, and his Power is made manifest; and the Stone cut out of the Mountain without hand is a darting at the feet of the Image, and against the Beast, and his Power, and against all his Laws and Decrees is he risen, and he will change Times, and Laws, and Powers, and the Kingdoms of this World shall become the Kingdom of the Lord, and of his Christ, and he shall reign for ever and ever; for now the Spirit of Life from God is entered into the Witnesses which have been slain, and they begin to stand upon their feet, and great fear falls upon the great men of the World, and the Devil is cast out into the Earth, who hath sinned in Heaven, to the Temple of God, and deceived the whole World, and his wrath is great against the Saints, and against the Lamb, because he knoweth his time is but short, and the Man-child shall grow, and shall rule the Nations with a Rod of Iron. If any man have an ear to hear let him hear; he that leadeth into Captivity shall go into Captivity; he that killeth with the Sword shall be killed with the Sword: the Purpose of the Lord shall stand which is now gathering, and gathering such as have been driven away and deceived by the Generation of false Prophets, who have deceived the whole World, and all that dwell therein, and the Lord will take vengeance upon them, upon the Beast, and upon the false Prophet, and great Babylon shall be thrown down, and shall be no more at all; but shall be made desolate, and the voice of Harpers, and Brazen trumpets shall no more be heard: all in her, but her Glory shall wither, and fade away in a moment; for he that hath a heart Weight and Measure is appeared to divide, and to give none weight, and measure unto every one; and all the wicked, who will not come from under the worship of the Beast, shall have their part in the Lake that burneth with Fire: and he that is unjust let him be unjust still; and he that is righteous let him be righteous still; here is the dividing of all things as they were in the beginning; the Glory of the Lord is riven, whose Name is called the Word of God, and out of his mouth goeth a sharp Sword, and with it he smiteth the Nations, and he shall rule them with an Iron Rod; for his Name is King of Kings, and Lord of Lords; and he is gathering his Saints together to the Sucker of the Great God, to eat the flesh of Kings, the flesh of Captains, and the flesh of Horses, and them that sit thereon; the Purpose of the Lord shall not be disannulled, though the Beast, and the Kings of the Earth gather together their Armies, to make war against him that sitteth upon the Horse, who is already gone out to conquer, and the numberless number of the Saints are gathering together before the Throne of the Lamb, and they have no guile found in their mouths.

And the day is now dawned, and the night is far spent: Wo unto the World, and to all the Tabernacles of the Earth, who have worshipped the Beast, the Lord is coming to plead with you, and ye shall have partaking of the fangs of the great Whore shall pause of their Plagues, and the shall be rewarded double, according to her works; for her fangs have reached unto Heaven: The Day of great tribulation is at hand, the Anguish and Destruction, men shall seek death and shall not find it, but it shall be from them, when the Lord ariseth and the Lamb standeth upon Mount Sion, and his Saints with him, who shall tread down the Heathen, and cast them out, even as they have trodden down the holy City, and the Worship thereof, and the Kingdom of the Beast, and his Seat, and his great Antichrist, which he hath received from the Dragon, shall all be thrown down; and the Kingdom of the Son of God with his Government, Scepter, and Rule shall be established in all the Earth, and the utmost part thereof shall be given him to possess; this is the Promise, and this shall come to pass; and
through the whole World Laws, and Decrees, Ministry, and Orders shall be changed and renewed: the Law and Decree of the Most High shall rule over all, and the holy City shall be beautified, and is adorning and preparing for the Saints, and their King to inherit: the Lamb is the Light of the City, and the Temple therein, and all Nations and People that are saved shall walk in the Light of the Lamb; for he hath lighted every man that comes into the World, with the Light of Salvation, in all that do receive him; and Darkness shall flee away, the Son is risen, and Power, and Honour, and Glory, and Dominion, shall be given to the Lamb, who shall reign over Nations, and his Saints shall see him, and his Name shall be in their Foreheads, and there shall be no Night, but Light and Glory, and the Kings of the Earth shall bring in their glory and honour into it, and the Gates stand open, and are not shut; every one that thirsteth, let him come, the cry is unsaid, and yet nothing that dehileth shall enter: these are the faithful Sayings of the Lord, who is true, and shalt not long befeated; for the time is at hand, and all men shall read, and all that keep the Commandments of God, shall have right to the Tree of Life, and blessed are they, they shall be healed, though now they suffer all manner of evil; for the Name of Jesus by the Beast, and under his Power, by them that worship him, who must fulfili wickedness by percuting the Innocent, till the Lord be raised out of his Habitation; and the dominion shall be given to them; and they shall have power to bind Kings in Chains, and Nobles in Fetters of Iron; this is their Honour, and this is their Dignity, and they shall rejoice for ever and ever, and shall glory in the Lord, and not in this World; and this shall come to pass, as the Lord hath said.

Wherefore all Nations and People, Arise, arise, and be awakened; Prepare; prepare, and make way for the Lord, be removed, ye Mountains, and thrown down, ye Hills; and hewn down, ye Sturdy Oaks; and cut up, ye tall Cedars; Make way, and prepare, the Path for the Holy One, who is coming to rule with his Iron Rod, and will dash you all to pieces: Be afraid and tremble thou Beast, that hast long reigned over the Earth; and all thy false Prophets and Worshippers be confounded at this, and bow and tremble at the remembrance hereof; be, whom you have hated and crucified, and his Saints, whom you have perfected, shall come to reign over you all; and to him, whom you have set at nought, must you be subject to, and ruled by, to all your sorrow; for behold the Lord cometh with his numberless inhabitants.

And this is a warning to all Nations and People upon Earth, Times and Laws must be changed among you; Governments and Orders must be changed; Unjustice and Oppression shall be removed, and every Yoke and Burden shall be taken off from the neck of the Poor, true Judgment, and Justice, Mercy, and Truth, Peace, and Righteousness shall be exalted, and all the Nations shall have Judges as at the first, and Councillors as at the beginning; and the Poor shall rejoice when true Judgment and Justice reigneth, and the false Prophets subside.

And this is a Warning to you all, that you may hear, and consider: the Lamb who hath been slain, who is risen to reign, who is the Prince of Peace, of whose Government there shall be no end; even he hath lighted all man-kind on the face of the Earth; the Light in the Eye, which will let you see all this, and will bring you to the fulfilling of it; and to the good Understanding; and it shall evidence the truth of this, even the Light of Christ in all men, which is given to guide in the Way of Peace.
All ye Inhabitants of the Earth in all Nations through the World; Hearken and give ear, the Word of the Lord God that made Heaven and Earth is towards you; He is coming to set up his Kingdom and his Dominion, which never shall have end, and the Kingdoms of this World shall be changed, and shall become the Kingdoms of the Son of God.

All ye Kings, and Princes, and Rulers through the whole World; the Lord is coming up with his mighty Host against you all; he, who will fan you, and lift you, and try you, and search you out; for his Fan is in his Hand, and he will thoroughly purge you; and you shall all know, that the Kingdom of the Most High rules in the Kingdoms of men; all your Glory shall fade away, all your Majesty, and Honour, and Dignities, and Dominions shall come to an end; all your strength is but as a Straw, all your treasure as a Thing of nought, all your glory as a fading Leaf in the Presence of the Lord God, that made Heaven and Earth; all Nations upon Earth are but as the drop of a Bucket before him, and the hearts of all men are in his Hand, and by him Kings rule, and the Princes of the Earth are at his disposition; and you are all weighed in the Ballance of Equity.
and found too light before the Lord; for all flesh hath corrupted its way before him: Be awakened ye that have long slept in Darkness, and been at ease in the flesh; ye that have had peace in this World, and pleasure in the vanity thereof; the Lord is coming to make war against you, his Trumpet hath sounded, and his Sons and Daughters are gone forth to bear witnesses of his Majesty, and Power, and Dominion, and the Lord hath spoken, Who can but prophesie? he hath given the Word, and many are they that publish it: Let your ears be open to Instruction, and kick not against the Lord, neither harden your hearts against him, but make way for him, and prepare his Path; for he cometh to judge the World in Righteousness, the People with equity, and the Testimony of the Light of Jesus in you all shall witness for him; your princely Powers must become subject to the Power of the Kingdom of the Most High, and your glory must be vailed and darkened before the Glory, which the Lord is causing to shine forth; and we, the Servants of the Most High, do give you warning of the day of Visitation, which is upon you, and all the World; for the Lord is now risen, who hath long winked at the time of great ignorance, but now he warns you all to repent; therefore bow down, ye stiff-necked; and tremble, ye stout-hearted; and be abased, ye lofty looks; our King is above you all, our dominion is over you all, and the line of true Judgment are you all measured with, and your ways are not found perfect in the Sight of the Lord, nor your hearts right before him; his Kingdom hath not been known in your dominions, neither hath his Laws and his Judgments been rule, but you have every one been doing that which is right in the sight of your own eyes; and the counsels of your hearts have been nought but vanity before the Lord; Vain-glory hath abounded among you, which the Lord's Soul hath been burdened by; the honours and pleasures of the flesh have been your delight, and strife and enmity hath been among you, and wars, and quarrelling, and fighting one against another, and you have rejoiced in the overthrow one of another, and in destroying one another, and you have taken pleasure in gaining one anothers dominions; you have sworn who should have been the greatest, and greatly oppressed the Poor; you have exalted your selves one against another, and drawn up your Armies one in defiance of another, and the blood of Thousands have been shed to satisfy the humour of your proud hearts; all this hath been evil in the Sight of the Lord, and his Spirit hath been grieved, and his Soul vexed by all this, and he hath forbore till he hath been weary; for he hath been dishonoured by all this, and his Law hath not been rule, and his Judgments have had no place, you have been cruel-hearted one towards another, and merciless, and without pity, and you have not done to others, as you would be done unto, but you have rendered evil for evil, and fought occasions of evil one against another, and vexed one another through the pride of your hearts; therefore now is the Lord risen to make war against you all, and to dash you to pieces; the Feller comes up amongst you, he that will not spare to lay, and to devour, who will not be afraid of your lofty looks, he will spoil you of your Treasure, and lay waste your strength, all ye Kingdoms of the Earth, and your gathering together against him is but as Briars and thorns; for he will exalt his own Kingdom over you all, and all ye Kings of the Earth shall know, that the Kingdom of the Most High must rule in your Kingdoms, and your Laws shall be changed, and the poor shall no more be oppressed; for he is come that proclaims liberty unto the Captives, who will remove oppression far away, who will change Times, and Worpships, and Ordinances, and there shall be no Law, but the Law of God; nor no light, but of the Lamb; nor no worship, but the Worship in the Spirit, and in the Truth; for all your Worpships which the Nations are full of, is fraught with vanity, and a lie, imitations, and superstitions, brought forth in hypocrisy, and not in an upright heart; vanity of vanities have abounded both in civil and spiritual affairs; The root in which you stand is wholly corrupted, and no good fruit springing from it, but cursed fruit, which must be hewn down, and cast into the fire; ye have been evil, and could not bring forth any good; you are corrupted, and your fruit is of a bitter taste, a day of sorrow, of lamentation,
A Measure of the Times.

A lamentation, and misery is coming upon you all; ye that have been high and lofty, and stout-hearted, fearfulness shall surprise you, and the terror of the Lord of Hosts shall compass you about: I am moved to salute you all with this, as a warning, and when it comes to pass, remember you have been told; ye that know not the Kingdom of the most High ruling men, but are saying in your hearts, this hath my hand done, in a moment shall you be smitten, and know there is one above you which must rule; for it is his right to rule over all Nations, and there shall be no King but Jesus the Anointed of God, nor no Government, but the Government of the Lamb; there shall be no more war, but war against the Dragon, who hath stood to devour the Man-child, which is now bringing forth, and he must rule with his Iron Rod, and shall subdue all under his feet. We whom God hath warned cannot but warn you of these things which are come to pass; he is coming to separate between the Just and the unjust; he will gather from among you, that the wicked may be consumed from off the face of the Earth. All you Rulers in the World, I warn you all, take heed how you persecute such as come to warn you, who brings this Message to you, lest you add sin to sin, till there be no place found for repentance; for ye shall all know our God is the true God that made Heaven and Earth, before whose presence all flesh must come to Judgment.

By one who hath measured the Times, who is come to the Day that hath made all Things manifest.

EDWARD BURROUGH.
A General Epistle and Greeting

OF THE

Fathers Love to all the SAINTS,

Called and chosen to faithfulness in Christ Jesus, the Light of the World, in which they believing, and their faith standing in his Power, many suffer for his Name sake.

And this is to all such as are found worthy to suffer, and is an Exhortation to the strengthening of their faith, whereby they may continue boldly, witnessing to the end.

And this is a true Testimony of the Father, and of the Son, witnessed by us who are called of God, in whom his Power is made manifest.

To all the Children of Light every where, who fear and love the Lord, who are begotten of God, and unto whom he is known in the Spirit and in the Truth; this is a Testimony of the Fathers love unto you, Grace, Mercy, and Peace from him that lives for ever, the God of Light and Life be multiplied in you all, that you may daily be renewed in strength, and girded with Truth, and armed with the whole Armour of God, and may be kept by his Power until the day of Salvation, to walk in the Government and subjection to Jesus Christ, witnessing the Power and Presence of God in you, and amongst you, giving you power to fulfill his Will in all things, and that in all righteousness, and out of all evil you may be led, and preserved unto the end, and in the end, to shew forth the praises of God in this Generation, as a people called of him, and redeemed by him for his great glories sake, even so Amen, and Amen.

Dearly beloved, be not ignorant, but this know, This is the Message which came unto you, which is true and faithful, and everlasting, That the true God is Light, and in him is no darkness at all; and this is the Message of Peace and Reconciliation, and of glad tidings unto all that have fought the Lord, which we received of him, and you have heard, and there is not another to be declared; and all that have received it are gathered up to God, and are in Covenant with him, and one with another, and are in that which reconcileth and joineth unto Christ Jesus (the Husband) and second Adam, who is the Lord from Heaven, the Prince of Peace, the Saviour and the Deliverer, who is made manifest in power, and condemneth the Transgressor, and layeth the Enmity, and raiseth the Life out of death; and this is he who kills and makes alive, even the God who is Light, who brings down one, and sets up another; who makes war against the mighty, and gives peace to the poor; and besides him there is none: he searcheth mans heart, and trieth the reins, and knows the thoughts, and every Creature is manifest in his light,
light, who gives to every one according to his doings; and this is he who flan-
deth in the Congregation of the Righteous, even in the midst of us; and titteth
Judge among the gods, unto him murt all the gods of the Earth bow, and the In-
habitants of the Earth must tremble before him, and unto him every Tongue shall
confess, and the Light in every man shall answer, when he ariseth to judg-
ment, who is a swift Witness, to condemn or justify all the children of men up-
on the face of the Earth.

This is the God of Truth whom we worship, and who will be worship-
ped in Spirit, and in Truth, who is the God of Abraham, and his Seed for ever,
and with him there is no change, nor shadow of turning; and he hath made
known his Name, and his Power, and his wonderful Works in this his Day,
and hath caused his Voice to be heard in the Earth, and the Dead hath heard, and
now liveth.

And his Name is exalted on high amongst all that fear him, and obey his
Voice; and he hath given his Son a Covenant of Light, who lighteth every
man that cometh into the World with the true Light of Life, or Condemna-
tion, that all who receive him may come to the knowledge of the Father, whom to
know is Life eternal.

And this is the Christ, the Saviour, in whom we have believed, and whom
we preach, who is the Way, the Truth, and the Life, the Foundation of God,
which cannot be moved, the Word of God is his Name, and there is no other
Name given for Salvation. This is he who was dead, and is alive, and lives
for evermore, and there is no other to be looked for; if any preach any
other, let them be accursed; and if any bring any other Message, let them not
be received.

And all you who have believed in this Christ Jesus, who is the Light of the
World, and who have received the knowledge of this God, who is Light him-
self; and that searcheth your hearts, I exhort you, and warn you all in his Pre-
fence, that lives forever, to wait upon him, and to bear him, and to walk
with him for ever in uprightness of heart, which is of great price in his Sight;
and forget not his righteous Judgments, which he hath made known, least you
wax fat through Mercies, and rebel against him, and become disobedient and gain-
faying; and to be destroyed from being a People; but be staved upon the Lord,
and let your hearts be established with Grace, and be not tossed, nor shaken with
any wind of Doctrines of men, which is not from the Life of God, nor reach-
eth to the Life in you, but begets into Idolatry, to worship other gods then he who
is Light; and be not troubled at Temptations, nor at Sufferings, nor at Re-
proaches, nor any other thing; but stand in the Counsel of God, and in his
Long-suffering, and wait patiently upon him, in your own measure of the Grace
of God received, which is sufficient for you, to preserve you, that Victory over
Death, and over him that hath the power over it, you may receive, to trample up-
on all that which is contrary to the Life of God within you, and without you;
neither be you troubled nor offended in Christ; if any among you deny the Lord,
and backslide from his pure Way, through an evil heart of unbelief, and to become
disobedient Children, and vex the righteous Soul; such shall bear their own bur-
then, and condemnation in the day of the Lord; and shall know, that Truth
changes not, but is the same for ever, though the Deceitful-hearted through unbe-
lief depart from it, and choose their own ways, and despise the Counsel of the
Lord, to their own destruction; but be ye more watchful, and faithful, and va-
lant for the Truth upon Earth, unto the end, that you may be found faithful Wit-
nefes unto the Name of the Lord, in this crooked Generation; and may receive
the fulfilling of the Promise of God, and may witness God within you, the Em-
manuel, the Saviour, God with us, and this is the whole Salvation, and there is no
other to be expected, or witnessed, then this, That God dwells in us, and walks
in us, according to his Promise; and all that know this, need not go forth to
the right hand; or to the left, but Salvation is come unto us, he that taketh away
sin, and saves from it, and from condemnation; and who witnessed this are be-

gotten by the Word of God, and born of the immortal Seed, and are new creatures; but now there is no condemnation, but the reward of righteousness and peace to us, who are not in the Flesh, but in the Spirit; and here we witness the Lord is our God, and we are his People, and he feareth no sin in us who are born of him, nor remembereth iniquity; but his Covenant is with us, and the Kingdom become the Lords, and his Dominion is set up, where God is all in all, where the Prince of Darkness is cast out; and this is the End and Substance of all Misfortunes, which we bear witnessing of: and I do exhort all you that are called of God everywhere, patiently to wait in the way of the Lord, and in his Judgements to receive this, and to possess it within you, that you may be Worshipers of God, and Doers of his Will, and may have the Witnesses, that you are accepted of him, and may know your Calling and Election sure, where nothing that defileth can enter, but that may be taken away, and removed; and him you may feel and witness, whom Satan hath nothing in, who is the Second Adam, and cannot be overcome, but is greater then the first Adam, who was overcome (though innocent) and is lost from the Presence of God; but he in whom there is no sin, and who cannot transgress, comes to seek and to save that which was lost in sin, and to bring back that which was driven away by sin; and he is greater then Innocency, and overcometh the Devil, and is called the Son of God; and to him that overcometh, who is the Light of the World, is all Power given of the Father: And know him in you all to be greatest, who is not of the World, nor cannot bow to the Devil, to give you dominion and authority over all the World, and the Powers of Hell and Death, even he who sealeth up the old Dragon in Perdition, never more to deceive: And who bewitneth this, knoweth the Election which it is not possible to deceive, or be deceived; and as every one of you have received him who is the Lord from Heaven, so let your Faith stand in him, and walk in him; and let all your Conversations be ordered by him, in all pure and blameless walking in the light of your Enemies, that it may be manifest that you are Branches in him, and that you have received power to become the Sons of God, and that you are Heirs of the Inheritance which shall not fade away.

And all you that witneth this, your eye is open to see God, and you are cleansed from sin by the Word of God, and you have received the peace with God, and glad tidings from him in your own Souls; and this is Salvation by the second Adam; herein established and setled, and look not for another; for there is not any besides this Saviour, and this Salvation; but if any preach another, believe him not; and if any cry, Lo here, and lo there is Christ, without you, go not after them, nor follow them, but know him within you, which is greater then all; yes, if we our selves, or an Angel from Heaven, preach any other Jesus, then he that lighteth every man that cometh into the World; or any other Salvation, then God with us, let us be accursed; for this is the Gospel of our Salvation, Christ Jesus within us the hope of Glory, the Power and Wisdom of God to rule and reign in us, by which we are changed from death to life, and transfigured from the power of Darkness into the Kingdom of his dear Son.

And now all Friends and Elect of God, who are called and faithfull, you that have received this Testimony which God hath given of the Son, and which the Son hath given of the Father, which in faithfulness hath been testified in this Generation; I exhort you all in the fear and Counsel of the Lord, take heed to that which you have believed, and heard, and learned of the Father, which is the Truth, as it is in Jesus, and shall abide for ever; and be not removed from your hope, nor given to change, but mind the Life of God in you all, which is immortal, and is but one, and it anfwreth to the Lord in Judgments, and in Mercies, and one to another in that which is righteous and just, and witneseeth against all the works of the World, which are evil, and not wrought in God.

Ye that know this which is of the Father in you, dwell in it, and walk in it, and be not taken out of it, nor removed from it, for it is the Way of Peace unto everlasting Rest, where there is no sorrow, but Righteousness, Peace, and Joy
Joy in the Holy Ghost; and every one in particular, have Salt in your selves to flavour withal, that you may revile the Wicked One in all his Temptations, and may not give to any thing which is out of union, and contrary to the Life of God, and to the Truth which you have received, that you may never be betrayed of your Hope, nor of the Simplicity which is in Christ Jesus, in which the Father is well pleased; and let the Light of the World guide you in all things, that your works may be wrought in God, never to be condemned; nor you to suffer loss, knowing this first. That none are justified by him, but them that are led and guided by him; and to whom he is a Saviour, he is also a Teacher, and he is given to Teach in all the Ways of Truth.

And now let your fellowship be in the Life and Power of God, and know not one another in words only, and in shews, and in outward appearance, but witness one another in the Spirit, and in the Truth, and have communion there; in breaking the Bread of Life, that Christ Jesus may be seen to be the Head in you, and you Members to serve him, and one another, all receiving Wisdom from the Head, and Virtue from the Vine (Christ Jesus) that you may abound in Love, Mercy, and Peace, and all the fruits of Righteousness unto the Father; and dwell in the Fear and Counsel of God, and be subject to his Will, not despising the Cross, which is the Power of God, which layeth the Birth that is born of the flesh, which is not Heir of the Promise; but walk in the Cross daily, that your Understandings may be kept open, to try and discern all spirits, whether they be of God; and believe not every spirit, for lying spirits may arise among your selves, and go forth from the Light, who are not in the Truth, but in the Feignedness and Hypocrisy, with false Visions, and lying Imaginations, handling the Word of God deceitfully, and corrupting and perverting the pure Way of God, having the Form, but not the Power, having left the Power, and gone from the Light, and such utter the Words of Truth without the Life, and are but as the Chief to the Wheat, and they are to be denied and refilited, and not joyned to, lest innocency and simplicity be betrayed, and your Faith made void, and so you destroyed from the Life of God, and Death surprized you, and Darkness enter into your Dwellings, and to Unbelief, and Doubting, and Murmuring, and Lustings after evil arise in you, and you be perverted from the Worship of the true God, and grieve his Righteous Spirit, by bowing to Idols, and following of other Lovers, and to the true God, who hath brought you out of Egypt, and made manifest his Power in you, be forgotten, and the Faith of his Son made Ship-rack of; and your latter end be worse than the beginning, and the Name of the Lord be dishonoured by you, and then who unto you, his Wrath shall suddenly break out against you: Wherefore are you, and hearken unto the Word of the Lord: He hath caused his Light to shine forth, and his voice to be heard; he hath proclaimed his Name among you; and hath caused his marvellous Light to approach, when you were in Darkness, in the Land of the shadow of death; when you were lost, he sought you, and when you were driven away and scattered, he found you, and brought you home; when you were in your blood, and no eye pittied you, he had Mercy upon you; and brought you up, and healed you; when you were dead, he said unto you, Live; and it was so: when you were led captive by the Devil under the power of death, he broke the Chains, and set you free; and when there was none to help nor to save, his own Arm brought deliverance and salvation, and the Way of Life and Peace he set before you.

And now all this hath his own Arm accomplished, that you should be a Praife unto him for evermore; now if you walk in the Way, which he hath set before you, and keep his Covenant which he hath made with you, and fulfill his Will, and walk in Righteousness, in Love, and Unity, in Meekness, Lowliness, Humblenes, and in Sobriety, and Watchfulness, and in Fear of his Name; then shall his Predecessor never forfake you, nor his outstretched Arm cease to defend and preserve you, but he shall go before you, and be your Reward, and he shall be your God, and you shall be his People, and shall dwell in him; and he shall be your Hiding-place, and he will be to you a Father, and
you shall be his children, and his Blessing and Peace shall remain in your habitations, forever and ever; but if any of you turn aside for a thing of naught, after vanity, and deny the Way of Righteousness, and forget the Lord, and kick against him, and follow the way and counsel of your own hearts, and worship other gods, and joy in your fleshes to Strangers, and commit Adultery with other Lovers, and make the Crofs of Christ of none effect, and turn from the Light of Christ within you, and fulfile your own wills, and the desire of your own minds, and go out of the fear of the Lord into the liberty of the flesh, (which is not the Liberty in Christ Jesus) and so seek your fleshes, and strive for mastery to be one above another, and so furnish evil one against another, and the bond of peace be broken, and vain contention and strife appear; then shall the Rod of God smite you, and his Wrath be suddenly kindled against you, and you shall not prosper, but his Countenance shall be hid, and the terrors of the Lord, and Lamentations shall follow you, and Peace shall flee far from you; and such shall be cast out of the Camp of the Lord, and shall have no part in the Inheritance, but the Blessing shall depart, and the Curse shall enter, till utter destruction; yea, and if any of you deny the Lord, unto whom his Way is manifested, he will deny you, and you shall have no part in him, but Vengeance in Flames of Fire will be rendered upon the Disobedient, manifold more then if his Love and Way of Peace had not been made manifest to you, and the Light of the World is your condemnation for evermore, if you turn from it.

And in the Presence of the living God, I warn you all, Believe not that spirit, neither follow it, which brings any other Message then what hath been declared from the beginning; Believe not him which crieth, Lo here, or Lo there is Christ without you, or that draweth from the measure of Christ within you, to hearken to, or to be taught by any other thing; for that spirit is not of the Father which preacheth any other Christ then he that is the Light of the World, and lighteth every man that cometh into the World, or bringeth any other Message, then that God is Light in himself, and hath given his Son a Light into the World; and this is the true Testimony of the Father, and of the Son; and he that testifieth any other Message, is to be judged and denied; he is not a Worshippers of the true God, but out of the Truth, and in the Error, and a Deceiver, being deceived.

Again, Believe not that spirit, neither follow it, which ministrith to others that which it hath not learned of the Father, but hath the words without the Power, and liveth not in the Power of what it ministrith forth in words, nor is it what it declarith, but is in the outward Shews, in the Hypocrisy, and Feignedness, and reacheth not the Life of God, but walleth and covereth it, and that spirit is not of the Father, but is to be denied, and judged, and not received nor believed.

Again, Believe not that spirit, neither follow it, which is at liberty in the flesh, and maketh the offence of the Cross to cease, which is exalted out of the fear of the Lord, in the liberty of the earthly, which crucifieth the Life, and darkenth the Eye, and that spirit will boast of Joy, and Peace, and Experience, and Knowledge, and speak high words in the airy Wind, and that would lead you out of your conditions, to glory above the Cross, till you be past feeling of the Life; and that spirit begetteth into Feignedness and Hypocrisy, and into the Love of the World, which passeth away; and beware of that spirit, for it is not of the Father, but to be condemned.

Again, Believe not that spirit, neither follow it, which is hasty, and forward, and rash; for that goeth out of God's Counsel, and betrayeth the Just, and striveth to be greatest, and to be above the Weak, and despiseth him, and would be Master, and not a Servant, and would rule, and not be ruled in the meek and lowly Government of Christ; and that spirit will judge, out of thoughts, rashly and unfavourously, and condemn another in secret in what it self is guilty of; beware of that spirit, for it is not of God, but to be judged with the Life of God.

Again, Believe not that spirit, neither follow it, which seeketh itself to have praise
praife of me, and to be accounted, and would beget into divisions, and would have Parties to it self, and respects persons and glories in gifts, and knowledge, and parts, more then in the Giver, and admires men more then he that gives the encrease, and feeds of the knowledge in that nature which is to be familih, and glories in what hath been done by it, as though it had not received power from the Lord, and is exalted, as though it bare the Root, not knowing that it is born of the Root; and that Spirit spends its Treasure (which it received in the Fathers house) amongst Harlots, and despises the poor, and seeks occasion to glory over the weak, that it may be renowned; beware of that Spirit, I charge you all, for it is not of the Father, nor to be followed, but to be condemned, and relifted unto death.

Again, believe not that Spirit, neither follow it, which preaches not from the measure of God received, and to be manifest to it in you, and approved by it only; but speaks above the measure, and reaches not to the measure of the Grace of God; that Spirit leads after words and outward shews; and cries peace to the Rich, and judgment to the Poor; and the Word of God is not divided aright, but heals up falsly, and daubs with untempered mortar, and cries peace where God speaks war; and cries war where God speaks peace; and that Spirit is a Deceiver and a Betrayer, and feeds but the Ear, and not the Life, and darkens the Counsel of God by words without knowledge, and is not of the Father, but of the World, and to be denied and condemned.

Again, Believe not that Spirit, neither follow it, which is not subject to rule and order, and is not meek, and diligent, and long suffering, but heady, and high, and untoward, seeking occasions against the Juit, and Watcheth for evil; that Spirit will not bear reproof, but is idle, slothful, and careles, and furnishing evil, and backbiting, and conforms in appearance, making a fair shew, but is not unto God, as appearing unto man; and that would go, and is not called; and will not go when it is called; and seeks for the praise of men more then God, and that is fruitless ground, and brings forth Bryars and Thorns in secret, which choaks the Seed of God; beware of that Spirit, it is a Lovers of this World; have no fellowship with it, for it is not of the Father, but a Deceiver, and is to be denied.

Again, Believe not that Spirit, neither follow it, which is toossed and unsettled, and is given to change, and is not established with Grace, that is an Adulterer, and hunts for the precious Life, and seeks by flattery to beguile the Innocent, that Spirit is zealous for a moment, but is soon overcome, and is fliny ground, and brings not forth fruit to perfection, but withers, and its latter end is worse then the beginning. That Spirit is exalted into presumptuation in peace, and cast into deleration in trouble, and the double minde lodgeth in it, and it is unstable in all its ways, and is a ground for the Seed of Satan, and to it there is no peace from God; and beware of that Spirit, for it is not of the Father, but to be condemned.

Again, Believe not that Spirit, neither follow it, which is more zealous then knowing, whose zeal is without true knowledge, and stands in that which is corrupted, that flourishteth for a moment, but cannot endure for ever; it hath no root in it self, but is furious, and passionate, and not long-suffering; that Spirit knows not its self, but would devour its Adversaries with bitterness, and not gain by long-suffering; that is not the Spirit of the Father, but must be denied in all.

Again, Believe not that Spirit which draws back into the World, into its lusts, and liberty, and fashions which passe away; that Spirit forgets God, and draws back, for his Soul hath no pleasure in it, but is vexed with it, where the Cross is made of none effect, and the false liberty is walked in, which murders the Life, that Spirit is of the Devil, and is to be condemned.

And now all Friends of God every where, who knows him, and are known of him whom he hath gathered out of this untoward Generation, be diligent in your Callings, and keep your Meetings in faithfulness, waiting upon the Lord, that you all may receive of his fulness to be filled with it, and may be nourished up
A General Epistle to all the Saints.

up unto himself, as trees of righteousness, the planting of his own sight hand, to spread forth his Name and Glory, as a people saved by him, and to whom there is none like besides. And this know and understand, that spirit is not of the Father, which confesseth not the Son to be come in the Flesh, who destroy the works of the Devil, and takes away sin; and that Spirit believe and follow which condemns sin, and destroys it, and takes it away, and so gives peace with God in your own Consciences, and leads you into all Truth, and keeps you from all evil; and you that witness this, the Son you know, and the Father you know, to dwell with you, and in you; and this is the first, and the last; believe in him, and follow him, and look not for any other; and in this the Father of Life and Glory, whose Dominion is without beginning and end, establish you, and preserve you, Amen and Amen.

I, a beloved Brother, and a Companion unto all the Saints in suffering, and in rejoicing, who have received this Testimony from the Father, do wish it in this Epistle salute the whole Church in the love of the Father, as moved of him by his Eternal Spirit, which beareth witness to me, that we are of God, and the whole World lieth in wickedness, and that all the are of God beareth us. And this Testimony I give of the Father, and of the Son, and of the Truth, and of the Salvation of which I am made a Witness, and against all that ever had denied, or turned from it: And this is true for the words of my Testimony by the Spirit of the Father, not knowing when the time shall be finished, and the night may come when no man can work.

E. B.

To all that suffer for the Testimony of Jesus, and for his Name sake.

The glorious God of Truth hath appeared, and made known his Way and Truth perfectly in this our day, and hath chosen unto himself faithful Witnesses, to testify of his Name, and of his Truth before Rulers and People, and hath brought forth a Seed which is not of this World, which cannot bow to the Devil, but is Heir of God's Inheritance, though a Sufferer in this World under the Powers thereof; and many in this Generation, who are called, and faithful, and chosen, bear witness unto the Name of the Lord in Sufferings and Tribulations, whom he will honour, because they honour him, who is exalting his Truth and his People through Sufferings.

And now all Friends who are called to suffer for the Testimony of Jesus, and for the exercise of a pure Conscience, which you hold, be valiant for the Truth upon Earth, and faint not, but finish your Testimony with joy for the Lord, and against all your Enemies; and look not forth at Afflictions and Sufferings, but look beyond them to the recompense of reward; neither be offended in Christ, though ye are called to suffer for him, and for his Name sake; but dwell in the peace with God, which is a sufficient reward; and take heed to your Life which is immortal, that it you may feel and enjoy, and account that the present Sufferings are not worthy to be reconciled with the glory that is to be revealed, and of which you have the earnest, even present peace with God; and look beyond your Sufferings, and before the rage of man was, and feel the Life of God in you fresh and lively, which is more than all things, to carry you above all the World, and all its Envy, which is against the Seed of God.

And take heed of Temptations, for the power of Satan will work, and is near to tempt you in Sufferings, to gain dominion over you, and to touch your life, and to cast you down; Therefore mind the Life of God in you to have dominion, which
which Satan hath nothing in, which is not given him to touch; and that is more than all, yes, all that a man hath will he give for his life to enjoy, when he is tried: (this I witness:) and you are tried by sufferings and tribulations, and your Faith and Patience is proved; therefore approve your selves faithful unto the Lord, by long-sufferings and Patience, that Satan overcome you not, though he may touch you, and have power to call some of you into Prison, and otherwise to winnow you, and to try you for your life; but be faithful unto death, and you shall receive the Crown of Life Eternal; and keep the Word of his Patience, that you may be delivered, and Satan may bow under your foot.

And all you who suffer for Well-doing, who hold fast the Testimony which you have received of God: now when your hearts are searched, blessed from the Lord you are, your Reward shall follow, which no man can take away, even the life, and Liberty, and Treasure, which Satan cannot touch nor spoil you of.

Ye that suffer because you cannot fulfil wickedness, nor the will of men, but are of the Seed which cannot please man, nor bow to the Devil; ye suffer for Christ, and for Righteousness fake, who cannot walk contrary to the Light of Christ within you, but rather choose to suffer under corrupt men, and Laws, then to transgress God's righteous Law, written in your hearts; you are chosen to fulfil the Will of God by sufferings, and are not of the World, and therefore the World hates you.

And all you that suffer imprisonment of Body, or spoiling of Goods, or Travels, or any other thing, because you cannot pay Tythes, this is the Word of the Lord God anointed, You suffer for Righteousness fake, and for the Name of Christ, and unjustly, by the oppression of men, for Well-doing, and not for evil; and the Lord will be your exceeding great Reward; Look beyond your outward Liberty, and know the Liberty in Spirit, in the Father, and in the Son, where is everlasting Peace and Freedom, which none can bring into Bondage, and look beyond all outward Treasure and Riches, and see God's Treasure, and possess it, which never wears old, which none can spoil you of, as Witnesses for the Lord, and for his Truth, and Covenant you suffer, and it is for a Testimony against all your Enemies, and against Oppression and Oppressors, for the Cry of that Oppression the Land groans under, and for Ages hath done, but the Lord is now risen against it, for its cry reacheth to Heaven, against the unrighteous Exalters, whose cruel hands beaded heavily oppressed the Just, and the Poor in this particular, and herein your suffering is for a Testimony against your cruel Adversaries (whether Priests or others) and against the unjust Judges and Lawyers, and their whole Train of Oppressors; for this end are you called to suffer, and to you it shall be made safe, if you abide in the Counsel of God, till Vengeance overcome your Adversaries, therefore lift up your heads, and fulfil the Will of your Father in Patience, and in Faithfulness, till the Lord appear for you, who bearkeneth to the Cry of the Poor, and regardeth him that Suffereth unjustly, and will compensate the Oppressors, into their bosomes; and will break every Yoke, and be a Terror to all the Cruel-hearted.

And all you that suffer, who are moved by the Power of the Lord, to bear witnesses against the false Worships, and against the false Teachers, and Idol-Temples, of which the Land is full, and who are moved to testify against Sin, in Priests, Priests, or People; whether your suffering be Imprisonment, or Beating, or Stoning, or other Abuses or Cruelties whatsoever, which the Devil hath power to lay upon you; you suffer for Righteousness fake, and for the Name of Christ, and for Well-doing, if in the Wisdom of God you be guided, and the Lord will be your Reward and Peace forever: Lift up your heads, and rejoice in him, and abide in his Counsel, ye that suffer herein for him, and for his Names fake; for your suffering is for a Testimony against all this Generation, against the Idol Worships and Ways, which God's Son overthroweth, and whick he will confound, and against the Idol Teachers, and false Prophets, and Priests, who preach for Hire,
and make Merchandize of Souls, against whom God's Wrath is kindled, and upon whom his Indignation will be poured; and it is a Testimony against the sins of Rulers and People, which abound in this Generation, till the measure of it be fulfilled through persecuting of you, who warn them of the evil, and bear witnesses against their evil deeds, that God may be justified when he condemneth them; and he is risen against the Worshippers, and Ways, and Teachers, and People, whose abominable iniquities have overgrown the World, and prophanesses hath gone forth from them, through Nations, Rulers, and Teachers, and People are all out of the Way, and given to Vanity, to Covetousness, and Idolatry, and the Breath of the Lord shall consume you together (all who do oppress the Jult.)

Therefore Friends, be patient and content under all Tribulations and sufferings, and feel Gods living Presence near you, to overshadow you, and to be your Hiding-place; and know the Life, which the wickedness and cruelty of man cannot touch nor reach unto, and dwell in the Power of the Lord, which moves to bear witnesses for him, and against all those abominations; and that will keep you above all the afflictions which can be cast upon you; and you will be on the top of your Enemies, and the Seed of the Serpent shall hardly bruise your Heel.

We unto the Idol Worshippers, and Temples, and Teachers, to all the Hirelings, and Deceivers, who feed themselves and not the Flock, which abound in the World, and in this Nation, they must down into perdition; the Lord is risen against them all, to pluck up by the root, that the branches may wither; and his Arm shall watch over them, to overthrow them all, and to make them defoliate, that the full may be delivered.

And all you who suffer any where Imprisonment, or Firings, or Approaches, or any other thing, because ye cannot Swear for Conscience sake, nor respect Persons, according to the vain Customs of the Heathen, but are redeemed out of the Customs and Superstitions of men, which are of the World, and are evil, and not of God, nor justified by him; you suffer for Righteousness sake, and for Christ's sake, and are Witnesses for God herein, against the Superstitions, and Wickedness, and Pride, and High-mindedness of men, and the Lord is with you, if you be ruled in his Wisdom, and are faithful to him; and he will lift up your heads, till his and your Adversaries be confounded.

And I charge you all in the Presence of the Lord, who suffer for Righteousness sake, in these things, or in any other, who are more of the Lord to bear witnesses of the Truth, and against the deceits of the World, be not exalted in the flesh, in your sufferings, lest you forget God: Nor be not cast down into sorrow, lest ye be overcome of the Devil; but dwell in the measure of the Power and Life of God, which is above all, and more than all; and feel Gods living Arm to stay your hearts, to watch to his own in you, to refresh you continually. And refill the Devil on every hand, with the Armour of Light and Truth, that your Life may be preferred in Dominion over all things, even the Life which is not of this World in you, may not be vailed nor overcome, for to enjoy the Life of God with you is enough; if you pass through the Fire, and through the Water, it keeps you and carries you above all, [this I witness], and it is more then all outward Freedom, or Liberty, or Riches, or Treasure of this World, and walk herein in Boldness, and Faithfulness, and Patience, as you have us for an Example in Christ Jesus, who are in Jeopardy every hour, often in Tryals, Sufferings, and Dangers, and love not our lives unto death for the Testimony of Jesus, which we hold, and that his Name and Truth may be exalted in the Earth, but as the Lord moves are carried through Nations, among Lyons and Devilouers, such as seeks our life for their Prey, and yet the Lord is with us, our Defence, and Arm, and Preferver above all: Therefore look you at the Lord in all Affliction and Distresses, and know his Reward with you, that your Burden and Yoke may be easy, and not hard; for his Presence makes all things joyful: And know, that it is for the Name of the Lord, and for his Honour, and for his Kingdom, which God will set up through suffering, for this cause are ye called to suffer; and your Life, nor Liberty, nor any other thing is not to be measured nor compared herewith.
So unto every one of you I am moved to write, and to warn you all in the fear of God, be content, and long-suffering, and patient, and finish you Testimony with rejoicing, if ye seal it with your Blood, and dwell with the Lord in his holy Habitation of Peace, out of respect to time, or places, or things; and give up your selves, that his will in you may be fulfilled. And think it not strange though you have fiery trials; neither be moved at any Suffering without you, or troubled in spirit; neither let it break your peace nor fellowship with God by any impatience, or murmuring, or temptations; for then will your sufferings be grievous to you, and the Enemy within and without will have ground against you to overthrow you; and know, it is that which ever was in all ages, and no new thing for the Seed of God to suffer by the Seed of Evil-doers, for the wicked always strengthened their hands in cruelty against the Righteous, and laid heavy burthens upon the just, and caused the innocent to groan under them, for a time, till iniquity was fulfilled, that they might be broken, and the Oppressed delivered, and always the Lord exalted his Name by the sufferings of his people, as we have a Cloud of Witnesses of our Fore-fathers that went before, who did bear witness to the Name of the Lord through faithful suffering; so it is no strange thing hath happened unto you, but that which is common to all the Saints, who enter the Kingdom through tribulation; blessed are you, if you be faithful unto the end, that you may reap the reward of your works, of your sufferings and patience, even the Crown of Life that never fades away; so the Lord God of Life preserve you.

And all Friends every where, I am moved to warn you. Dwell in love and unity, and fellowship one with another in the Light, and in the Spirit of the Father, and fulfill the Law of Christ, and bear one another's burden, and suffer with one another, that none be oppressed among you in any thing, whilst others are free; but that the burden of all things, and the care of all things, in relation to the Truth, be equal among you according to every one's freedom, and as every one is moved of the Lord, so to administer to one another's necessities, as Members of one Body, to the honouring of the Head, and spreading of the Truth, that there be no complaining, but equality and justice, and the Government of Christ ruling among you, and his Wisdom in all things: Feed no excess, nor the lustfull devouring mind in any; neither suffer the Distressed to perish for want; but reach one to another in love, and the necessities, suffering for one another, and all caring for the truth above all things; that God may dwell among you, and be known that he is in you of a truth; and in this the Wisdom of God guide you all, Amen.

By a Companion in Tribulation to all the Saints every where,

EDWARD BURROUGH.
THE Testimony of the Lord CONCERNING LONDON.

Witnessed in Truth and Faithfulness, to the Consciences of all People in it, that they may return to the Lord, and Repent.

Also, the Great Abominations discovered of this People, who draws near God with their Mouthes, and profeffeth Self-Separation, when as their Hearts be far from the Lord.

V. With a VVarning to all sorts of People in it, what the Lord requires of them.

O LONDON, thou art weighed in an even Ballance, and found too light; thou art measured by an equal Line, and found to short, and too narrow, and thy People cannot stand in Judgment; for abundance of Iniquity lodgeth within thee, and thou art covered in all unrighteousness; thy sins are grown over thy head, and with transgression thou art covered, as with a Garment; from the Head to the Foot thou art corrupted, and there is much unsearched in thee: O how doth Pride abound! Lighthiefs, and Wantonness, and the lust of the Eye, and all the works of the Flesh are increased to a large sum; abundance of Idolatry and Vanity springs out of thee; vain Fashions, foolish Customs, and all manner of evil hath its abiding in thee; yes, the very Seat of Satan is established within thy Wall, and works of unrighteousness do proceed out of thee into other Nations; abundance of deceitfull Merchandize, and of oppressing Merchants, who grind the face of the Poor, do inhabit thy Borders, thy ways are evil in the light of the Lord, and his Spirit is grieved, and his Soul is vexed from day to day, every moment of time.

Abundance of Treachery, Flattery, and Hypocrifie, Diffimilation, and Double-heartedness possesseth thine Inhabitants, from Teachers to People, High and Low, Rich and Poor, you are fulfilling your own wills, and seeking your own pleasures, and following the counsels of your own hearts, and doing that which is right in the light of your own eyes; and your hearts are corrupted before the Lord, and the very best of your works are evil, and the purest of your ways are filthy; and all your Observations, your dayes of Humiliation, and Thanksgivings, and all your Worships, and Sacrifices, are abominations in the light of the Lord; for no good fruit can spring forth, for your root is not the Vine Christ Jesus, who cannot own the Light, with which you are enlightened, and that makes all your profession vile, and not accepted, but it is wholly unfruitfull in the
the Sight of the Lord. Much Profession is in thee of Righteousness, and Religion, and many Forms, and Gatherings of People, which are but as so many Images, and Likenesses of divers sorts, which must be overthrown, and overthrown by the roots.

You are all measured with the Line of true Judgment, and your Buildings cannot stand, when the Lord comes to try you, and search, and try you for your life; for though you profess much, yet you perform little; your knowledge puffs you up, and you are not sincere-hearted, but loose, and unsavory are you in your ways and words: There is much wisdom in thee, and many wise men whose wisdom is devilish, and it doth not lead to God, it must be confounded and trodden down; for it profits you not in the Sight of the Lord, but in it you are wise to do evil, but to do good you have no knowledge, and the Lord God is forgotten, and his Judgments are not known; Vanity, vanity hath stolen away your hearts, and after Idols are you run, worshipping strange gods, and following strange lovers: Abundance of Sabrility and craft lodges in thee; vain glory excels above measure; Pride, Idolatries and fulness of Bread abound in thee, even as in Sodom, unto whom thou art become equal in transgression. Whoredom, Drunkenness, Wrath, and Envy, Gluttony, and Excess, spending the Creation upon the lust, and all the Works of the flesh, which are evil, have their full growth in thee; and in evil art thou fully ripe.

O London! Consider, and be awakened ye Inhabitants thereof; for the Lord is grieved day by day, and his Soul is vexed every moment; the weight of thy Transgression is upon him, thou even maketh him to weep with thy sins: Hast there been any evil committed by any Nation, which is not in thee? Hast there been any abomination brought forth, which is not in this day to be found in thee? Oh what Haughtiness, and stretched-out-Necks! Oh what Pride, and Vain glory appears in thee! Even thy Infants are nourished up in vanity; and thy old Men are over-grown with craft, and deceit; thy young Men give their strength to folly; and thy Maidens are trimmed in wantonness; all sorts of People are profane in their Way; Old and Yong, Rich and Poor, are abounding in evil, all seeking their own things, and few the things of God's Kingdom; the Way of Truth is even despised, and they that depart from iniquity are become a Prey to the mouths of the Godly, who are grievously profane, as though the Lord took no Notice, or as though no day of account was to come; so great is the iniquity committed in thee, Words reacheth not to manifest it: What Lying, what Swearing, what Vain-speaking, and what Scorning, and what Double-dealing appears in thee at every corner? What Pride, what Wantonness, and Wickedness is manifest in all thy Streets; Teachers and People are out of the Way, given to deceit, and to deceiving; Oppressors, and oppressing another another; such is the Devils Power amongst you ruling, it cannot easily be overcome; so deep is wickedness seated in thee, that it cannot easily be plucked up; so strong is the lust of the flesh grown in thee, that it cannot easily be removed: How is the glorious Name of the Lord continually dishonoured and polluted through thy Wickedness, which is grown into a numberless sum. But the Lord will be avenged on all you his Enemies, and will meet you with Judgments, Plagues, and Vengeance, and the Wicked shall not escape.

And as concerning all thy Profession of God, and the Scriptures in a blind Sul, it is but abomination to the Lord; and all thy several Sects, and Gatherings of People, and separate Congregations, who are not separated by the Spirit of the Lord, they are but like so many molten and carved Images, which the Lord will overthrow: All thy Offerings, and Oblations, Preaching, Praying, and Performances God's Soul hath no pleasure in them, but they are a Burden and Wearliness to him; and though thou wasteth thy self never so clean, and makest thyself never so fair through thy own labour, yet cannot thy iniquities be washed away, nor thy sin covered; for thy iniquities are marked before the Lord, and thy sin is written as with a Pen of Iron, and as with the point of a Diamond. All thy Steeple-House Worship is sought but vanity before the Lord. All thy pub-
lique Exercises, all thy Saboath keeping, all thy set days of Humiliation, and all thy private Duties, and all that ever thou performest unto God, are not regarded of him, while the hearts of thy People are not aright, in his sight, and upright before him, to the right of thy Sacrifices are but as the cutting off of a Dog's neck, and the offering of Swines blood; for in thee is found the great Abomination; open Prophanenefs abounds, and secret Hypocrify super-abounds, and thou art as abominable in the Eyes of the Lord in thy Hypocritical Profefion of Righteousnefs, as thou art in thy open lies.

In thee is found the Abomination of Israel, Mercy and Truth, Justice and true Judgment is neglected; Do not thy Heads judge for Reward? And do not thy Priests preach for Hire? And do not thy Prophets prophesie fally? And do not they divine for money? And do not thy People love to have these things for? Oh how art thou deceived by thy Teachers, & led blind by the blind Leaders even they that lead thee, cause thee to err, and they that should instruct thee, teach thee vain things: Wouunto them, the Lords Wrath is against them, How do they make a Prey upon the People? How do they feed themselves, and cloath themselves, each one of them having a Quarter, from which they seek their Gain, and through Covetousnefs make Merchandize of souls, the false Prophets of Israel were their Example, and they follow in the Path of Unrighteousnefs, having run and were never sent of God, and therefore the People are not profited at all, nor turned to God, but from year to year, and time and time, ever learning, but cannot come to the knowledge of the Truth.

Ignorance abounds in thy old Men, and Rudeness and Wildnes in thy Youth, and thy People are without the knowledge of God, and perih for lack of Knowledge; Thou art even as a wild untiled Garden, which bringeth forth no pleasant Fruit; thy Vines are as the Vines of Sodom, and thy Fruit is loathsome to the Lords Taste; wild Grapes and four Grapes are brought forth in thee, which the Lord hath no pleasure in; ye bring forth fruit unto your selves, and not unto the Lord; ye kindle a Fire, and warm your selves with your own sparks; ye sacrifice to your own Net, and ye think to be heard for your much Babling, and your many Performances; Abundance of the first mans wildom is among you; it leads you, and guides you, and not the Spirit of God, and through your own wildom, which is devillish, you conform to the Saints words, and to their practices in outward appearance, and make your selves like the Saints, and bow unto your own Images and Likenesses, which ye make, and are grown wise, and full of knowledge, but it is not the Wisdom of God, nor the Knowledge that will endure for ever; for you neglect the one thing, which is only needful to Eternal Life. Your Buildings are high, but they are not upon the true Foundation; for many of you stumble at the Corner Stone; your Sprinkling Infants is a very Cheif, and all that believe therein are deceived; and your railing of David's Experiences, in rime and meeter, is a very Lye unto you, your Worship is but Idolatry, and it will not cover you in the Day of the Lord, though none be like unto thee O London, in Profession, nor any City hardly can compare with thee in respect of the Multitude of thy gathered Assemblies, and Self Separates; yet all this will not avail thee, when the Lord searcheth thy heart, which is found not perfect before the Lord, but full of vain glory, and lust, and pleasures of the flesh and dissimulation, and guile, which the Wrath of God will be revealed against; A single and an upright Heart is of greater price with the Lord, they all the Performances of Self-righteousness that is done in thee, while your hearts are given to vanity, and continue therein.

Wherefore O London, this is a Warning to thee, Let thy Inhabitants repent, the dreadful Day of the Lord is coming; I have heard the voice of War against thee, and not of Peace, the cry of Howling and bitter Lamentation, and not of gladness, nor joy of heart; What wilt thou do in the day of thy Visitation, when the Lord stretcheth forth his Hand to smite thee? To whom wilt thou flee? And where wilt thou be hid, when the Lord lieth himself thy Enemy, and appears to take an account of thee? What will become of all thy Treasures? How will thy
thy vaine glory become a stink,? How will the days of thy mirth be turned into grievous sorrow, instead of thy pleasures and delicacies, and mirth, and wantonness, shall be Sighing, and Mourning, and woeful Lamentation; all thy gods shall not be able to deliver thee, nor all thy Profession shall not justify thee, nor all thy self-separating People shall not be able to stand in the gap, to stay the hand of the Destroyer, none of thy carved Images shall stay his fury, nor none of all thy several Sects shall be a mountain to hide thee, when the Lord striketh thee naked, and lays thee bare; and gives thee to know what is in thine heart, which will come upon thee in a day not looked for.

Wherefore repent all sorts of People, and turn to the Lord, if there may be mercy found. Cease your Wickedness, ye Wicked, and learn to live Righteouly. Wo unto you Drunkards. Wo unto you Whormongers. Wo unto you Covetous. Wo unto you Lyars, Swearers, and Scorners. Wo unto you Dissemblers, and deceitful Dealers. Wo unto you Proud, and Vain-glories, Wo unto you lustful People. The Lord will plead with you all, and give unto you the fruit of your doings, and reward you according to your works; his hand shall not spare, nor his Eyes shall not pity in the day that he comes to Judgment, when he takes vengeance upon all the seed of Evil-doers, and to pluck up the wild branches, and to cast them into the fire. Sackcloth shall be put on instead of gay Apparel, and all thy Idols shall vanish away; as for all thy Profession, where is it? All thy many Sermons, and long Prayers, what is become of them? And all thy publick and private Duties, where are thy? Shall it be said, Ye shall all know that there is a God, that will execute judgment and justice, and that will plead with all flesh, and in his sight shall no flesh be justified.

And all ye who think for the Lord, and desire after the knowledge of his Ways, unto whom iniquity is a burden, by you desired to be freed from, who have long sought the Lord, and have not yet found him, who have prayed, and had no answer, and have been weary and heavy laden, and found no rest: I say unto you, Save your selves from this untoward Generation, come ye out of these abominations, that you may be delivered from the Wrath: Fear ye the Lord, and do not offend him in any thing, stand in awe, and transgress not, love Righteousness and Truth, touch no unclean thing and the Lord will receive you; meddle not with their Worships, bow not to their Images, nor sacrifice not to their Idol gods; have no fellowship with them in their prophecies, nor yet in their hypocrisy; but hearken ye to the Voice of the Lord, that ye may know his judgments in your hearts, and his Law and Covenant established with you; depart from all iniquity, and cast away all your Idols, and forsake all your Lovers. Give not your selves to the ways and pleasures of this World, but give your selves to Chastity, to Soborness, and Meekness, and above all things be upright in heart towards God, and towards man; Speak the truth one to another, and let no Guile dwell in your Lips, nor a deceitful Tongue in your Mouth. And cease from all Vain-glory, and vain Customs, and Fashions of the World, which are evil.

And cease from all Men-teachers, which deceive the People by flattering words, who cry Peace when the Lord hath not spoken peace, & daub with untempered Morter, such have not profited you at all, but your foules are starved under your Ministrs, and learnes is upon you; though you ever learn of them, yet you cannot come to the knowledge of the Truth by them. Cease from them all, and from all your gathered and self-separate Congregations, and wait upon the Lord that you may know him to be your Teacher, who is the Teacher of all his People, and he teacheth in the perfect Way of Peace and Truth, and giveth Peace unto all that wait upon him, and causeth the heart of the Upright to rejoice; he taketh away sin, and removes it from his People, and he forgiveth all their iniquities, and healeth all their backslidings, and blessings are all they that put their trust in him; for he is a God near at hand, for he dwells with his People, and he is worshipped only in the Spirit and in the Truth. He dwelleth not in Temples made with hands, neither is he worshipped in outward
ward Observations; his Soul hath no pleasure among any self-separate People, who cry, I am holier then another, neither is he well pleased with the Sacrifice of the Proud; all their Baptisms, and Fellowships, and Meetings, is but a weariness to the Lords Soul; and he hath no pleasure in any of their works, who follow their own spirit, and are not led with the pure Spirit of God alone, but unto every one of which will he look, who is poor in spirit, and of a contrite heart, and of a single and upright mind; he giveth regard unto every one that fears his Name, who thirst and hunger after him in Truth and Righteousness, and is of exceeding great price in the Sight of the Lord, yea, more then all Offerings and Oblations whatsoever, even more then thousands of Rams, and ten thousand of Rivers of OYLE. Therefore hearken diligently to the voice of the Lord, and seek him with an upright Heart, and thirst for him as for your daily Food; loose not your precious time, but call upon his Name while he is near, for he is come neer unto many; he stands at the door, if any will open, he will come in, and will dwell with them for evermore.

All sorts of People, be Awakened, be Awakened; How doth the Lord wait to be gracious unto you? He even tarrieth for you, till you return to him, that his Soul may have pleasure in you, who hath long been grieved by you: Therefore search your own hearts, and see how you stand prepared to meet the Lord by following of his Counsel, who hath so loved you, and all Man-kind, that he hath given his Son into the World, to be a Light unto you all; and every one of you is lighted by him, and with the Light you will know your evil deeds, and are convinced of them, and reproved for them; and with this Light Jesus Christ calleth you Sinners to Repentance, to turn from your evil, that you may be restored.

If you love this Light, you love Christ, who will save you from all your sins, and from condemnation; if you hate this Light, you hate Christ, and you remain in your sins to be everlastingly condemned. And thus is the Way of Life and the way of Death set before you all; if you follow the Light of Christ Jesus, it will teach you to deny this World, and all the vanities of it; it will teach you to deny your own wills, and the counsels of your own hearts, and whatsoever is contrary to God in thought, word, or action, and in all things it will teach you to follow Jesus Christ, that you may be justified by him: But if you follow not the Light, then you choose your own ways, to follow your own wills, and your own harts, and all temptations, and you deny Christ, and the Way of Truth, and so the Wrath of God abides upon you; for you continue in unbelief, and in hardness of heart, and are the Servants of sin unto death, if you follow not the Light which Christ hath enlightened you withal, who lighteth every man that cometh into the World, that they may believe and be saved. Therefore take heed to the Light, if you be guided by it, you shall not transgress against God, but you will receive the Power of God to overcome all evil; all sin and iniquity will be condemned in you, and your hearts will be made clean for the Lord to dwell in, whose dwelling is in his People; and you must all cease from professing of what you do not posses, and from talking of what you do not enjoy, for that is Hypocrisie, and to be judged.

So all ye Professors, be Awakened, Christ without you will not justify you, except ye know Christ within you, the Profession of him will not take away sin, nor justify in the Sight of God, except you come to witnes the operation of his Spirit in you, to teach you to depart from all evil, and to lead you into all good.

Therefore come to the feeling of the Spirit of Jesus in you, and the working of it, which changeth, reneweth, and sanctifieth, and bringeth to witnes the same Truth to be manifested in the heart, which the Scriptures speak of without; and as you receive the same Spirit which gave forth the Scriptures, so you will understand the Scriptures, and by no other means; For all your preaching, and talking of the Scriptures without the Spirit is but vain babbling, and that mouth is to be lopt; for God is not known where the Operation of his Spirit is not felt in the heart, nor he cannot be worshipped in Truth, but where his Spirit leads and
and guides. Much vain Profession there is in thee O City, in which the Lord hath no delight; and this is the Testimony of the Lord, which I give concerning thee, and do yet once more call unto thee as often I have done, and do fear the Lords Testimony against thee, even against all thy righteousness, and against all thy sin, which are both alike unto God, and both to be condemned. Thou hast been warned, and thy People, and the day of a glorious Visitation hath passed over thee; the Lord hath reached unto many, and stricken many, who have not grieved, but carelessly walked, andflighted the day of their Visitation, and have not hearkened to the Lords Call. Unto thousands hath the word of the Lord been declared, and the Kingdom of God preached nigh at hand, and the very Way of Life and Death hath been set before you; for the Lord hath sent to thee to warn thee, and to shew unto thee what the Counsel of the Lord is; and thousands have been reached with the Power of God, and convinced of the Way of Life and Peace, who yet continue in hardness of heart, and disobedience, following the counsel of their own hearts, and the desire of their own minds, which are wholly evil continually, and the condemnation of such will be just in the day of the Lord, and greater then theirs to whom the Way of the Lord hath not been known. And yet amongst thyThousands who are in the way to destruction, the Lord hath a Remnant, a few among so many, which are precious unto him, and whom his soul delighteth in, who are despised in thee, and yet at nought, and call out of the favour of all men; yet is the Lords Presence amongst them, and his Fear in their hearts, and his encreaseth unto them, and his Power with them, till all their Enemies be vanishe as a Cloud; for they are of the true Seed, and of the true Birth, which the Lord will blest, though they be accounted as thy Shaves and Bondmen, yet are they free in the Lord; and this is the very fulfilling of thy wickedness, and the height of the Transgression of thy Rulers, Teachers, and People, in that some of them that fear the Lord, and walk with him are perfecuted in thee; even they are made a Prey unto the Wicked, to the Slanderers, to the Drunkards, to the Scorners, to the Unjust and Cruel men; the People of the Lord are become a very prey in thee, even as meat for the Devourers. Oh what wilt thou do in the day of thy Visitation, when the righteous Judge numbereth up these things against thee? Thy staff shall fail thee, thy Philistians shall be of no value, and all thy Comforters shall be miserable at that day. I have truly considered thy condition, and measured thy state, and I have often seriously weighed thy wickedness, and pondered what would be the end thereof, and there is no Vision of Peace unto thee, but even the day of desperate sorrow, a recompence for all thy works from the Hand of the Lord.

I have often truly lamented thee, and seriously hath thy condition entered into my heart; thy iniquities have often pressed my soul, and my Spirit hath been grieved within me, when I have viewed thy great abomination, and how Thousands in thee wholly perish for lack of Knowledge, and even resists and will not be intrusted, despitiously using such as do warn them, even loving and delighting in their Abominations.

These things have often made my heart sad, who have walked in thee as a Stranger, and measured thee with the line of true Judgment, and this is thy Height, and Length, and Depth, Iniquity judgeth in thee, and Iniquity covers thee, and Iniquity compasseth thee about.

And this is a Warning to thee from the Lord, in faithfulness declared unto thee, whether thou relick, or receive; thus far I am clear of the Blood of all men in thee, who seeketh not any thing in thee for my self, but seeketh (and hath often) to the Lord for thee, that thy People might know him, and worship him alone, who giveth unto them all good things, and hath caused the fulness of all good Creatures to abound, and hath given plenty of all things, abundance of which is spent vainly upon the lust to the dishonour of God who giveth it; How much is vainly spent upon Vanity in Meats, Drinks, and Apparel? It is hard to be declared what abundance of the good Creatures of God are vainly destroyed in thee upon the lust in the exces, more then what satisfies pure Nature, your glute,
A Testimony concerning London.

16:7

tonny and high minds devour in abundance the good Creatures which God gives, and he is thereby grieved with you, who hath taken notice of this your sin, which is not the least of your Transgressions, and be will plead with you for it; even in all things great is your wickedness, and the Lord hath numbered it: And above all things that is done in thee, thy deceitful Profession, and Pretence of worship of God, is the Lord most grieved with who hateth all your Meetings of gathered Assemblies, which are not gathered by his Spirit; he will confound your wisdom, and overthrow all your buildings: Wherefore repent ye, and cease from idols, and all Idolatry, and cease for ever to warm your selves at your own SPARKS; for this shall have at the Lords hands, Ye shall lie down in Sorrow.

A WARNING to you all sorts of People.

YE Merchants, and Traders, and Trafickers, and all ye that Buy and Sell, be plain and upright hearted; and Lye not, Swear not, Dissemble not for gain unto your selves, for that is cursed of the Lord, and the gain that is thereby received; but speak the Truth every man to his Neighbour; all not with whom you deal by feigned words of guile, whilst secret over-reaching lodgeth in your hearts, to make a Prey upon your Neighbour or Brother, for this is evil in the sight of the Lord, but speak the Truth in all things, and let your yea be yea, and your nay nay, in all your common occasions, for whatsoever is more is evil; and what is advantaged unto you through Deceit, or Lying, or multitude of vain Words, it shall be a Curse unto you, and not a Blessing unto you, or to your Children; Let the Truth guide you in all your dealings one with an other, and let the Fear of God be in your Hearts in all your Enterprizes both by Sea and Land.

I Warn you all seek not by any evil means to enrich your selves, neither oppress one another in any thing wherein you deal; for you know not how long your time shall be upon Earth, nor how soon the day of account will come, wherein every word and every work shall be brought to Judgment, yea for every Idle word shall ye give an account, and all those words are idle which are not spoken in the Fear of the Lord; therefore live and act in the Fear of God, that you may be blessed in all that you do.

And all ye whom the Lord hath blessed with Riches and Encrease, see that you abuse not that which God hath blessed you withal, but in all things that it be used to the Glory of the Lord, and not wasted in excess upon the lust of your own minds; for the Creation is the Lords, and all things are given by him, and taken away at his Pleasure, and he maketh rich, and he maketh poor whomsoever he will. Therefore every man be content with his own, and covet not one another's, nor defraud one another, to enrich your selves, for it is cursed of the Lord.

And all ye Handicrafts People, and Labouring People, fear ye the Lord continuallly, and use no deceit, nor craft, nor policy in what you do, in Labour, seek not to blind mens eyes by fair outides, neither to cozen and cheat the Simple by sleighty work, but let the Truth Guide you, and that will teach you to do for all men as ye would they should do for you, and this is acceptable in the Sight of God; let your Commodities be just and right, and let all your labour be with a single heart, and do all things as in the Sight of the Lord, and then you cannot do evil if the Fear of God be before your eyes, and the evil in all things will be denied, and the corruption that is entred into in all Callings and Trades, will be judged out; and be Examples one to another of Truth and Righteousness, and cozen not, nor cheat not one another, nor use not many words, nor vain jetimes, but own the Lord to be your Teacher, which will teach you Truth, to do it, and to speak it in all things.

And
And all ye young men and Prentiscers, Learn ye the Fear of the Lord, and take heed of Temptations, lest ye be destroyed both Soul and Body by them; learn not to Dismeble, nor to Distrad, nor take not Instructions how to Cozen and Cheat, but first seek the Kingdom of God and its Righteousnes, and then all outward things shall be added unto you. Give not your selves to any Evil, beware of WINE and WOMEN, which steale away the Hearts of many; give not your selves to Vanity, nor fulfill not the desire of your own minds in any thing; Covet not after Riches, neither study how to be Proud and Vain-glorious; Give not your selves to Craft and human Policies, nor to deceive any People, but fear God and keep his Commandments, and be subject to your Masters, and obey them in all things that are good, and be dutiful to them in that which is just and righteous, but deny them in whatsoever is evil; learn not Craft and Policy from them, neither Whoredom, nor Vice, nor Drunkenness, nor Cozening, nor any other thing which is evil, but rather reprove those things, then in the left to follow them; and if you do the Truth, and speak the Truth in all things, and keep your selves from whatsoever is evil, then will the Lord bless you outwardly, and inwardly, and the Knowledge of God will be your Crown in old Age; And cease from all Gaming, and vain Sportings, and from all Wantonnes, and vain Pleasures, and from all the works of the flesh; for they that follow such things shall neither prosper in this World, nor be blessed in the World to come. Wherefore take heed unto your selves all ye that are young in the World, be not overcome of evil, nor follow not evil Devices, but stand in awe continually, and offend not God, who gives you Life, and Health, and all good things.

And all ye Masters and Heads of Families, this is a Warning to you, Be Examples of all good in your Families unto your Children and Servants, rule in Authority in the Fear of God, but not in Tyranny, nor a Rigorous mind; teach and instruct in fear, and not in cruelty; give no bad example in Pride, Vain-glory, Drunkenness, Whoredom, Defamation, nor any other thing, but stand as a Terror over all evil, and as Encouragers of all good; bind not the Conscience of any under your power, curb sin only, and reprove not Righteousnes, seek ye to be taught of God, and then may you instruct all under you in his Way; be pittiful towards your Children, and Servants, and pass by offences rather than punish them with cruelty; and make not a prey upon your Servants, to serve your own ends only, seeking your own good only, and not theirs; for such things are evil in the sight of God, and it is to be condemned: Let no Excess, neither let Want be in your Families, but that which is honest and right, love that in all things, and follow it; let not your anger and passion exceed when offence is given you, and do not correct in cruelty, but in a good understanding, and walk in the Truth, and fulfill the will of God, and not your own, and this is of great prize and acceptable in the sight of the Lord.

And all ye Tavern-keepers, and Inn-keepers, fear the Lord God, and oppose not your Guests, neither feed the lust of any till they be drunk, for that is cursed of God both in you and them, and that which he will be avenged of. Oh great is that abomination among you; much of the good Creatures is vainly and wickedly spent, and abused in your Dwellings, and your advantage stands in the abuse of the Creatures by excess, and the Lord is grieved with you because of that.

And all sorts of People, Rich and Poor, High and Low, Masters and Servants, Parents and Children, Buyers and Sellers, Trade-men and Labourers, Hearken to the Counsell of God, and seek to know his Will to you in all things, that you may do it, in following all that which is good, and denying all that which is evil, that your souls may live: Let not the Devil lead you, nor his temptations overcome you in any thing, but resist him in whatsoever he would lead you into, which is against God, and contrary to him.

Repent of all evil that ever you have acted, and let the Lord be your Guide, that you may not utterly perish, and your City be destroyed for your sakes; the Lords Love is towards you, and he waits to be gracious unto you, and direct your return, rather then your Destruction, and would heal you if you did wait upon
A Testimony concerning London.

1657

him, and would bless your City, and make you happy in it, if you do his Will, and deny your own.

I am a friend unto all your soules, and a publishe of Peace, and of Glad-tidings to all that think for the Lord, and he hath given me Power to warn you of all your iniquities and Abominations, to deny them, and that which is good to warn you to follow; and Oh that ye knew in this your day the things which belong to your Peace, which now ye may know, before they be totally hid from your eyes, and there be no place for Repentance, nor time of returning, and this day will come upon many, and they cannot escape it, who now harden their hearts against the Way of their own peace, and even scorn to be reproved for their Transgression, and such my soul pitties, who are going in the way of destruction, and run hastily into perdition; I have many times been made fat by reason of such, when I have measured the condition of all People; upon my bed, I have pondered what abomination was in thee, and what would be the end thereof, and I have desired nothing so much, as that I might faithfully warn thee, and free my self, and the Lord from the Blood of all men; deep thoughts have been upon me, concerning what the counsel of the Lord is unto you all, that I might manifest the Truth, and discover the Abominations, and I have not spared to cry Repentance unto Sinners, that Sinners might be converted, and turn unto the Lord; and thus far I am clear of the Blood of all men, and the Lord is clear, and if the Wicked perish, it is because of their unbelief, and gain-saying of the Lord; and this is the Testimony which I give unto thee; and unto all thy people, O LONDON hearken and consider, this is the only day of your Visitation, and there is not another Way to Life, nor to escape everlasting death, and destruction, then that which the Lord hath showed you. Blessed is he that can receive it, and they that deny it do utterly perish without Mercy.

London the 15th of the 6th month, 1657.

I am as a Stranger among you, yet well known to the Lord, and the Testimony of God concerning you shall stand for ever, for it is true, and shall not be confounded, though the wicked reject it to their own destruction.

EDWARD BURROUGH.
A Just and Lawful Tryal

OF THE

Teachers and professed Ministers of this Age and Generation, by a perfect proceeding against them.

And hereby they are righteously examined, and justly weighed, and truly measured, and condemned out of their own mouths, and judged by their own professed Rule, v i e. The Scriptures, and thereby are proved to disagree, and be contrary to all the Ministers of Christ in former Ages; and to agree and concur with all the false Prophets and Deceivers in their call, in their maintenance, and in their doctrines, and conversation, and practice.

And being brought to the Bar of Justice, these things are truly charged against them, and legally proved upon them, and their own professed Rule (the Scriptures) have judged them guilty.

Whereunto is added, A short description of the true Ministry of Christ; and of its lawfull and just maintenance, according to the Apostles Examples, and now again justified by the People of God, called Quakers, in England.

The time of Tryal is come, wherein the Lord is trying the Hearts of men; and now it is manifest what lodgeth in the hearts of all mankind, and by the Fruit every Tree shall be judged. The Lord hath beheld the wickedness of this Generation, and it is very great, and cometh not short, but rather abounds all other Generations that have gone before: Wickedness is grown high among Teachers and People, and the measure of iniquity is fulfilling daily. Come, let us reason together: What think you? was there ever such a Generation of Teachers as this is? Have they any example, that ever went before, for their Wickedness? To whom may they be compared? or with whom shall we parallel them? And because they say the Scripture is their Rule, therefore will we try them by it, and their own Mouth shall Condemn them; and such they shall be concluded to be, whose example they do follow, be it Ministers of Christ, or be it Deceivers: unto the Apostles and Ministers of Christ they are compared, but are found quite contrary in many things; and their Practice fitly sueteth and agrees with all the false Prophets and Deceivers. And thus I shall prove them, according to Scripture, wherein these men that are Teachers do disagree to the Apostles and Ministers of Christ, which he sent forth in former Generations: and wherein they do agree with the Deceivers, and Antichrists, and false Prophets, that have run, and not been sent.

Acts 1. 8. 4.

1. And first of all, The Apostles and Ministers of Christ were made Ministers 31. of Christ by the Gifts of the Holy Ghost, and by Power from on high only; and what they Matt. 10. 8. ministered unto others, they had freely received from Christ, and had Handled, Felt, and 1 John 1. 2. Tasted
Tafed of the Word of LI FE. But the Teachers of this Generation do not agree with them in this; for they are made Ministers by natural Learning, and Education, and the knowledge of Arts, and by the Ordination of men, and by the Powers of this World (and not by the Gift of the Holy Ghost) and they speak that which they have heard out of Books, and studied for by Arts, and which they have received from man, and not that which they have received only from the Lord.

Sal. 1. 5. 2. The Ministers of Christ: they were approved of God, and called by his Spirit into the work of the Ministry, and were not of man, neither by man. But many of these are approved of man, and not of God; and called by man, and maintained by man in their Ministry, and herein do they differ and disagree; for (as I said) the Ministers of Christ were made Ministers by the Holy Ghost, and not by natural learning, but these are made Ministers by natural learning, or otherwise, and not by the Gift of the Holy Ghost.

Ail. 16. 4. 3. Again, herein do they disagree. The Ministers of Jesus Christ went up and down through the World, declaring the Word of the Lord freely at any time, in the Market-places, and in the Synagogues, and in the Streets, and went from Country to Country, and were Strangers upon Earth, not having any certain Dwelling-place, or any great P A R S O N A G E S. But these settle themselves in a certain place, for so much Money by the year, and spend their time in ease and pleasure, and lust of the flesh, falling to the People for Money what they preach, and herein they disagree; the Ministers of Christ preached freely as they had received freely: but the Ministers of this Age fell for money what they preach to the People: and thus they differ in their call to the Ministry, and in their praxis in the Ministry, and in their maintenance also, as is made manifest to many.

John 1. 3. 4. Again, the Ministers of Christ preached to bring People into fellowship with God, by preaching of the Gospel, through converting Sinners unto the knowledge of the Truth, and by no other way did they make Christians; nor counted any so but such as had repented, and were changed by the Spirit. But the Teachers of this Age do make Christians, by sprinkling them while they are Infants, before they preach the Gospel to them, or before they repent of their sins; and they bring them into fellowship, by traditions, and a vain show of Baptism, and not by the Spirit of God; and herein also they disagree, the one counted none Christians but such as were converted by the Spirit of God, and knew the operation of Gods Spirit; and the other count all Christians that are sprinkled when they are Infants, while they are without the Operation of the Spirit of God, and converteth them not unto God by their preaching, but tell them they are Christians before they preach to them.

John 1. 9. 5. Again, they differ in Doctrine; for the Ministers of Christ Preached Christ the Light of the World, and said, be lighted every man that cometh into the World. But the Teachers of this Age contend against that, and say, every one is not enlightened by him, but some have no Light from Christ. And the Ministers of Christ they taught people to the Light, from the Darkness, and from Satan's Power to the Power of God. But the Teachers of this Age do not turn People to the Light of Christ within, but to the Saints words without, or to some other thing, and are divided among themselves, and so in effect cry. Lo here, and Lo there is Christ in this form, or that form; but the Ministers of Christ said, he was within People, or else they were Reprobates.

Rev. 19. 13. 6. Again, the Ministers of Christ said, Christ was the Word, and the Scriptures was a Declaration of what they believed. But the Teachers of this Age say, the Letter and the Scripture is the Word, and say, it is the Instrument whereby God saves souls, and say, it is both the Writings and the thing signified, and say, it is the Foundation of Foundations; but thus the Ministers of Christ never spoke of the Letter. And thus herein they differ and disagree, the one preach Christ to be the Word, the other preach the Letter and Scripture to be the Word: The Ministers of Christ said, Christ was the Foundation, but these say the Scripture is the Foundation, and herein they are contrary and shew by their doctrine another Spirit than was in the Apostles.

7. Again,
A Testimony concerning London.

7. Again, the Ministers of Christ said, they spoke wisdom among them that were perfect: and said, As many of us as are perfect be thou minded: and said, that the end of their Ministry was to present every man perfect in Christ. But the Teachers of this Age deny Perfection, and say, None must be perfect in this life; and if any preach up Perfection, that it is to be attained, they say it is Error, and damnable Doctrine. Nay, they say, none shall ever be free from sin, or ever have victory over their sins, nor overcome the body of sin while they be upon Earth: But the Ministers of Christ witneffed they were more than Conquerors, and that they had put off the body of Death, and were free from sin, and were the Servants of Righteousness. And Rom. 6:22, herein also they differ, and are not of one spirit; and we know that the Ministers of Christ were guided by the Spirit of God, which held forth these Doctrines; and we know the Teachers of this Age, that their spirit must needs be of the Devil, because it holds forth and practiceth what the Ministers of Christ did not, but the contrary.

8. Again, the Ministers of Christ were persecuted, and suffered cruel and grievous things for Righteousness sake, as you may read in the Acts, and did not render evil for evil to any man, for they suffered patiently. But the Teachers of this Age are not persecuted, but are Persecutors, and cause Men to be put into Prison, and to be Banned out of Towns; and Sue People at Law, and seeks occasion against the People of God; and herein they disfigure, and are not of the same spirit as they were, which were Ministers of Christ, but shew a spirit contrary.

9. Again, the Ministers and Apostles of Christ were not chargeable to any, but made the Gospel without charge, and free, and laboured with their own hands, and did not live idly, but were often in cold, hunger, and nakedness, and spirits, and trials. But the Teachers of this Age live in Pride, and Covetousness, and Falses, and do not work with their own hands, but makes the Gospel of Christ chargeable, for many Hundred Thousand Pounds in a Year doe but maintain them, which they have out of poor mens labours, and so these differ and disfigure from the Ministers of Christ, and these are not of that Spirit that they were guided by, but are guided by a contrary spirit, because they are contrary in their Call, and in their Doctrine, and Practice, and Maintenance.

10. Again, the Ministers of Christ preached by the Spirit, according to the Acts. Spirit gave them Utterance, and sometimes continued preaching till midnight. But the and Teachers of this Age are limited by a Glass, and Preach by a GLASS, and when their Hour is out, their time of preaching is ended; and that which they have studied for before-hand, that they preach, and not that which they have received immediately from the spirit of God. And herein do they disfigure, and in many things more, which after may be declared.

11. Again, the Ministers of Christ said, To every one that prophesie thou may all prophesie: one by one, that all might be edified; and as every one had received the gifts of Christ, so they minister to others, and desired that all the Lords People were Prophets and Sons and Daughters did prophesie. But the Teachers of this Age will not suffer all to prophesie one by one, neither will allow any to preach as they have received from Christ, without such Qualifications, and learned Arts, and Ordinations of men; and they will not allow a Woman to prophesie or speak among them; and all might speak the Word of the Lord faithfully that had it, and all might Minister as they had received it; this was order in the Apostles days among them, but this is now countenanced by the Teachers of this Age; and if any speak to them, or any among them, many such are made to suffer cruelty, or imprisonment, or such like, by their means; and herein they disfigure, and shew that they are guided by another spirit; for the Ministers of Christ were guided by, and so are not his Ministers, but Deceivers.

12. Again, the Ministers of Christ declared what they had heard, and John, and 1 Thes. 1, 1, fait, and taught of the Word of Life: and none of them did boast in another man's place; but 2 Cor. 10, what they all had received of the Lord, that they declared; and not their own inventions; and commended themselves in every man's confidence in the Spirit of God; and 1 Tim. 1, they
they did not provide themselves Studies full of Books to gather out of a Weeks time what to preach on the first Days, as the Teachers of this Age do, who by vain study, and humane learning, frame up, and notes it in a Book, an hour, or two hours discourse to the People. And therein they disagree, and shew that they are guided by a spirit contrary to the Ministers of Christ.

13. Again, the Apostles and Ministers of Christ were called from their Hears, and from Nets, from their Receipt of Customs, and from their Callings, and by receiving the Holy Ghost were made Ministers of Christ, and did not seek Peoples Money to themselves, but taught the People to God, and went through cruel Sufferings and Persecutions many times, that they might hold forth the Way of Life and Truth to all People. But the Teachers of this Age, they are trained up from their Childhood in Arts and Sciences, rising by degrees from one Vaniety to another, till at last they arrive to the Function of a Minister of Christ, as they call it, and few or none of them have been called from their ordinary Calling to preach the Gospel, for such a one is hardly allowed of to preach among People, and they seek Peoples Money to themselves, and the People to God. And therein they disagree, and shew another spirit then was in the Apostles.

Rom. 8. 14. 14. Again, the Ministers of Christ were led and guided by the Spirit of Christ, and did not fulfill their own wills, nor the wills of men; and they brought Peoples the feeling of the Spirit of Christ in them, to teach them, and after they had begotten People to God, they said they had no means to teach them, but as the mounting within them taught them. But the Teachers of this Age follows their own spirits, and are subject to the wills of men; if men admit them to teach, they do; but if men deny them, then they do not preach; but the Apostles did not thus, for when men forbade them to teach, they did not cease to preach, but went on boldly, declaring the Name of the Lord. And these Teachers do not bring People to know the Spirit of Christ in them, neither can any through their preaching receive the Anointing to dwell in them, that so they do not need any man to teach them; but People are ever learning, and never able to come to the knowledge of the Truth, and People are not profited at all. And in this thing they disagree, and shew another spirit then the Apostles were guided by, even the spirit of Antichrist.

Heb. 11. 37. 15. Again, the Ministers of Christ were low, poor, meek, sober, humble men, such as did not exalt themselves, nor maintain themselves in Pride and Fullest, by receiving of poor Peoples labours. But the Teachers of this Age are Proud, and Heady, High-minded, Self-willed, and Exalted Spirits, living in Idlenes, Pride and Fullest, and receive of the Labours of poor People. And herein they disagree, for the Apostles were often in Cold, Hunger, and great Sufferings, and Perplexities; but these are as fed Horbes, the Prouddest of all people, and the most Covetous of any men, and all men must Bow to them, and call them Masters, which is quite contrary to Christs Command. And thus they shew another spirit then what the Ministers of Christ were guided by; and if another spirit, it must needs be the spirit of the Devil; for either the Spirit of Christ leads men, or the spirit of the Devil.

And now seeing that the Teachers of this Age bring forth fruits contrary to the Ministers of Christ, it shews that they are not guided by the Spirit of Christ, because in their Calling, in their Ministry, in their Maintenance, in their Life and Conversation, and in their Doctrine they are not the same, but quite contrary to the Apostles and Ministers of Christ: What can we conclude of them? We have concluded already that such are Deceivers, whose works are of another nature, and who are guided by another spirit then the Ministers of Christ were; for Christ faith, Every Tree is known by its Fruits; and this is sufficient what I have said, and if need require, it may further be made to appear in the sight of the whole World, and sufficiently proved, that they differ in all these things mentioned, and in many more, and are not one with the Apostles, neither in Call, nor Practice, nor Maintenance, nor in Doctrine, nor in Conversation, nor any other thing, but do disagree, and are quite contrary as it is concluded, these are not the Min-
And professed Ministers of this Age and Generation.

1. First, the false Prophets run, and were not sent, and they did not profit the people at all, for they stood not in the Counsel of God, and so they turned not away from their iniquity, but rather strengthened the Hands of the Evil-doers, so that none could turn from their wickedness; and they spoke a vision of their own hearts, and not from the mouth of the Lord; and they said still to the wicked, ‘The Lord hath said, ye shall have Peace;’ and to every one that walked after the imaginations of his own heart, they cried, ‘No Evil shall come upon thee;’ and the Priests and the Prophets were profane, as you may read, 22:23. And this is a fit parallel for the Teachers of this Generation, they can shew no Call from God, nor by his Spirit, neither are People profited by them, as experience both shew and teach through this Nation, and they do cry Peace to the wicked, and count all Christians, and followers of Christ, that are but sprinkled when they are Infants, though they live in wickedness; and from them, as from the Prophets of Israel, is profaneness gone forth into many Nations, and a wicked example of evil these give to all Nations; neither do they speak from the mouth of the Lord, but a vision of their own hearts; and what old Authours say, and at the best, but what the Saints of the Lord said before them, and this is no more, as done by them, then stealing of the Prophets words, or the word from their Neighbour. Again, you may read how the false Prophets used their Tongues, and said, ‘The Lord saith it,’ when the Lord hath never spoken to them, but only what they had stole from others, who were the Prophets of the Lord; and this is a fit example to the Teachers of this Age, and a true parallel between them; for these dare not own that ever they heard the voice of the Lord immediately, nor that they spoke from the mouth of the Lord immediately, but use their Tongues, and say, the Lord said so by such a Prophet, when as themselves have not received the Word from the Lord, and the Lord was against such who prophesied Lyes, as did the false Prophets of Israel, as the Teachers of this Age do, as it is manifest, and the Lord is against them. And herein do they agree, and concur with the false Prophets in their Call, and are in concord with the Deceivers of old.

2. Again, the false Prophets, and blind Watch-men of Israel, they were ignorant, and they were greedy dunces; that never could have enough, and they looked to their own way, and every one sought for his gain from their Quarter, and they were drinkers of Wine, and strong Drink, and boasted that to morrow should be as this day, 1SA. 56. And this is a fit parallel with the Teachers of this Age; for they are blind Watch-men, and do not discover to People the wickedness of their ways, and no less can be said of them, then that they are greedy dunces; for they all look to their own way, and every one of them hath a Quarter (a Town or a Parish) from which they seek their Gain, and some of them are Lovers of Wine and strong Drink, as daily experiences witness. And herein the Teachers of this Generation are proved to succeed the false Prophets in the same works, and shew they are guided by the same spirit, because they so fitly agree and concur in their works, and this is plain to all men that are but reasonable, much more to them that are spiritual.

3. Again, the Deceivers, such as were false Prophets, Preached for Hire, and joined for Money, and yet leaned upon the Lord, and said, ‘Is not the Lord among us?’ And the Teachers of this Age they have Hire for preaching, and great sums of Money, and they say they lean upon the Lord; of these things there needs no proof, they
are so plain, in every Town, and Country, where the Priests preach for Hire; and the Prophets divine for Money. And herein they firmly agree, and concur with the Deceivers of old, and follow them as an example, shewing that they walk by the very same spirit.

4. Again, the false Shepherds of Israel were like Foxes in the deserts, for they followed their own spirits, and had seen nothing but lying Divinations; saying, the Lord said, when the Lord had not said them; and they seduced the People, saying, Peace, and there was no peace to them from God; and one built a Wall, and another doubted it with untempered Morter, and with Eyes the Heart of the Righteous they made sad, whom the Lord had not made sad, and strengthened the hands of the wicked (that he should not return from his wicked way) by promising him life. And this is a fit parallel to the Teachers of this Age, for they follow their own spirits, because they do things contrary to the spirit of Jesus; and they have seen nothing but lying vanities, and divinations, whereby they do seduce the People, by telling them they are Christians, and that they are Baptized into the Faith of Christ, and that they have the Seal of the remission of sins, by being sprinkled with water when they were Infants; and these are lying Divinations by which they seduce people, and say they shall have peace while they still continue in sin; and thus they build a Wall, and daub it with untempered Morter, and make a Christian of their own, and feeds him with false hopes, and with such Eyes as these, and many other which they declare for doctrine, the heart of the Righteous is made sad at this day, and the hands of the wicked is strengthened, that he cannot turn from his wicked way; for life is promised to him, though he be wicked, and ungodly, living in all unrighteousness; for they tell him Christ is his righteousness to justify him, and then he thinks he need not to turn from his sins, and so their hands are strengthened, that they cannot turn from their sins. And herein the Teachers of this Age, and false Prophets do fully agree, and are so like one to the other, as Children of one Father, and their works are so alike, as crafts-men of one Science; and thus they are one in union, and follows the same spirit.

5. Again the Shepherds of Israel, and idle Pastors, and Deceivers, they eat the fat, and they clothed themselves with the wool, and they killed them that were fed, but they feed not the Flock, the diseased they did not strengthen, neither healed they the Sick, neither bound they up the broken, neither brought they again that which was driven away, neither did they seek again that which was lost; but with Force and Cruelty they ruled the Flock, and it was scattered, and become meat to all the Beasts of the Field, and the sheep wandered throughout all the Mountains; and the flock was scattered, and none of the Shepherds did search or seek after them, and they eat and drank up the good of the Pasture, and trod down the residue with their feet; and they thrust with side and with shoulder, and they pushed all the Diseased with their horn, till they scattered them abroad; Now this is a fit comparison with the practice of the Teachers of this Age, for they eat the fat, and lives in pleasures, and fulness most of any, and they clothe with the Wool; for they claim the tenth part of every man's Wool; And if any be fed by the true Shepherd, they seek to kill them, and to devour their Life, by cauing them to be imprisoned, and cruelty done unto them; and they feed not the Flock, neither do they strengthen the diseased, nor heal the sick, neither bind they up the broken; for if any be wounded, and cries out because of the burden of sin, and be sick, and broken, and trembles at the Word of the Lord, such they cry out are deceived, and mock at them; and the Image of God, which hath been driven away and lost, they have not found in People, but with cruelty have they ruled among People, by running to Magistrates, and cauing such to be put into prison, that would not help to maintain them; and thus with cruelty do they rule among People, as it is witnessed by many Testimonies in England; and the people are scattered, and wandered into many Sects, and false Judgments, and false Opinions, and they are not found after by the Teachers of this Age, to regain them to the Truth by found Doctrine, but they persecute them; and the Shepherds feed themselves, and not the Flock, and even eat up the good pasture, and tread down the residue; and drink of the deep Waters, and soul's the residue with their feet.
and professed Ministers of this Age and Generation.

...feet, so that none that follow them can drink of the pure Waters, nor eat of the Bread of Life; and they thrust with side, and with shoulder and push all the defenceless which are wounded, because of their sin, who is ready to die for want of the Bread of Life, which denies and are weary of their abominations; these they push at with their horns, and caueth to be persecuted; and thus they fully agree with the false Shepherds of Israel, and is no whit wanting in any thing wherein they were guilty, but rather abounding; which sheweth that they follow the same spirit, and are of the same flock, and feed, and the Lord is against thee, as he was against them in old time; and no more are they, Ministers of Christ that acts these things, then they were which afeared the same things by the same spirit; and this is plain to all that thuss not their eye, and stops not their ear.

6. Again, the false Prophets and Deceivers, they made the people err, and did style with their Teach, and cried peace, but they that put not into their Mouths, they prepare War against them, as you may read Micah 3: now the Teachers of this Age brings forth the very same; for they cry peace unto all that puts into their mouths, though people be never so ungodly; if they will maintain them, they cry peace to them, but if people put not into their mouths, they prepare war against them, by fixing them at the Law, and calling them into Prison, if any deny to pay them Tythes, or Money, though they have no due to it by the Law of Christ, such do prepare open war against them, by distressing their Goods, and taking treble damages, and calling their bodies into bonds; and herein the Teachers of this Age agrees with the false Prophets of Israel; can any man be so blind that doth not see it? doth any man stop their ear, so as that they cannot hear this to be true? they shew themselves in all things to be one with the false Prophets of Israel, when jutly they are tried by their own Rule, as they say, and so let them bear this judgement, which their own professed Rule judgeth with.

7. Again, the Priests and false Prophets of Israel, this is said of them, Thou art a Troop of Robbers wait for a man, for the company of Priests murders in the way, with consent; for they commit lewdness, Hos. 6. 9. And what lefs may be spoken of the Teachers of this Age, Spiritual men shall judge; for if any man doth but cease from their abominable worship, their deceitful worship, and Idolatry, and come to the knowledge of God, they even seek to murder in the way, and cry out against them for being deluded, and deceived, and such like; so that like as Troops of Robbers wait for a man, so it may be said of the Teachers of this Age, for they take away the Key of Knowledge, and will not enter in themselves to the knowledge of the Truth, nor suffer them that would, and indeed, whatsoever abomination the Teachers and Prophets of Israel were found guilty of, the Teachers of this Age do not come short, but rather abound, let search be made through the Scriptures, and see, whether there was any evil committed by them, I mean the false Prophets of Israel, that is not committed by the Teachers of this Age; what were they guilty of, that these can free themselves from? If any man hath a word to say, let us hear it, and come out with your Arguments ye wise men, and let us hear your Plea, and they doing the same works which the false Prophets of Israel did, must needs be concluded to be Followers of the same spirit, and that they are no less then they were, whole examples they follow, which are followers of the false Prophets, and not of the Ministers of Christ.

8. Again Christ in his warning, be sorry of the leavens of the Pharisees, who gives the description what they were, and what their practices were, and be faith, they (meaning the Pharisees) did bind heavy Burdens, grievous to be born, and they laid them on men's Shoulders, but themselves would not move them with one of their fingers; and their work they do to be seen of men, and loves the uppermost rooms at Festifs, and the chiefest Seats at Meals, in Synagogues, and greetings in the Markets, and so be called of men Masters. Now the Teachers of this Generation are like unto these, they do succeed the Pharisees in bringing forth the same fruits; for do not these bind heavy burdens, grievous to be born, and laying them on mens shoulders, making them suffer grievous things through their cruelty, as imprisonment, and spoiling their goods, thec
there are grievous burdens which they lay upon men, but they will not touch them with one of their fingers; and their works are done to be seen of men, for they think to be heard for their much babbling; and we know they love the uppermost Rooms at Feasts, and hath it often; and the chief place in the Synagogue, they love that, and have it; and to be called of men Master, which Christ forbids his Ministers to be, they love that, and they have it. And herein do they agree with the Pharisees, and in other things, if we should duly examine the Scriptures, shewing that they are of the same spirit, which the Pharisees were of, which crucified Christ.

9. Against the Pharisees and Deceivers were Persecutors, such as complained to the Magistrates, as you may read through all the New Testament, and the Book of the Acts, and elsewhere; How the chief Priests caused the Saints to be persecuted by lying informations, and grievous Complaints to the Elders and Rulers; they sought to take Christ by unrighteousness, and kill him; and they persecuted the Apostles to prison, and to death, and others to bonds, and cruel sufferings. And this was done chiefly by, or through, the complaint of the Priests. It was Amaziah the King's Priest that complained to Jeroboam, and informed against the poor Prophet Amos; and it was Shimshai the Scribe, that complained to the King against the building of the City of God; and it was the fan of the Priests that persecuted Jeremiah. And herein also the Teachers of this Generation do agree and concur with the chief Priests, with; and in persecuting the innocent, shewing that they are of the same spirit; for now they complain and inform against the People of God, and through their information evil is done against them; and it is through them they lying, and false accusations to the Magistrates by whom the Saints do suffer; and in all these things they do fully agree, and concur with the Deceivers of old.

10. Again, the false Apostles, they were such as went for filthy Lucre, and through covetousness, with feigned words, made merchandise of souls, and denied the Lord that bought them, and brought in damnable Heresies, and they walked after the sleth, in the lusts and uncleanness, and defiled Government, and were presumptuous, and self-willed, and spied themselves with their own deceivings, and they could not cease from sin, but beguiled unstable souls, and an heart they had exercised in covetous practices, and they went astray, loving the way of Balaam, loving the Wages of unrighteousness; and they were Well-instructed, and well educated, through the use of the sleth, through much vanity of their, those who were escaped from them, who lived in Error, and they promised others liberty, and themselves were the Servants of corruption. Now the Teachers of this Age are found guilty of, and in all these things they agree, which the false Apostles were guilty of; for they through covetousness, with feigned words, do make merchandise of the people; if any will give them more money at the next Town, they will sell the People where they are and go where there is more MONEY, and seeing they are out of the Doctrine of Christ, it is no less then denying the Lord that bought them.

And that they hold damnable Errors, this I can prove; For one of them said in my hearing, That the Scripture was the Foundation of Foundations. And another said, That the Scripture was both the Writings and the thing signified. And these are as damnable Errors as ever the false Apostles brought in; for they walk after the lust of the flesh, in Pride and fulness thereof, and despise the Government of Christ, and are presumptuous, self-willed, lofty, high spirited men; and as the false Apostles did, so do these speak evil of things they know not, of things they understand not; and no less can be said of those, but that they spott themselves with their own deceivings, and they cannot cease from sin themselves; for it is a principal doctrine among them, That none must be free from sin while they be upon Earth, and they deceive unstable souls, who think them to be Ministers of Christ, when as they were never sent of Christ; and it is evident, that their hearts are exercised with covetous practices, who sue poor People at Law, some for Twelve Pence, which they are more able to give to, then they whom they sue to receive from, and they follow the Error of Balaam, and run after him greedily, who went for Gifts and Rewards, as do these, and
have unrighteous Wages, cause people to pay them money, for whom they do not work, and this is unrighteous Wages; these are Wells without Water, and Clouds without Rain; they make a shew of Godliness and Righteousness, when as they are profligate and unrighteous, and they speak great swelling words of vanity, professing themselves to be Orthodox, Divines, and such like, which are no more but words of vanity without Truth; and they seek to allure all people to follow them in their way of Idol Worship, and so they are deceived and deceiving; and while they promise liberty to others, by Christ, from sin, when they are dead, themselves are the Servants of corruption, and live in sin to this day, and in all things which the false Apostles were guilty of; these came not behind, but these do shew by their works, that they are guided by the same spirit, which was in the Deceivers of old, and so they agree and concur one with another in unrighteousness.

Again, the false Prophets and Deceivers, which were come, and coming in the days of John, they were of the World, and the World heard them: And they were they which Christ prophesied of, should come into the World, which should deceive many; and such were they which the Apostle saw coming in, 2 Tim. 3: and he said, after his days grievous Wolves should come in, should not spare the Flock, such as were departed from the Faith, and spoke Lyes in Hypocrisie, having their Consciences seared with a hot Iron; and such were they, Covetous, Boastful, proud Blastphemers: Unthankful, Unholy, without natural Affection, Truce-breakers, false Accusers, Incumbrant, fierce, Defilers of the things which were good; Traitors, Heady, High-minded, Lovers of Pleasure more than Lovers of God, they have the form of Godliness, but deny the Power thereof; and People by them were ever learning, but never able to come to the knowledge of the Truth; of this sort the Apostle saw was coming, and would come more fully, and such are the Teachers of this Age; for they are of the World, living in Pride, and the Wickedness of it; and the World hears them, such as themselves, proud and wicked People; for they that fear God, and walk in his Ways, are departed from many of them; and they shew that they have no Faith, but are departed from it; for Faith keeps from evil, from the ways of sin and death, which they live in; and Lyes in abundance they speak, in Hypocrisie; and their Consciences are seared, that is plain, else they could not do as many of them do, who cause innocent People to be put in prison, and make havoc of their Goods, who will not pay them Tythes, or maintain them; and they are the proudlest of men, and as Covetous as any, and Unthankful, and Unholy they shew themselves to be, and they are false Accusers, and Truce-breakers, for they hardly make any Conscience of belying the People of God in the Pulpits, or to the Magistrates; and they are Heady, High-minded, if some of them be not Treacherous, judge ye, who have turned divers ways in their judgments, according to the times; and they have a Form of Godliness, but not the Power; pray and sing in a form, and preach in a form and method, and people are ever learning by them, sixty Years, or more, or less, and never able to come to the knowledge of the Truth, but dye in ignorance and blindness, without knowledge, under them. And herein do they agree also with the false Prophet and Antichrist, which John saw to be come in, and such as the Apostle saw, which were then coming in; and they shew the very same spirit, by the same works, and the same fruits which appear from them; men of understanding may compare them in all these things. They do agree, and appear to be of that very Stock and Generation which the Apostle prophesied of, for they were grievous Wolves, which should not spare the Flock, which the Apostle saw; and these do not spare the Flock, but even devour them, and no less then grievous Wolves can they be said to be; For if a poor Woman hath but ten Eggs in all the World, they will have one, in many parts of this Nation; or but ten Chickens, they will have one; or but a Fire in their Houfe, they will have a Penny for the Smaok, and such like wealth, devouring ways; and if these be not grievous Wolves, let all the World judge. And here is their Treachery made manifest, while they say they preach the Gospel in love to souls, yet its manifest they preach for love of Money, for few, or none of them preach where there
is no money; and People are absolute blind, that do not see them, for in all things they agree with the Deceivers and false Prophets of old, and saw that they be of the very same spirit; and thus you see their own Rule condemns them; and because they say the Scripture is their Rule, therefore I have thought good to lay them to it, and measure them by their own Line, and all People may see wherein they are quite contrary to the Ministers of Christ, and wherein they wholly agree with the Deceivers; Let them hide themselves from this blow if they can, and let them bring their Arguments against this sentence, and let all their Friends appear for them, and see if they can reverse this judgment, which their own line hath judged them by, let them bring in their Plea, and defend themselves from this, if it be possible; for in those things which I have named, and many other, it is manifest, that they fully agree with the Deceivers, and disagree with the Ministers of Christ, and by their fruits they are perfectly made manifest.

Again, Christ spake in his days, and the Apostles in their days, that false Prophets and Deceivers should come into the world, and after them; and they gave descriptions what such they should be, and what fruits they should bring forth, as I have before mentioned in that 1 John 2, and it is plain that these Deceivers and false Prophets did come in, according as was prophesied; for John said, By this we know it is the last times, for now are they come which was many hundred years ago: I say, the Deceivers and false Prophets which Christ prophesied of to come, Matt. 24, came into the World many hundred years ago, as you may read 1 John 2. And with this I shall conclude this particular. The Teachers of this Age, by their fruits, are proved already to be of that stock, and succeeders in the same works, by the same spirit of them which Christ said should come, and which the Apostle saith was then come, and so they did deceive many, as these do deceive many in the same way, as them that went before them; And so let it not be a thing incredible to the people of these Nations, that many of these Teachers, which are called Ministers, are Deceivers generally, but if there be any one that fears God among them, or loves Truth and Sincerity, it will be made manifest, and such I spare, and they shall be spared in the day of the Lord; but yet I say, generally, and the main part of them, even they that bring forth these fruits before mentioned, which the false Prophets brought forth, are not the Ministers of Christ, but Deceivers, the Scripture, their own professed Rule, doth prove them so; for it must needs be that they must be the same men that they were, whose spirit they walk by, and whose fruits they bring forth; and this cannot be avoided, they are the same trees that brings forth the same fruits; and let no man blame me for saying such are Deceivers that preach for hire, and divine for money, and goes for gifts and rewards; and that are called of men Master, and have the chief place in the Assemblies, and are covetous, and high-minded, and seeks for their gain from their Quarter, with those things which I have mentioned, which are the same things which the false Prophets acted in Ages past. I am not now to be blamed for saying, These are Deceivers, who are acting such things now in this Age, as they acted then that were Deceivers; but if you blame any, begin with Isaiah, and Micah, and Ezekiel, and Christ and his Apostles, and the rest of the holy men of God, for they are my examples in this, who did declare against them that brought forth such works, as these do that I have declared against; and I have done the Teachers of this Age no wrong for judging them by their own Line, and laying them to their own professed Rule, therefore do not rage at me, nor do not be offended at this; for I have but compared them with the Ministers of Christ, and with the Ministers of Antichrist, and shewed wherein they do agree to the one, and disagree to the other; and all People may see, and the Light in all Consciences may judge of what I have said; so that as I said at the first, I may again say, What think you? Was there ever such a Generation of Teachers? I now answer, Yes, There was in the days of the true Prophets, and in the days of the Apostles there were such as these are, which were Deceivers; and in the times of Christ there were such a Generation as these are, who acted the same things by the same
same spirit, as thee do at this day? Let them reply to this that will, my Question is sober, and my Answer is just and right, and I have dealt faithfully, and you may read the Scriptures, that I have quoted for your own satisfaction, for, though they falsely say, the Scripture is their Rule, and accuse us falsely, that we deny the Scripture, yet the Scripture shall be Judge between us in this matter; and what I have done is not in envy to any man's person, neither in upbraiding them in their wickedness, but I do it rather to shew them all their iniquities, that they may repent, and this I have done in perfect love to all people, for the Day is come that hath brought hidden things to Light, and Deceit and Hypocriie which hath lain hid, is now fully made manifest, as at Noon-day.

But again, secondly I answer, in some respects I do believe there was never such a Generation of Teachers as these are; for we do not read in all the Scriptures concerning the false Prophets, that they were so extremely covetous and greedy of gain as these are, or that ever they took such desperate, wicked, unlawful courses to get their maintenance, and compel people to pay them, as these Teachers do, a very shame to reprove it, and to their shame I do reprove it, many a poor man in this Nation hath been vexed by them at the Law, and put in Prison by their means, and had their Goods spoile in a wondrous manner, for to maintain them, and to uphold them; yet, some hundreds of poor people, in this Nation, have been dealt cruely by, and unjustly with, because for conscience sake they have denied to maintain them, to pay them Tythes, and such like; this may be proved, that for five Shillings, unjustly claimed by them, they have taken Goods by Distraint to the value of five times so much, as Cumberland and Westmoreland can witness; and many at this very day lie in Holes and Prisons by the means of the Priests, who tear the People as Wolves do the Sheep; its even woful to be considered what havoc is made of some mens persons, and some mens Goods, and all to maintain the Teachers? The like never was in any Generation, as it is brought forth in this Generation in this particular: And again, their exceeding covetousness and greediness of Lucr doth appear, in that they claim Wages of People, and do compel People to pay them Wages, after this manner, as I have said, for which people they do no work; neither do these people receive any work done by them, with whom they thus deal; What thing can be more unjust under Heaven, that they should compel people by a Law to pay them, and thus punish them if they will not, who let them not on work, and for whom they do no work? Neither do the people like their work, or love it, but know it to be deceitful, and yet are compelled by a Law to pay them; they have such a way to get money, that no Trade-man hath the like of it besides themselves, for they caufe People, and compel people to buy their Wares; and they compel people to pay for their Commodity, which have none of it, nor love it, and this is more unjust then may be spoken: Are they like Ministers of Christ? Or do they follow their example in these practices? What do you judge? All people bring in your Verdict, or are they not like Deceivers herein, even exceeding all that ever went before? It is true, They which preach the Gospel should live on the Gospel, this Argument we do own; but let these men be tried, and see if by their preaching their Gospel they have gained so much love in people, as to maintain them without the Law, and without compelling of Maintenance & Lively-hood from them by a Law, but let the Law cease to compel Tythes, and other things from people to maintain them, & see whether their Gospel will maintain them or not, let but the Magistrates hold up their hands from causing people to pay them Tythes by their orders & writs & I'll undertake, as I do believe they must either beg, or work, or a worse thing for a lively-hood, or else perish, so little love is therein in their own People towards them, nor have they gained any in the hearts of people towards them, for many years that they have preached, and herein again I do believe that they do exceed all the false Prophets, and all the Deceivers that ever went before them in this respect, none ever had the Magistrates to act for them as these have, & as it appears the Rulers some of them, are at the wills of the Teachers, to do for them what they desire, either
to take Peoples goods, or to send them to Prison; shewing that these Teachers have not a spiritual Weapon to defend themselves; but that the Magistrates with their Law are their chief and ARMOUR: for if they can but get favour of a Magistrate, they have allowance to preach at such a place; and if they can get the favour of a Magistrate they can do well enough to be maintained, by causing such to be sent to prison, or taxing treble damages upon their Goods, if they will not help to maintain them; and if they have the favour of the Magistrates, if any do reprove them for these things, and for others of their wickedness, and if any do but tell them of it, they can have such sent to Prison, as in revenge, as for speaking and reproving them for their wickedness, hath some hundreds of innocent People suffered imprisonments, and other cruel things in these Nations; so that iniquity is upheld, as it were, by Force and Power; so that it is not their Gospel that maintains them, nor gets them favour with the people, nor doth it defend them, but it is the command and Warrant of a Magistrate which doth all this; so when the Magistrates cease to approve them, to maintain them, and defend them, they must utterly fall into misery, and can neither be approved, maintained, or defended any other way; for, because of this their wickedness, God hath left them, and all honest true hearted People have left them; and therefore, what a condition are the Teachers in, who deserve not the love of men because they are so cruel hearted towards them, and they deserve not the love of God, because they are so wicked against him? And I might yet more fully describe and declare, wherein they do exceed the Deceivers and false Prophets of old; but of this, according as the Lord moveth and leadeth, and this may suffice to shew what they are by their works, and by the spirit that leads them, which appears not to be the Spirit of God, but the spirit of Antichrist.

Furthermore, and besides all this, which I have said, herein they do exceed the Deceivers that are gone before; for upon account, the sum of their Maintenance yearly in these Nations, being reckoned, may be about * Fifteen Hundred Thousand POUNDS a Year: Oh wonderful! Is not this almost incredible, that the Teachers should put the Nations to such a charge as this, and yet people receive nothing answerable to it? But all this Money is spent for that which is not Bread, and their labour wasted, and they have no profit thereby: This money might be made better use of, then to give it for deceiving the people: And if any doubt of this account, and shall think this is not like to be true, upon an even reckoning, it may be proved and made appear, considering how many Parishes there are, and reckon what belongs to every Priest's Parish, with what is given to the Priests in Ireland, which is aboundance: These things are a shame to the Ministry of Christ, though the impudent Teachers of these Nation are void of shame herein.

A Reply to the Priests Plea, and an Answer to their Objections.

Whereas many of the Priests of ENGLAND, to hide themselves from the charge of being Hirelings, they allege these Scriptures, The Labourer is worthy of his Hire, and the Workman is worthy of his Meat: but these Scriptures will not serve to cover their shame in what is charged against them; for this Hire which Christ allows to the Labourers, is but to remain in the same house into which they enter, eating and drinking such things as they give them, with such who were worthy they were to remain, and to eat that which was set before them; and they laboured truly, and travelled up and down, and were truly worthy of meat for their work, and of this Hire for their Labour: But this makes nothing for the lawful use of so many pounds a year at a certain place; this is more than eating at a house,
and professed Ministers of this Age and Generation.

And house, which is worthy to bargain with people for so much the year, and compelling people to pay by a Law, that do deny; Christ never instituted such a practice, neither can it be truly said, that these called Ministers do labour as the Ministers of Christ did, and that this Scripture is but wrested by them, when they bring it for proof of their practice for their hundred pounds a year, compelling some of it from the people, doth exceed eating and drinking to suffice nature, with such who are worthy.

So this Scripture maketh not for their turns, nor doth it justify their practices.

Again, they object, against our charge, the words of Paul, who said, He that preacheth the Gospel shall live on the Gospel, and that it was a small matter to reap carnal things, from them unto whom they sowed spiritual things; but this Scripture makes not for them; for as I said, its not the preaching of the Gospel that maintains them, but the Magistrates with their Law, that compelth Maintenance from the people, and this is not to live on the Gospel; for we allow, as Paul said, that they which preach the Gospel should live on the Gospel; therefore let the Magistrates cease, with their Power, to cause people to pay them, and let all the Word see if their Gospel will maintain them; and let them reap their carnal things from them where they sow spiritual; but they must reap as a free Gift too, and not by compulsion, for so the Apostle signifies, it is a small matter for any to reap carnal things where they sow spiritual things; yet what is this to prove the lawfulness of bargaining with people for so much by the Year, as these Teachers of England do, many of them, and will not preach except they have so much promised them before? For it is right to reap after sowing, but it is a transgression to bargain to reap before they sow; and these Scriptures will not hide them, nor defend them in their practice; for if the Magistrates did not compel from people Maintenance by a Law, the Priests of this Age would reap but little from any thing that they sow; for there's little love in the hearts of the people towards them. Also they object, He that plants a Vineyard may eat of the fruit thereof; and he that keeps a Flock, may eat of the Milk of the Flock, this Paul said, though he would not make use of his power herein, but wrought with his hands, that the Gospel might not be chargeable; but what Vineyards have the Teachers of England planted? or what Flocks do they keep? Their Vineyards prove not tender Grapes; but wild fower Grapes; wild Vines, and not Vines to bring forth acceptable fruits; and their Flocks prove not Flocks of sheep; but wilde rude people who are in the nature of Wolves and Lions; and if the Magistrates Law were not, their Vineyard nor the Flock would hardly yield them any maintenance; the Apostles planted first a Vineyard, and gathered the Sheep, before they reaped or eat any of the fruit, but the Teachers of England differ from them in this, for they know what they must have before they plant, or before they feed their Flock, and differ from the Apostles practice, who first planted a Vineyard, and gathered a Flock before they could receive any crop; and they would not use their power, but kept the Gospel of Christ without charge, so that this Scripture will not prove the Priests actions lawful, in preaching for sums of money; and some other Scriptures they bring to prove the lawfulness of their preaching for hire, which may all be answered as these are, and whatsoever they can object will not justify them, for their reaping carnal things, and their hire, and their eating of the milk of the flock, is quite of another nature, as is proved, then the Apostles practices were; and were the people wise they would see and understand these things, and not be deluded through perverting of Scriptures, and through wresting of them, to other ends then wherefore they were given forth; and this is written to answer some of their objections, whereby they would defend themselves, for what though Paul took of other Churches to supply his necessities, as sometimes he did, yet this will not prove the lawfulness of their hundreds of pounds by the year, most of which they spend in pride and idleness; so that still this Judgment is true upon them which I have given, all objections being answered, and all defences being made void; and hereof they are guilty, as I have charged them, and proved it out of the Scripture: They disagree to the Ministers of Christ, and agree.
A description of the true Ministry of Christ, and its Maintenance.

The day hath appeared that makes all things manifest, and the light is arisen that gives to discern between truth and error; between the true and every false way, and between the true worship of God, which is spiritual, and every false worship of the world, which is idolatry; and the true Ministry of Christ is known from the false Ministry, by their several fruits and signs, for hidden things are brought to light, and secret things are revealed: but now the people of the world, both the wife and the foolish, thus they object, and say, Seeing that you do so much condemn our Ministry and Ministers in their call, in their practices, in their conversation, and in their maintenance, what Ministry do you own, and what Ministers do you allow of, and whether would you have any Ministry at all, seeing you throw down and declare against such as the Law of the Land set up, and such as we have looked upon to be able Ministers, and after this manner are the people of this Generation begun to reason among themselves, saying, what would these people do if they had power, what Ministers would they approve of, and what maintenance would they allow them?

To all this I do answer and say, The true Ministers and Ministry of Christ we do allow of, and we would have set up and established, and we wait patiently till it be brought to pass, even such as are ordained by power from on high, and who have received the gift of the holy Ghost, who are called of God into the work of the Ministry, such do approve of to be Ministers of Christ in whom he is revealed, and who have received him, and are changed by him from death to life and out of darkness into the Kingdom of the Son of God, and who are born of the Spirit, and are led and guided by it into all truth, and are called by it to follow the Lamb whithersoever he goeth, and who are taught by it in all their practices of religion, and in the whole worship of God, and such we own, as have felt the operation of the Spirit in themselves, and who have tasted, handled, seen, and felt of the Word of life, which abides

Kingston upon Thames, the eighth month, 1657.
and professed Ministers of this Age and Generation.

abides for ever, and such who goeth in the name of the Lord, to Ministre and declare freely, what they have freely received of God by his Spirit, and who preacheth Christ freely, as the only way and means of life and salvation unto all people, even such as ministereth him the way, the truth, and the life, the only justifier, and sanctifier, and deliverer of them that believe, and the comforter of them that believe not, and such as ministereth Christ, only the teacher and leader of his people, and nothing else besides him; and such we allow, as only seeketh and laboureth in the wisdom of God, to bring people out of the ways of sin and death, unto the knowledge of God, and to the things that belong unto their peace, such who have no respect to large places, or great benefits, to seek, after that, who will not have hire for preaching, nor be hired by great sums of money, from one Country to another, such as makes the Gospel of Christ free, and without charge, who will not be burdensome to any, but walks in all wisdom, as examples of righteousness to all people, whose conversations are in heaven, and holdeth forth in life and practice, unto all men, what they profess in words; and by doctrine and conversation holding forth the Light of the glorious Gospel, which they have received from God, being Partners of all holiness, of Peace and Long-suffering, of Meekness, and Patience unto their Flocks; even such who walk in Christ, and form good works, and the fruits of his spirit, causing his Light to shine upon men in humility, and soberness, and in all the fruits of peace, and Truth, and such are approved of God, and of the Saints, even they that preach Christ freely to all people, and hold forth the Light of the World, which lighteth every one in the World, the free gift of God to all mankind, that all may believe and come to the knowledge of the Truth and be saved; and such Ministers respect not the person of any man for advantage, neither respect dayes, nor places, nor things, but worshipps God in Spirit and in Truth, and teach that worship unto all people, and they gather people into the new Covenant, where Christ is the High Priest, and our Bodies the Temples of God, and the Circumcision in the Heart and in the Spirit, for such are Ministers of the Spirit, and not of the Letter. and they divide the Word of God aright; they feed the Hungry, and the Rich are sent empty away; they cry not peace to the wicked, neither do justify the Unconverted, neither do they condemn the Righteous, nor such as are of an upright Heart; but Christ they preach, to justify all that do believe, and are obedient to him, and do condemn all that believe not, but are disobedient; and such Ministers have the Word of Reconciliation, and their Ministry is made effectual, to accomplish the work of God; Sinners are converted and brought to God thereby; and to be taught of him alone; and the Saints through that Ministry, may obtain to the Holy Ghost, and to no man to teach them, but as the Anointing within them, which they receive through the Ministry, whose labour is, and the end of it, to present every man perfect in Christ, and this Ministry, and such Ministers, we approve of, and they are approved of Christ, and we would have them established; and who are such will not take care for an outward maintenance, neither what to eat, or what to put on; neither will they petition to Magistrates for Tythes and Augmentations, but are without care, as for a Lively-hood in this World; they will not remove from one Town to another, for a better Parsonage or Place, for such as do so, are not the lawful called Ministers of Christ, but have run and were never faint; for Christ's Ministers take not thought, for an outward maintenance, but approve themselves in Patience in all Conditions, and sometimes are in Want, and in Cold, and Hunger, and Nakedness, and in Persecutions, and Tribulation, and Affliction, and suffered all things for the Name of Christ, and yet we do believe and know, That such have power to eat and to drink, and may receive carnal things where they fow spirital things, but as a free Gift, and not by compulsion or force; we do allow that the Ministers of Christ may eat of the Milk of the Flock, which they keep and feed, and they may eat of the fruits of the Vineyard, which they have planted, and which they labour in, and they may supply their necessities from them whom they have begotten of the Faith, and whom they labour among in Life and Doctrine, who are Sheep of the Fold, and Plants of the Vineyard of
Christ Jesus; but I say, as a free gift may they receive the fruits of their labours, and not as a debt, nor any title claimed thereto by the Law of the Nation; neither may they receive it by force or compulsion; but who are the truly called Ministers of Christ are so far from this, of forcing maintenance from any, that they will not make use of their power, in taking what may be freely given them, for they will not make the Gospel burdensome by any means, and this is the maintenance we do allow the Ministers of Christ, they may eat such things as are set before them, in any house which they enter into, which is worthy; and they may supply their necessities in food and raiment, as a free gift from them who are gathered out of the world, who are the Church of Christ, over whom the Ministers are made Stewards to watch over them, to exhort them, to instruct them, and to edify them; but not from the world, who continues in unbelief and disobedience to the Gospel may they receive any outward maintenance by compulsion, or by a free gift, neither may they receive great sums of money by the year, or tythes, or other offerings to maintain themselves and their families, in pride and idleness, and lust, and excess, and superfluity in meats and apparel; such a maintenance if by free gift, much less by force, is not allowed by Christ and his Saints, but is the maintenance of Antichristian Teachers, which never were sent of Christ, and such cannot be content with his allowance and wages, but lives in pride and pleasures of this world, and in vanity; and maintained, they say they must be, and if they be so, they care not from whence it comes, nor by what means; and that is the reason wherefore so many hundreds of honest people are so spoiled in their Persons and Estates, the Bodies of some being cast into prison, and many others having their Goods taken from them by force and constraint; and all this is to maintain Antichristian Ministers, who neither care how they have it, or from whom, or to what evil use they improve it; and this plainly appears in this Nation, by many evidences; but the Ministers of Christ do deny such a maintenance, and such prudery, and are come to that Life which judgesth all these things.

And as concerning COMPELLING of Maintenance, and forcing of it from people, this is utterly against the Law of Christ, and condemned by him, and denied by the Saints; for it is unreasonable and no equality in it, that people should be compelled to maintain a Ministry, especially such a one as they know is not the Ministry of Christ, neither is profitable to them, and which they receive no fruit from; for the Ministers of Christ do not desire maintenance from the people of the World; neither can receive any from them, neither in justice and equity should the Ministers of the World receive or compel Maintenance from the Saints by force and cruelty; but this we would have; and this is reason and equity; let all Ministers be maintained by such as approve of them, and hear them, and partake of their labour, and so the Saints will maintain their Ministers, and the World may maintain theirs, and every sort of people may maintain such Ministers as labour for them, and none to be forced to maintain such as they do not approve of, nor none hindered from maintaining of such, as they do approve of, be they true, or false Ministers; and this is reason and a good Conscience. That every man be left free in such cases, to maintain whom he will, and to give as he will, and what he will, and this is reason and equity, that no man be compelled to give, or hindered from giving to whom he pleaseth, and what he pleaseth; and so let people make choice of their Ministers, whom they will approve, and whom they will hear, and of whose labours they will receive, and then let them maintain them; and if any be compelled, let them be compelled to pay their own Servants, who minister to them, and not another, for whom they do no work; and this is just and right both for Ministers, and people, that every Minister be paid by them to whom he doth Minister, and who receive him as a Minister, and for whom he doth work, and this great injustice and oppression in England will cease, if this Law of Equity and Righteousness be established, and all people left free to hear, and approve of whom they will, and then to pay them, and maintain them; and this would try the Ministers, and who converted the most to God, and gained the love of most people, and if they wrought well they may receive a Maintenance accordingly, by the free gift of the People, and the Ministers that are not content with this Law, are out of pure Reason and Equity, and shew that they dare
and professed Ministers of this Age and Generation.

1657

dare not trust the Lord, nor the fruit of their labour, but would be maintained in idleness by unlawful means, by compelling maintenance from them to whom they do no work; and such shew great covetousness, who desire more than the Milk of their own Flock, and the fruit of their own Vine-yard; but in Equity and Justice let every Minister be maintained, by the fruit of his own labour, from the people for whom he doth labour, and this will content most part of the People, and till this be established in the Earth, true Justice and Judgment will be wanting in this particular; and this is according to Truth, and to a righteous Law; and by this all people may understand what Ministers and Ministry we do allow and approve of, and how Ministers ought to be maintained; and if any go forth to a Place, and Country, among a people that are not converted, then the Church ought to take care to maintain such in their work, till they may reap of their own labour, and eat of the fruit of their own Vine-yard, but all this ought to be without compelling or forcing by the Minister; for every Minister of Christ doth chiefly take care of the work unto which he is called; and is without care of his outward Maintenance.

By a Friend unto England’s Common-wealth, for whose sake this is written, and sent abroad.

EDWARD BURROUGH.
A Standard lifted up, and an Ensign held forth to all Nations:

Shewing unto the whole world, and to all people to whom it shall come, by open Proclamation, what the Testimony of God is, and of his people which they hold, which they have received from him, through the eternal Spirit, of which they are not ashamed before men, but are called to witness it forth in the Nations, in the same Spirit and Power, as they have received it from the Lord.

Also shewing of his great work which he is about to do in the Earth, and this Testimony is true, and no lye, for it is of God, and witnessed by thousands of his People at this day, who are in scorn called Quakers.

The Contents.

Chap. 1. A Testimony concerning the true God.
Chap. 2. A Testimony concerning the Son of God.
Chap. 3. A Testimony concerning the Spirit of God.
Chap. 4. A Testimony concerning all mankind.
Chap. 5. A Testimony concerning the World in general.
Chap. 6. A Testimony concerning mans Restoration, Redemption, and Salvation, what they are, and by whom they are wrought.
Chap. 7. A Testimony concerning true Religion, and the true Worship of the true God.
Chap. 8. A Testimony concerning Justification and Sanctification.
Chap. 9. A Testimony concerning the Kingdom of Christ, and how it is to be set up.
Chap. 10. A Testimony concerning Governors, and Governments, and subjection to them.
Chap. 11. A Testimony concerning the true Ministry of Christ, and the false Ministry, and the difference between them.
Chap. 13. A Testimony concerning the Word of God, and concerning the Scriptures.
Chap. 15. A Testimony concerning all Creatures that God made.
Chap. 16. A Testimony concerning the new Covenant, and how man comes to the Knowledge of God.
Chap. 17. A Testimony concerning Faith.
Chap. 18. A Testimony concerning what works are accepted of God, and what works are not accepted, brought forth by the Creature.
Chap. 19. A Testimony concerning man's state in the first Adam, before the Conversion, and his state after Conversion, and what Conversion is.
Also a Testimony of the Seed of God. Also a Testimony that the Way of Life, and the Way of Death is set before every man. Also a Testimony to all Kings, and Princes, and People, that we are not Enemies against, but Friends unto all Civil Government, and wholesome Laws and Customs of any Commonwealth, which is according to God, &c. Also a Testimony what Government we declare our selves to be Enemies against. Also a Testimony that we do maintain, and hold the very same Truth as all the Generations of the Past did in all Ages. Also a Testimony of our Government, and a Testimony of Quaking and Trembling. Also a Declaration of the full purpose of our hearts, &c.
In the Name and Power of the Eternal God that made Heaven & Earth, and all things therein, who is the Life of all things, and the Power by which they stand in his Counsell and Fear. I do hereby declare my self unto the whole world, and unto all people upon Earth, that ye may all know the very certainty of those things, which is reported abroad through many Nations, and that ye may be informed truly concerning us, from our own mouths of many things which cometh to you by false reports and lying informations, concerning a people appear'd in these late years, and raised up, going under the name of Quakers. Know ye assuredly that we are of God, and are raised up by him, and called by his Name, and his dreadfull presence goes before us, and his righteousnes is our reward. We are such as do fear and worship the true God that made Heaven and Earth in the Spirit, and in the Truth; he hath placed his Name amongst us, and made his everlasting Covenant with us, and establisht it that it cannot be moved, he hath given us his Spirit, and poured it upon us, and we are taught of him according to his promise, and areestablisht in his holy Mountain, where none can make us afraid, for he hath armed us with his power and strength to defend us from all our enemies, that we should bear witnes of his Name in all the world, and declare unto all Nations, of his power and Dominion, of his Salvation and Redemption, that is in Him, and in his Son; of which we are made partakers and witneses, and by him have we received the heireship of the everlasting inheritance, and we are of God; and he that is of God heareth us, whom the Father hath chosen and redeemed out of kindredes tongues and peoples, to stand before the Throne of God and the Lamb, and we have fought, and do finde, a City whose builder and maker is God, and we are known to the Lord God Almighty, and approved in his sight: Our light is the light of the Lamb, and our government the government of Jesus, and our Law the Law of the most high, and our Way is the way of peace and truth, he that can receive it let him. This is the Testimony which the Spirit of the everlasting Father witneseth in us and witneseth of us unto the whole world.

Chapter I.

Concerning the true God, this Testimony I give to all People upon the Earth.

The true God he is a Spirit, and is infinite, eternall, and everlasting, the Creator of all things, and the life and being of all things, and the power by which all things stand, all Creatures have a being in him, and by him, and without him no creature is, or doth move upon the face of the earth; this is he whom we worship and fear, and doth obey, and he brings to pafs by his Counsel whatsoever he will, and nothing can prevent the purpose of his mind, but his counsel stands for ever, and he is the righteous Judge of all things, and before him must all mankinde come to Judgement, and the living and the dead by him must be judged, he is a rewarder of every one according to their deeds, whether they be good or whether they be evil: His Greatnes, Power, Majesty and Dominion is over all and beyond all, ruling above all in the power of his own will, and who may say what doth he? his eye seeth all and his presence filleth all, and no creature can be hid from his sight; he is near at hand and afar off, be searcheth mans heart and tryeth the reins, and shews unto man his own thoughts, he judgeth the righteous and condemneth the wicked, he is light itself, and in him is no darkness at all: This is the true God whom we worship, and this Testimony I give of him unto all people upon the face of the whole Earth.
CHAP. II.

Concerning the Son of God, this Testimony I give unto all the World.

The Son of God, who is called Christ the Prince of Peace and Righteousness, he is one with the Father in power and dominion, and was with him before the world was, and by him the Father created all things, and without him was not any thing made that was made; he is Heir of all things, and is the Prince of the Kingdom of Righteousness, of Peace and Truth, and he is the Word and Power by which all things doth consist, and is the Salvation of mankind, and the very life of the World, he inherits life and immortality, and is the Redeemer, Saviour, Deliverer and Reformer of the Children of men, he is the very Wisdom and Power of the Creator, and the Father doth nothing without the Son, and by him, and through him the Father brings all things to pass, by him the Father will judge the whole Earth and all the Children of Adam therein; and this Christ Jesus the Son of God is the Life and Light of the world and hath enlightened all mankind, every one that cometh into the world is lighted by him with the true light of life or condemnation, and what the Son doth the Father doth also, and he is at his right hand exalted, and is the very express Image of the Father, and is the Fathers gift into the world, and is given to all mankind that they may have life by him, and all that receives him hath life and salvation, but many receives him not, and they that receive him not perish, even because they do not receive him whom the Father hath given into the world, for he is the arm alone of Gods salvation and he is the Leader of his people.

CHAP. III.

Concerning the Spirit of God, this Testimony I give unto the whole World.

The Spirit is with the Father, and with the Son, and is present every where, and filleth all places, and is for ever and ever, and trieth all things, and revealseth the things of the Father, and of the Son, unto all that doth believe in the Son, and makes manifest, and searcheth into the deep things of God, and it witnesseth the Salvation of the Just, and the condemnation of the Unjust; it is not absent from any place, nor contained in any one place; the Father and the Son works all things through it, and brings all things in Heaven and Earth to pass by it, and it works in the Hearts of the Children of men, and in every one it witnesseth of the Father and of the Son, to the Just, Greatness, Righteousness, and to the power of the Eternal Creator, that made all things by the Son through his Eternal Spirit, which is one with the Father and with the Son, and is the Worker of their will and mind in all things; it worketh in the Wicked to reprove them, and to witness against them, and that God is angry with them it sheweth; and it worketh in the Righteous, and witnesseth, the Love, and Mercy, and Peace of the Father unto them; He that can receive it, let him, this is the Testimony of the Spirit of God, and it leadeth into all Truth, and out of all Evil all that are guided by it; and it is given to be the Guide and Rule of Life to the Children of God.
Concerning Man, and all Mankind, this Testimony I give unto all Nations and People.

Man was created and brought forth in the Image of God, and was without sin or evil brought forth, to do the will of him that created him, and was Lord over all Creatures, to use them to the glory of the Creator, and all Creatures were to serve him; but man transgresseth against his Maker, and offended him, and dishonoured him, and became degenerate, and grieved his Maker continually, and was drove out from the Presence of the Lord, and he is now a Child of Difobedience, and of Wrath, and an Enemy in his mind against the Lord that made him; and he is doing and fulfilling daily the will of the Devil, and grieveth the Spirit of God, and vexeth his righteous Soul, and is subject unto the Curse of Wo and Destruction, being ignorant of the Life, and Power, and Wisdom of the Creator, to lead him, to guide him, and to preserve him, but follows the counsel of his own heart, which is evil altogether, though he was made upright, yet hath he sought out many inventions, which are continually abominable unto the Lord; the ground in which he stands is corrupted, and all his fruit is unpleasant, even bitter and evil unto the Lords Taste. Man is fallen into the Pit of Miserly and Sorrow, compassed about with defoliation, and is left without a Helper from himself, or from any other Creature, and this in short is the state of all mankind upon the face of the Earth, who was planted a noble Vine; wholly aright Seed, to bring forth good fruit unto his Maker, but he is turned into a degenerate plant, bringing forth cursed fruits which the Creator hath not pleasure in; his best works are not accepted, and his evil deeds are condemned, because the ground in which he stands is accursed, because of disobedience.

Concerning the World in general, and the state of things as they have been, and as now they are, this Testimony I give to the whole World.

Darkness hath been over the face of the Earth, and thick darkness hath covered the people for many ages, the Beast hath reigned upon the face of the whole Earth, and all Nations have been subject to his power and dominion, even the Kings and Princes of the Earth have given their power unto him, all the World hath wondered after him, as it is written; and the whole World hath worshipped the Beast and his Image, he hath power to kill all that would not worship him, both small and great, rich and poor, even all have been subject to his Government; and he hath had power to war against the Saints, and to make war with them, and to overcome them, even all that would not worship him he had power to kill. The Rule and Government of the Son of God hath not been witnessed among men for Ages, nor the true God known, nor manifestly worshipped in Spirit and Truth; but he hath been as a Stranger among men, and they have been ignorant of his Wayes and Judgments, and all People have been doing that which is right in the sight of their own eyes, and God hath been for-
1657
gotten dayes without number; the Living Fountain hath been forfaken, and man
ny broken Celften have been hewn out, which have not holden pure Water:
Great Evils and continual Abominations have been acted in the light of God,
and the measure of iniquity hath been fulfilling through many Generations, and it
is grown nigh to the full: The Law of God hath been made void, and his Grace
hath been turned into wantonnes, and all things have been out of good order:
Kings, Princes, Rulers, Governments, Laws, and Decrees have been corrupt,
and not right in the light of the Lord; Oppressions, Tyranny, and Vain-glory
hath abounded in the Nations, and Justice and true Judgment have been neglect-
ed, and Mercy and Truth have been Strangers, and the World hath been filled
with violence, and the whole Earth stained and polluted with Oppressi-
ons Injustice and Cruelties, and the cry of the poor hath not been heard,
every one hath fought themselves, and not the Lord, nor the good one of another;
the Kings and Princes of the Earth have not been perfect nor upright before the
Lord, but Vain-glory hath abounded, and Superstitions and Idolatries hath reigned
over them, and unrighteousnes hath abounded, and Self-seeking; and they
have risen up one against another, in quarrelling and destroying one another, and
to gain one another's Dominions by Craft, and Policy, and strong hand, and the
poor have been oppressed and troden down, and thousands of thousands destroyed
to fulfill the wills, and lusts, and pride of their hearts, all this hath been evil in
the light of the Lord, and his soul hath been weary with it, by the destruction of
his Creatures, one by another, even Rulers; Teachers; and people have all been
out of the Way, and subverted from that wherein God hath pleasure; and the
Prince of Darkness hath ruled in his dominion, swaying all under his Govern-
ment, and even all things, both of civil and spiritual concernment, hath been
out of the Counsel of the Lord. Oh what cruel Injustice and Tyranny in civil
Government! Oh what abominable Superstitions and Idolatries have been in
(fupposed) Church-governments! Its a vexation to the spirit of the Lord, to
consider it; and the Righteous soul hath long cried out and mourned under it, and
because of this is the Lord of Heaven and Earth now risen to overturn, to over-
turn Kings and Princes, Governments and Laws; and he will confound and break
down all Tyranny and Oppression, under which the poor have groaned; and he
will change Times, and Laws, and Governments; there shall be no King ruling
but Jesus, nor no Government of force, but the Government of the Lamb, nor
no Law of effect, but the Law of God, all that which is otherwise shall be ground
to powder; the Kingdom of the Most High shall rule amongst men, and the King-
doms of this World shall be changed, and shall become the Kingdoms of the Lord,
and of his Christ; and the Lord shall be known in the Earth, to be the God of
Truth, of Righteousnes; Justice, and Mercy, and Truth shall be exalted, and
true Judgment shall be set up in the Nations, and the Worship in Spirit and in
Truth shall be established, for the Lord is gathering his numberless number to
stand before his Throne without Guile in their Mouthes, and without Fault before
him.

CHAP. VI
Concerning mans Restauration, Redemption and Salvation, what they are, and by whom they are wrought, this Testimony I give unto all People.

Mans Restauration is a repairing and giving again that which he had lost by transgression, and Redemption is a recovering, and a winning again, and setting free from that wherein man hath been held (even all the sons of Adam) because of disobedience; and Salvation is a saving, keeping, and preserving from sin, and death, and disobedience, and all the ways thereof, and also a saving from wrath and misery and condemnation, which are the effects thereof; and by the Son of God Christ Jesus is all this wrought, manifested and witnessed, and Restauration, Redemption and Salvation is only in Christ Jesus, the second Adam, and not in any other, and it is wrought by him, and by no other, and they are the free gift of the Father unto the sons of men, no way purchased by the works of the Creature, or defect of him, but are freely given unto the Creature, through the Power and Wisdom of the Creator, and only by Jesus Christ the Son of the eternal God, and by the eternal Spirit are they witnessed in all that believe, and through the word of Life are they handled, tasted, seen and felt, near at hand, in power, and not in words only. Many professeth them in words, and what others enjoyed of these things, but have not felt in themselves the working of the eternal Spirit, neither have the witnesses in themselves of being restored to God again, and of being redeemed by him from under the Devils power, neither are saved by Christ from sin and transgression and so are not, nor cannot be saved from condemnation and wrath, for who abide in their sins, and in the state unreconciled to God, hath not any part or portion in these things which belongs to their peace, and without the knowledge of which, by the working of the eternal Spirit, all mankind is everlastingly miserable.

Concerning true Religion and the true Worship of the true God, this Testimony I give unto the whole World.

This is true Religion, to be kept pure and clean from all evil, and from all that which would defile in the sight of the Lord, and to walk in his fear in all things; this is Religion, to do good and to do no evil, and to speak the truth, and to do the truth in all things, and to do unto all men as a man would be done unto, and to love God with all the heart, and the neighbour as self, and not to love the world, and ways and pleasures of it, nor to use deceit in words or actions; this is true Religion, and the true Worship of God, to be led with his Spirit in all things, and to be guided in the truth at all times, on all occasions; this is acceptable, and well pleasing unto God, above all words, and outward conformity, and set times, and days, and observances; for the Worship of God is not in these things, but is without respect of days places, or things; this Religion and
Concerning Justification and Sanctification, this testimony I give unto all People.

Justification is freely by Jesus Christ in the sight of the Father, and not by the works of men's own righteousness, and such as are taught by Christ and guided by him in all the ways of truth and righteousness, are justified by him and none else, not in any word or work whatsoever, but in what they are led to fulfill by him, and it is the new man that is justified, and not the old, he that is born of God, and none that are born of the flesh, such cannot please God, neither can such be justified by him, for they are not taught of him, nor saved, nor restored, nor redeemed, and therefore are not justified nor cleared from condemnation in the sight of the Lord, but he who lives in iniquity, and sin, and the ways and works of the World, which are evil, by Christ Jesus are condemned, and not justified, though in words they profess him, yet of justification by him they have no part: and sanctification is by the working of the eternal Spirit in the heart of the Creature, which purgeth out and taketh away all unrighteousness, and all the works and fruits of darkness it witnessed against, and witnessed unto Jesus, who takes away all sin and destroys the works of the Devil, that man may be holy and pure in the sight of his Maker; and every one that hath the witness of his justification, hath the operation by the eternal Spirit of sanctification, and all that receives Christ Jesus who hath lighted every man that cometh into the World, receiveth sanctification and justification by him, and he unto us is made so of the Father; he that can receive it let him.

Concerning the Kingdom of Christ, and how it is to be set up, this testimony I give unto all the World.

The Kingdom of God, and of his Son, is not of this World, but is from above, and stands in righteousness and in truth, in mercy and in peace, in true judgment and justice, and this Dominion is from everlasting to everlasting, and it reacheth beyond all the World, and its Government is love and unity and everlasting peace, and is perfect liberty to the Just, and bindeth and chaineth the Unjust, in it there is oppression, but perfect freedom from all unrighteousness, and it consisteth not in word, but in power, to the bringing down of the Kingdom of the Devil, and to the breaking off the bonds of all injustice, and all ungodliness, which is the Kingdom of Satan, which hath long ruled in the World, that Kingdom whereof Christ is King, which stands in Righteousness, no unclean thing can have any part therein, and this we believe, it shall be...
be set up and advanced in the earth, but not by might of man, or arm of flesh, nor the multitude of an host, neither by policy nor craft, nor by revenge, but by the arm of the Lord alone, through the suffering and patience of his people, and by faithful witnesses bearing unto Jesus Christ by doing and by suffering, by doing his Will in all things in a pure Life and Conversation, and upright walking in the sight of the Lord, and by patient suffering under the injustice and oppression of men, and of their unjust Government and Laws, till they be overturned and confounded: and further we give testimony, that suffering in patience under the cruelty and oppression of the Devil's government and kingdom, more reaches to overthrow them, than the rising to rebel in any way of outward offence toward them, or defence from them, and the Kingdom of Christ is near to come, and the Kingdoms of this World shall be changed, and none shall have any part therein, but they that are redeemed out of kindreds, tongues, and people: this we believe, he that can receive it let him.

CHAP. X.

Concerning Governours, and Governments, and Subjection to them, this testimony I give to the World.

Governours, Rulers, and Magistrates we own, and do respect in the Lord; (and yet cannot respect any man's person whatsoever) such as be a terror to all evil in their Government, and that fears God and hates covetousnes, and delights in Equity, in Justice, and true Judgement, and gives diligent heed to try the cause of the poor, and will judge justly, without respect of men, who justifies the good, and gives praise to the Well-doer; such Government and Governours we reverence, where Sin and Iniquity is kept under, Drunkenness, Swearing, Murther, Quarrelling, and all the ways and works of the flesh are terrified, and a Wel-doer praised and justified; this Government of men reaches to the witness of God in every man, and that answers to the justice and righteousnes of all such Governours and Government, and those witness that they are of God; but the witness of God in every man, beareth witness against all unjust men, and Laws, and Rulers, and Governours, which strengtheneth the hands of the wicked, and oppretheth the just; where the making and execution of Laws are in the power of proud men, and covetous men, who fears not God, neither hates covetousnes, neither doth respect the cause of the poor, but rules by their Wills and Tyranny, and not by just Laws in Righteousnes; but makes unrighteous decrees to oppress the poor and innocent, letting the wicked go free; such who upholds unrighteous Worships and Teachers, by oppression, and causes the Innocent to suffer, and makes them Offenders, became the exercise of a pure conscience towards God and men; such Rulers and Government we cannot be subject to for Conscience sake, but do rather fulfill the Law and Will of God, though we transgress their wills, and unrighteous laws, and yet doth not rebel against them, nor seek defence from them, but patiently suffer under them, and bears their injustice and cruelty, without seeking any revenge, but leaves vengeance to the Lord to whom it belongs, and this is our judgement in full, the Government and Laws which we cannot obey nor fulfill for Conscience sake, we chuse rather to suffer under them for disobedience to them, than to transgress the righteous Law of God, written in our hearts, by obeying them; so that what we cannot obey for Conscience sake, for Conscience sake we resist not, but suffers under that, the punishment of it patiently, and herein are we subject to every ordinance of man, for conscience sake: in fulfilling of the good,
good, the just, and righteous, and in patience suffering under the cruelty and oppression of the unjust, and unrighteous, and this we do and teach every where, subjection to every Ordinance of man, and are not destroyers of true Government, or rebellious against just Governours, but are exalters of true Justice and Judgement in the Earth.

CHAP. XI.

Concerning the true Ministry of Christ and the false Ministry, and the difference betwixt them, this testimony I give unto all the World.

The true Ministry is sent of God, and is the gift of the holy Ghost, and it stands in the Power of the Spirit of God, and not in the words of man's wisdom, of that wisdom which is from below, and it brings people to the knowledge of God, which is life eternal, and it turns people from darkness to light, and from the power of Satan to the Power of God, it is freely received of God, and freely given forth of us, it proclaims Peace on Earth, unto such as are of a broken and upright heart, and it proclaims war against all the wicked upon Earth; it is a good favour unto God in setting the way of life, and the way of death, before all people; the Ministry of Christ is free, and cannot be bought nor sold for money, it is without hire, and gifts, and rewards from any man, which is given freely into the World, and it ever was and is perfected by the Generation of the unjust, and by the powers of the Earth; he that comes in the Father's Name cannot be received of the World, but the World is at enmity against it; in this Generation, as ever was; it converts people unto the Knowledge of God, and many did, and many do receive the Knowledge of God thereby, though some thereby be hardened against God unto destruction, and the Word of the Lord, and the Ministry returns not in vain unto God, but all by it are left without excuse, the Witnesses of Christ in every Creature being reached to, which gives Testimony to the Power, and to the Truth of the Ministry of Christ, but the false Ministers and Ministry are not such, for their Ministry is received by natural Learning and Arts, and is not the Gift of the holy Ghost, but stands in the wisdom of man's words, and not in the Power and Life of God, it profits not the people at all, neither do any come to the Knowledge of God thereby, neither is turned from Darkness to Light; but Teachers and people continues in the power of Satan, and in the unconverted estate, the Witnesses of God not reached to, to bring to the understanding of things which are eternal, but people are ever learning by it, and never coming to the Knowledge of the Truth, but the Blind leads the Blind, and like Teachers like People, all out of the Way, given to Iniquity and unrighteousness, and such are they who preaches for Hire, and divines for Money, and seek for their gain from their Quarter, and through covetousness, by feigned words, make merchandise of Souls, going for Gifts and Rewards, and teaching for filthy Lucre, having settled places and so much a year, these are not the true Ministers of Christ, but false Ministers of Antichrist and Deceivers, and were never sent of God, and do never bring any to the Knowledge of Gods, and such we bear witness against to be of the Devil, and that for many Generations the World hath been deceived by them, who hath had the form of godliness, but not the Power, and Christ's words, and the Apollos, words without the Life, and they have served themselves, and not the Lord Jesus, but now they are made manifest with the true Light, which approveth the Ministry of God, and disapproveth such who are Ministers of Antichrist; and all that are in the Light, and walk in
in the light can receive this testimony which is given by the Spirit of God, to that Ministry which is sent of him, which doth fulfill his will, and against the false Ministry which is not of God, which runs and was never sent of him.

CHAP. XII.

Concerning the Gospel of Christ, this is my testimony unto all the World.

THE Gospel is the Power of God, and it is sent of him into the World to reconcile people unto him, that have been in the enmity against him, it is Peace to the Poor in spirit, and judgement to the Fat, and to the high minded, and it is to be preached to every creature (male and female) under Heaven without respect of Peoples, Nations, or Generations, it is the manifestation of the Love of God to the whole World, to gather people out of all unrighteousness, into the living Way of Life, Peace and Truth, to walk with God in Purity and Holiness, and to deny the World and all its ways, and works, and worships which are evil, and by it some are brought to God, and to salvation, and life eternal, and some through it are hardened against God, that they may be destroyed and condemned, who are Reprobates, and believes not in him from whom the Gospel comes, and it cannot be received by any other way or means than by the revelation of Jesus Christ in the hearts of his people, and many have the letter which knows not the Gospel, nor hath received it, and this Gospel which is everlasting, have we received from God, and this is the sound of it which we give in the World unto the World: Fear God, and give Glory to him, for the hour of his Judgements is come, and this is the everlasting Gospel of Salvation, he that can receive it let him.

CHAP. XIII.

Concerning the Word of God, and concerning the Scriptures, this testimony I give unto all the World.

THE Word of God was in the beginning before any Creatures were made, and by it all things stand and remain unto this day, and the Word endures, for ever, and by it all things in Heaven and in Earth are brought to pass which God doth, and it is from everlasting to everlasting, without beginning and without end, and the Word is powerful dividing and discerning all things, even the secret thoughts of every mans heart, it is as a two edged sword, and as a fire, and like a hammer to cut up, to burn, and to beat down; the Word of the Lord reconciles man again to him, and this Word is in the mouth and in the heart, and the Servants of the Lord handled, talked, saw and felt the Word of Life, and from it spake forth the Scriptures, as they were moved by the holy Ghost, through the eternal Spirit, and it is an Declaration of the Word of Life, which was in the beginning and endures for ever, and it declares what the Saints received, believed, and enjoyed, and none can understand it without the same Spirit that gave it forth, and to such who have the same Spirit the Scripture is profitable, the Word of God, which was in the beginning, and which endures for ever, is
not the Scripture which was not in the beginning, neither can it endure for ever, but the Scripture testifies of that Word, & that Word witnesseth to the Scripture, and they are not contrary one to the other, but gives witness each of other, but many hath the Scripture that hath not the Word, neither knows it; but they that have the Word cannot but own the Scriptures, and this is the Truth as it is in Jesus, Testified to all the World by us, who doth deny them that hereof gives any other testimony.

CHAP. XIV.

Concerning the Devil and Damnation, this Testimony I give to all People.

Here is a Devil which is out of the Truth, who abode not in the Truth, but is a Liar from the beginning, and the father of all evil doing, and the author of all unrighteousness, and whatsoever is contrary to God in thought, word, and action; he is the enmity against God, and against all good, and by his power subverts creatures and things to another end, than wherefore they were created, even to the dishonour of the Creator; he is the god of this World, the prince of darkness, and he rules King in all the children of the first Adam, who are in evil; he was the cause of the first transgression, and is the cause of disobedience to God to this day in all people, who are led by him, moving all them to Envy, Wrath, Pride, Whoredom, Drunkenness, Theft, and Murther, and all the works of darkness, sin, and death, he is the Fountain and Root of all these, and the Leader and Ruler in the exercise of them, and of every evil word and work whatsoever which are contrary to God; he abode not in the Truth, and he hath led all mankind out of Truth, into all deceit and unrighteousness, and into every evil way, and he dwells in darkness, & inhabits in thick darkness, and is out of the Light, and is separate from the Presence of God for ever, bound in chains of darkness and ignorance, and unbelief, and he hath power in the earthly part of man, and a law in the members, and he possesses him that is born of the flesh, his covenant is with him who is not born of the Seed of God, who cannot sin, such are in covenant with God & renewed into his Image, but such as are not, hath the Divine power in, to captivate and lead their minds into vanity, and their affections and desires into all that which is evil, by which the Spirit of God, the Creator of all things is grieved, and his soul vexed, and all murther, and deceitful works of the World, and all whatsoever is contrary to God in words, thoughts, or actions is of the Devil, that wicked one, and from him, and all that follow his movings, and worketh evil thereby, they serve him, and obey him; he is their god, and their King, and they are his people, and his subjects; he is their father, and they are his children; he is their root, and they are his off-spring, and brings forth fruit unto him, and serves and worships him, and not the true God that made all things; and all such must be cast into utter darkness with him, and shall have their portion with him in the bottomless pit of darkness for ever and ever, where there is no end of woe, and sorrow, and misery; for in the anger of God, there the worm dies not, nor the fire is not quenched, and out of that there is on redemption for the unclean; and all such who are led of him who is out of the Truth, and in evil, are judged, and condemned, and damned by him, who is the Truth, who judgeth righteously; and as he hath not ceased to work evil, and to draw the children of men into evil, for he continually tempteth to lead from God into Rebellion against him. And they that are led by him are destroyed, and he
be shall not cease sorrow, wo, and misery for ever, as he hath not ceased to work evil, he liveth and moveth in the anger of God, his beginning was in it, and all his works are in it, and it shall be the reward of him, and all that obey him in the separatiun from God's everlasting Presence, for ever and ever.

CHAP. XV.

Concerning all creatures that God made, this Testimony I give unto all the World.

All creatures that God made in their creation and beginning was very good in his sight that made them, and unto man that was to use them, and no Creature was evil or defiled in its Creation, but mankind transgressing against his Maker, he become evil, and did evil in the sight of the Lord, and he being pos-
sessed with evil, and corrupted, he makes all Creatures evil in his exercise of them, corrupts them, and perverts them to another end than wherefore they were created, and by the Creatures, dishonours the Creator, who should have honoured him by them, and they become a curse unto man, and not a blessing, though in themselves are neither cursed, nor evil, nor defiled, but is become so unto man, because of his transgression and disobedience; for he being in the curse and defiled, all things are so unto him, and in his exercise of them he is wicked, abusing them upon the lust to satisfy his devilish mind, and ruling over them in oppression and cruelty, and hard heartedness, and not in the Wisdom of God, as he ought, and he subverts them out from their pure virtue, feeding his lust in pride and voluptuousness, with that which should keep him from hunger and nakedness, and so pleasing the lust in all things more than satisfying pure nature, and this ought not to be, for it is out of the Covenant of God, in which all Creatures were made, and in which they stand, except the Creature man, who is degenerated out of Gods Covenant, and subverts all things to his own end, and not unto the glory of God, while he continues in that state reconciled to God, but man being restored, and redeemed, and renewed again into covenant with God, through the condemning of the evil, then all Creatures to him are restored, and made blessed, the curse being removed out of his own heart, the Creatures are no longer cursed to him, but good and decent, and enjoyed, and received in the Covenant of God in the life and vertue by which they were created, and by the wisdom which they were made; man comes to order them, and exercise himself in them, and no more are they spent upon the lust, nor on the vain mind, nor ruled over in oppression, but all that is condemned, and all Creatures are seen to be the Lords, and the Whole Earth is his, and the fulness thereof, and the abuse of all Creatures is ceased, and they are enjoyed in their pure vertue to feed and to cloath the Creature, and not to be destroyed upon the lust, but for the healths-fake are they used to the glory of the Creator, and unto the end wherefore he Created them, and are pure as they were in the beginning, and the blessing is felt which is more than all creatures.
Concerning the new Covenant, and how man comes to the Knowledge of God, this Testimony I give.

The Covenant of God is unity between God and man, and a binding each to other, to serve each other, the one is bound to obey, and submit, and worship; and the other to bless, and keep, and lead, and persevere; this Covenant is established with his own Seed for ever, and there is no Teacher but God, all is taught of him, from the least to the greatest who are in this Covenant, his just Law is written in their heart to condemn all transgression, and his pure Spirit is put into the inward parts, to be the rule and guide of life in all things, and none need to say, know the Lord, but all knows him in the Spirit, and worships him, and obeys him; and follows him in Spirit, and in Truth, and such are come into Peace and Reconciliation with God, and the Covenant with Hell and Death is broken; and in this Covenant, there is no Priest, nor Offering, but Christ Jesus the high Priest of God, the one Offering for sin, he takes away sin and makes intercession, and in it is no Temple, but our bodies are the Temple of God, and he dwells in us, and walks in us, and there is no circumcision, but the circumcision of the heart, which is the putting away of all the uncleanness of the flesh, nor in it there is no means of salvation, but Christ the only way, the Truth and Life, and none comes to the Father but by him; he Declares of the Father, and there is no Light but the Light of the Lamb; all that are Saved shall walk in the Light of the Lamb, and there shall be no need of any other light, no need of the Light of the Sun, nor of the Moon nor of Candle, but the Lord is unto them an everlasting Light, and God alone is their Glory, and this Covenant is for ever, and cannot alter nor change; but there is sure unto the Seed of his own Inheritance; but he that is born of the Flesh hath no part in it, who is shut out from the Knowledge of God, who is not known to the wisdom of this World, which is Foolishness with God; and the Knowledge of God is received no other way but only by the revelation of Jesus Christ, and by the Working of the Spirit of the Father in the heart, he opens the blind Eye, and unlooses the deaf Ear, and changeth the heart, and causeth it to understand, and he removes that which hath flooded in the way between God and the Creature, which hath caused ignorance in the Creature, that the Lord could not be seen nor perceived. Christ Jesus the second Adam Lighteth every man, and all Mankind that cometh into the World, with the true Light, but some hates the Light, and they will not come to the Light, lest their Deeds should be reproved, and their Deeds are evil, and they are in a condemned State, and such cannot receive Christ, nor the Knowledge of God, but such who love the Light with which Christ hath enlightened them, they bring all their Deeds to the Light, and walk in the Light, and their Deeds are wrought in God, never to be condemned. And such as loves the Light receives Christ, and the Knowledge of God, which is eternal Life, and none comes to the Knowledge of God, and of Christ, any other way, but through the Light of Christ, and by the Operation of the Spirit of God, and evil is condemned out of the Heart, and the Heart is made clean by the Word of God, and the Knowledge of God is received into the clean Heart, and not into the impure; for without Holiness none shall see God, nor ever come to the Knowledge of him, neither can the Knowledge of God be received by the Traditions of men, or any outward Observance in the will of man, but only by the Teachings of the eternal Spirit, is the living God known in the Creature.
Concerning Faith, this Testimony I give unto the World.

Faith is the Gift of God, and by which Christ is received and enjoyed; it is the Substance of things hoped for, and the very Evidence of things not seen, gives the Creature to believe God in all that he hath promised; all that which is acted and spoken in it, is well pleasing unto God, and that which is done without is sin; it is the Strength of the Creature to act for God, in all things; it is that whereby the World is overcome, and all the Powers of Hell and death; it is the Armour against the Devil, and the defence of all the Children of God, by it they overcome all their Enemies, and through it they reign over all the World, it carries through all Sufferings and Tribulations with Joy and Patience; Faith is an Act of God in the Creature, through it Peace and Righteousness, and the Crown of Life is received from God, by Faith all things are received, that are received of God by any of his Children; He that hath Faith feasts and feels the Lords Presence at all times, and through Faith we do and suffer gladly for the name of Christ in all things; and this is thus far our Testimony given by the Spirit of the Father, of those things of which we have received the knowledge from God, who hath given us his Treasure, and we have this Treasure in Earthen Vessels, even the knowledge of those things which are Eternal, which is not our own, but the Lords, to give forth according to his movings, and of those things have we Handled, Tasted and Felt.

Concerning what Works are accepted of God, and what Works are not accepted, brought forth by the Creature.

Whatsoever work man is moved and led unto by the Spirit of God, and guided and ruled in the practice of, to speak or act whatsoever, by the same Spirit (which moveth and leadeth into all the works of Righteousness, and not into any evil) this is acceptable in the sight of the Lord, and these works are well pleasing to him: where the Lord goes before, and is the leader in all things; and this man, and his works who is led with the Spirit of the Father, is justified and accepted of God, and not for the Creatures fake, who respects not the person of any, but for his own Name fake, because they are wrought in him through faith, and is moved unto, and guided in by his own Spirit, and they arise from Gods Righteousness revealed in the Creature, and not from the Righteousness of the Creature, for man being changed and replenished into the Living Vine, and the Root being good, every work which springeth forth from it, is good also, and accepted of God, because the Root is so. But whatsoever works are brought forth by any Creature, though the name, in appearance, which are accepted of God from another, yet not being moved unto, nor guided in by the Spirit of the Father, but brought forth in the will and wisdom of the Creature, which is from below, and acted in imitation from the Saints words, these works are not accepted and well pleasing unto
pleasing unto God, but is offence unto him, and sin against him, even the sacrifice of the wicked is an abomination unto him, and if a man come before the Lord with thousands of Rams, and ten thousand of Rivers of Oyl, and if he giveth the fruit of his Body for the sin of the Soul, and cover the Alter with tears, and is not led with a measure of God’s Spirit, none of all these works are accepted; nor his Preaching, Praying, Baptism, nor Breaking of Bread, nor any other Observances towards God whatsoever, are not good in his sight, but evil, and to be contemned, and the Root from whence they spring, because man is in the Enmy against him, and not changed out of the old Root, nor in that state is not led with the holy Spirit of the Father; and the Root being Bad, the Branche are evil; and none are accepted of God in any thing which they perform towards him, but such as are in Christ Jesus, the second Adam, and such are new Creatures: so that it is not for the Creatures fake that any work is accepted of, or offence against God, but only for his Name fake, and because of being guided, or not of being guided with the Measure of God’s Pure Spirit: Therefore is man, and his works good, and accepted; or evil, and not regarded, but condemned of God.

CHAP. XIX.

Concerning mans state in the first Adam, before Conversion, and his state after Conversion; and what Conversion is.

Mans state in the first Adam, in transgression, is a state of perfect enmity against God, and Death reigns in every man, and he is possessed with Blindness and Ignorance, and unbelief, and is wholly imperfect to receive the things of God’s Kingdom, or to act any thing for God, acceptable to him; man in that state is wholly Dead to God, and insensitive of the Presence, and Power, and Life of his Creator, for he is drove from God, and is not led by him; he hath no power to perform any good in the sight of God, but is possessed of evil, and led into all evil continually; he is free from righteousness, and free to all evil, being the Servant of the Devil, and subject to him, and overcome of him every moment, and is led by him to transgress against the Lord; his heart is unclean, and out of it proceeds continually uncleannesse, in all manner of words, thoughts, and actions, which lower out of the corrupt Fountain, which grieve and vex the Lord, and his Spirit, who is dishonoured daily by man, through his abuse of God’s Creatures, who is a Devourer and Destroyer of them, and not a Preserver as he ought to be, who abuseth them upon his Loft, and not to the Glory of the Lord; he loves the Creature, and worships the Creature, and is gone a whoring after the Creature, and hath forgotten God, that made him, and all things, and hath left his own dominion wherein he was set in his Creation; and his state in his Transgression is cursed of God, and without the Peace of God, it being in the enmity against him; and in all things he is wholly unprofitable to his Maker, and one only probate to himself, and to the Devil; and this in short is the state of every man in Transgression before Conversion; but his state after Conversion is a State, more blessed; for man is changed, and renewed, and translated by the Power of the Lord, through the working of the eternal Spirit: Through Conversion, his Mind is changed and his heart is renewed, the old is done away, and a new Heart is given, and all things are become new, even every Word and Works, and every Intent and Purpose of his Mind is converted into another end, and guided by another Spirit, than before his Conversion; and man is again returned to God, into the Sence and Feeling of his Maker, and into Covenant with him, where he is blessed.
blessed, and all things to him; for the Reconciliation is made with God, and the evil is judged and condemned, and Sin is taken away, and blotted out, and not remembered: For man is become Servant unto God, and only serves him in all things, and not himself or any other Creature in any thing, for he hath received Power to become Son to God, and hath received Power over the Devil and his Temptations, and Death is destroyed, and the effects of it are ceased, and the Sting of it is taken away, and Life and Immortality is brought to Light, and man is made capable to act in all things, for the Glory of his Maker, and God hath made Christ Wisdom to him, to rule him and guide him in all things, and Righteousness to cover him, and Julification to him, to clear him in his Sight; and the new Man is brought forth, and the creating in Christ Jesus unto good Works is known, and the Birth which is Heir of God's Kingdom is witnessed; and unto this man is the Lord become an everlasting Light, and secure hiding Place, for he is not the Servant of Sin, but of Righteousness, and an offence to God in any of his Works, but for his Names sake is well pleased; With him, he is his Teacher in all the ways of Peace, he is his Helmet, and his Shield, and his hope of Salvation, and his Shepheard to feed him and perferry him at all times, though he may be tempted, yet he is not overcome, for God is his strength; though he may be cast into the Fire, it is not to consume him, for the Lord is with him; all things he receives as from the Hand of God, and all Creatures he enjoys in the Covenant with God, and Peace is in all his ways, for it is the Lord that works in him both to will and to do of his own Good Pleasure; and this is the state of the new man brought forth in Conversion, which is a turning of the Creature from the power of Satan (which rules in every man, before Conversion) to the power of God which is the Ruler of every man that is truly converted, and this is the Truth as it is in Jesus, which I have received from God, he that can receive it let him, and if any have an Ear let him hear what the Spirit saith; this Conversion of the Creature is wrought by the Spirit of God through the Ministry of him, and even for this cause have we received the Ministry of God through the Holy Ghost, that we might publish these things abroad, that all people may come to the knowledge of them, and may taste, and handle, and feel of the same Word of Life in themselves, which will reveal the Knowledge of these things to them, that they may have fellowship with us, and truly our fellowship is with the Father and with the Son.

And now be it known to all the World, and to all people in it, that the Lord hath raised up a People, and brought forth a Seed, to bear witness of his Name, and of his Dominion, and Power in all the Earth, and of these Truths, with many more, which are but one in Christ Jesus, hath God given us the perfect Knowledge of, even wrought them in us, and revealed them to us by the eternal Spirit, and as that same Spirit doth, and shall move in us, do we, and that we bear witness of these Truths unto all People upon Earth whatsoever, both by Doctrine and Conversation, holding forth the Testimony unto others which we have received of God, that Christ may be exalted, and his Kingdom set up in the World; And in comparison of this, that we may serve God in our Generation, by bearing witness of these things, which we have heard and seen, nothing of this World, (our Liberty, our Life, not any other thing whatsoever) is dear unto us; yes, even for this cause that the Name of the Lord may be testified of, do we give up our selves continually to suffer all manner of evil in words or works; and we love not our lives unto death, that Truth and Righteousness may be exalted, and this is the cause wherefore we pass through many Dangers on every hand, and are in perils often, and we are not, nor cannot be afraid of the face of any man, even that the Lord alone may be exalted, whole name, and Honour, and Truth is more dear unto us than any other thing; and for it have we forsaken all, and counted it as nothing, in comparison of the Knowledge of Christ and his Truth, herein declared and witnessed to the whole World, to whom
whom it shall come, and the Light of Christ in every one shall give testimony to it, unto which I do only commend my self and these truths to be witnessed.

And know ye assuredly that God who is just and righteous in all his Ways, it is he that setteth the Way of Life and the way of Death before every man, and he hath appeared in this Generation, and he hath caused his voice to be heard in the Earth, and he hath set the way of Death and the Way of Life before you, and all that perish it is through unbelief; and because they do despite the Way which God hath prepared, who hath prepared a Way for Life and Salvation unto all People, that all may come to Life and Salvation, and may not perish, and he hath not shut out any Creature before he was brought forth into the World, but given to everyone that cometh into the World, a Day of Visititation and a time of Repentance and Returning, that healing may be received from the Lord, who is the Rector of oft man, and there is not another, so that if man perish it is of himself, and not of God, who hath so loved Mankind, that he hath given his Son, his own Wisdom and his Power, into the World, that all that doth receive him (Christ Jesus) may have everlasting Life, and they that receive him not, they perish because of unbelief, whereby they are hardened for destruction; and unto such our Gospel, the Gospel of God, is hid, whose Eye is blinded by the God of this World, that they cannot see the things which be eternal, nor believe in him from whence Life comes, and such are fambling at Christ the Foundation, and therefore shall be broken, and must not inherit the Kingdom of God; and unto such though they be wise in the Kingdom of this World, are we become Fools for Christ's sake, and our Testimony cannot be received by them, nor approved of them, even them that seek after a Sign, and them that seek after Wisdom, to such we are not known, nor can our Testimony be acceptable to them, which is not with enticing words of man's wisdom, but in the demonstration of God's Spirit, and in simplicity of Truth, which is of great Price with the Lord, even above knowledge, and all wisdom which is of this World which comes to nothing; but the Lord will confound that, and bring it to nothing; for the World by its wisdom doth not know God, neither can it receive the things of God, but is Foolishness in the Sight of God, and the wisdom of the World Must be offended in him, and in the Testimony which is given of him, and the Princes of this World, and the Wise men must stumble and fall, the powers of the Earth must be offended at him, that they may be confounded and brought to nought; all the Heathen shall rage, and the People shall imagine a vain thing; But what of all this? the Testimony of the Lord is true which he hath given us to bear of his Name, & of it we are not ashamed before the face of the whole World, and we are armed to suffer for it, and not only to subscribe to the truth of it with our hand, or to declare of it with our Tongue and Pen; but also, if we be called to it, may feel it with our blood: Wherefore this is sent among you all, Rulers, Teachers, and People, in all the World, this is sent among you, as to give you the certain knowledge of what we hold, and bear witness to, which is received of us from God, and born witness of, to you, by his Spirit, even those things, with many others, which we have not received from man, but from God, are we purposed in the Lord to declare abroad, and he hath put it into our hearts to fulfil his Will herein; for he hathspoken, who can but prophesie, and he hath given the world, and many are they that publish it in faithfulness against the kingdom of the Man of Sin, which hath long been exalted in the Earth over the Seed of God, which the Lord is now a gathering, and establishing his Covenant with, and Jerusalem that hath long lain waste, shall be made the praise of the whole Earth, and the Gentiles, which hath polluted her, shall be cast out, and the Saints shall Rejoice over all their Enemies.

And know ye assuredly from us, who know the Lord, that God is doing great things in the Earth; he is begun to work, and his arm shall bring it to pass; he will overturn, and overturn, till he come to reign whole right it is, who
will change times and things, even that which cannot be believed, though a man declare it unto you, is the Lord bringing to pass; the Eye shall bless that sees it, and the Heart shall praise that can understand, and behold the Lord comes quickly, and they are blessed that wait for him, whose Reward is with him, and his glorious Work is before him to be wrought by his own hand without the help of any other; who needs not the help of man; and he that doth oppose him, shall be overthrown, confounded, and destroyed.

And again, All ye Kings, Princes, Rulers, and People whatsoever, know ye assuredly that we are not Enemies against, but Friends unto all Civil Government, and to all just and righteous Orders and Decrees, and wholesome Laws and Customs of any Common-wealth, and no way are we destructive to, or Destroyers of the Peace, and Welfare, and wholesome Laws (which is according to God) of any Nation whatsoever. But are Preservers of the Peace of all people, and wait in patience for the establishment of Justice and true Judgement; and that Righteousness may spring forth, and the Government of all Nations may be according to the Law of God. Neither are we such who makes void the just Government of any Nation or City: Neither are we such who through evil purposes, plot, or confpire, or contrive Evil in our Hearts against any Governors or Government whatsoever; but with Peace and Truth, and the Fear of the Lord unto all men and Nations, and desire not the overthrow or evil to any people, or their Government: but are subject to just Government everywhere by obedience to it; and subject to evil Government by suffering in patience under it; so that righteousness alone we wait to see set up through the World, and for that cause suffer patiently under our Enemies, not seeking revenge against them, nor envying the persons of any; but pity our enemies, and desire their Repentance rather than their Destruction: Yet this we give all to know, that the Lord will be avenged on all them who hate the Way of Righteousness, and all that oppose the Lord and his Way, and despise his Truth which he hath revealed; they shall be confounded and broken to pieces, and shall confesse the Lord, and his Way, and his Truth in the day of their Destruction.

Again, let all the Earth know, that against all unrighteousness, injustice, oppression, whoredom, murder and drunkennes, and all sin whatsoever; we do declare and acknowledge our selves to be Enemies against all sin, and they that commit it, and we cannot hide Sin and Iniquity in any, but give our testimony against it, and against all, that live in it, whatsoever, without respect to men or places, and cannot flatter any man in his Transgressions, but say, that Lying, Swearing, Drunkenness, Covetousnes, Murther, Divilness, Dissimulation, Hypocrisie, Murder, and Envie, Lust of the Flesh, Pride and Wantonness, and all the works of the Flesh whatsoever, are contrary to God, and of the Devil, and that they lives in them, and brings them forth, are the Servants of the Devil, and must not inherit the Kingdom of God, who brings forth those works, which grieves the Spirit of God, and vexes his righteous Soul; and this is that Government only, which is the Government of Sin and Death, which we declare our selves Enemies to, which is of the Devil, and not of God; and this is that Government which we tellifie against, and war against, by the Sword of the Spirit of God, and by his Power, and not by the carnal weapons, or subtle conspiracies, or violent Infrerestions, for this way, and by this means, shall not the Government of Satan be overthrown, or the Kingdom of Christ ever exalted.

Again, let all the World know, that we are not such as disanul, or makes void the Covenant, and bond of Relations, or teach any to do, or give any example, by our practice, to any subjects to be rebellious to their Governors; or children, to be disobedient to their Parents; or that servants be undutiful to their Masters. But on the contrary, do say, and affirm it, that it is the duty of Subjects, to be obedient, and subject in the Lord to their Rulers and Governors, whether Kings, Dukes, or others, who have rule over them; and also, that
that Children should be obedient to their Parents; and Servants to be dutiful and subject to their Master in the Lord, in all things; and that Husbands and Wives live in all unity and peace in the Lord: Provided onely, where Rulers or Masters, or Husbands require of their Subjects, Children, or Servants, or any other whatsoever, requiring of their Relations, that which is unjust, and contrary to God, and his righteous Law; in such a case we say, that Subjects, Children, Servants, and all other whatsoever are free, and we say, where man requires any thing contrary to God, and God requires another thing contrary to man, the obedience to God is rather to be chosen, and the obedience to all men is to be denied; and this is our judgement, which is according to truth, and is the mind of God concerning subjection and obedience, and the duty of Relations one to another.

And lastly, Know ye assuredly, that we do not hold and maintain any thing, by conversation or doctrine, but the very same Truth in word and practice, as all our fore-Fathers did, but bears witness of the same Salvation, by the same Christ, as they did, and are not fetters forth of strange gods; for no other God is worshipped by us than he, which Abraham, Isaac, and Jacob, and all the rest of the servants of the Lord in every generation worshipped, served and obeyed; neither are we such as do maintain Heretic, Error, or Idolatry, or the worship of any strange god, though hereof we are accused falsely, yet against us cannot it be proved truly; and this we give the whole world to know, that no other end, or purpose, or design is in our hearts, but only to fulfill the will of God in all things, as it is to us made manifest. Even this is the reformation of our hearts, and the full purpose of our minds, to give testimony through the World, as we are moved, both by writing and declaring of these Truths which to us is known from the Lord, that truth and righteousness may come to reign; and this may we do as the Lord provideth way for us, not fearing the face of any man, nor being afraid of the threatening of high looks; and that we may finish the testimony given us of God, our life, nor any other thing is dear unto us, and all ye people every where, for your fake is this written, to come abroad amongst you, to give you warning, and true information of the work of the Lord, and what he is about to do, that you may hear, and understand, and may receive the knowledge of those things which belong to your peace, and may be saved with an eternal Salvation; or otherwise, through this you wholly left without excuse, if you perish: And unto this was I pressed in spirit for many days, that all the World may be satisfied, what we are, and what we hold, and what the purpose of the Lord is; and I whom God hath warned, do warn all people upon the face of the Earth, that you prepare, prepare to meet the Lord, for his coming, and his day is nigh at hand, and his judgements shall be revealed in the Earth, & all flesh shall tremble before him, and all the Inhabitants of the World shall be confounded at his presence, The Proud shall be abased, and the Poor shall be exalted, the High and Lusty shall be brought down, and the Meek and Upright shall be set up; Truth shall reign as King, and Deceit shall utterly be confounded; they that now suffer all manner of evil, for the Name of Jesus, shall possess everlasting Freedom, and the Dominion shall be in their hands, and they that now cause the Just to suffer, shall go into endless captivity; the Seed of God shall spring forth and flourish, but the seed of Evil-doers shall never be renowned: And between these two Seeds is an enmity put, and they can never be reconciled, each seed hath his fruit, the one is cursed and the other is blest, and each Seed is known by its fruit, and must receive from the Lord accordingly.

And this is the Testimony of the Servants of the Lord, and the Witnesses which they give unto all the World, of those things which we have handled, tasted, beheld, seen and felt; blest are all they that can receive it.

We are known to God in the Spirit, and one to another in his Life, and are known in the World by the name of Quakers, cast upon us through the derision of the Heathen. But
held forth unto all NATIONS.

But Quaking and Trembling at the Word of the Lord, by the Servants of the Lord, we do own, when the power of God reacheth to the Witnesses of God in the Creature, which brings condemnation upon all high looks, and upon the low nature, which caufeth the earthly part to tremble; we do own, and many others, the Quaking and Trembling which is by the operation of the Spirit of God, and the several operations by the one Spirit we own: which brings down proud flesh, whose honour God will lay in the dust, and bring it to everlasting contempt, and when this comes to pass, Quaking shall not be a strange thing, nor the Name reproached, as it is at this day by the proud Spirits of men, who knows not the work of the Lord, nor the operation of his Spirit.

Moreover, and beside all this, let all the World know, that our Conversion, Life and Practice is one, and the same with what we hold forth in words, and that we give as large a Testimony of God among us, by pure Conversation, as Doctrine, and do deny them, who gives Testimony in Words only, and answer not in their Conversation, for that is Hypocrisy, our souls loath it, and it is abomination in the sight of the Lord; where he is profesi in words, and not walked in purity and righteousness of life, for Righteousness being brought forth in the heart, works of righteousness will spring forth in the World, and where Righteousness springs not forth in the World, and the fruits of the Knowledge of God, it shews that righteousness is not in the heart, and that God is not known.

Also concerning our Government, it is according to Christ, whom we own to be Head amongst us, and no other head we have, nor do bow unto, and we are but Members of his Body, joined to him, through the Spirit, as Head over us all, and the greatest of us, is but a Member of Christ, who is the Head alone; and we have not another, neither can we be subject to any other Government, but his, or to obey any Government, but what is justly according to his, whose Government must be set up in the earth, and for it we wait, and labour, and travel, and counts nothing hard, but all things are easy to us, for this prize which is before us, even the Government of Christ to be set up, and all Governments of men established according to it, and this is our Testimony which we give forth in Words and Practice, and if it be required can Seal it with our Blood.

And this is written for no other end, but that you may be certainly informed, what we are, and what we hold, and what the Lord hath done, and what he is about to do in all the Earth, who is risen and hath said, Ah! I will call me of my Adversaries.

Given forth by a Servant of the Lord,

EDWARD BURROUGHB.
THE

VWofull Cry

OF

Unjust Persecutions, and grievous Oppressions of
the People of God in England, through the Injustice of some
of her Rulers, and the Wickedness of Teachers and
People, who haften to fulfil the Measure of their
Fore-fathers Cruelty.

With a Lamentation over them all who reward the Lord
evil for good, and is a Warning to them all for Repentance;
shewing that the coming of the Lord is nigh.

And this may serve for an Answer in full, to all such who have Persecuted by violence, by Word or Writing the innocent people in
them called Quakers.

With a Short Addition, which shewes unto all, the ground of Persecution,
in its first cause, and the enmity which is betwixt the two Seeds is
clearly discovered.

Reader,

This is sent abroad into the World, that all People may see what is brought forth in
this Generation against the Innocent, who suffer cruel things for well doing, and
not for evil; and the words of Christ are fulfilled, who said, As they have done unto
me, so will they do unto you: And the time comes, that whosoever kills you he
will think that he doth God good service. And this is now come to pass, according
as he hath said, to our rejoicing, and to the sorrow of all our Enemies. And as any is mooved herein, this is to be given to the hands of the Persecutors, and of them who have done evil
against the Lords People, as a gift unto them from a Friend.

Of a truth the Lord is arisen, and he hath caufed the Light of his com-
tenance to shine forth upon his people, his day is dawned, and the
brightness of his glory is shining forth as the Sun at noon day, his
everlasting Arm is stretched forth to lead out of Captivity his own
chosen, the days of perfect freedom is approaching, he that brings Health,
Peace and Liberty to all Nations is come and coming, who will restore the
breaches, and subdue all things under himself, that he may reign for ever and
ever, who alone is worthy (for he hath all Power in his hand, and he brings
to pass whatsoever he will, that all Men and Nations may fear before him, and
tremble at his dreadful Presence, who hath power in his hand) to change Times
and Laws, Orders, Decrees and Governments, the hearts of all men he can
turn what way he listeth, and he pulleth down one, and setteth up another, and
what-
Unjust Persecutions, &c.

Whatsoever is in his heart to do, his power can bring it to pass: who would not fear before him and reverence his Name? Who would not be afraid to offend him? Who giveth unto man Breath and taketh it away in a moment; all Nations are as the drop of a bucket before his eternal Eye, he dwells in the high and holy place, and his habitation is high above the World; he inhabits eternity forevermore, and yet abideth, and walketh, and dwelleth with the children of men, that fear his Name and tremble at his Word; he hath been as a stranger, as one not known, for men have been seperated from him by transgression, and have been ignorant of his ways; he hath been as one hidden for many ages, and hath been worshipped ignorantly, and hath winked in the time of ignorance, but now he calleth all to repentance everywhere: Blessed are they that wait upon him, that they may know him, and their souls may live, and now the purpose of his heart, is to bring in his scattered people into the fold of peace, where Christ Jesus is the shepherd, and his people shall dwell in safety, and shall be a free people, to worship him, in the Spirit and in the Truth, and every yoke of bondage shall be broken, and the oppressed shall be set free, and Christ shall reign, and his Government, above shall be established over all the World; mans honour shall be laid in the dust, & the pride of all flesh shall be staine, and the Glory thereof shall wither as a flower; the luscines of all flesh shall be laid low, and the Lord alone shall be exalted, and his people, which now are oppressed, shall replenish and fill the Earth: All corrupt men and Rulers their strength and might shall utterly fail them, and men that fear God and love righteousness shall take their place, and all things shall be changed, and the World shall be turned up-side down.

But because of this is all the World troubled, and the Heathen is on a rage, and the people do imagine vain things, and men of high degree, and low degree, and of all sorts, have set themselves against the Lord, that they might stop the purpose of the most high, and their hearts within them burn because of envy, and the Devil hath stirred up all sorts of people to work for him, and to uphold his kingdom and his power, he is come down in great rage, knowing that his time is but short, and hath filled the hearts of all his servants with despite and raving envy against the Seed of God.

The heads of the people, they have conspired together against the Lord, and against his Truth, and have decreed unrighteous decrees, that they might prevent the purpose of the most high. Many of the Rulers and Judges, as members of the beastly power, rather than of Jesus Christ, have unjustly judged and falsely imprisoned and trodden under foot the meek and upright, who fear the Lord, and walk in his way; even such who have come from under the subjection of the worship and power of the Beast, (which all the World had wondered after,) hath the Beast raised his force against. How many hundreds in this Nation have been imprisoned falsely, and suffered grievous abuses unjustly for righteousness sake, and not for evil doing, as a testimony against this Generation of Judges and people, and for a testimony that they are of God, who have in patience born the sufferings, and the cruelties of the wicked; many have suffered the lots of Liberty and riches, and some the lots of life; for the exercise of a pure conscience towards God, and for the Kingdom of Jesus; many have suffered under the power of wicked men, for declaring against sin and iniquity, in Townes, Steeples-houses, or high ways, and for crying against pride, and vanity, and idolatry, and covetousness, and the wickedness of Rulers, Priests, and People, whose deceits and transgressions hath abounded in this Generation; and others have deeply suffered grievous cruelties, because they could not swear and respect persons with hat or knee, and so were witnesses for the Lord and his Kingdom, which stands in righteousness, and against the power and kingdom of the Beast, which stands in iniquity, in fainnedness and flattering titles, and disobedience to the Son of God, and many hundreds are woful unjust and oppressed sufferers at this day, by false imprisonment and spoiling of goods, be
cause they cannot pay Tythes, that abominable and crying oppression, by which the Beast chiefly maintains his false Prophets, and because the unchangeable Priesthood is witnessed, and the changable denied, and Christ the Light of the World followed, therefore is this suffering laid upon the just, and many are sufferers under hard tasks, because they cannot maintain the Idol temples, and Idol worships, and Idol Priests, which the power of Antichrist upholds against the Power of the Son of God, and against the new Covenant of life, where God in Spirit and in Truth is worshipped without respect of places, days, or men, or things; and the True Worshippers, they Worship God in the Spirit and in the Truth, and cannot be subject to days, places, or things, appointed and ordained by the power of men and false prophets; and how many unjust fines and false indictments have been most illegally charged upon the innocent, in many Courts and Judicatories through this Nation, and in all the defence of the kingdom of the man of sin, lest his authority should be abated, and the Authority of Christ Jesus exalted; many cruelties have been done, and injustice dealt both by Rulers and People, against such which no evil could justly be charged against, nor yet the transgression of any unjust law, by any one of them. Of horrid grievances and cruel oppressions hath been brought forth in this Nation, by such who should have eaten the oppressed, and set at liberty the captives, such who should have judged justly the cause of the Poor, and heard the call of the oppressed, have turned judgment backward from the Poor, and equity have found no place to enter, but Truth hath fallen in the streets, and justice and mercy have perished from among men, and the Poor hath been oppressed, and they that have departed from iniquity have been made a prey to the mouths of devouring Lions, for some of the Judges have been as ravening Wolves, and as greedy devouring Foxes, the Lambs of Christ have been chased by the wicked, and his power for their lives; O how have the oppressed groaned in this Nation, under false judgment? to Ages and Generations for ever, may it be recorded for a witness against this Generation of cruel hearted men, whom the Beast and false prophet hath raised in his defence, and against the Kingdom of Christ Jesus and them that follow him, how full have the molt-part of the prions in all this Land been with guiltless sufferers under cruel bondage, with unjust dealings, and false judgments, have gone forth from some of your mouths, you that have been set to judge over the people, who should have been a terror to the wicked, but have rather strengthened the hands of Evil-doers, and been a terror to righteous ones, so much as is possible, the great Whore which sits upon the Beast, hath made your Rulers drunk and stagger with envy, and hatred, and perfecution, and works of wickedness against the upright; Wo is me for you, what have you brought forth? even iniquity by Decrees, and Injustice by Ordinances, and false Judgment by Laws; alas, alas, your Destruction cometh as an armed man upon you, Was ever the like heard, or any perisident in any Generation before you, for imprisoning just men, for declaring against sin and the abominations of the times, as you have done many; and for imprisoning men because they cannot put off their Hats to you, and Respect your Persons, and so transgress the Law of God, and because they cannot Swear, and so break Christ's Command? For this you have imprisoned many, and caufed them to suffer because of this; may not you fear and tremble before the Lord God, and your faces gather blackness at this, when you consider it? Did ever any that were set to judge in the Earth among men to abuse their power, and subvert it so quite to another End than wherefore it was committed to them? May not Shame cover you all, to commit men to Prison for the exercice of pure Confidence towards God, because they cannot Swear, or respect mens Persons, or maintain Idol-Shepherds, and Idol-temples and Worships, which are Abomination to the Lord, and for taking peaceable men out of peaceable Meetings, and out of their Travel on the High-ways, and first Whipping them, and sending them to Prison, the example of this which you have done, never went before in any Age,
Unjust Persecutions, &c.

Age; and therefore have you exceeded in Oppression, in Injustice, in Cruelty and false Judgment; all your Fore-fathers the Pope nor Bishops, hardly ever brought forth such things; but the Lord will reckon with you, and plead the Cause of the Oppressed against all you Oppressors; yes, and will give unto you a Recompence of Reward according to your works; ye that have exalted your selves against the innocent, shall be brought down to the dust of misery, and the Saints shall reign and rejoice over you, when the Kingdom of Christ Jesus the Lamb shall be set up over you all, and your Beastly power dashed to pieces as a Potters Vessel; when whom you have persecuted, and his Followers, shall rule with a Rod of Iron, and break you to atoms; and this shall surely come to pass, therefore consider it, ye that thus deal in your anger against the Lord and his chosen, for the Lamb shall get the victory over the Beast, and over you all that seek to defend him, and that strive under his power; for they that are with the Lamb are Called, and Faithful, and Chosen: O! therefore be awakened, be awakened, ye Heads; and Judges, and Rulers of the People; remember and repent; the Lords Hand is stretched forth against all Oppressors, and his Wrath is kindled against the wicked One and his power, to overthrow his dominion which long hath reigned in the Nations, and now though he seeks to defend himself against the Lamb and his Followers by unjust dealing, yet the out-stretched Arm of the Lord shall bring deliverance to his Chosen, who have been made Havock upon, in their Liberties, and in their estates, some cruelly suffering in Prison, and others by spoiling of their Goods, and none of these for Evil-doing, nor upon false Suspicions, and envious Jealousies, and secret Surnilings, without any ground of occasion given; but by Wickedness have many of you bought occasion to make Offenders, by laying Snares for the Feet of the Harmless and Innocent; you have made men Offenders for a word, and perverted innocent words and actions, that you might make to your self a ground to persecute, and have bought a Cloak to cover your Cruelty in the sight of men, but naked and bare are your hearts made manifest in the Sight of the Lord, who hath looked down from Heaven, and confounded these things, and hath regarded the unjust sufferings of his people whose Liberties, and estates, and good names have been spoiled through injustice, by grievous burthens laid upon some, because they could not pay Tythes (that hainous oppression) to satisfy the unmercifulness of cruel men; and many suffers at this day, unjustly in the sight of God, and illegally also in the sight of men; and some suffer the spoiling of their goods, rather by way of robbery and theft, than by just execution of judgment in proceeding of just Law; this can largely be witnessed, and this is brought forth by subervant Officers to you that are set to judge, and to you them are evil examples, and strengtheners of their malicious hands, some of them are not ashamed to take six times the value of what is unjustly claimed for the use of a false Teacher and deceitful Hirpling who rides upon the Beast, and make you their servants to oppress the Poor, to uphold them and maintain them in their pride and vanities, but the Lord hath considered these things, and hath numbered the oppressions against you, wherewith the just have been grieved and oppressed upon you, he hath counted this cruelty and recorded all your unjust dealing, which you have (or suffered to be) brought forth, yea the day of account is near and the tearst flows near upon you; whereas the just and righteous Judge of Heaven and Earth will call you to account who will plead the cause of the Poor, and of the unjust sufferer, and oppressed; against all you Oppressors; for the cry of the Innocent against you, and the Begging of the Poor is heard, which calls for vengeance upon you. In the Record of Justice, what account will you give to the Highelr-power, who rules over Heaven and Earth, for imprisoning just men for crying against sin, and declaring against the wickedness of this Age, this shall be proved against you in the day of the Lord; is your answer ready, or will not your mouths be stopt and your speechless, when righteousness it self pleads against you? And what
can you plead for fining men, and imprisoning them, for not respecting your persons, and bowing with hat and knee, and because they could not swear; this hath some of you done; will you have any thing to say in the cause of these things, when Christ Jesus comes to reign and his Saints with him, unto whom the government and the authority, and rule shall be given: though now they are perfecuted, and as the refuse of men accounted by you, unto whom they are become a prey, to act your oppression and cruelty upon; and because they render nor evil for evil, therefore is the impudence of some men the more encrusted, and their hardness of heart enlarged; and because judgment is not speedily executed, therefore are the hearts of some men set in them to do evil. O! what a sad reckoning in that day, and what large iniquities and verdicts for your oppression, will be read against you, and proved to be just in the sight of God and men; a sad thing will it be upon you, when laid to your charge by the Lord, for causing men to suffer because they could not swear, nor respect persons, nor uphold the deceits of false Worships and Teachers, nor cease to cry against sin, in your Towns and Steeple-houses. O! be stirred up out of your security; you Heads, and Rulers, and Judges, and Officers, even all you are awakened who have turned your sword against the peaceable, and been a terror to righteousness as much as you could, which you ought not to have been, and so your power you have abused, and subverted it to another end than wherefore it was committed to you: instead of defending the upright you have offended him; and instead of being a terror to the wicked, his hand hath been strengthened through your wicked presidents; this is the truth, as the Light in all your consciences shall witness in the day of the Lord; O! how hath justice and true judgment been neglected, and oppression and cruelty abounded, the like in Generations past hath not been known, but the Lord is now arisen, and hath said; I will save me of my Enemies, and take vengeance upon my Adversaries, who have done wickedly against him and his people, till the patience of the Lord is near an end, and his long suffering finished, and his judgments will be made known upon his Enemies in this Generation, that Ages to come forever may be warned not to oppress the Innocent, as these have done by false accusations, and unjust judgments, and wicked proceedings; and because of it, the wrath of the Lord is kindled, and his viol of indignation shall be poured upon the Beast, and upon the false Prophet; and all their power shall be smitten in one day.

And O what wickedness hath abounded in the people also, to help up the measure of the Rulers sins, that they may receive their recompence together; how have the people of all forts abused the innocent lambs of Christ, whom he hath called? What beatings, and flonings, and bruises, and other abuses, in Towns, and High-ways, and Steeple-houses; its hard to be expressed, and large to be declared: some have been wounded nigh unto death, others bruised till blood have gushed out, and others cast down in the dirt, and punctured with feet; and troden upon, and many have been in danger of their lives; some have been knocked down with flaves, and their cloaths rent, and their hair torn off their heads; and some have been pursued after, with throwing stones and dirt at them; and many haled, and tumbled, and lugged, and hurried up and down in cruel manner, to the danger of life, and oppression of the creature; and others have been whipped, and lashed, and put into cruel torment of their Bodies, by Engins framed with purpose to torment the Bodies of the harmless, as Chefter and Carlile may witness; and others have been haled before Rulers, and falsely slandered to the taking away of life, if the Lord had not prevented more than the mercy of men, and having been unmercifully and unjustly sent to prison, there have they suffered cruelties from the Goalers or their servants, by beatings, or punishings, or threatnings, or cruel words, and calling into Dungeons, and great abuses shamefully acted upon them; and other Prisoners have made a prey upon them, by taking away their cloaths and meat, and beating of them, and a...
Unjust Persecutions, &c.

buling them divers ways, & Murtherers have had more priviledge of freedom in prisons, and in triyls, than those who are Innocent, and thofe things thus act contrary to their own Law, have passd without reproof from many in Authority, though it hath been brought to their Door, and in this manner have the Children of God, the Lamb and his Followers been perfeuted without cause, or any evil works brought forth by them, and legally proved against them; but for well-doing, and not for evil, have the wicked vented their malice against them, that the more the Beast and his power hath fulfilled wickedness, the sooner may be his destruction.

And O what scorning, and reviling, and lying, and flandering, and evil speeches with mockings, and cruel words of envy, and tears of cruelty against the Innocent, hath this Generation brought forth in this day, where-in the Dragon with his Angels hath joyned battle against the Prince of Righteousness, and they that follow him; and whole Gog and Magog is gathered together, to compass the Camp of the Saints about, and to fight against the beloved City, the Judges and Rulers, with their train of subservant officers, as Bayliffs, Clerks, Goalers, Contables, with all that to those belonged, have with a high hand perfeuted, and laid opprevisions by hard-heartedness, upon the backs of the poor and disdred, and the Scorers, and Liers, and proflane wretch- es have bent their tongue against the Jull, in uttering lies, flanders, reproaches, hack-biting, nick-naming, and false-accusing, and all manner of evil speeches, and false reproaches, and the jilt have been burredhened by all this; and thus they that have been departed from iniquity have been a prey to Rulers to act their injustice upon, and to the people to utter their flanders, and to do cruelty against; and the teeth of evil-doers have been set on edge, to bite and devour, and to satisfie their maliciousness upon the sufferings of the upright people; and from the Judge upon his throne, to the beggar upon the high-way, have had their hand dipped in this caufe of cruel and unjust perfecution, and the Lord hath considered and harkened from his holy Habitation, and numbered up the sum of all your iniquities that he may repay and recompence upon your heads; wo unto you unjust Judges, and corrupt men, who have abused your power. And wo unto all that do oppref with hard dealing, who have offended the Jult, and defended the unjust: Wo unto all you scorers, liers, back-biters, and reproachful tongues; the Lord is coming to take an account. Your fins cry for vengeance against you, and though your hands and tongues have been strengthened to speak and act ungodliness, by the evil example of your Rulers, yet your own iniquity shall you bear in the day of the Lord, and though your Rulers and Judges have been strengthened in their unrighteousness and merciflenss, by the false lying Teachers and Diviners of false visions, which have seen vanity, yet their own iniquity shall they bear, and every man shall die for his own sins. Wo unto your Teachers, they have eaten up the sin of Rulers and people, and covered iniquity and transgression, by flattering and lying words; they have daubed with untamed mord-ter, and healed up the wound deceitfully, and cried peace, peace, to the wicked, that have walked in the imaginations of their own hearts, when unto such the Lord never spake peace.

And now whereas the Rulers and people have stretched forth their hands to vex the Lord's people, & have through unjust judgment, and grievous opprevisions, and unmercifull dealings, trod on the Innocent under foot, and made them a prey to their mouths, and divers ways have perfeuted in cruel manner the Followers of the Lamb; yet also have the wise men of this World, even the Priests and Teachers, who have led the people, and have caufed them to err, and have fet them-theselves as in battel array against the Lord and his way and people; How have you hardened your hearts, and made your fore-head as brafs, against the Word of the Lord, and you have been as the fountain of all this wickedness acted against the Jult, and strengtheners of the bands of ungodly men; the Heads and Rulers, you have strengthened in their cruelty.
cruelty, of false judgments by your arguments of wife; in subtility you have been as nurser of all this Persecution and Wickedness, and have interceded for opprobrium, to caufe the Juft to groan, whom the Lord hath raised to testify against you; the Judges they have given regard unto you, and the people they have taken you for examples, who have been cursed presidents to the Rulers and people, who have followed your cruel steps of malice and envy; and from the head to the tail, they have drunk in your, poylonous Doctrine, and made themselves drunk therewith, and out of reafon, in their furious zeal of madnefs, and all have taken council together to flay the harmless from off the face of the Earth, some by false judgment and opprobrium, and others by cruel abufings, as beatings, and flogings, unheard of, or unequalized in Generations of late. O ye Priests, and Teachers, and Wife-men, and Scribes! how many of you in this Nation joyned hand in hand to betray the Innocent, by your false Doctrines and lying Divinations, and have filled, (and fought to do so,) the mind of the people with flanders and falfes reproaches, & lying imaginations, and many conceptions, and jealousies against the people of God; many of you have made it your study-work, to bring forth evil by cunning Arguments, to suggfe into the hearts of people, that they might not enter the Kingdom, and even fo have you been shutters of the Kingdom of Heaven against men, and would not enter your selves, nor suffer others that would.

Wouunto you, you have taken away the Key of Knowledge, and loft it, and multitudes of falfes Affeotions, and lying Affeotions have you brought forth without fear, by wicked confequence and lying productions, that you might take away the key of knowledge thereby, and hide it from men, and lay flumbling-blocks of Iniquity before the people, to flop the way of the Upright, and you have travelled to seek occafions of evil against the Juft, and watched for the halting of the Innocent, that you might glory and rejoice in their fall, and without any occafion, by words or affairs, you have taken offence, and made offences by evil surmifings, to blind the eyes of people, that your Idolatry might not be discovered, nor the Way of Righteousnesse shine forth. O be ashamed and repent, for to account much you Come, and the fign of Rulers and people, whom you have blindly led, will be charged against you, who have given them wicked examples, of cruelty in your Pulpits; you have spent time in Railling, and Slander, and Lying, to infufe evil into the minds of men, against the Truth, and many books have you given forth, and sent abroad from your lying Pens, out of your vain studies, of falfes prophesie, and mens hearts have been filled with your damnable Doctrines of Devils, therewith the Simple have been poyfoned, and the Innocent betrayed; even great numbers of Books, and lying Scroules have gone through the Nation from some of you, filled with falfes Divinations, and intents of evil, against the Way of the Lord and his people, and worse than Balana, and far exceeding him have you been: you have fought enchantments to curfe the people whom God hath bleffed altogether, and some of you have done it to your evil reward of your evil work: and you have not known that there is no divination against the holy Seed. O! what will become of you when the Lord is arisen to plead with you for these things, the cruelty and opprobrium of the Rulers shall be added to your account, and the fign of the people which you have swallowed down, it shall be laid to your charge; for you have strengthened the hands of Evil-doers, fo that none could turn from his evil way, but have by you been hardened therein, and from you prophaneis have gone forth to the ends of the Earth. Woe, woe, is approaching, what account will you render in the day of the Lord? you will all be speechless in that day, when the swift Witnesses doth arife; therefore to all you I am moved to write, who have set your felves to gain-say the Truth, and to write against the people of the Lord, whom you call Quakers, who walk in the Truth, and have received the Truth from the Lord, whom you have reproached and flandered in secret, and al-
so in open print, in the face of the World, and have laid many cruel and false Charges and Accusations against them, and to all that hath, or ever shall hereafter bend your tongues and pens, to utter wickedness and falsehood by writing or otherwise. Repent, and cease your wickedness, for the wrath of the Lord is kindled against you, and take this for an answer in full to all your Books, and false reproaches; we are of God, and he that is of God heareth us, and the whole World lies in wickedness, and we have the Testimony that we please God, and he is our God, and we are his People, and he hath Chosen us, and have Chosen him, and the Name of the Lord is our strength, and his Covenant of Life is with us, and among us hath he fulfilled his promise, and his Spirit is poured forth, and sons and daughters do Prophesy, and one King reigns upon mount Sion, and the sight to us is far spent, and the day is dawned, and the darkness of the night, which long hath overshadowed the World, in which no man could work is from us fled, and the marvellous Light is risen, and we are them whom God hath gathered according to his promise, Ezek. 34. from the mouths of Israel shepherds which once made a prey upon us, and the Glory of the Lord is revealed, and the time is come of Restoration, and of bringing back out of the captivity of darkmess, where all have lain, with a vail of darkmess spread over all their faces, and we are eye-witnesses of his glory, and it is given us to taze, and feel, and handle the Word of Life, which lives for ever; therefore I say unto you all, it is a little thing to us, and not respected, to be reproached by you, our life you cannot reach, nor our glory deface, and you we know to be them who God never fust, but must fulfill your measure of wickedness, till the time of your overthrow, which draws near upon you all, and despicable shall you be to all that fear the Lord, and love his ways, for your nakedness and shame shall be uncovered, and them that have loved you shall be filled with the indignation of the Lord against you, all your writings, and Books, and lyes, and flanders, and false reproaches uttered in publick and private, shall go into the pit from which they came, and shall return upon your own heads, and when your vail of flanders and false asperions is taken off, then shall we (as we are) appear, and with all your evil brought forth against us we bear in patience, and love your revilings rather than your praise; wherefore with shame put off your armour, and lay down your crownes, and stop your mouths in the dust, and bow and Tremble before the just God, and before the Lamb, who is risen to make war against the Beast, and against you his false Prophets, whose Generation must grow feeble, and become weakness in this the day of the Lord; your time is at an end, wherein it was given you to reign, and to seduce and deceive the Nations; and now shall the Son of God be exalted, and the kingdoms of this World shall become the Kingdoms of Christ; hear and consider this, all ye that exalt your selves against the Lord and his way, and are establisht in the throne of unrighteousness, under the beastly power; if any man hath an ear to hear let him hear; the light is risen, and these things are made manifest, and with the light of the World, in all men shall they be witnessed to be truth, and the state of things as they are at this day; and if you can discent the times, and the signes of times, and the changing of times, here you may read and understand; blessed are all that have an ear to hear.

To all ye Heads and Rulers, Judges and Magistrates, Mayors, Bailiffs, Goalers, and Constables, and all others whatsoever, Governors, Priests and People, who have, and do persecute the Children, and Servants of the Lord, the Saints of the most high God, who feareth the Name of the Lord, and walketh in his way, who are not of this World, but redeemed out of it, and are despised among men, as all the Generation of the just every where; to all you Persecutors and violent Doers, this is a Word from the Lord God: Repent, repent, for evil have you done in his sight, and vex his Soul, and grieved his Spirit, and...
heaped up wrath against the day of wrath, and multiplied your transgressions, and the measure of your Iniquities are well nigh filled up; ye have set your selves against the Lord, and your hands you have strengthened against his people, you have rejected the day of your visitation, and you have not regarded the day of your Salvation, you have plainly made it manifest that you are of that Generation which killed the just, and that you are of the seed of evil-doers, the works you have brought forth do plainly declare that you will not have Christ to reign amongst you, nor his Government to rule over you, who have thus persectued the Innocent without cause, by false imprisonments, and false judgments, and hard dealings, and reproachings, and revilings; consider your ways, and what you have done, search your hearts, and let it take place in you all, how have you persectued the just, how have you stretched forth your hands and dealt cruelly and violently with the meek of the Earth? how have you trodden under-foot the poor and needy, and greatly oppressed the upright hearted, who have not rendered evil for evil, but forgiven you, & prayed for you, & wished well unto you, and born in patience (without complaining) all your injustice and cruelty, and have not sought vengeance against you, even such hath God chosen more than many, and them you have despised and persectued more than any, and laid heavy bonds of oppression upon them, and doubled their task through your heartedness, lest the Seed of God should grow, grievous yoaks have you laid upon it by false imprisonments, and unjust fines, and illegal proceedings, by beatings, malings, abusions, reproaches, and revilings, all manner of evil have been acted and spoken against the Generation of the just by you, and under you in your Judicatures and Jurisdictions, in your Corporations, highways, Towns, and Goals, and other places.

O! consider what you have done? and suffered to be done under you, lay it to heart what havoc of the people of the Lord in their persons and estates, and what cruelty exercised upon them through your rebellious hearts, without any evil justly charged upon them, or breach of any Law justly proved against them, for well-doing, and not for evil have you caufed them to suffer! For crying against iniquity, and reproving sin in the Gate, & for bearing witnesses to the Truth, and against all unrighteouenefs which aboundeth in this Generation, such have you falsely judged to be offenders, and cryed a confedecry against them, and strengthened the hands of the wicked, and caused the Innocent to groan. O! what will you do in the day of your visitation, when the Lord arifeth to plead with you, to whom will you fly for refuge, and to whom will you cry for deliverance? Shall not the Lords soul be avenged upon you, yea from the least of you to the greatest? You shall feel his hand of judgment, even all you who have had your fingers dipped in the unjust sufferings of the dear Servants of the Lord, whom he hath called to place his Name with for ever, who are his faithful Witnesses in this perverse Generation, and by your persectuing of them have you proved them to be the people of God, in the light of all Nations; and it is for a testimony unto them, that they are of God; and against you, that you are of the Devil; and Christ's words are fulfilled upon them, to their rejoicing, and to your sorrow, who said, The time comes, that they shall speak all manner of evil falsely, and persecute you, and think they do God service that kills you, and casts you from among them; and the Devil shall cast some of you into prison. And these things you have done, and fulfilled Christ's words against your selves, for a witness against you, and to shew that you are Enemies to Christ, and to his Kingdom, and that you will not have him to reign (as I have said): Therefore when he reigneth, he shall say, Bring hither those mine Enemies, and slay them before me.

O! what will the just Judge of true Judgment, the God of Heaven and Earth render unto you, when he ariseth to plead the cause of the poor and needy, and redeem his Inheritance from under your oppression into perfect freedom? What account will you give in that day, when he brings swift destruction upon you?
you? And wherewith will you answer him when the secrets of your hearts are made manifest, and when the true witness in you all is awakened, which will bring to your remembrance all your cruel and unjust dealing, and all your bitter and hard speeches which in your envy you have brought forth against the Lord and against his people? What will be done to you his Enemies, when Christ Jesus, whom you have persecuted, comes to reign in his Kingdom, and subdues the kingdoms of this World, and changeth them into the Kingdoms of the Lord, and his Christ, and the Saints which you have oppressed, receives the Authority and Dominion? It shall be said, All that would not that Christ should reign, Slay them before him; when it shall be given to the Saints to bind Kings in chains and Nobles in fetters of iron, and to execute upon the Heathen all the judgments written: for behold all ye stout hearted, the Lord cometh in ten thousand of his Saints to judge the World in righteousness, and you shall be convinced of all your ungodly deeds: for the Scriptures must be fulfilled: and as you have done, even so will it be done unto you, when the suffering of the righteous is finished, and your wickedness come to an end: when the Lord shall reign, you shall lick the dust of his feet, and all the Persecutors of Christ shall be trodden down as mine, and the righteous shall rejoice over them, and the Lord shall mock when your fear and calamity comes, which come suddenly, in a day when you expect not, how shall the Lord pardon you for this? you have sinned against knowledge, and gone on after warning, and hardened your hearts after reproof; and the day of your vilification you have greatly飞行; ye Rulers have abused your power, and ye subjects have abused your subjection; and now consider what God did in Generations past unto the rebellious children, what he did to Pharaoh and all his Host; when his long suffering was finished; how did Pharaoh harden his heart, and his cruel Task-masters oppress the righteous, even as you have done, and they would not let Israel go free to serve the Lord, but they kept them in bondage; and this way you walk, who exercise cruelty as they did, and laid heavy burdens upon the Innocent grievous to be born; cruel Task-masters have you been over the Heritage of the Lord, and in Pharaoh example of wickedness have you walked, fulfilling his measure of cruelty, and Pharaoh example shall you follow in a cursed end; remember how the loftiness of his heart was bowed down, and how his proud heart was abased in the day that God pleaded with him in his righteous judgments, and all his task-makers were confounded in a day, and the bondage of the righteous was broken in a moment, how was his whole strength of Tyranny overthrown, and turned and turned into weakness, the righteous were delivered, and he and all his train overwhelmed in one day, and thus shall it come to pass upon you: Therefore consider this, all ye that fulfill the measure of iniquity, suddenly will the righteous God be awakened to take vengeance upon you, and the just shall not always groan under your bondage, for he that looketh from the Heaven hath pity upon the distressed, for whom now his arm is stretched out to bring deliverance unto them, and all their enemies will be confounded, who have this long time ploughed long furrows upon the back of the righteous, the oppression, and cruelty, and injustice, brought forth in this Nation, it calls for vengeance from Heaven.

Alas, alas, woe is me for you, you Heads, and Rulers, and Judges of England, what have you done and suffered to be done (under you) against the innocent people of God, who was dear to him as the apple of his eye? for they be written on the palms of his hands, and because of the cry of the poor and the needy will the Lord arise and plead their cause. Oh consider, and let it enter into your hearts, the cruelty and injustice that hath been brought forth in this Land, and remember what God did unto all the Persecuters of old, how was their strength confounded, and they overturned and destroyed; what did he to Pharaoh and all his host who persecuted the Seed of God? how was he destroyed and the righteous set free; and what was done to Haman? How was...
he justly rewarded, who persecuted the Innocent Seed of God? What did God
to Herod and all his people who persecuted the Innocent? and remember what
he did unto them that persecuted the Three Children, and them that persecuted
Daniel, how did they fall into the pit which they had digged for another; and
how were they destroyed, and the Innocent delivered, considered and remember
these things, ye that suffer the Juit to groan by you.

Search through the Records of old, and search what God hath done unto all
them that lifted up their hand against Him and his People, and be not the
same at this day, his Hand is not shortened that it cannot save his people, and de-
troy his Enemies, his Ear is not dull of hearing that he should not understand
this unjust sufferings of his people, though you live carelessly in pleasure upon
Earth, while the Innocent mourns, yet doth the Lord regard, though you spend
your time in pleasure, and delight your selves in vanities all the day long, yet
the Lord hath taken it to heart, and his Spirit is grieved that his Innocent Ser-
vants should lye in Holes and Dungeons to be trodden upon, and be accounted as
the off-scouring of all things, hardly thought worthy to have a place on the Earth.
Oh remember these things, ye that are high minded, and consider what God did
to the Bishops and their crew of persecutors in this Nation, your selves are wit-
nesses how the Lord overthrew them, and delivered his people in a few years
time; and as little as you did they think, that they whom they persecuted should
so soon come to have reigned over them, the Lords Hand was then against Op-
preffors as it is at this day, do you think the Lord hath forgotten or that he
takes no notice of what is come to pass; how should he forget his People to save
them, or his Enemies, that he should not recrompence them; but know ye affu-
redly that the Lord is the same, and all those things are written in a Book, and
remembered by him, and he will judge justly and righteously in his dreadfull
day; Ah, let it enter into your hearts, serve not your selves altogether in the
pleasures of this World, but serve the Lord, and this he requires of you,
let the oppressed go free, and break every bond, whereby the Innocent
do suffer, and this the Lord requires at your hands; Oh but I feel
great hardness of heart, and rather a strengthening of cruel bonds, than
a breaking of them, and you appear rather to be given up to work
wickedness, and to fulfill the largest measure of them that went before
you, than otherwise, unrighteous Decrees are rather established than dis-
annulled.

Oh, what will be the end of these things? and what will be your judg-
ment when the Lord awakens himself, as out of sleep, who hath left you
to follow your own spirits, to try you, that it might be known unto all
what is in your hearts; and behold perversion lodges in them; and
while the Lord hath looked for justice amongst you, even the cry of op-
pression hath been heard, even a grievous cry of unjust persecution and
violence against the Seed of God, and once you would have been ashamed of
those things which now you act without shame; so that which is in your hearts
is poured forth in the sight of the World.

Oh ye Rulers of England, the Rulers of the Heathen shall rise up in
judgment against you, even they that never professed so much as you have
done; they shall be rather justified than you, whole ways have been more
equal than yours, and less cruelty brought forth by them than by you,
unto their subjects; and this makes your fin more great, in that many of you
were raised from low estate, and you have exalted your selves more than is meet,
and have caused your very equals to groan under you, by the heavy yoke which
you have prepared for them; well, but the Lord hath listened and heard, and a
Book of remembrance is written, and he will repay into your bosoms; the time
is not long when the Lord may scatter you, and give you unto the will of your E-
nemies, therefore be awakened, and warned, the day of your visitation is upon you.

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Of England that thou hadst known in this thy day, the things that belong to thy peace.

Oh that thy Rulers and people had known how that the Lord hath called unto them.

Oh that they had considered how that his hand hath been stretched forth all the day long, and he would have gathered them, as a Shepherd doth his flock, but they have not known, neither have they considered, and therefore that which belongs to their peace will the Lord hide from their eyes, the day of their vitiation is spending apace, and the night will come, and no man shall be able to work; and because the Lord hath called and you have not heard, therefore shall you cry and the Lord will give no answer.

Oh Nation, thou art filled with oppression, and grievous iniquities; and from the Head to the Foot thou bearest marks of great abominations; in thee is found lamentable oppression of the Poor; and great and grievous Idolatries; and God's Righteous Soul is vexed in thee day by day, the just groans and mourns under the heavy hand of oppressors, many of thy Goates do witness it, where many innocent and Upright People have suffered unjustly the los of their Freedom, without any ground, or charge of evil laid upon them.

Oh what have thy Rulers done, Judgment and Justice have they turned backward, the cry of the Poor hath not been regarded, and equity hath not found a place to enter.

Who would have thought that you, who have been so high in Profession of the Scriptures, should thus have dealt with them who are in the Life of the Scriptures, this aggravates your sin, in that none hath been like you in profession of Religion, and in pretences of Righteousness, and yet you have exceeded others in persecuting (and suffering of it) the servants of the Lord, but it is now made Manifiest what lodgeth in your hearts; under your fair covers of promises, words and shews, what deep Hypocrisie is this that you should profess Liberty of Conscience, and yet have persecuted hundreds for the exercise of their pure Consciences.

Is not this to be taken notice of, that you should profess that which you do not perform? and will not the Lord plead with you because of it, in his dreadfull day? which is hallening upon you, as a thief in the night, and the wicked shall not escape; do you not think that he whom you persecute in his Members, and his Members, shall surely reign over you? do not you know that he is sufficient to avenge himself of all his Enemies? and do not you believe that he could command thousands of thousands to fight for him, and to revenge his Cause? Hath the consideration of these things no room in your hearts; or are your hearts wholly shut up from all compassion towards the Lords people? Surely to Vengeance will the Lord be awakened, and he will tread you down as mire in the streets, and as you have done, and suffered to be done to the Lords people, even so shall it be done unto you.

Here are only two Seeds in the World, and there are but two and no more; to wit, the Seed of God, and the Seed of the Serpent; and these two are contrary one to the other, in their bringing forth, in their time, and in their ends, they differ in their Nature, in their fruits and works, and in their reward; and these two are at continual enmity one against another, and never was, is, or shall be reconciled, the life of one is the death of the other.

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death of the other; and where the one doth live, the other doth dye; and
where the one rejoiceth, the other is made sorrowful; and where the one
is in Freedom, the other is in Bondage; and where the one is Ruler,
the other is a Slave and in Captivity; and thus are they contrary: where
the one brings forth fruit, the other is barren; and the one is rewarded
with the overthrow of the other, and the one of these is ruling in every
creature man and woman; and growing and bringing forth fruit from it
fell through the Creature; and the fruits of the one is blest for ever
and the fruits of the other are cursed for ever; and betwixt these two
there is no concurrence or agreement in any thing whatsoever, but they
differ in likeness, and their fruits differ in appearance; the fruit of the
one is love, and peace, and unity; the fruit of the other is hatred, and
envy, and trouble, and enmity; the fruit of the Seed of God in the
creature, is truth, and righteousness, and faith, and patience, long-suffer-
ning, and temperance, and joy, and peace in the Lord, with all other
things which are good, and just, and pure; but the fruits of the seed of
the Serpent are of another nature, as Lying, Theft, Murder, Dishonest-
y, Drunkenness, and Whoredom, Hypocrisy and all Unrighteousness,
which is not according to God, but contrary to him; and by these several
Fruits proceeding through the Creature, do we know every Creature,
and so judge of him to be the Child of God, or the Child of the Devil
in the election, or in the reprobation; for through whom the Fruits of
the Seed of God doth spring forth, we know such are not of the De-
vil; and through whom the Fruits of the seed of the Serpent do spring
forth, we know such are not of God. And these two Seeds are now striv-
ing in the Earth, the one against the other, and they in whom the Seed
of God rules are persecuted by them in whom the seed of the Serpent
rules; for they in whom the Seed of God rules are born of God, and
of his Spirit; and they in whom the seed of the Serpent rules are born
of flesh, and minds the things of the flesh, which shall not endure for
ever; and so every one that is born of the flesh, is of the seed of the
Serpent, or the seed of the Serpent rules in him; and every one that is born
of the Seed of God, the Seed of God rules in him; such are persecuted
for righteousness sake, by the seed of the Serpent, which is enmity ag-
ainst the Seed of God, which cannot fulfill the will of the Serpents
seed, nor be subject to his laws; for the Seed of God cannot be subject
to the Serpents seed in any thing, but is subject to God, and not to any
thing that is contrary to him; but rather suffers imprisonment, and cruelties, and
bonds, under the Serpents seed, than in the least to bow to it.

So this is the ground of all persecution and enmity; which is betwixt
the two seeds, which seeks the overthrow each of other; but who are of
the Seed of God, knows that they are of God, and that the whole World
lies in wickedness; under the government of the seed of the Serpent; and
such where he Seed of God is brought forth, hath the testimony in them-
theselves that they are of God, and have believed in the Son of God who
is the Light of the World, and knowes him to be the Foundation and
the Rock of Ages, and the Gates of Hell cannot prevail against him, for
the enmity of the Serpents seed overcome him, nor they that are builded
on him; and this is a Testimony for the Seed of God, and against the
seed of the Serpent in all the World, that it is percuted of the seed of
the Serpent, and spoken all manner of evil of by the World, according
to the words of Christ, which are fulfilled upon us to our rejoicing,
who are of the Seed of God, and to the trouble of all our Enemies, who
are of the seed of the Serpent. And otherwise it cannot be, but that
they who are born of the flesh must percute them who are born of the
Spirit; for because of the enmity that is placed between the two seeds,
the one cannot love the other, nor have fellowship the one with the other, and which of our Fore-Fathers the Prophets and Disciples of Christ, which were of the Seed of God, were not persecuted, hated, and reviled, and reproached by your fore-fathers, who were of the seed of the Serpent, and they, no more than you, could receive the Knowledge of God and his ways, but ever despised the path thereof, and counted the Wisdom of God foolishness, and stood in the enmity against God and his people, and all their ways; and they that were of the seed of the Serpent ever called truth a lie, and the way thereof heresie and blasphemy.

Jeremiah, Amos, and the rest, were called deceivers and mad-men, and seducers of the people; and evil was done unto them; Jeremiah was put in the stocks, and in the dungeons, by the Rulers of that Generation, who were of the seed of the Serpent; even the Prophets of God who were sent of God, and were witnesses of his Name in truth and righteousness, were accounted and called deceivers, and were persecuted by imprisonments, and some unto death, as you may read in the Scripture, Jeremiah 20. Amos 7.

There with others, who were sent of the Lord, to bear testimony of God, and against the Rulers, who executed not true Justice and Judgment, but were oppressors of the poor, who judged for gifts and rewards, and against the false Prophets and Priests that ran and had not been sent, who used their tongue, and said the Lord said, and the Lord had not spoken to them, who prophesied falsely, and preached for hire, and bare rule by their means, and made a prey upon the people, these were of the seed of the Serpent, and did persecute them that bore witness against them, that were of the Seed of God.

The Word of the Lord was even a reproach unto Jeremiah daily, and they smote him with the tongue, and the chief Governor of the Lord’s house smote him, and put him in the Dungeon. And Amos, who had been no Prophet, nor the son of a Prophet, but a herdsman, he was persecuted by the Priest of Bethel, and was commanded not to prophesy in the King’s Chappel, And Amaziah the Priest complained to Jerobeam the King against Amos the Prophet: And Ezekiel the Prophet could not be received of the people; for faith the Lord, they will not hear thee, for they will not hear me, and they were a rebellious house, and impudent, and hard-hearted, and would not receive the Prophets words: And thus it was in the time of the Apostles and Christ Jesus, they were persecuted, and some of them put to death for bearing testimony unto the Father, whom they were witnesses of, and against the World, what Reproaches, Slanders, Besting, Buffetings, Scornings, Tumults, Uproars, and all manner of evil did they suffer in their Generation by the seed of the Serpent, from the hands of the Rulers, and Priests, and People; Christ was accounted a Deceiver, and called a Devil, and a Blasphemer; and the Apostles were called Heretics, Deceivers, and pestilent fellows, mockers of sedition, destroyers of the Law, and turners of the World upside down, and such like: All these were of the Seed of God that were persecuted, and the Persecutors were of the seed of the Serpent, which brought forth violence, and wickedness, and false judgment against the Innocent; and some were most cruelly put to death upon the false account of being Deceivers and Blasphemers.

If you search through the whole Scripture, you may read how the Just were persecuted, even from Abel, who was of the Seed of God, and all that ever were persecuted for righteousness’ sake, were persecuted upon
He was the chief Governor of the House of the Lord, that persecuted Jeremiah, and the people that imote him with the tongue, said, They knew the Law should not perish from the Priest, nor Counsel from the Honorable: And it was Amaziah the Kings Priests that persecuted Amos, and it was they that seemed to be religious that persecuted the Prophets, and it was the wife Scribes and Pharisees, and the chief Priests, that handled the Law, and that offered Sacrifice, that persecuted Christ and the Apostles.

How zealous were the Jews in their Traditions and Observations, in their Sabbath-keeping, and in the Days of their Humiliation, in their Temple-worship, and in all the Commandments of God? They were zealous according to their own thoughts; yet they were of the seed of the Serpent, and persecuted the Seed of God in Blind-zeal, upon false Judgment; and the Persecutors had a Name to be Righteous, and the Persecutors were accounted Unrighteous; and so Darkness was put for Light, and Light for Darkness; and them that were Well-doers were accounted for Evil-doers, and them that were Evil-doers, were accounted for Righteous.

And such was the blindness of Rulers and people, such as prophesied falsely, and came in their own names were received, for the people loved to have it so when the great abomination was committed; but they that came in the Fathers Name could not be received, but were Persecuted; the Prophets, Christ, nor his Apostles could not be received of the World, but were persecuted in it, and Laws and Decrees were made against them, whereby they suffered unjustly, upon false grounds suspicions and jealousies, for that Way was called Heresy, in which the true God was worshipped.

Christ was called a Deceiver, and the wisdom of the World could not receive the knowledge of the things of God; and as it was then, so is it now in every particular, if any man hath an ear to hear he may hear, and a heart to understand, and he may perceive; for now is the Seed of God and the seed of the Serpent at enmity, striving one against the other, and the one persecutes the other in his Generation, as ever it was: we are persecuted upon the false account, and false judgement of being Evil-doers, and Deceivers, and our Persecutors accounts themselves Righteous, and zealous for Gods Wayes, and such as are false Prophets and Deceivers are accounted true Ministers of Christ, even them that preach for hire, and seek for their gain from their Quarter, and through covetousness, by feigned words makes merchandise of souls; such were, and such are Deceivers, and were never sent of God; and yet such in this Generation are accounted Ministers of Christ, and such as are Ministers of Christ, who walk in the Doctrine of Christ, as they have received freely, so do they freely give, and seek not advantage to themselves, but are persecuted and reviled for righteousness sake, such are accounted and falsely judged Deceivers, and so true Judgment is turned backward; Good is called Evil, and Evil Good; Deceivers are called Ministers of Christ, and Ministers of Christ are called Deceivers; and thus people in this Generation err in judgment, and persecutes the Righteous, who are of the Seed of God.

And it was ever the Ministers of Christ that were persecuted, and never any of them persecuted any, nor ever any of the Deceivers were persecuted for righteousness sake; but they ever persecuted the Just and sought to the Rulers, and to the Elders of the people, for violence to be done unto them that feared the Lord.
Lord, and witnessed against their wickedness; it was the Chief Priests and
them that handled the Law, which cau\ed Christ and the Apostles to be perpe-
tuated.
Amaraih sought to Jeroboam to have Amos perfected, and as it was
then, so it is now. How doth the Teachers of this Nation seek to the
Magistrates to have the Innocent perfected? and yet these men are zealous
for their Performances and Duties in the set-Days of Humiliation and
Lectures, and even they think they do God good Service in imprisoning
the Innocent, they have great zeal without knowledge, as the Jews had,
and they are strict in their Sabbath-keeping, in their Singing and Praying,
&c. But yet is Violence done to the Just, and true Judgment and Justice neg-
llected; and therefore all that which they perform to God is abomination in his
right.
Oh, what complaining is there, from the Teachers of this Nation to the
Magistrates? What crying out for defence, shewing that they want the spi-
rual Armour, and dare not trust the Lord? What plotting and con-
trolling is there against the Seed of God, by the Seed of the Serpent, who ever was
a Persecutor, and never was perfected? What Laws and Decrees are there
brought forth against the Lords people, as Traps to ensnare their Feet, like as
it was in the days of old, even like unto Artaxerses the King, who made a
Decree, and gave commandment, that the City of God should not be built
and this was from the information and complaining of Rehem the Chancellor
and Shimhah the Scribe, who brought certain Accusations to the King against
the people of God; and called the holy City, a rebellious and bad City, and
that it was hurtful unto Kings, and in danger to endanger the Revenue of
Kings.
Here was a Conspiracy by the Scribes and such as handled the Law,
with the King against the people of God; and thus is it also now: he that
hath but an eye to see may see; How many Petitions have they put to the
Rulers against the people of God? What grievous and false Accusations
have they laid to the charge of the Innocent, saying they be Popul\ily
affected, and disobedient to Government; so that the seed of the
Serpent ever doth hatch evil against the Seed of God, to destroy it from
off the face of the Earth; and it was the Wife, and the Learned, and
the Rulers, whom the Devil made use of to persecute the Righteous: it
was such as Rehem the Chancellor, and Shimhah the Scribe, and Pashur
the chief Governor in the House of the Lord, and it was such as the
chief Priests and Elders of the people, and the Wise-men of this World,
such as these it was that persecuted the Righteous; and so it is now,
Orthodox men (so called) and Justices of Peace, &c. whom the Devil
makes use of, to persecute the Innocent, against whom no occasion can
be found but concerning the Law of their God, as it was with Daniel, as
you may read, in the sixt Chapter of Daniel, and the fifth and sixt
Verres, against him they could find no occasion that they might persecute him,
but concerning the Law of his God; and it was the President and Princes, and
Councillors, and the Governors which consulted together against Daniel, who
was the Servant of God.

And as it was then, so it is also now in this our Generation, they can find
no occasion against us (the people of God) either by our Doctrine or Con-
version, but only concerning the Law and Worship of our God;
for there is a Law made against the Law of Christ, and all that will not aware
to the Law of Christ, must be counted Evil-doers and Popish
Recusants, and punished, and this is not for any Evil in us, but because
we cannot transfer the righteous Law of our God, and another Decree,
which takes hold upon them that travel to worship God on the first day

3 2
of the week, whereby the innocent doth suffer, and are like to suffer; and not for Evil-doing is any occasion against us, but because we will not stay from the Worship of our God, but are made to travel, that we may meet together to Worship him; with such other Decrees, which sheweth unto all men that they seek occasion against us concerning the Law of God, not having occasion by doctrine, or conversation, or any other thing; so for righteousness sake are, we persecuted, and not for evil-doing; some are persecuted, because for Conscience-sake they cannot stay at their own houses, but are moved by the Lord to declare the Name of the Lord abroad in the Nation; many by a decree are taken and punished, as for vagabonds, and this is an occasion concerning the Law of our God; and Christ was persecuted, and put to death by an unrighteous Decree; for they had an (unrighteous) Law, as they said, and by it he ought to dye; and unrighteous laws and decrees were made against the Apostles, whereby they were commanded to depart out of their Towns, and to preach no more in the Name of Jesus, and by such decrees were the Apostles persecuted. So that this may shew unto all, that our fore-fathers who were of the Seed of God, some were persecuted unto death by unrighteous decrees and statutes, and as it was then, so it is now, he that hath an eye to see may see: the same as ever was is come to pass in the Earth, the seed of the Serpent striving against the Seed of God and persecuting it where it is brought forth; by unrighteous decrees: how did the late Bishops of England persecute the harmless? What Laws and Ordinances were then brought forth, whereby violence was done against such as feared the Lord, and then was the seed of the Serpent striving against the Seed of God.

And this is given forth to shew unto all the World the cause of persecution in its first ground, (to wit) the irrecoverable enmity which is between the two Seeds, the one continually hating and persecuting the other, and seeking the overthrow each of other, and the enmity between the two Seeds, is the cause of strife, the one being Innocent, and the other unrighteous; so is it not for the persons sake, or any other thing that the just are persecuted; but it is because of the Seed of God, which cannot bow, nor worship the seed of the Serpent, that is the first cause of persecution.

Again, all may see what unrighteous Laws and Decrees were and are brought forth to persecute the Innocent, whereby they have suffered in all Generations for Righteousness sake, and not for Evil-doing; also it may be seen, that it was the Wife, the Learned, the Presidents and Chancellors, and chief Priests; and Scribes, who were and are the very active persons, by whom the Seed of God is persecuted, and even such as were and are zealous in their Observances, and Sabbath-keeping, and such like, it was not the Poor, nor the Foolish only which the Devil made use of to do his work; but it was the Wife, and the Learned, and the Chief in Authority, and such like; it was such in whom the Seed of the Serpent ruled, who were the active men against the Servants of God.

Also it was through the evil Counsel of such as were Teachers, and Scribes, and Handlers of the Law, and it was through the false Accusations of the chief Priests unto the Governors and Elders of the People, and so it is now at this day, as I have proved; and also the Righteous were persecuted upon the false Judgment of others, and they were falsely adjudged to be Deceivers, and Blasphemers, and Evil-doers; and upon this account were they persecuted, and as being falsely reputed to be destructive to Government, and Revenue of Kings, and upon such like, and that
that they made void the Law of God, and were Movers of Sedition; and upon such accounts as these, was the Seed of God persecuted, as it is at this day; and all men that read this with moderation may come to the good Understandings, upon what account, and by what Instruments, and by what means the Seed of the Serpent hath persecuted the Seed of God, even from Cain unto this day.

And this is to go abroad into this Nation, and into the World; and it is given forth from the Suffering-Seed of God, to clear it self in the light of all men, that not for Evil, but for Good are these Sufferings laid upon it. But behold the Lord hearth and regardeth the Cry of the Poor, and of the unjust Sufferer, and he will remember his Mercy, and his Covenant with his own Seed; and when it passeth through the Fire, he is with it, and thought it be afflicted, it cannot be forsaken; though the Lord hide his Face from his people, and suffers most grievous things to be done against them, by the wicked; yet it is but to try them, and to prove them, that they may be found faithfull to him, and the Seed of God shall reign in the Earth; and the seed of the Serpent, and his head shall be bruised, and is bruised already; and it bruised its heel by following after with persecution and cruelty; but the Seed of God shall arise, and is arisen, and praiseth the Living God for evermore.

It plainly appears that the Suffering of the people of God in this Age, is a greater Suffering and more Unjust, than in the dayes of Christ, or of the Apostles, or in any time since: Queen Marie dayes brought not forth a Suffering more cruel, and in many respects, as doth appear; First, What was done to Christ and the Apostles, was chiefly done by a Law; and in a great part by the Due execution of a Law; and also the Martyrs in Queen Marie dayes, had more just Examination, and a more Jut Persecution in Law, than the people of God have now; for now it is a matter of Conscience among some of the Magistrates in England to call men into Prison, and confine them, and to cause their Goods to be spoiled, without any Law, or the due execution of a Law; which is utterly contrary to the Charters of England, and hereby it appears the Suffering to be more Unjust, because what the Persecutors of old did to the People of God, they did by a Law, and by the due execution of a Law; but now many are.caused to suffer deeply; whom the transgression of no Law, good or bad, can be charged against; and others suffer without the due execution of a Law.

Again, herein it doth appear to exceed the Suffering of the Saints in former Age, in that many suffer now cruel things about trivial foolish matters; as for not putting off a Hat, or for Theeing men; and for denying the foolish circumstance of Swearing; and we do not read that the worst of Tyrants in the Apostles dayes, or before or since, ever caused any to suffer for such things as these, or ever questioned any upon any such small accounts; for hundreds have suffered upon suspicion, when nothing at all can be charged against them; and this is contrary to Magna Carta: And in many other respects which might be named, this suffering is greater than hath been in any Age; for many have suffered in this Common-wealth, which have been faithful, and hazarded all in time of war, for the good of the Common-wealth; and many of them suffer by them, who have been Enemies, and in Arms against the Common-wealth; and herein the suffering appears more intollerable. But doth the Magistrate think to come to account for these things? Yea, the Lord is Just, and his Way
is Righteous: What flesh could but be provoked hereby? But the Saints
are changed in nature, and are to fulfill the Will of the Lord by Suf-
fering: the Cruelty of men is become exceeding great against the Lord, and
his people.

Again, hereby the Persecution in this Age appears more to exceed former
Ages, because Liberty of Conscience in the exercise of Religion, was never so
much promised and professed, as in this Nation at this day; and yet for the
exercise of a pure Conscience many are wofull Sufferers, even by such
who in words profess Liberty of Conscience themselves; and yet perfe-
cutes the exercise of it in others, even for not putting off a Hat, or the like;
to them; these with many other things, may aggravate the baimousness
of the sin of persecution to be great, and more unjust than in former
Ages.

Alas, how is the Sword of Justice turned backward, and the Innocent smitten and per-
secuted, and that for Righteousnesse sake, and not for Evil-doing.

By a Friend to the Suffering Seed of God,

EDWARD BURROUGH.

TRUTH
Truth (the Strongest of all)
Witnessed forth in the Spirit of Truth, against all Deceit.

And pleading in Righteousness its own Cause, to the understanding of the Simple, against a very great number of Lyes, Slanders, Ververting of the Scriptures, Contradictions, and false Damnable Doctrines, held forth by the INDEPENDANTS.

And is a Reply to John Bunions second Book, called, A Vindication, &c.

Wherein what was wanting in his former of fulfilling wickedness is now appeared; by his adding sin unto sin, against God and against his own soul.

Reader,

THOU hast here a very great number of * Lyes and Slanders, and Unjust-dealings and False-doctrines, &c. Laid open and reproved in plainness, and not in hypocrisy; and of contention there is not suddenly an end, being begun; therefore seeing the unbelieving heart of John Bunions cannot believe me, when I speak the truth in judgmenst, nor may I believe his Lies and Slanders, uttered in hypocrisy; what is laid down is left to thee, soberly to judge of himself, as we are both silent: And this know, the one is a Deceiver, and the other is as a Deceiver, yet true; and thus mayst thou weigh things equally.

First, considering of many Lyes and Slanders truly charged upon him in my first, of which he is guilty from his first, and he hath, not as all cleared himself of them in his second, which an honest man ought to have done, before he had gone further; for I soberly desired with the number of his wickedness, and not proved justly what he hath said against us: And it is not for his sake, for little thoughts I have of his conversion, but the rather that he will be hardened, nor for any own sake, as if I were unsatisfied concerning him, that this is written, but to undeceive the simple of what his wickedness may falsely suggest into the mind, as if all were truth that he spoke, if his wickedness were not reproved.

Again, Consider that I have cleared the Truth of my words which he hath wrested, and thereby taken occasion against the Truth, by answering his own conceptions, and not my plain words; so my words (which are words of Truth) being defended, all his Reply is made void: So I have not so much desired to answer every particular of his words, as to vindicate my own words, as to vindicate the Truth from his false Slanders and Accusations.

HOW hath Satan filled the hearts of men, in this Generation (as well as in former Ages) with Envy against the Truth, and with Wrath against the Way thereof; and how hath he filled them with Craft, and deceitful Subtilty, to offend the Way of the Lord, in all manner
of Persecuting, and Evil-Speaking against it openly, and also in secret Gain-
saying, in Hypocrisy; and how are men armed to defend themselves in their
naughtinesse, lying hid under the Vail of fair Speeches, and fine Arguments,
using the Scripture in the words of mans wisdom, to oppose the Power and Life
of Righteousness; even as the Scribes and Pharisees of old, how zealous were
they in their Observances, and in fulfilling the Commandments and Traditions
of their Fathers, having set themselves in Moses Seat, professing Moses, and the
Prophets words, and yet persecuted Christ the Life and Substinance of Moses, and
the Prophets? And as it was then, so is it now; how are Christ's words, and
the Apostles professed and preached by such who are Enemies to the Life of
Christ made manifest in mortal flesh, and secretly opposing the doctrine of the
Apostles? who said, Know ye not, that Christ is within you, except ye be Reprobates.
But the mighty Day of the Lord is come, and coming, wherein all hearts are
made manifest, and the secrets thereof discovered; and the light is springing
out of darkness, and the Sun is breaking thorow the Clouds to give light to all
men and Nations, and the great Whore which hath decked her self in divers
colours to deceive, shall be made naked and bare; and the day of great thriving
is come, and now every mans hands up for his Interest, to defend his Possession,
for the Just Judge standeth at the Door, to enquire by what Law every man
holds his Inheritance; and he findeth many holding their Religion; and Pro-
fection, by the Traditions of men only, and not by the Revelation of Christ
Jesus in them; and such he will dispossess, though they strive against him, yet
all is in vain, and though they plead Antiquity, yet that will not prevail; and
in that day of great thriving is coming, betwixt the Lamb and his Followers,
the Dragon and his Followers; every one of that Party appearing with such
weapons as the Devil hath armed them withal; and with such Armour as the
wicked hath, they come, appearing under divers colours to fight against Zion,
yet under one Head, and Prince of Darkness, and unto one Purpose, even
that the Seed of Jacob may be rooted out, and that the Way of Truth may not
prosper, that then the Wicked may go on in their wickednesse, without reproof,
and ungodliness be hid under hypocriety; and above all other means,
that is used at this day, to keep up the Kingdom of the Devil, and to offend
the Kingdom of Christ; this is Christ, striving against the Light of the World,
opposing it, and denying it, and by crafty Arguments, and cunning Speeches,
seeking futable Scriptures, (as they suppose) to ground their false Arguments
upon, against this very thing, that the Light of Christ is given to every man
that comes into the World, or that the Light which convinceth and reproveth
every man of sin within him, is not the Light of Christ, nor worthy to be ta-
ken notice of, but natural and such like, and no way sufficient to Life and Sal-
vation; if the Unjust men persecute, it is such as walk in the Light of Christ
Jesus, that cannot fulfill the wills and customs of men, and so are not of the
World, but contrary to it in all its ways and works which are evil; and if the
wife men of the World make any Arguments, it is against the Light, with
which Christ lighteth every man that comes into the World; so that all the
envy of the Devil, whether under this or that colour and appearance, it against
the Light of Christ Jesus, and them that walk therein; and if the light be not
denied, and not believed in, nor regarded, then may the Devil have whole
Possession of the heart of man; and if the Light of Christ Jesus within, be
owned and loved, and walked in, then Christ is received, and there the Devil
is dispossessed; and therefore it stands him upon, above all other things, to
possess people against the Light within, which Christ hath given, that then he
may not be discovered in the heart; but may keep all his goods in peace, and
have quiet possession in his Habitation? Well, be it so, though all men of that
Kingdom doth gainay the Light of Christ, by this or that way of wickednesse,
yet it is precious unto us, and I cannot but earnestly contend for it, against all
Gainlayers, and yet strives not for mastery to our selves, nor to exalt any thing
of
against all Deceit.

of our selves, but only the Lord and his truth, which he hath made more dear to us, then either life, or name, or liberty; and though so it be, that this Way be spoken evil against everywhere, yet the Lord oweth it, and us who are faithful therein in the presence of our Enemies, to the confounding of the wisdom of this World. And whereas John Bunyan hath formerly set himself divers ways to oppose the Truth under the account of his great zeal against Error, but especially in a Book sometime in the World, thinking thereby to offend the Way of Righteousness; and now a second time hath appeared, with a defence upon his former, called A Vindication, &c.

Of the former and his Defence, is more to the laying open his folly, and to the uncovering of his blindness and wickedness, then his first offence given by him, which caused me to write in short four sheets of paper, to clear the Truth from what he had spoken against it.

And now having again a second time appeared in many word, without knowledge, yet in great zeal, hath brought forth many things reprovable, even Lyes and Slanders, and evil Speeches in abundance, yet with great pretence of holiness, and sobriety; and he hath not only belyed me, but the Truth which is my chief, and moving cause, (that the Truth may be clear) of this my second Reply unto him; and not for my own sake in any thing, for I more prizeth to account a fool, and dispraise in the World, then to be honoured thereby; and when iniquity shall come to an end, and transgression shall be finished, his shall be the Kingdom and the Inheritance of Rest Eternal, that hath kept himself clean and pure, from a lying and slanderous tongue, and who hath done righteously and fulfilled the Will of God, For it is not every one that saith, Lord, Lord, that enter into the Kingdom, but he that doth the will of the Father which is in Heaven; and in that day when the Book of all Consciences shall be opened, and every thing brought to judgment, then shall the Light in every one Conscience answer the Lord in the justness of his dealings; and even then (if not before) shall this John Bunyan know the Light in all mens Consciences is of force, when he shall be judged and then shall he see, he hath wronged the Lord, and dealt evil against his own soul, in speaking evil of what he hath not known, and in giving false judgement of what he hath not understood; and till that day I leave him (without praying for fire to devour him) only may reprove his Lyes Errors, Contradictions and False-dealing, and clear the Truth from his false Charges, and only to the most chiefest things whereof he accuseth us, in short I may Reply.

And whereas thou sayst, There is one that hath ventured to stand up against the Truth, and hath published a Book in which there is a great number of Heresies cunningly vented by him, and also many things there falsely Reported of thee. To which I answer, * Several that same Book published, called, The true faith of the Gospel contended for, &c. Lies and Slanders were proved against him in that Book, which he cannot clear himself of; mark that.

And farther thou sayst, Only by the way thou thinkst good to mind me of my clothing myself with the words of the Prophets and Apocryphas, &c.

Answer. True enough, by the Way, out of the Truth, and out of Christ, who is the Way, haft thou spoken this, and haft uttered in falsehood, and by, or out of the Way, neither have I clothed myself, and yet am I clothed with the Life of the Prophets and Apocryphas, and not only with their words; nor do I fight against them (though thou falsely sayst it) but bears witness unto them, in Doctrine and Conversation, and before all the seed of Evil-doers, and take back
back thy own words to thy self, who art in that Generation, which hath the words, but are without the * Life, in the evil life.

Farther then sayst, I have broken out with a false Testimony of John Burton, and thee, at which thou feemest to be much offended, that I should say thou art joined with the broken Army of Magog, and hast shewed thy selves in the defence of the Dragon, against the Lamb, &c.

Reply, what needest thou be troubled at this, have I not spoken the truth, and have I not said well herein for you are joined with all the wicked in the Nation, and as Lyars and Swearers and Drunkards, pervert with violence; and as the proud and wanton are filled with scorning and singing wicked rimes in the streets, even so also are you come in Print, and all of you against them called Quakers; the Drunkards and Swearers they beat them, and abuse them, and cast them as for dead into Ditches, with throwing in the high ways, and in the streets beating down with Staves; and the wanton they sing these rimes in scorn in Ale-Houses, and Taverns against them, and thou and thy Fellowes and Generation appears in open Print, slander and reviling them (yet in pretence of zeal for God) and all this you do against us, who have the witness that we are of God, and that the whole World Lyes in wickednes, and now are not you all joyneas an Army, and do you not shew your selves in the defence of the Dragon.

* what wrong have I done you, let the upright in heart judge, whether I have given false testimony against you or no; and though you have noted it for a Ly in the Margent, yet the Ly is thy own, who hath gain-faid the Truth herein, and called it a Ly; and I have dealt justly with thee, in the sight of God, and all that know him, and when the Book of thy Conscience is opened, thou shalt also confess to this thing, when thou standest condemned with them, with whom thou art now joined against us; who have the testimony that we are of God, and worshippers of the Father in the Spirit and Truth, and my words were spoken by the Spirit of the Lord, and that in thy Conscience shall witness them, in the day of the Lord, though now thou oppressoningly sayst, they are flung into the wind. And whereas thou feest to be greatly offenced, that I should say part of the first Book is a Corrupted grain of Babylons treasure, &c.

But have not I spoken the Truth herein also, when I say, I have numbered up part of your work, and this is the sum thereof, that part which I have numbered, viz. your Lyes and false Reproachess against the Quakers, is a corrupted grain; yea, and of Babylons treasure too. I am not ashamed of my words, though thou wouldst defend your work by saying, Your discourse was of the Birth, Righteousness, Death, Blood, &c. And of the second coming of the Son of Mary, &c.

To which I say, these things, and the knowledge of them, by the Spirit of God, is not counted by me Corrupted, nor of Babylon, though now I answer, as in my last; the words I own, but thy voice I deny, and knows it to be the voice of the stranger; and for this saying, have I not, nor never shall have any burthen upon my Conscience, (though thou wouldst say it) but 'tis cleared in the sight of God, even though I say all that thou speakest I deny, or thy speaking of any thing of the Kingdom of God, with thy lying spirit.

And whereas thou art offended, that I should say you are described to be the Flock of Jacob, and of the seed of Cain, whose line reacheth to the murdering Priests, &c.

And thou sayst, I am very senescent, and utterst many words without knowledge, &c.

Reply, Yes, your words doth describe your nature, for by your voice I know you, to be none of Christ's sheep, and accordingly I judge, in just judgement, and in true knowledge, and doth not falsely ensouse, nor utter words void of knowledge, and my words shall be witnessed by you in the day of the Lord:

Envy.
against all Deceit.

Envy is of Cain's nature and seed, and in that you are; and Lyars are of S mount's shock, and you are guilty of that, let the sober Reader, and you are among the murdering Priest's party, and close joyed to them, in Doctrine and practise, especially in writing against us.

Now no wrong have I done you, that thou needst to be troubled; and seek to cover your soul's by thy fair words in thy answer, as if you were righteous, but all will not hide you, your works make you manifest to be no less then what I have said of you.

Then farther thou art not against me, in that I say, you are found Enemies to Christ, revealed in his Saints, and this thou hast noted it in the Margin for false, but thou dost not well to be angry; it is true, what I have spoken, thy own words do prove it, in saying there was nothing in thee, to be taken notice of; this was a denying of Christ within, and such as deny him are found Enemies to him within; So the Lyre is thy own, who has denied Truth, let the wise Reader, and thy many words in a pretending Answer will not cover you from the guilt of what I have charged upon you, and not falsly; and what I have laid bitherto is true, and not false, though thou seigningly say, From marvels I should be so overseen, as to utter so many false things in so little space; stay, my understanding was open, when I wrote forth that Book, at which thou art so astonished, that it hath caused thee some Moneths travel in anguish to clear thy self, and yet cannot be at rest; and thou art over-seen who results the reproof of thy Wickedness.

Then thou goest about to justify thy Brother Burton's words, who wickedly laid it down, as thou impudently goest to justify it, who joyed in his Accusation, and standers Quakers with Ranters; and this wouldst thou justify we are one, against my just Answer, which denied them in the fourth page of my first; where I said, Between Quakers and Ranters there is no more union, &c. then bewixt Light and Darkness, Good and Evil, and that Answer stands untouched by thee, and is true; and in justifying John Burton's wicked Slander, thou art more wicked in comparing thy Principles, and sayst, it will appear they agree in one, &c.

Viz. That the Quakers deny Christ to be a real Man: Secondly, that they fancy him to be God, manifest in their theft: Thirdly, that they make his humane nature with the fulness of the Godhead, to be but a type of God: these things were charged upon us.

But what a wicked course hast thou taken to clear him, by adding thy own wickedness; let all consider that reads: for doest not I desire in plainness in my first, in these words: if thou dar'st lay the Charge only upon the Quakers, write in plainness, and bring testimony of thy Accusation, and thou mayest receive a farther answer, but not a word in plain answer to this is returned, though soberly desired, neither time, nor place, nor witnesses evidenced to clear your selves of your first Slanders, which had been more honest, then to have slandered afores, passing over your first; but it seems you cannot clear your selves * This is a thing in honesty, and so fulfill your wickedness by adding to your Lyes and Slanders, ye; as thou impudently doth in thy comparing the principles of the Ranters with the Quakers.

And to save thy brother from shame and guilt, thou art fallen thy self into and Quake the Soare, and justly may be judged, to exceed him in Wickedness; and thou sayst deny all sayst, (with shame to thy self, I repeat it) that the Quakers will not own Christ's teaching without them, but thou brings not testimony of this Assertion, till then are thou but the reckoned, and shall be plunged for a Lyer, which will be forever, for we own teaching him as he is ascended far above all Heavens, who fills all things, yes, and with the with and none too! So that instead of proving the false Accusation, thou addest another Slander, and the second thing wherein thou comparreth them, is unfound; demnest for though we witness, (yes thousands) that we need no mint to teach us, the same principle Saints did 4 John; yet we are not down the Ministry of God; but quass, by practice, it.
it, and cries down such by whom people cannot come to the Knowledge of the Truth, though they be ever learning, who preach for hire, and goes for Gifts, and Rewards & loves the Wages of Unrighteousness; & this was the Apostles Doctrine as it was ours, and is no Herefo (though thou mayst so judge it) for we sray by the same Spirit as the Apostles did, they that are of God heareth us who are in the Truth, which is but one, and there is not another; and the Apostles which witnessed, Saints needed no man to teach them, did exhort them; and yet did not condemn principles by practice.

Then thou goest on, and sayst, The Ranters are not for Baptism, and Breaking of Bread, and are not the Quakers the same? But what doth this prove, and thou sayst, the Ranters are they that would profess themselves without sin; and how far short of this Opinion are the Quakers? and the Ranters would not own the Resurrection, &c.

And how say you, Do you believe the very Bodies shall rise, &c.

Reply, Friend, this is far short of proving these things upon us, by querying them to us, let the Reader consider: But it may be impudence hath not so wholly eaten out honesty in thee, as that thou darest charge us wholly with these things, but would intrude into us by thy Questions, as though the thing were so indeed, but thou mayst by ashamed of thy work: Is this sufficient proof of evil against us, to ask us whether it be so? what hath thou proved in all this against us (if we were guilty) think for thou wilt accuse our selves? this is absurdity, and wickedness in thee, falsely to charge us, and to bring no better evidence, but thy bare words, and as we deny the Ranters, so do we thee, and sees you both to be Enemies to the Life of God: But thy last, and chief proof (as thou thinkest) that we are one, is, that the Ranters are Sinners, and the Quakers are Liars; the first I will not vindicate, but this last (if disputable, and thy proof of it is first, thou sayst, from what thou hast said already, to some pages of my first Book, to which I have replied, and leave it to the Reader, only doth say, thou hast not yet proved one Ly against me in the sight of God nor men; thou art the Liar if thou sayst thou hast, and honest men shall be judge between us: And thy second proof is more to the discovering thy ignorance then yet hath been: And to clear thy self from my charge against thee (viz.) to be a wrestler of the Scripture, which yet I stand to, thou art lain into grievous error: my first charge is true upon thee, that thou perverted or wrestled that Scripture, Rev. 13.18. in saying the Lamb was slain before the Foundation of the World; for that Scripture faith since, or from the Foundation of the World, hail thou no more fence art thou and all thy company so ignorant that you know not betwixt before and since a time? how are you blinded? and yet perfet in your wickedness, and will not be reproved thereupon this is a double iniquity in thee, thy flame remember it; for I have said true, though thou understand it not, *there is as much difference, betwixt before, and since, in that thing, as betwixt a Ly and Truth; for to say the blood was shed before the Foundation of the World, as thou didst, is a very Lye; but to say it was shed since, or from, is truth, and that Scripture is truth, Rev. 13.

And thou art the Liar, and Wreker of it, and I have not wormed thee in my first, though thou impudently and ignorantly wouldst clear thy self; and lay iniquity upon me: But further to clear thy self, thou sayst, thou saidst, in God's account it was shed, before the World was; and this is little less than Blasphemy, what is God a Hypocrite, like thy self? to account that for Truth, which is a Lye, as I have proved; O horrid error and perfect blindness! but this will not cover thee, nor thy flame, from the eye of men; where is thy Proof for such a Doctrine, that God accounts that which is a Lye, for Truth? largely is manifest thy folly; Repent, if thy heart be not void of shame, for what thou hast spoken herein, and let the Reader understand this difference, thou sayst, the Blood of Christ was shed before the Foundation of the World, according to that Scripture, Rev. 13. I say thou perverts the Scripture, and liest grossly in the main thing it self; and faith it is *since, or from, the Foundation of the World; let the honest judge; and now it is seen the Lye rests upon thy own head, who wreaths the Scripture;
Scripture; and belie's the Lord, and me, and goes on in thy wickedness after proof, and take thou the Ranters, they are thy Companions, in lying, and sinning, and not ours.

And further thou art offended that I should say, and would fain reckon it for a Lye, that all thy work is a secret smiting, and an obscure shooting against the manifestation of Christ within, which words I own to be truth concerning thee, and am not ashamed of them, though thou say'st, I say'st falsely, and when the Book of thy Conscience is opened, thou shalt confess'st it, only I leave this to be considered seriously, and judged by them who are spiritual, and they shall be my Witnesses, and the Lye is of thee and thy Father, whose wickedness is sufficiently seen by what is said, if I should say no more: Again thou say'st it is an untruth of thee, to say thou art one of those that do preach for Hire, through Covetousness making merchandise of Souls; my words are not so laid down, thou hast wrested them for thy purpose, though it avails nothing: but I said, thou art in their steps, that through covetousness, with fain'd words, makes merchandise of Souls, and thou art found among them that preach for Hire; and I have spoken the truth herein, let the Light in all Consciences judge who are not feared in many things; I might instance that thou art in their steps, and among them that act such things, as further may be proved, and the wisdom of God, so fore-saw, to keep me clear, and my words to be defended, though I expected no less from thee, as to this thing, then is come to pass, but the Lye is of thy self, who would deny the *Truth: The next thing that thou wilt charge upon to be *the truth is a Lye, I pass here, the Reader may expect it in its place; and though thou say'st, the Ranters and I, and my Fellows are of the same mind in many steps, and things, &c.

To which I Reply, Their practices I deny, and the ground in which they stand, and their false doctrines; yet dare we not deny any truth as it is in Christ; though they, as thou say'st, profess it in words, which is seldom they do, for we have respect unto the Truth, for the truths sake only; but how uncharitable: art thou in thy measure and judgement, consider, as if he should say, Jonathan is of the same mind with the Pope in many things; the Pope holds Christ was born of Mary, and was crucified, and raised again, and ascended, &c. And this holds Jonathan, and is of the same mind with the Pope in many things; and therefore must partake of the same plagues with the Pope, as thou say'st of us; though thou hast by unequal measure thus judged us, yet I render not evil for evil, but in love to thy soul, shews thee thy folly and weakness.

Then thou goest on having *passed by the two flanders cast upon us, by Jonathan in your first Book, which I charged you withal in mine, to which not one word as to evidence your flanders, but hast slipp'd it over, as a soul guilty man, which charge stands upon you both, that you are Slanderers herein, and my first answer I am not ashamed of, though you fizzle much about it, and would taint it, or undermine it: but thy subtlety is to weak, Truth confounds thee and thy simple policy, which is, that we prize the Lord Jesus Christ, God man, to be precious unto us, and hath owned him alone to be the Foundation whom God hath laid, and in his Light we are faved, &c.

As I said in Page 7. against which words thou canst not justly except, nor yet prove the contrary; and yet as a man that loves to hear thy own tongue, thou lays down many things impertinent as to the cause in hand.

But it had been more honest to have helped thy brother Jonathan, from under my true Charge, and cleared the Truth, if thou hadst been able, but thou hast left him in the dirt under the Charge of a Slanderer, and are unfaithfull to him, and goes about to inquire what it is (as thou say'st) to lay Christ for a Foundation; thou confesses what I have said is fairly spoken, and yet thy envious minde, and unbelieving heart seems to be offended at my words, and to them that can

1657
can believe I speak plainly, and doth not beg thy belief, nor any mans, but com-
ments my felt to every mans Confince in the light of God, and knows no other
Jesus the Saviour, nor Foundation, then he that John was sent to prepare the Way
before, who was, and is, and is to come; who said, I am the light of the World,
and now my words are defended to be truth in the sight of them that are spiritual,
and thou, and such may hear, but must not understand, who have hardened your
hearts, lealt you should believe, and therefore is given up to Gainsaying, till
the Wrath of God break out against you; and let John Burton remember my
words, where I said he is fallen into the pit which he digged for another, and
he undervalues the Lord Jesus, whose Doctrine is to speak Truth, but he hath
lyed and slandered, and so is out of Christ the Foundation, and undervalues him,
who keeps not his sayings, but is a Worker in Darknes, and not in the Light:
And as to that where I say, thus much is the mind of the Penmans spirit, (of the
first Epistle, of the first Book) secretly smiting at the Doctrine of true Faith
and Salvation (to wit) Christ within, I have said the truth in rightou-
ness, and do own my words, though thou sayst I have done him a great deal of
wrong, &c.

But I leave it to be judged by them that are spiritual, and not unto thee, to
give false meaning of my words, and doth not he say in that Epistle of some
that have been depending too much upon some thing they call Christ, and the Rightou-
ness of Christ within them, &c.

Let the wise in heart judge, whether this be not as I said, even a secret smiting
against Christ within, without which as I have said, there can be no Salvati-
on, for he that hath not Christ in him, is a Reprobate; and this I speak, not in
opposition, but as a testimonie of Christ Jesus, that dyed, and rose again,
and ascended, who is within, and without also; and if any preach another
Jesus, let him be accursed; and repent thou, who art in the wrong doing thy
self, falsely charging me; noting in the Margent, with speaking falsely, when I spoke
the truth; and the false speaking rests at thy door, and is driven thither with the
power of truth.

Then whereas thou wouldst justify thy former wickedness, in charging the
* The children of God
were ever
counted De-
ceivers by
this Genera-
tion, but the
way which he
called divin-
on do we wor-
ship, the true
God, &c.*

Quakers to be Deceivers, against my just Anfwer* in page 8. of mine, which
stands free from any of thy vain Argument, and uncontroled, though refuted,
but it appears my words sticks close unto thee, and tormentes thee; and thou sayst,
with much confidence, it will easily be proved that we are Deceivers; but thy Ar-

guments we shall try.

And (sayst thou) First, the Quakers deny the man Christ Jesus without them,
and own Christ no otherways but as he is within, &c.

Reply, How impudent art thou in forgins Lye after Lye, and building them
up in thy Work one upon another, and a wicked course thou takes to clear thy
former Slanders, truly charged upon thee in my first, even by laying another
upon it.

Friend, By this thy deceitful Slander, while thou hast thought to prove us
Deceivers hast proved thy self one, even a false Accuser; mayst thou not
blush to say we own Christ no otherways, then as he is within? we own him
which was, is, and is to come, who is within us, and without us, as I have
said in my first, we own him as the Scripture speaks of him; and it is known to
the Lord, and in his sight we are approved, whether thou believest it or not: for
I beg not beleif of thee, but leaves thy double Slanders to be read, and judged of;
by all honest people, and in the interim, know it is a bad way to prove us Decei-
vers by thy Lye, this the rather is a Witness to us that we are of God, and against
thee, and thou to be of the Devil, who was a Lyer from the beginning, and as
his Child succeeds him; in lying.

Thy second proof is, That we are Deceivers, because (sayst thou) We
do peremptory forge that Christ is crucified in them, dead within them, kept down with
against all Deceit.

with something within them, which was never taught by them that spoke the Scriptures, &c.

Reply, These words are falsely laid down, but what thinkst thou of such who might crucifie to themselves * after the Son of God, and put him to open * Or in them- thame, as it is written; this they could not do, above Stars, they being felsen. men upon the Earth; and Christ was sent to preach to the Spiritus in Pri- son, he that can read let him understand, this Doctrine was preached by them that spoke forth the Scriptures, who had the Spirit of God; but in blindness I find thee, and I think so I must leave thee: and though I do not feed the Serpent, yet my words are plain to him that hath an understanding, and an ear open; and Deceiver belongs to thee, and at thy door it lyes, and thou canst not remove it.

Farther (thou say'st) We persuade souls that such man, that was born of the Virgin Ma- ry, is not above the Clouds, and the Stars, when as the Scripture saith a Cloud received him out of their sight.

Reply, This is another Lye, uttered without fear or knowledge, or honestly, we do not persuade souls to believe any such thing; but bears witness to the truth of that Scripture, that a Cloud received him out of their sight, and we say he is out of their sight and must appear again in sight; and this is a wicked way of thee, to prove us Deceivers, by flattering us, adding more to thy own sin, and the more will be thy burneth, in the day of the Lord, when Plagues and Tor- ment are thy portion, from which thou shalt not flye, though now thou be above flame.

Farther, (say'st thou) We persuade souls not to believe that such man, that was crucified, and rose again, &c. Shall so come again to Judgement, as he went away; and shall raise up men and women out of their Graves, and cause them to come into the Valley of Jehoshaphat; thou say'st we strive to bear souls off from believing this, &c.

Reply, O how swiftly thy lying Tongue runs without fear, as though neither God nor man took notice of thee, or that ever thou shouldst be called to question for them, many Lyes together thou hast here fouled up in one; thy Lyes I deny, and this to be one; hast thou set thyself to tell Lyes I abominable wickedness, mayst thou not tremble? when thou considerst what thou falsely say'st of us, contrary to my words, who saith in the truth of my heart, we own him to be what the Scripture speaks of him, and not otherwise? it seems thou cannot be- lieve when I speak truth; I number up thy Lyes, and returns them back to thee to read; and by all this is it not true, that thou art of the same spirit with thy fellow, and abound more in Lyes? as I said in my first; his was but about three, shine manifold more; but thy Lyes are no testimonies against us, that we are Deceivers, but they shall lie heavy upon thee at one day, when we shall be clear: For in the affirmative.

I further say, that, that Christ Jesus that was crucified, and rose again, shall come (as he went away) to Judgement, and the dead shall be raised, and every man shall receive according to their deeds; and he shall set to judge the Heathen round about, according to peal 3. and thy portion in that day shall be Howling and Gnashing of Teeth; for the Lyars Portion is the Lake.

Thou say'st again, the Quakers make no difference between that Light, where- with Christ, as he is God hath enlightened all, and the Spirit of Christ be gives not to all.

Reply, I put thee to prove that they are contrary or divided one against the other; for thus Christ faith, I will lend you the Comforter even the Spirit of Truth, which must needs be the Spirit of Christ, and be shall reprove or con- vince the World of sin, and of righteousness; now mark that same Spirit of the Father, and of the Son, who is the Comforter of the Saints is the same, and not another, that doth reprove the World; he that can read, let him understand.
the World cannot receive the Comforter, yet have they given to them, that which doth reprove them; which is with the Light of Christ Jesus, of the same, and not contrary, nor divided; if thou hast an ear, thou mayst hear; the Error is in thy self, who art without understanding.

Further, thou sayst, That every one hath that which is like the Spirit of Christ, even as God, as the Spirit of Christ; which thou sayst is desperate blasphemy, and cries out with an out-cry, O wondrous deceit! &c.

Reply, I would have all to take notice, that thou hast wronged my words, in writing of them for thy wicked purpose, to have a ground of slander; there is no such words in the tenth Page of my Book, which thou quotes, but in one place; I say, till thou prove the Light of Christ, John 1. 9. (which thou confessest every man hath) to be contrary to the Spirit of Christ, (Mark) I shall say every man hath that which is one in union, and like the Spirit of Christ, even as good as the Spirit of Christ, according to its measure; these words I must own.

But let the sober Reader take notice, how foully thou hast wronged my words, * leaving out the strength of them, to take occasion of slander; when thou hast proved the Light of Christ (which in John 1. 9. is spoken of) to be contrary to the Spirit of Christ, then had been a better reason, for this charge against me.

O thou impudent and shameless man! so unjuifully to deal against the upright, who envies thee not, but pitties thee; therefore when thou, or any man can prove the Light of Christ spoken of John 1. 9. and John 8. 12. to be contrary to the Spirit of Christ, then I may own the judgment and charge upon me; but till then thou art proved a Lyar; for the Light of Christ spoken of John 1. 9. that Light is one in union, and not contrary, and is of the likeness of the Spirit of Christ, and as * good in its measure; and these words I stand to, to vindicate against all thy Lyes, and wresting of words, and out-cries, who is an unright fellow to judge what Blasphemy is, who art so blind, that thou knowest not the difference of words, betwixt before, and from, as I have shewed;

* The Witness is as good as the Judge, in measure.

Repeat, If so be thou may find mercy.

Then further thou sayst, to cover my self, and deceit, I do apply, that which should be to the children of God, &c. And yet cannot comprehend my answer, which is just and faithful that the Children of God were always counted Deceivers, and this is true, as thine self confesses, but wickedly faith in thy answer, and most lyingly too, and blasphemy is fallen out of thy mouth; The Devil knows how to take Childrens Bread, and casts it to Dogs.

Reply, Now let all consider what thou hast said, Christ Jesus is the Bread of Life that came down from Heaven, the Childrens Bread, and they have no other; Now the Devil cannot take Christ Jesus, who only is the Childrens Bread, and give him to Dogs, O horrid I canst thou behold this, and not be smitten to the heart, what wickedness and ignorance lodges in that heart that can utter these things; Though thou thinkst, thou hast done bravely in thus saying, yet the Wisdom of God turns thy words upon thy own head into confusion and grievous error, I deny it though thou affirm it; that the Devil can take, or knows how to take Christ Jesus, and give him to Dogs.

Further thou sayst, I am grieved, that thou shouldst say none but a Company of Notionists and Ranters, &c. are carried with the Quakers, &c. and sayst thou this appears in all mens sight, &c.

Reply, Thou art a Lyar, I am not grieved at thy Slanders and wicked Reproaches; but rather rejoices therein, that I am one worthy to bear them; and all men that can see, sees thee a false Accuser herein: For such who have feared the Lord, and served him, and are, and have been honest and upright to God and man, have owned us, and have been neither Ranters, nor such like, and
and we rejoice, if any that hath been so, be turned from it unto God, to live in Righteousness, though thou note it for a false thing in the margin.

(But to make it appear false thou hast corrupted my words) which are, though forms of all sorts of people be brought to God, yet thou seemst to be offended herewith, and these my words are true upon thy head, for I ask, seems to be notwithstanding some were such, are they such who are in wickedness since they owned us? then why dost thou wickedly (as though thou were offended at it) upbraid us, that such, or such are carried away with us, as though none else; which is thy Lye uttered in thy half-wits.

And whereas thou art offended, (thou sayst) that I should say, thou art like the Pharisees; whether I spake for or no, however, I own that thou art like them (at least) even one among them.

As further I shall manifest; then thou hast over-leapt (with a false excuse of passing by many railings as thou sayst) which it seems troubles thee that I should truly charge thee to bring forth Lyes without fear; and that the Ranters and light Notionists, and thee we deny, till you turn to the Lord by repentance; and if you turn from your injustice we dare not deny you.

And further I truly charge thee, that thou art past up in thy Lyes and Slanders, and advancest thyself above the innocent, who exceeds thee in Faith towards God, and in good works towards man, and whose conversation is in heaven, but thine is among the Hirelings, &c. And this thou hast skipped over, as a deceitful Child, with a poor excuse, which thou mayst be ashamed to call these railings; but that thy heart is void of shame, let the sober Reader judge else; then thou shalt I stumble at that, wherein in thy first thou sayst, The Devil persuaded these men to believe.

First, That salvation was not compleatly wrought out for Sinners by the man Christ Jesus, &c.

Reply. Here thou art a Liar again; I stumble not, for I walk in the Light, and doth not stumble, but I reproved thy Lye, and Slander, and said, this Accusation is clearly false, wickedly cast upon us; for there is no Salvation in any other, neither is it wrought by any other, but by Jesus Christ, &c. As page the ninth of my first may be read, but thou hast not at all removed, the true charge against thee, that I charged upon thee, upon these words (viz.) a Believer of Lyes, a Slanderer, a false Accuser, which stands true upon thee still, and will for ever, till thou remove it by repentance; for thou canst never clear thyself any otherways; and thou sayst, I have left some words out, but this is but a poor catch; for do I not make an Ex ceptio at the end of thy words? and if thou wert not too ignorant, thou mightest understand that which follows is included and conjointly.

Then thou goest on, and sayst, I am offended that thou shouldst say the Devil deceives four, by bidding them follow the Light that they brought into the World with them, that will lead into the Kingdom &c.

Now my answer to this is sober, and just, as will appear, though thou sayst vainly, I seem to be gravelled, because I informed thy mistake; who said, pertinently, either in subtility, or for want of wit, the light which they brought into the World with them; when as the Scripture saith, Christ is the Light which lighteth every man that comes into the World, &c. 1. 9. which Light, as I did, do affirm, will lead into the Kingdom of peace and rest; and deny it if thou canst; for the Light of Christ, doth reveal Christ, and the Light lighteth every man that cometh into the World; then thou heaps up many words, though thou falsely sayst, I corrupt that Scripture &c. 8. yet I lay it down in its own words, and say, that is, or was the true Light, that lighteth every man that comes into the World, and that Light (which hath so done) will lead all that believe into the Kingdom, for Christ said I am the Light of the World, and though thou ignorantly wouldst seem to say this is error, yet I affirm it,
that the same which faith, I am the Light of the World, is he, and no other, which lighteth every man that comes into the World, and this I suppose thou wilt call a filthy error; but the filthiness is in thy own heart, and error too, through ignorance of the knowledge of the things of God, who wouldst gain (if thou couldst) make it appear, that that Christ which lighteth every man that comes into the World, John 8. 12. Thy confused words seem to carry this meaning; let the Reader judge, whether that be not the same Christ Jesus, which John speaks of; John 1. 9. as it is written of John 8. 12. and though thou ignorantly sayst I would have room to broach my folly, yet thou art out of thy vessel in sides of leaves, of Lyes and Slanders and Folly; and thou sayst, when he said, I am the Light of the World, he was without, he did not mean any light within, and thou presumptuously bids me deny this if I can; to which I say, the same Christ, which said, I am the Light of the World, was he which was before Abraham, who was Light to the Gentiles, and lighteth every man in the World; yea, he was and is given to be a Light, where his person (which was suppos'd the son of God) never came, and do thou deny this if thou canst, that all men may seek thy Folly; for there is not many Christs, but one Christ, which is not only within, but without, not only without, but within, is all and in all; let him that reads understand.

Then thou say'st, the Light wherewith Christ, as he is God, lighted every one, is the Soul of man, which is the Life of the Body, and is a Creature, and hath one faculty of its own Nature called Conscience.

Reply. Now let's try this Doctrine, and consider what thou hast said; it amounts to this much, that Conscience is of the nature of the Soul of man, and the Soul is the Light of Christ, as God.

Therefore thou hast said the Conscience is the Light of God which must needs be without sin; this is more than I have or dare say, I might here fitly ask thee, if thou knowest what the word Conscience signifies in true understanding; and yet though thou hast uttered this, that Conscience is a Faculty of the soul, which thou say'st is the Light of Christ, as God, which Light of God must needs be of the nature of God pure, and not impure; yet in the next page thou say'st, Conscience is a poor Dunghill Creature in comparison of the Spirits, &c. and in another page calls Conscience poor, so empty beggarly things, &c.

What now John Bunyan is that which thou hast concluded to be the Light of God, but a dunghill Creature, and low, and empty, and beggarly in comparison of them. For shame cease such Divinity, left all thy Fellows reprove thee; O how dost thou ignorant zeal lead thee into Snares, and trapse thy own feet, And to confound thyself, thou say'st, Conscience, which is the Light of God, is Nature itself; then it must needs be that every mans nature (which is sinful say I) it the Light of God; O what horrible Doctrine this proves in its explanation!

Blush, and be ashamed when thou consider'st; then thou cries out in reproof, O wonderful, sayst thou, That men should make a God, and Christ of their Consciencs! I know none that doth it, nor that ever spoke so highly of Conscience, as thou hast here done, yet we say our Conscience bears us witness in the holy Ghost, and this is our rejoicing, the testimony of our Consciences; and if our Consciences condemn us not, then have we confidence towards God; and yet makes not God and Christ of our Conscience, as thou secretly wouldst charg us with all: Then thou goest on, and wouldst seem to prove, but canst not, that somthing besides the Light of Christ convinceth of sin; but thy reach is too short, though thou wind abroad, and lets thy thoughts into the pit of thy own reason, to bring up a thing to confound Truth, but cannot; for this is thy proof, where they were all convinced by their own Consciences John 8. Now all these I say were men come into the World, and therefore according to John 8.9. were lighted with
against all Deceit.

with the Light of Christ, and thou hast confessed that Conscience is the Light of Christ, as God; which is no less then I have affirmed, then wherefore hast thou waded so far, when at the end thou art forced to confess my position, thy words being explained, that it is the Light of Christ that doth convince of sin, and can find no other thing besides that; then thou sayst, here is something besides the Spirit of Christ that doth convince of sin &c.

But yet I say, nothing besides the Light of Christ, as thou hast confessed, and that was that only which I affirmed in the tenth page of mine, about which thou hast made all this stir, and to no purpose, (as to prove any thing convinced of sin but the Light of Christ) and in that I said, he that is convinced of sin against the Law, leads up into the fulfilling of the Law, which I till I own, though thou wouldst contradict it, but canst not; and I clearly see thou hast not reached the understanding of my words, but answered thy own conceiving, and not my words; for I do not say, or think that righteousness comes by the Law, yet that is righteousness, which condemneth that which breaks the Law; if thou hast an ear thou mayst hear; and as I said it is the Word of Truth, the Righteousness of the Law must needs be fulfilled in Judgment, upon you all, and by Christ Jesus in you, if ever you receive the Salvation to your Souls; and thou hast not yet learned what I mean, and though thou sayst, that for justification, thou lookst beyond the Law, to the Son of Mary, but I say thou must not look beyond it for condemnation, who art in transgression, and not reconciled to God, through condemnation in the flesh, for it will reach you to condemnation; and thou sayst Thou understandest that I do, in all my discourse disown Christ without, by pretending to a Christ within; To which I say, thy understanding deceives thee, who, it may be feared, blinds thy own eyes; that thy Conscience may not condemn thee for slandering, but while I am approved in the sight of God, of those things whereof thou accusest me falsely, and wickedly; I matter nothing what a Lyer's judgements is of me, my Answer to thy Query shall prove me clear, and thee a Lyer herein, that we own Gods Christ as the Scripture declares of him, as I have said, and the darkness of my words is to blind the eye of subtlety, and not to deceive the hearts of the simple (though thou wouldst say it) fee it thou now canst tell what I say.

And whereas thou art offended, that I say, many more things in thy Book I pass by, as being not pertinent to the thing in hand; my words are true, for the thing in hand was proving us Deceivers, and that was the most of which I medled withal, or purposed to oppose; and to other things that thou speakest of in short, my answer was, and is the words (or of some of them) I own, and thy voice I deny, without any blasphemy or error, in the view of all the World (though thou wouldst say it) for whatsoever a lying spirit speaks, I deny it to be the voice of Christ, though it may be some of his words; and thy spirit is a lying spirit: And though thou art offended that I should say Fools loves to be meddling, yet its true enough, is not he a Fool who is a Lyer and a Slanderer, that understandes not betwixt before a time, and since a time, judge in thy own Conscience; and thy fair words, as that it must needs be (sayst thou) That the Saints of God must be called Fool; I say, never presume the name of Saint, but clear thy self of thy Lyes and Slanders, and perverting Scriptures, and learn the Firstt principle of Religion; Even that which Condemns thee.

And as to that which I say is true, that the Pope can speak as much of Christ without as thou, I own it, and may add; I believe he can speak more then thou of Christ without, and with as good, or better understanding; though both a like far from the Kingdom of God; yet in thy Answer, thou askst me, if I have no difference between the speaking of, and believing in Christ without? Yes, I do a great deal, for he that believes in him, hath the Witness in himself of him, and his heart is purified, and he is a new Creature, which thou art not, but thou I suppose wouldst be reckoned a Believer; nay, for I think the Pope hath both
both more words, and more good works, and makes as much Conscience of
lying and false accIling as thou, for ought as may be understood, of a tree by
the fruits, which is our way to judge, as Christ hath given us example; then in
that I said thou hast anIvered thy self a question deceitful, thou art offended,
and boastst thy self against me, Charging me to be an Enemy to the truth, and
the like, in that I di not manifest thy deceit; but now I shall therefore, to stop thy proud
boast in that anIver, thou calis it a sad doctrine which faith, follow the Light which
Christ hath enlightened every man withall, and other such like things following
that question, which are deceitful, and wicked, and thou thereby are proved the
Enemy to truth thy self, and thou and thy words are both deceitful; and there-
fore boast not thy self: Then thou anIver my Question, which was, doth not the
Scripture witness that all who have not Christ are Reprobates? the Question is
found, and of worth to be noted; and in thy anIver thou sayst, yet it is true,
to which I soberly Reply, then what a condition are all in, that hath not
Christ within, nor no knowledge of him, but what they have of him as he
is without, by the letter without, do thou consider this, and whether
it be not of the chiefest prize to Life and Salvation, to wait for him,
and seek for him within, seeing all that have not him within are Re-
probates.

But farther thou wouldst seem to manifest a great deal of folly in me, when all
the folly lies in thy own bosom, and by thy confused words, I understand thou
groundst thy AnIver upon a false and false understanding, and therefore bringst
the false reproof, as if I should hold forth that every man hath received Christ,
or the Spirit of Christ in him.

This I have never said, but that every man hath the Light of Christ given
him which I say is one in union, with the Spirit of Christ; and I say Christ is
given to all, but all receives him not; and I see thou understands not my former
words that I write in anIver to one of thy Queries, thou canst not dilligently
believe a thing being given of God, and a thing being received by man, so that
the folly is fallen back on thee, take it, who understands not my words, but
opposes thy own conceivings, and false understanding; and though I might more
truly apply this word folly in that extent, then thou applied the like word to
thy self in this same page, yet I leave it to the judgement of the serious Re-
der, and say, thy folly is want of wit in the World, and not for Christ
false: Then thou wouldst defend thy first wickedness, in that thou saist the
Devil deceives Souls, by perfwading them to follow the Light within, which
all men have; but my anIver to it thou hast not reached, in that I said, he
that comes to Life eternal must follow the Light within which Christ hath
given, which stands over thy head for ever to be truth; but yet how blind
art thou in confessing the Light within, even Conscience to be the Light of
Christ as God, and yet sayst, the Devil deceives souls by bidding follow the
Light within.

O abominable doctrine! what doth the Devil deceive souls by bidding follow
the Light of Christ as God? so John Bunions doctrine is; let it be noted: now
see thou thy folly how it is manifest, and thy pittifull evasions are weighed, in-
stead of contradicting my former sufficient answer, which thou could no way
reach to wrest, or otherwise to answer it, asks a question, which I may answer
as soon as thou haft sufficiently replied to my former anIver, and this is in part
an anIver to it, it is here to say, that the Light of God (or any Light of God
or Christ) can or doth deceive the Soul; and though thou stumble at it, I said well
in saying, that thy whole purpose is a secret aiming against the Light within let
the Reader judge.

And now to manifest thy ignorance fully, thou hast confessed the Light within
even Conscience is the Light of God, haft not thou cause to repent of these
aburdities and blindness who holds forth, that the Devil deceives Souls by the
Light
Light of God, seeing thou canst find no Light within man, but that which thou confessest is the Light of God.

Then thou sayest, Thy whole design was first to show Souls where Salvation is to be had, namely in Christ without, and yet hast confessed, al that truth him not within are Reprobates, and such have not salvation, by him without; Consider therefore, without Christ within no Salvation, as I have said, and thou hast confessed it. (Mark it) then to clear thy self from contradiction, which I charged thee with, thou wouldst cast a confusion upon me, in that thou sayest, I would make a defiled Conscience, the Law and Spirit of Christ to be at one; This is falsely spoken, I have never said, nor thought, that a defiled Conscience is the Law and Spirit of Christ, a Lyer thou art to be noted, and this Lyre adds to the number; and yet consider thou hast said (several times) that Consciences is the Light of Christ, as God, and now calls Conscience defiled; Is the Light of God defiled? John Bunyan, faith so; O horrid! read thou thy confusion, and grievous Error, which is brought to thy Door, and there I leave it, thou mayst Blush, and all thy Witnesses at this; and in that thou callst my Answer Scolding, against thy Epistle, and peremptorily sayst, The truth of which thou couldst not be willing to feal with thy Blood.

Reply, Scolding I deny, but I have reproved thy Lyes in the Authority of the Lord, and be not so proudly pul't up in boasting; what sayst thou? shall thy Blood go for this, that the Quakers are Deceivers, and that the Devil deceives Souls, by bidding them follow the Light within, which thou sayst is Conscience, which thou confessest is the Light of God, and that the Blood of Christ was shed before the World was, and that the Scripture say so, and that we deny that Salvation was compleatly wrought by the man Christ Jesus, with several other things noted for Lyes; what sayst thou John Bunyan? art thou so delphante as that thou wilt hazard thy Blood upon this account? if it be so, sure the Devil hath great power over thee; cease thy boasting left the Lord make thee an Example, and thou wilt exhort me, thy Spirit I deny, and lo thy words I judge, and cannot receive good from an evil Spirit: Then thou comest on, falling on thy own foul ignorance again, and wouldst fain clear thy self, but by thy stirring thy own wickedness herein, thou makes it cast an odious sight to all that pass by, (we may follow thee a little, seeing thou art not yet weary) and fain wouldst thou make it appear that the Blood of Christ was shed before the World was, and sayst it was, in God's account; but to this I have spoken, and largely showed thy blindness to all men, and adds this upon thy head; thou art a Lyer and Perverter of Scripture to say, That the Blood of Christ was shed before the World was.

And further thou art a Lyer, to say, That God accounts a thing for Truth which is a Lye; a sad error, and wicked.

And further thou art a Lyer, to say, that I corrupt thy woods: for I had not laid open thy nakedness so fully, if thou hadst not perfilied in thy blindness, as now I am forced to do, but enough of this, and more then ever thou cannot clear thy self of honestly; and yet to cover thy own shame charges me falsely with folly, to speak evil of things I know not, or else with madness; &c.

Reply, Friend, be not so confident, I know the difference between, before, and since, or from, and know that God accounts not a Lye for Truth (as thou holds out) thy own folly and madness; behold, who commits iniquity in lying on the Scripture, and on God, and on me, and yet perfilies after a sober reproof, and refilts the Reprover, with opprobrious words, let confusion of face cover thy impudent forehead, while I forgive thee, and seeks not vengeance against thee; then through thy mistake of my words, thou hast falsely gathered a subject to oppose, and fights with thy own understanding mightily, and thinkst thou confoundst me, and thy self; for however thou understandst my words, either for want of wit, or otherwise, it never entred into my thoughts, with
with charging thee to believe that Christ is a type; only I charge thee that thou saist it of others; so that I think this is a mistake in thee for want of knowledge to understand my reference to thy words, being transcribed at the shortest, not to fill volumes, and through thy own misunderstanding of my laying down the words, thou heaviest, yet vainly charges me with corrupting thy words, which God is my witness I have not done, though thou be guilty herein.

But further, I deal plainly, and flanders not in secret, as thou dost, we do not look on Christ to be but a shadow and type, if thou affirm I shall answer further, and as to that (thou sayest) I say Jesus is the substance; to that answer I stand, though thou sayest, Thou dost I do not speak plainly, &c.

Reply, As I have said I seek not a proof of my faith of thee, nor any man, nor do I beg thy belief while I am approved in the light of God, herein I matter not what a lying spirit doubts of me, so that what vain Arguments, or Queries thou raisest from thy own false doubt I pass by, being by the present thing, branching out in things on the by, if I should examine every particular, I might fill a volume.

And whereas thou hast answered my question, which is; did Christ put an end to the Law for them, who yet live in the transgression of the Law? or doth he justify that which the Law condemns, before the work of the Law be finished? in thy Answer thou sayest, Christ did put an end to the Law for Righteousness, for all that the Father hath given him, This is little to the Question.

I say that Transgressors of the Law, are not Christ's, but Children of Disobedience, and Children of Wrath, and fudh God hath not given to Christ, who are his Enemies, nor Christ to them is not given, but to condemn them in that estate, and thou sayest there are many given to Christ, who yet live in their sins; the Apostle John faith, he that sins is of the Devil, and hath not knowen God, and such as are of the Devil are not Christ's, and in that I said, doth Christ justify that which the Law condemns before the work of the Law be finished, and not one tittle of the Law shall fail, till all be fulfilled? thou hast not reached the understanding of my words, for while disobedience stands and the Transgressor lives, the work of the Law is not finished, nor fulfilled, but to that is Condemnation, and not Justification; if thou hast an ear thou mayst hear, for he that transgresseth the Law is an Enemy to Christ, and Christ fulfils not the Law for his Enemies, they must bear their own burden; and though this thou cannot understand now, yet in the day of Judgement shalt thou feel it, and when the burden of thy own iniquity is upon thee, then shalt thou confess what I have said, and read me in what now thou canst not understand; and in the mean time, I deny that Christ hath put an end to the Law for thee, who art a Lyar, and breaks one, and so is guilty of all.

Many of thy words might be weighed and searched, but I am no picker of quarrels; but to my last Query, thou sayest little to the purpose, which is; what assurance have any, that the Law is fulfilled for them, who are yet Transgressors of it, in themselves? but sayest, Assurance comes through believing and obedience to the Law is a fruit of believing, &c. Saving every one that hath the hope of the Son of God purifies himself as he (Christ) is pure.

Reply, Then he that hath not the fruit, (viz.) obedience to the Law, we may judge by the fruit, or for want of fruit is no Believer; and be that is not purified as he is pure (Christ) hath not the hope of being the Son of God, but is without hope, now see where thou art, who yet breaks the Law, and is without (thy own noted) fruit of believing, neither is purified as he is pure, and so is without hope, this is according to thy own affirmation; if thou canst not bear it, blame that self for laying down such a position, as hath proved thy
thy self to be an Unbeliever, and without hope; and so without God in the World; one that is for condemnation, and to be judged in the state where now thou standst.

And whereas thou sayest, I would lay affrayance on obedience to the Law; thou lyest in this also, my words are, the Law must be fulfilled in you by Christ, in Judgement and in Righteousness, if ever you receive Salvation; and these words are true against all thy opposition, neither do I affirm that by the deeds of the Law any flesh living shall be justified (but the contrary) though thou wouldest falsly (yet secretly) call it upon me, and wickedly call it this my forthy argument, where I said the Law convinceth, and is a School-master to bring to Christ, &c.

But the froth proceeds out of thy mouth, for this Argument comprehends thee, and stands out of thy reach, for all thy detestable speeches against me, and the truth; and the rest of my following words thou hast past by, where I say, who owns not that which convinceth sin, how can they own him that taketh it away by his Blood? and this is truth; and tell me in justness according to my first Query in that page, how is sin taken away from thee, more then from the Pope? seeing neither of you hath the fruit of ceasing to commit sin: And art not thou in the froth, who opposeth me, as though (I should say yet never did nor thought) that justification must be sought by the deeds of the Law, and so gathers a false conception, and fighteth with it, and keeps thy self doing in nine sheets against four, and yet hast passed over many special things, almost the chiefest; and though no flesh shall be justified by the deeds of the Law, yet must all flesh living be condemned for the transgression of the Law by Christ, who freely gives Life to all that believes; if thou hast an ear thou mayest hear, in the next thou seest (or wouldst at least) to defend thy self from my charge which shall (if it doth not) lie heavy upon thee, which is that I call thee Slanderer, and truly too, from thy words, where thou falsly accused the Quakers with boastling, and Hypocrite, and in thy answer thou sayest, I need not be offended, for thou dost not know our fellow, for boasting in that (thou sayst) we cry up our sects, and condemn all others, &c.

But this is no proof of the former Accusation, but an addition to thy former wickedness, let honest men consider I asked thee when thou didst not hear any of them boast, or see them live in Hypocrite; but not a word to this sober desire, but adds sin to sin, a bad way to clear thy self, and thy God, Be ashamed; for crying up self, we deny, but yet must say, or else say falsly, That we are of God, and the whole world lies in wickedness, and be that is of God knoweth me, and is one with me, and this is as the Saints testified, and is neither boastling nor Hypocrite; then to my question, which was; Will that Faith which is without works justify? and thou sayst no, &c.

Then I reply, what is thy condition and theirs, who are not only without works of faith; but in thy very work of darkness, as Lying and false Accusing, &c. And seeing thou sayst no, Consider, whether thou hast faith, and whether thy works which are like good works proceed not from the unbelieving ground; and this I add to my next I asked which thou hast past by; must not every one receive according to their deeds, in the day of Judgement; and then thou runnest out in high words against me, in that I said, if to talk of him (Christ) his Birth, Blood, &c. Were Faith in him, and living by faith, then few would want it; and further I add the Pope himself would have it, and my words are just and honest, without exception or contradiction, but only that something thou must needs say, though thou say many can talk of Christ, that will fall short of Heaven, &c. And asks me a question, and sayst, Is there not enough in them, (viz.) Birth Blood, &c. to justify, &c.

I answer the knowledge of all things whatsoever without, will not justify, except Christ be within, and if he be within, the power of his Life, Blood, Birth, &c. is known and received and felt, and in this I preach not any

other
other Gospel then the Apostles, who said, Say not who shall ascend or descend to fetch him, (Mark) but what faith it; the Word of Faith (or of the Gospel) which are not divided, is nigh thee in thy mouth, and in thy heart.

And thou falsly again charges the Quakers with corrupting, (and beguiling many) by these Scriptures.

Repl. Beguiling is thy own, and corrupting of Scriptures too, as is proved, and whilst thou accusest us falsly in these things, thy self art proved truly guilty, in the light of all that are spiritual; and as to thy charging me, That the man Christ Jesus is not very pleasant to me, And with Scolding, &c.

Thy flanders I bear with patience, and thy reproaches which is not for evil, but for Christ's sake, who dyed at Jerusalem, and is revaled in me; and for thame cease to say, Thou art ruled by Scriptures a Lyar, and Slanderer, and Preverter of Scriptures, is not led with the Spirit that gave forth the Scripture, but is ruled by the Devil, and is out of Scripture rule: then thou goes on, and wouldst justify thy ignorant saying, How are they deceived who own Christ, no otherwise then as he was before the World began, &c.

And my answer to it thou hast not touched, nor truly contradicted, which stands over thee, and is sufficient to all honest people, and Christ we own the same yesterday to day & for ever; and doth believe the Father granted that request, and he is glorified with the same glory that he had before the World was, and though thou tell me of a double meaning, yet in plainness I speak without doubletens, the fault is in thy weakens, and fittiness, and blindness of heart, who knows not that which is infinite and immortal, and eternal, the flesh of Christ's body is so.

Then thou falsly charges me again (in that I said) if every spirit be of God which doth in words confess thus (vii. 22.) that Christ was with the Father before the World was, (was born and suffered in the flesh and was buried and raised, &c.) and is not the Pope himself Antichrist, &c. As (in my fourteenth page) which putting on a vail and ventering upon thy words.

But I have spoken the truth herein, let that in thy Conscience answer in nakedness without a vail, the vail is on thy heart, & thou canst not understand it, & so this is thy simple policy to say the vail is on me; and what of that, if I ventred on it, it is but in the fear of God, though I should say I deny all that thou sayst, or the speaking of any thing, for I do not own thy voice, though some of thy words be true, and though thou speak words of truth, yet therefore I reprove thee; and sometimes may not let it pass for truth; for Christ is my example herein, who reproved the Devils, though they confessed him, (Mark that) but the chief part of my words are passed over, and read over again, and see if it is not truth it self, where I said, It is not much better, nor more accepted, to confess Christ in words to be come, and yet in words to deny him, then it is both in words and works to deny him, the one is wicked in prophanes, the other in Hypocrifise, the one is a Lyar, and the other a false Witness, and let the honest Judge, then whereas I said Christ is a mystery, and unto him he is Light, and shall be Salvation, where his perfection, suppos'd son of Joseph, never came; which words are true, nor gain-fayed by thee, though thou ask, Did he obtain salvation for any without that body which he took of the Virgin?

And, That body which was begotten by the holy Ghost is not so carnal as thou supposst, and that spiritual Rock which followed them, sated them, and the same Son of God the Saviour, who was born a Child to them, was the Prince of peace, yea, the everlasting Father, but thy eye sees not this, and therefore thou sayst, Here's the place where he is not, and the place where he hath not been, (Now thou sayst) Thou passest by many things which thou mightst justly examine, and also many unseemly expressions.

O thou deceitful heart and tongue! is this thy excuse when my words are
against all Deceit.

1657

beyond thy reach either to understand or contradict? thou wantst that Spirit which can examine of truth, be it known unto thee, and what are those unseemly expressions? wilt thou slander always in secret, without evidence? and if these be they, in that I said, our innocency will appear when thy black veil of Lyes is taken away; and this is truth, and is no way but feemly to be spoken to thee, who art an Enemy of God; then thou wouldst justify thy former slander, who said, we revest that Scripture, John 1:9.

And my answer is, we take it without adding or diminishing, which is true, and no Lye, nor wresting of it; neither in thy Reply can I find that thou provest it, though many words uttered, little to the purpose, with adding to thy former flanders, in saying, we would hold that that Light is the Spirit of Christ; this is not spoken in all my Book, but that it is one in union I say, and not contrary to the Spirit of Christ, but witnesses of it, and to it.

And thou further faith, We say many things, which thou knowest to be Blasphemy; This is another Lye, prove one Blasphemy.

And further thou sayst, Christ, as he is Mediator, doth not enlighten every one that comes into the World, &c.

Reply, Well, thy ignorance and wickedness vents itself forth apace, let any man read the first Chapter of John, and see whether he doth not speak of Christ as Mediator, he faith, He was in the beginning with the Father, and was made flesh and dwelt with the Disciples, and his Life was the Light of men, and the Light shined in Darkness; and that was he which lighteth every man that comes into the World; and he came to his own, but they received him not, but as many as received him, to them he gave power to become the Sons of God, &c.

What sayst thou? Was not this spoken of Christ as Mediator? Consider, and be instructed, rather then let thy blood go for it; however I leave thy Doctrine and Errors herein to be judged by them that are spiritual, and for shame cease such Doctrine, the more I take among the flesh, the more vilely and odiously it appears; and for thy proof of this Doctrine, thou bringest Mav. 11. 25. and sayst, here the Father and the Son are speaking one to another; but what doth this prove, though it be so? doth it any way follow that John did not speak of Christ as Mediator? John 1. what vain productions thou bringest from thy impertinent proofs, let them be weighed, and taken notice of honestly; and thou biddest me understand thus much, That nature which is Confidence, is the Light of God.

I understand thy blindness; if this be so as thou sayst, then man's nature is pure without sin, as the Light of God is; and this is error abominable, contrary to the Scripture, which faith, All by nature are the Children of Wrath; are all by the Light of God (as thou sayst nature is) Children of Wrath? see thy Divinity, and take it as it is truly interpreted; I desire not to wrong thy words, thou givest me to understand the greatest ignorance from those things that lately I have heard, not only the like in England, and it is very true, as I said thy folly appears by thy much medling. Then thou askst me, What I will have the Light called, wherewith every man in the World is lighted, and because I do not call it the Spirit of Christ, thou (as it were) murmurs; because I have cut of thy occasion, and thou canst not bend thy tongue with any seeming advantage against the Truth; but in that I say, the Light of Christ convinceth of sin, which is true, thou on a sudden produces thy bad consequences, and asks, if I call nature the Light of Christ, and such like. &c.

But they all do not prove the contrary, so that which convinceth of sin, is worth minding and taking notice of, by all that ever are saved; and so that where I say, that which may be known of God was manifest in them, even in them that were given up to work unrighteousness. &c.

I said the truth, which thou art not able to contradict in equity, though.
thou very ignorantly benedict thy answer (as if I had said) the Knowledge of God was made manifest in them, when I say plainly in my Book, that they were turned from the Knowledge of God, and yet that which might be known of him was manifested in them; and this thou canst not deny: And though my words, as layed down, are not in the Scripture words, in terms, yet I have not said falsely herein, and do not thou be a reprover of that which thou cannot thy self deny; then thou sayst, How feeble an argument is this to prove, that every one hath the Spirit, &c.

Reply, Thou blind man, did I go about to prove any such thing or make any Argument thereupon; we are about the Light which Christ hath given, or lighted every man in the World withal, which Light convinceth of sin, and is not contrary to the Spirit of Christ: unto this was I speaking, and this I stand by, and thou conceives another thing from my words, and fight against thy own consequences, like a man too irrational to understand common English, &c.

Then thou sayst, Then passest by other lame Arguments, which I stumble over like a blind man in a thickets of bushes.

O be ashamed for ever! thus to evade and shuffle, with such scornful words; I said, that which reproves of sin is the gift of the Spirit of God, John 16. and that which makes manifest sin, is Light, and whatsoever is reproved is made manifest by the Light, Ephes. 5, how darest thou call these lame Arguments, tumbling over? what impudence is in thy heart, so to say? when thou art put to confusion, then such excuses thou bringst. Well, some may see thy folly: Then to my Question which was, whether that Light which every man is lighted withal, is sufficient in it self for Life and Salvation to every one that believes? if thou say, not; wherein is the blame, in God, in his Light, or in the Creature; thou sayst, No it is not sufficient; I take it for an answer, and leaves it to be weighed by the sober Reader, and though there be vessels of honour, and of dishonour made of the same lump, as thou sayst, yet I further Query; is not every mans blood that perisheth of his own head? and is not the Lord clear from the blood of all men, even though they go to destruction? and if the Reader try thy Book over, he may judge whose Arguments are lame.

Then whereas thou sayst, Christ, as God, hath lighted every man that comes into the World, To which I said, then, why dost thou say we wreted that Scripture, John 1. 9. seeing thou thy self hast confessed no less then when thou callest wretching in us; and this is truth, let all men consider else; that when thou confessest Christ as God hath lighted every man in the World, it is no less then what we say, and that Scripture says, which is, That Christ is the true Light, and that he which lighteth every man that comes into the World; and mayst not thou be ashamed to call this so scornfully a glauering Answer, not being able to clear thyself from my just charge, in that herein I charged thee with confusion to oppose us, in that which thy self confessest to be true; consider well of it, and let not thy blood go for the truth of all what thou sayst, for I desire it not.

Further thou cries out, Is this all the wit I have, and wonderful ignorance, Because I said it is not good to neglect following the Light, but that every one minde the Light of Christ Jesus in them, in answer to thy words, thou having said, the Light which convinceth of sin is the Light of Christ as God, which the neglect of, will be sure to damn, as thou sayst; and now let wise men judge of my answer; but thou fallest heavily on it, proving that obedience to the Law will not justify, and the like, which I do not at all affirm; but to that I say, the Law having its opperation upon the disobedient, the Justifier comes to be seen, which is he that is the end of the Law, and the Law must by him be obeyed or fulfilled in thee, if ever thou be saved from being damned by it.

Consider
Consider of this, when thou haft a better understanding for its yet hidden from thee; then when thou haft thus cried out against my just Answer, thou tells me what I should have said; Alas, poor man! thou reaches not what the knowledge of things eternal is, by that wisdom in which thou art, I need no man to teach me, but the Lord.

Then thou say'st, Jesus Christ hath obeyed the Law, and justified thee, &c.

Reply, Nay hold, repent first, and be turned from thy iniquities, and believe in him, and boast not thy self so proudly; thou art in the transgressions of the Law, in disobedience to it, a Liar, Slanderer, and Scourer, one that the Prince of the power of the Air rules in, a Child of Wrath, and every one shall dye for his own iniquity, and the soul that sins shall dye, and wrath to every one that doth evil, and the revelation of the Judgements of God: Learn what this means, or ask them that are of a better understanding then thy self.

Then thou seemst to minde me of some weakness, and cries out, Wonderful foolishnes, &c.

Because I said, the Light of Christ, given to every man, Job 1. 9. as thou confess'st, is not contrary to the Spirit of Christ, and to the Grace of God, but is in one their nature (Mark) and a man cannot possibly love one of them, and hate another; therefore one they are, in the union, leading in the same way, unto the same End; and where both the Spirit of Christ give light, or the Grace of God work for lead, if not in the Conscience? &c.

These are my words. Now let honest men consider, and John Bunyan be silent, what foolishnes or wonderful weakness, is in these words, but only to the wisdom which is devillish, which despiseth truth? or what cause was there to blith, when I wrote them? as he impudently saith, who cannot contradict them, nor reprove them, and yet raises upon them: no marvel that thou wouldst pass them, as thou say'st with such a poor shift to evade with a Lye, that thou hast spoken to it already, when as thou hast not medled of these things.

O let not thy impudence so sottishly carry thee, (for thy shame is seen and laid open, its good (in thy light) to pass that which confounds thee, which is past answering) to loose thy credit among thy fellows; the caufe to blith is in thy self, and its brought to thy own door.

Then thou plead's for the Scripture to be the Rule in opposition to my Question, which is not answered; which was, can there be any furer thing for the Creature to look to, to walk to Life, or to come to God by, then the Light of Christ which every man hath given him, &c.

But thou mayst for shame cease pleading for Scripture rule, being thy self are so far contrary to it; for he that walks in the Life of the Scripture, I have union with him, and the Light of Christ is a more furer Testimony, either to witness Juxtaposition or condemnation, then any mans words without, whatsoever; then my other Question was, whether the Turks, Jews, and thee, and others, do serve sin and lust, because Christ hath not given you Light to discover your sins, or because you hate that Light, that is given? and much this thou speakest not pertinent, nor answeredst in plainness, I leave it to the Reader to judge, and to read my answer Page 17. of my first, which clears truth from all what thou hast said against it in this particular.

Now I come to the next thing, where thou Foolishlychargest me, That my Doctrine is not according to Truth, but a Lye, Charging me to affirm that which the Apostle doth deny; Because I said the Spirit is given to every man, though every man receives it not; and it strives with the wicked, though he follow it not, &c.

My words herein are Truth, and no Lye, neither contrary to the Scripture, and let the Reader be judge between us; the Apostle faith the manifestation of the Spirit is given to every man to profit withal; and some of these to whom he

writes
Truth witnessed forth

writes thus, were wicked, given to inceit and idolatry, and other sins; here I prove, it was given to the wicked, and thou confest the Righteous had it, and there is but these two on the face of the Earth. Now if thou canst find a man that is neither wicked, nor righteous, then thou hast advantage, then some hath not the manifestation of the Spirit; the Saints had the Comforter, the Spirit of Truth, and he (the Spirit of Truth) convinced or reproved the World of sin; they that were not Saints, but wicked had it, reproving them; Mark these things, and let honest men judge, whereas both thou and I am silent, whether thy Doctrine, which denies that which the Scripture affirms, or mine which bears witness to the same thing which the Scripture speaks, be to be disowned, let an equal Line measure; the shame, and false Doctrine is fallen upon thee, and thou art offended (that I should say thou bringest other vain Arguments) with a vapour, saying, Neither I, nor my fellows are able to answer, &c.

But I say true, the Arguments are vain, one is, The Devils are convinced, but have not the Spirit, or such like. Now what is this to the purpose, that thou contendst in that wherein no body strives with thee, nor none affirms against thee, and it is a vain Argument to parallel the Devil in such a case, as having the Spirit, but thou art so blind, his hardly possible to let thee see thy ignorance herein; I may not much strive with thee, only I tell thee of those things, and the sober Reader shall judge; to instance a thing impossible, to prove things possible, are vain Arguments, so that I have hitherto done thee no wrong. Then thou cries out of my weaknesses, and that I blame thee, and of a great deal of ignorance discovered in me, and bid me be silent, and falsely charges me with Presumption, and such like, &c. Because I said, thus much I leave with thee, till thou prove the Light of Christ, (which thou confessest every man hath) to be contrary to the Spirit of Christ; I shall say every man hath that which is one in union, and like the Spirit of Christ, even as good as the Spirit of Christ, according to its measure; these are my words, Page 18. and I own them, and they answer to them is no contradiction, nor just confusion of them; but yet, in saying, I call Conscience, and Nature itself the Spirit of Christ; this is false, never spoken by me, so that thou hast uttered a pack of railing words, without any knowledge or fear of God, instead of a sober Answer, the blasphemy and great deal of ignorance and presumption appears not in my words, they are truth, and thou hast not proved that the Light of Christ is contrary to the Spirit of Christ; Nay, thy simple policy is too short, when thou hadst done so, then had been a time to have cast thee obnoxious speeches at me, like venom from a Viper; but the weakness (or strength of error) and blasphemy, and the great deal of ignorance and presumption &c. is fallen at thy door, and there I leave it, clear thy self from it as thou art able, who without any confusion of the words, falls impudently to charge me thus highly and falsely from the words, be thou silent, while the Reader judges: Then thou goes about to defend thy first wickedness, in that thou saidst, the Devil doth deceive poor Souls by bidding them listen within; and turn the mind within, and see if there be not that which doth convince of sin, &c.

And my Answer to this is found, and stands over thee, and unproved by thee though many words thou speakest; yet from the Scriptures doth not prove, or by honest Arguments, that the Devil doth deceive any, by bidding them to turn to the Light within, which convinseth of sin; if thou wouldst have cleared thy self, thou shouldst have proved thy assertion, according to my desire, I asked thee, was ever such a thing spoken, that the Devil can deceive any by the Light of Christ? but to this not a word in proof, but faith, Every man hath not the Spirit of Christ, &c.

But further then I Query, Doth the Devil deceive any by bidding them to turn in, and listen to that Light spoken of John 1. 9. for thatLight am I contending for, and not any other contrary to it; then thou sayst, thou denyest, 

That
against all Deceit.

That Paul bids Listen within, telling me of making shelter for my error, &c. This is an error to say, that Paul bids listen within, let the reader judge from that Scripture, Rom. 10. 6. The righteousness of faith speaks in the heart, ver. 6. (which is the voice of the Gospel) and ver. 9. What faith it, the word is nigh thee, in thy mouth, and in thy heart; was not that the end of these words, to listen within? The word is in the heart, what faith it there? now the error is thine, that denies the truth; and the Lye is returned to the founder, who denies that Paul bids listen within, when its plain be faith. The word is in the heart, what faith is there?

O that a man professed knowledge and enterprise in such things, should be so foolish! and so unable to finish what he hath begun, then thou criest out hideously, and notes it in the margin, for writing of thy words, in that I said, thou sayest, They are ignorant of the Gospel who close in with the motions of the Light within (for Conscience) which doth command to abstain from this evil, and to practice good; and thy own words are, How the poor souls through ignorance of the Gospel close in with these motions of its own Conscience (viz.) the motions which consocieth sin within, which doth command to abstain from this evil, and practice this good; so let wise men consider whether I have wronged that intent of thy words; and be not so soon angry, for thou cannot vindicate, that they that close in with these motions of the Conscience, or the Light of Christ within, which consocieth sin within, which doth command to abstain from this evil, and to practice this good, is ignorance of the Gospel, and do not evade it by words without knowledge, in picking of quarrels, and seeking offences (by different terms of words) where he occasion justly is given thee. Then my Question thou feelest to answer, which was, what, and how doth the Light of the Gospel work, if not in the Conscience, and to command from evil, and to practice good? this Query stands over thy head, not confuted, nor fully answered; for the true understanding of it thou hast not comprehended, but to thy own conception, thou hast answered as if I should say, that every man hath the Light of the Gospel working in them to Salvation, which I never said nor thought; so thy answer is not to the purpose.

Then thou hast passed by full lightly (as disable to clear thy God and his Spirit, that guides thee, which is the God of this world) of that great sum of wickedness justly charged upon thee. Page 30. of my last, which according to true collection is, by turning the mind within to the Light which doth convince of sin, and lifting thereunto and clasping in with the motions of the Conscience, which doth command to abstain from evil, and to practice good, and cloting with something within, which thou confoundest is the Light of Christ, those things preceding, then thou sayest, Hereby, or thus is the poor soul carried headlong, and at the end of its life doth fall into the belly of Hell. This is indeed a sum of wickedness set forth by thee, which when thou receivest in again shall receive the intertest upon it, of indignation and vengeance; and though thou hast flipped it now, it shall then be reckoned on John Bunyan's score. Remember thou owwest to prove this before thou be heard any more.

Then again thou criest out, That have naughtyly belied thee, and the like, because of misplacing a word; and saying, The Light of the World, instead of, the Light brought into the World; thou art an unjust Judge, who makes Offenders for a word misplacing; but it is plain, thou meanest by Light brought into the World, that Light John 1. 9. which every man in the World is lighted within; and if thou do then thou art a Liar, in saying in thy first Book, and in this, The Devil counterfeits the new birth, by perceiving it is wrought by that Light, and if thou mean not that Light, John 1. 9. but that of the Spirit, John 16. (which I say is not divided) then thou art a Liar also; and now while thou charge me to be guided by Satan, and to be a Liar,
Lyer, in the very time hast sware thy self in a Lyer, and cannot get our, Mark it.

Then thou sayest Thou passest by many raging expressions, which thou mightest charge with unrighteousness &c.

Reply, I asked thee, by what is the new birth wrought? and bow, if not by following the Light of Christ in the Conscience, is there any other way to God, but Christ Jesus, who hast lighted every man that comes into the World? this is part of that thou hast passed by, with thy lying excuse of raging expressions, of which thou mayst be ashamed to equivocate thus poorly to save thy own credit; the charge of unrighteousness justly falls upon thy own head.

Thou further sayest, And eateth up thy own wickedness, which said then, and sayeth it now, but most ignorantly, That Satan maketh the soul believe, if it will but be led by what shall be made known to it, from the Light (or Conscience) within, it shall do well, &c.

My last Answer to this, is sufficient, only I ask thee a proof out of the Scripture for this Doctrine, that the Devil doth deceive any by the Light of Christ, in the Conscience within; and till then, minde my words in my last Answer; if ever thou knowest God, it must be by following, and by being led with the Light within, which God hath made known unto thee, else that Light is thy condemnation eternally.

Then again thou chargest me with corrupting thy words, for writing these, for their's; Now a former I charged thee to be, from thy words, and that I yet say of thee, taking thy words in thy own sense, as Page 77, of thy first, doth manifest thee, unto the single eye; and thou secretly chargest us, with following our own spirit, and speaking by our own spirit; but our own Spirit we have denied, and have received the Spirit of the Father, through the Light of Christ; whereby every man in the World is lighted to Life, or to Condemnation: then thou seemest to be highly offended, that I should say, thou dost not profit people at all, noting it for fals in the margin; but thou needest not be so angry, though thou say, The people in the Country where thou dwellest will espouse the contrary, &c.

To which I say, thou hast no cause to boast of the fruit of thy Ministry, nor they of much profit received by thee, witnesses a meeting in Bedford, where a Company of thy chiefest Members, I suppose, uttered much wickedness in Lyres and Slanders, as many can witness; and witnesses three of thy Brethren, Traitors of this Book, who say they know that to be truth, which thou hast declared, and thou art proved a Lyer in many things; let them read themselves; false Witnesses and Lyers, like thy self; and these things being considered, as I said, with other things at the end of this, thou hast no cause to boast of thy Ministry, nor they of their profit, by it in that Country, who are unconverted yet, from lying and false accusing, and so are not turned from Satan's power to the power of God; And as for a carnal Ministry, of which thou speakest, they are very bad that exceeds thy self in carnality, in thy understanding of the things that are spiritual: Then further thou goest on seeming to bring witnesses of thy former Slanders, having in thy laft, falsely accused us with sad Blasphemies and horrible Doctrines, and thou sayest, My speech bewrayeth me, that I am one of them, because sayest thou, I say that every man hath the Spirit of Christ.

O thou lying tongue, when wilt thou cease thy wickedness! I never said, nor thought so.

And further thou sayest, I say, there is that in every man which is as good as the Spirit of Christ, my words are, The Light of Christ, lighteth or is given to every man that comes into the World, which Light is not contrary to the Spirit of Christ, but one in the union, and as good in its nature, according to its mea-
against all Deceit.

Sure, and till thou prove that that Light is contrary to the Spirit, which yet thou hast not done, stop thy mouth, and take shame to thyself, for being fully guilty thy self of corrupting my words, which thou falsely chargest on me.

Other things thou sayst, that our Society should affirm, but I may have ground to judge thou art, for dangerous a tongue on me, that the like thou mayst do of others.

And whereas I said, thou art confounded in thy discourse; I said true herein, as instance, thou sayst, That Confidence may be feared, and evil; and another place, That Confidence is the Light of God; can the Light of God be feared; or is it evil? thou holds it forth.

Consider, is not this confusion; other things I might collect, but this one is sufficient to prove thee in confusion; and, though thou reckon us sometimes with the Ranter, and sometimes with the Pharisees, with many words of bitterness and envy; yet we bear thy reproaches, and when they are taken off, then shall we appear, and thou appear, and be judged, as we are, by him that is above all. Then thou falsely chargest me with corrupting that Scripture, in John 5, 19. Whereas, I neither added nor diminished, but spake it, as is to be seen in my Book. Further, charging me, that I do not understand a difference between the Light of the Law, and the Light of the Gospel, &c.

Friend, I rejoice, that I am hid from thee, and that my words are a stumbling to thee; for in that state thou standst the entrance into the Kingdom of God, thou shalt not know, whose wisdom is foolishness with God; and though thou sayst the Light of Christ is a saving, comforting Light, so will it be to thee a condemning Light, and of all Lyeers and Slanderers, and this shall thou know; though thou art bulied up and down, in thy mind, seeking occasions against me, from my words, not clearing thy self from what I have truly charged upon thee, but accusing me falsely, and this is come to pass, that thy shame might openly appear, as to that difference of the Law, and Gospel, thy wisdom with my knowledge of it, I shall not need, yet I leave the Reader to consider, Deut. 30. 16. ver. 11. And Rom. 10. 17. 18. And what I said yet remains upon thee undone, to prove by the Scripture, something so convince of sin without, and besides, or contrary to the Spirit of God, which thou art never able to do, for though thou sayest (as none affirm) the Light in every man's Confidence is not the Spirit of God, yet how dost thou prove, or when that it is contrary to the Spirit of God, which in my last I put upon thee, and now I leave it with thee, and then thou wouldst execute thy first words, in that thou called the Quakers Hypocrites, but hast not yet proved that they live in Hypocrisie, and so art a Lyeer still, and my words are just upon thee, a perverter of the right Way of God thou art, and in the day of Judgement it shall be proved by thy recompence. Then thou goest about to prove, That a natural man may have power over sin, and abstain from these things forbidden in the Law; and for thy proof thou instancs in Paul, who said, he was blameless, Phil. 3. Now this was before the commandment came from God to him, which let him see the Law was spiritual; and this dost not prove that he had power over sin; for he was in Envy, and so a Murtherer, and had not power over sin, according as I asked thee, if thou sayest he had power over sin, &c.

As thou seemst do before he was convicted, while he was a natural man, then it was no sin to persecute Jesus; and this would be blasphemy, the produce of thy Doctrine, but this thou hast cunningly slipped, where I asked thee, to get power over sin, and to abstain from those things forbidden in the Law, is it not further then thou ever came? and because thou wilt not answer, I do, and say yea, and concludes, that John Baptist's state is not so good as Paul's, while he was a persecuter according to his own Doctrine, and thou sayest the Gentiles did by.
nature the things contained in the Law, true, but that state was not condemned, but justified, before the Circumcision; and I ask thee, Is any condemned by the Lord, who are excused in his sight? or is any justified who is accursed? and thy words are found, which thou ignorantly comments upon, where I said, I rather chose to be of that profession which abounds from those things forbidden in the Law, and to have power over sin, then to live in the transgression of the Law, and under the power of sin, yet talking of belief in the Son of Mary, etc. Let the Regent judge whether the Religion is more accepted in the light of God, thy Religion is proved to be talking of belief, in the Son of Mary, and art in the transgression of the Law, a liar, a false Witness, in Enemy, and Backbiting, and such like; thy false belief will not save thee in the day of the Lord.

Then further thou still confessest, that as he is God, Christ lighteneth every man that cometh into the world; then, wheresoe'er dost thou make all this ado, in opposing us, in this particular? yet let's try thy Doctrine, whether it be found, thou sayst, This Light, wherewith Christ, as God, hath lighteneth every man; it is Confessa; and yet sometimes faith, This Confession is feared, and hardened, and evil. What is the Light of Christ as God, feared, hardened, and evil? John Bunyan holds it forth; this is thy greatest Ignorance and Blasphemy; and sometimes thou sayst, This Light is Nature, and Nature is corrupted, and sinful, and in it, are all Children of Wrath; What is the Light of Christ as God corrupted, and sinful? and are all by it Children of Wrath? John Bunyan Doctrin holds it forth, though blindness possessest thee, when thou writtest this, yet mayst thou blush at the reading hereof.

Then thou goest to give a meaning upon my words: in that I said, the Law is Light, and Light is the Law, which is truth; but I spoke them not for thee to interpret, with thy lying spirit, but let spiritual men judge of them: Then much ado thou makes in answering my question to thee, but hits not my words at all; I asked thee, and bid thee shew, (if thou canst) any fin which is not against the Law; but this thou canst not do, though thou wouldst prove, if thou wouldest, that unbelief is not a sin against the Law of God; then thou speakst of the obedience of the Son of Mary, imputed to us, etc. But I say, the obedience of him without, doth not justify any, who are in the Nature of sinness against him, who is not a new creature, nor condemned in the flesh; and whereas thou secretly chargest us, with mitigating Law and Gospel together; I tell thee we know the operation of each, and dost witnesses the Ministration of each; and they are not divided nor oppose one against the other; but the one is the fulfilling of the other; and though thou saiest, you leap over the Law, for justification, yet it is too high for thee to leap over for Condemnation. Remember this, and all thy feigned faith, while in that Nature thou standst uncondemned, is but as the stubble for the fire. Then whereas I charged thee with preaching another Gospel, then the Apostle preached, and my charge is true upon thy head, and my proof is found against thee; he directed to the Word within, in the heart, Rom. 10. what faith it, the Word is in the heart; and he turned to the Light from Darkness; but thou sayst, who shall attend to fetch him, men must follow him to the Cross without, and to Heaven without, etc. And so are one that faith, so here, and so there; but these things thou hast passed by, with thy lying exculpate of quarreling, a many poor shiftsh thou art fain to make; and in that I said, thou wert a liar, in saying, the Light (viz.) of Christ, as God, doth not shew the soul a Saviour, or Deliverer; my charge upon thee is true, and stands unremoved; and I asked thee, if the Light of Christ doth not shew Christ, to all that walk in the Light, then what can, but this? thou hast passed also most deceitfully, which stands upon thee to answer, or to stop thy mouth, then thou wouldest excuse thy contradictions charged upon thee, in that thou sayst they are wickedly deluded, who own Christ no otherwise then as he was before the World; and yet sayst God onely is the Saviour, and there
against all Deceit.

is none besides him; and all thou sayst clears not thy self, from contradiction herein let honest men be judge between us both, for thou judgest falsely me to be naught, and I am sure thou art naught; and thou wilt not take my judgement, I may not take thine. (let impartiality judge between us) then thou wouldst excuse thy flanders charged unjustly upon thee, in saying, that Quakers make light of the Restoration; and to prove thy wickedness, thou askest us, whether so it be? its time enough for us to answer, when thou hast brought evidence of the first accusation; what poor proof is this for to cover thy self, though to add to thy wickedness. Thou sayst, thou knowst we deny it; I ask thee, when it was? or where it was? O thou Enemy of Righteousness, yes, thou shalt arise in the day of Judgement to shame and contempt, and this I affirm, except thou repent of this thy wickedness.

Then whereas thou urgrest me, that I should have answered, the Query raised from Eph. 4. 10. better, or confuted thine, &c. Do not boast, but hear what I say, thou sayst in that answer, that Christ ascended to the right hand of the Father in thy Nature. Mark now, thy Nature, and your Nature, who are one with thee, is sinful and wicked, and of the Devil, for so all Lyars are; and it is Blasphemy to say sinful wicked divilish Nature, such as John Bunyan is, and his Fellows, is at the right hand of God in Heaven; Oh horrible! confederate of this, and see what thy begging an answer hast brought upon thee, I deny, though thou affirm it, that thy, and your Nature, which is wicked, or a man in that Nature is ascended into Heaven; and therefore boast not thy self another time. This nakedness of thine might have been covered, but for thy own boasting; and thou sayst, Acts 1, proves it; let the Reader search, if he can find that Christ ascended in sinful wicked Nature, such as theirs is, who are one with John Bunyan, and this is another Lye of the Scripture, and though thou with much impudent confidence affirm the Quakers to be Deluders &c. I say from that we rather love dispraise, then praise, and are, as our fore-Fathers were, counted Deceivers, and yet are true; and thou art deceived in thy own heart, in that thou understandst my words, that I should say, as though there were no false Prophets now, because I said they were in the Apostles days, which is true, and yet are they now too; even its witnessed by thee, and thy Fellows, who are in their steps, who through covetousness making merchandise of Souls, and your people are ever learning, and not able to come to the knowledge of the truth, and goes for gifts and rewards, and are false Accusers, and such like. Nay, but understand me better, for I say thou art a false Prophet, and thou are now, though thy root sprang forth in the time of the Apostles of which thou art a Branch, and thy Fellows; And though I said that Antichrist was in the days of John, and this was before a Quakers was heard of; my words I own, prove that, the Christians were called Quakers at that day, if thou canst, &c. I allow not thee to be my Interpreter, except I found thee more honest, but doth condemn thy meaning upon my words, and though thou sayst, instead of proving our selves no false Prophets, we prove our selves no Christians, because I said (that word) Quaker was not heard of in those days. Now consider, are they no Christians now, whose title or name without, was not given or heard of, in the Apostles days, then Protestants are no Christians, nor Independents are no Christians, nor Anabaptists are no Christians, because they were not called so in the Apostles days; and whilst thou hast thought to prove us no Christians, hast cast out thy self also; then thou art no better then we, and what poor Arguments and vain consequence these are, let the wise consider, I did not say, there were no Quakers then, but not a Quakers heard of (sic.) by that name; for there were thousands of Quakers, who trembled and quaked at the Word of the Lord, Moses, and David, Jeremiah, Jesus, Paul with many more Quakers, and Tremblers, though not then so called; but as I said, such as thou hast, such thou bringst, and thy Matter will accept thee.

4 H Then
Then thou sayst I sing divers in thy face, because I said, if we should diligently search thee, we should find thee in their steps, through signified words, through covetousness, making merchandise of souls, loving the wages of unrighteousness. And further I said, among them thou art found, who are preaching for hire, and loves the error of Balam, who went after Gifts and Rewards, &c. Now thou seekest to be grieved, and calls this a false Accusation; But let it try, the cause admits dispute, Art not thou in their steps, and among them that do these things? ask John Bunyan, with whom thou art joyned close, to vindicate him, and call him Brother, hath he not so much yearly, 150 l. or more (except thou haft some of it,) which is unrighteous Wages, and Hire, and Gifts, and Rewards. What sayst thou, Art thou not in his steps, and among, and with him and them that do these things? if he be thy Brother, and thou so own him, what is evil in him whom thou vindicates, I lay upon thee; but tell me, who have heard thee deny him, and the rest of the Independants, in these things, which thou knowst he doth act, and in thy answer I cannot find thee fully clear of thy self by denial, but sayst, This spirit that lead me out of this way is a lying spirit; out of what way? I say, out of the way of preaching for Hire doft thou mean? say, its a lying spirit in thee, that goes in their steps, and among them that goes in this way; and though thou bid me, have a care of receiving by hear say, what I have (said) and received in this, is truth, though thou evade it never so much.

As to that, of some bidding thee throw away the Scriptures, &c. Indeed upon such terms, it might be spoken so as to be owned; a Lyar and a Slanderer is an unfit Fellow to meddle with the Scriptures, or to take the Name of the Lord, or of the man Christ Jesus, in his mouth; and I may say truly, what haft thou (unrighteous person) to do, to take his Name, and truth in thy mouth, hesitating to be reformed?

And in that I say of thy crying against Christ within, this is true; who said, there was nothing in thee, nor any man (without exception) to be taken notice of, as we may prove by witnesses, though thou deny it; then, was not Christ within? and what else is this, then to cry against him, when as thou denyest him within, or else concludes he is not worth taking notice of. And though thou say I falsely speak of thee in saying, thou callest the Doctrine of Christ within, false opinions, and take in hand to discover it; but the falseness is in thee, who hath uttered that which is untruth, and contrary to the Gospel, and now denies it, or would hide thy wickedness; for thou having framed an objection, and speaks of some that are for a Christ within, &c. and then thou sayst, thou wilt discover the falsity of such opinions, Now thou dost here reckon the Doctrine of Christ within a false opinion, (or among them at least) let the Reader judge, and be thou silent for shame; but all thou sayst cleareth not from what I said of thee, God shall judge thee, thou lying tongue, and deceitful heart.

Then thou chargest me with folly, and to eat my first words, and to be unfaible in judgement, and to fight against the Truth, &c. From my question asked, doth not the Scripture say, Christ is within, except you be Reprobates? and is not this thus much, all are Reprobates, but they in whom Christ is within; and yet because I said the measure or manifestation of the Spirit, is given, to every man, this thou hast catched at, and wouldst prove it unfound; but truth is over thee, and both these are true; and further, I say that Christ is given unto the World, yea to all, but all receives him not, and they that do not receive him are Reprobates, though he be given, but not received; and the folly and fighting against truth is in thy self, who says it is contrary to the Scriptures to say the Spirit is given to every one, thou here leyest of the Scripture as its proved, and I do not besoole my self in saying the words (or some of them) I own in thy Book, though I have written against the Book, for though thou speak Christ's words and the Apollos words, yet thy voice is the strangers, and thy voice I deny, whatever words thou speakst, and is not besoole my self, and here
against all Deceit.

I could justly end my discourse, and what is said is sufficient, to manifest thee and me to the honest Reader. And thus far thy weapons of Slanders are broken, and thy refuge of Lyes are laid waste, and this also is cast by, as our spoyled prey of Babylon's treasure, and trampled upon, and know that we are of God, and he that is of God heareth us; and to our God, shall all bow, and before him tremble.

And whereas thou seemest to be greatly offended, and stumbling very much at my answers to thy Queries, because thy carnal conceptions is not satisfied, nor thy vain minde gratified, having as thou thinkest great occasion against me thereby, which causes thy mouth to be opened in vapouring words aloft, against the simplicity of the Gospel, not understanding my words; for the things of the Kingdom of God is a parable to thee, and sealed from thee, never to be known in the reason in which thou judgest.

But in short thus I Reply, I did not purpose to answer fully to them, to feed any mans wisdom with my knowledge of the things of Gods Kingdom; for the Queries were not fully directed to the Quakers; so that quench thy anger, and according to my answer, go seek a further answer (or else be thou still unsatisfied) from them who are led with a spirit of delusion, for such a direction requires, no full answer from me, nor any of us, who are in the truth, and not in the delusion, neither did I purpose, nor do I at any time, to answer fully to such things as are directed in a great part to others; I am not a servant especially to them that are led with a spirit of delusion, to satisfy thy will: But yet the short answers that I gave, (which was not in the behalf of delusion) but for the truth's sake, I still own though thou cannot understand them, but products manfully laying wicked consequences from them, and my purpose was not to feed thy foolish wisdom in answering; nor to satisfy thy reason to receive praise from thee, or any man; for so I know it must be in hearing and seeing, thou must not perceive nor understand, who art of the Generation hardened, and in parable is the Kingdom of Heaven unto thee, and I rejoice the rather in being a stumbling to thee, in that state wherein thou standest, then that I should have gratified thee; for I seek not, nor receivest honour from man, in what I do; but is covered from the Worlds knowledge and know this, if thou cannot receive the Kingdom of Heaven as a little leaven, thou shalt never know it; But yet how wicked art thou in this also, though not understanding me, in what I said, yet so foully wronging me with above 30. false charges and Lyes from my words, which thou receivest not the knowledge of, so it will be enough.

Reply, to sum up thy Lyes, and send them back to thee to seek them out, and an evidence for them, and the Queries, and my Answers shall stand, as they are to be judged of by honest men, while we are both silent in our own cause, they are to be seen at large in my first Book, The true faith of the Gospel commended for, &c. in the 26, 27, 28, pages.

And whereas further I speak at the end of my Answers of Christ within the hope of glory and said it is that mystery which long hath been hid from ages, but now is made manifest and declared, and though the wife of this World cannot receive it, but speaks evil against it, yet it is dear unto us, and so much more precious because despised by such as him, and such things are a testimony to us, and against you, (viz.) our Enemies, &c. As in my 29. Page of my first may be seen, and most wickedly this, or part of it, he calls babbling, and says he passethe by it.

O horrible impudency! What marvel that he should so bely me, when as he hath called the very Scripture truth, spoken forth in righteousness, babblings? and these things I leave the Reader to Judge of, and all his Lyes thrown upon me impudently; and consider, what ground this man hath from my answers to be seen in my first Book to broach out and belch out such a number of Lyes.

and
Truth witnessed forth

1657

and Slanders, in five sides of paper, not any one of them (charged against
me falsely) were spoken by me, or ever in my thoughts to speak, or ground gi-
gen by any of my words for such productions, as it is seen what lodges in the
heart of such a fellow, even desperate wickedness, who is without any shame
or honesty, who dare utter such things against the upright, who hates not his
Enemies; but while I am clear in the light of God, from all his false Slanders,
I matter not what John Bunyan says of me, who is as a man given up to wicked-
ness who lies less then a sheet of paper hath uttered thirty Lyes, or more, which
I may particularly manifest before he can find evidence; a great wickedness? can
this man Convert be good, while himself is unconverted? is he a Minister of
Christ? for shame let it not be told for well, I beg not vengeance against him, but
leaves my answers to be read, who will clear me from his lying consequences, most
wickedly conceived, and as wickedly uttered (By one of Gogs Army) against a Mem-
ber of Jesus.

Now I come to reckon up his damnable Doctrines, and errors, which are con-
trary to the truth; as will manifestly appear to him that is spiritual, some of them
damnable without comparison.

John Bunyan said, That Christ's second coming, is not his coming in Spirit, for his
coming in Spirit, is no coming. He faith, this (or part of it) is a lie made of him
by me, when as several Witneffes, doth testify in rightoufness, that those
very words were spoken by him, in Pauls Reeple-house in Bedford Town, May
23, 1656. as is witnessed, and yet this man is so impudent, that he denies
what he spake, (or is ashamed of what he said) so would cast the Lie upon
me, who is clear, and the wickedness lies at his door, and whereas he would
prove that the second coming of Christ, is not his coming, (Spirit, 1 say I will
not beg him to believe it, but as he believes, to be it unto him; and all that he
faith doth not prove, but that Christ promised, and fulfilled to his Disciples,
that he would come again to them, (mark) again is a second time: If any man
hath an ear let him hear. And then he faith, he will not trouble himself to lay
this to my charge, in that it was said of him, Christ's coming in Spirit is no coming;
it may be he repents of what he hath said, being better consider'd, since he hath al-
ready falsely charged me with it, as some in the County of Bedford knows very well;
that he hath falsely charged me, and denied his own words, spoken by his own
mouth.

Alfo he said, Take notice, that I affirm, that there is nothing in me, nor in
any man to be taken notice of: There are his own words spoken by him April 12.
1656. at Pamam, witneffed by three men, who heard it from his mouth, and
this charge he doth not fully deny, but in a great measure he affeats to it,
yet would cover his face a little with a Lye, in saying, Directly in the form
of words he did not lay them down; but this will not serve to hide his Repro-
bate state, for to his face it may be testified he spoke the words, as I have laid
them down; and therefore consider against whom I am yoaked, against one
that is a Reprobate, and without Christ in him, one that hath denied Christ
in him, or else thinks Christ not worth taking notice of. An abominable ig-
rance, why should such a fellow take the things of God in his mouth, who hath
denied Christ in him, and the Spirit of Christ? indeed it appears that he doth
take notice of nothing in him, else he would have been wounded with the
Light in his own Conscience, before he had brought forth thus many Lyes; it
seems he fakes notice of nothing in him, but is paft feeling; damnable do-
ctrine indeed, without comparison, that ever one professing to be Minifter of
Christ, should be so stark blind and wicked; yes, we have taken notice of what
he hath faid, and it shall be recorded, for ignorance of the greatest sort; but
he would evade the thing and give a fence upon his words, and in such a fence
he owns, and in such a fence he denies it, but what is this to the purpose, ex-
cept he confess it, (as it is) that he is unregenerate, and if so, he confesses the
Light
against all Deceit.

Light of God is in him, and then to be taken notice of, if it be but to condemn him.

O blindness to be marked! well, this man's folly hath appeared sufficiently, who confesses this Light in every man is the Light of Christ, as God, and yet faith, he affirms there is nothing in him, nor any man, (regenerate or unregenerate) without exception are his words here spoken) worth the taking notice of.

The rest of the particulars charged upon his Fellows is passed by with the excuse of wanting the names expressed, may be he is glad to be ignorant in this thing, b.c.; let's search. John Bunyan said, That Christ had two bodies, one out of the sight of the Saints, in Bedford, May 23, 1656. And to this job. Bunyan confesses, but would excuse it if he could, and would manifest that Christ hath two bodies, clean contrary to the Scripture, which affirms, Ephes. 4.4. Now no marvel that he gain-says me, when as he hath gain-said the Apostle, who said expressly, There is one body, but they say two bodies, let them be ashamed for ever, thus to contradict Scripture.

John Spenley (one of the Testators of this lying Scrool, a Member of the same suppressed Church) said, that Christ, and the Word of Life were two things, and to would divide Christ contrary to job. 6.48. where Christ, faith, he is the bread of Life; and contrary to 1 job. 1.2. The 23d. of the 8th. Month, 1656. John Bunyan and one Fer, and job. Child laid down:

1. That God dyed, and that very God, and the everlasting Father dyed, contrary to many Scriptures, as Dan. 4.34. and 12.7.
2. They affirmed, That the Word that was in the beginning was crucified upon the Cross, contrary to 1 Peter 1.23.
3. They affirmed, That justification is without obedience, yet say I, None is justified in disobedience, but all condemned in it, let them mark that; and there is but either in obedience, or in disobedience, and he that is a Believer and justified, is not without obedience.

4. That There is a light which convinceth of sin, besides the Light of Christ; and John Bunyan in all his Book cannot prove any is convicted of sin, that hath not the Light of Christ, or that any thing besides the Light of Christ doth convince of sin, so that his confusion doth appear.

5. That There is no saving knowledge, but what comes without from Heaven, contrary to 2 Cor. 4.6.7. where it is said the light shine in their hearts out of darkness, f. Child deny'd that the man Christ Jesus had given a Light to every man that comes into the World, contrary to Job. 1.9.

Alfo he deny'd, That every man was lighted, that they might believe, contrary to Job. 12.36.37. John Burton said, That a man might be upon the foundation, and yet deny Christ. Now the Scripture faith, Math. 10.33. He that denies Christ, shall be deny'd of the Father, and the Father denies not any that are on the foundation, as they affirm.

Another of them said, That the Word that was hid in David's heart was the outward Scriptures.

Another of them affirmed, That he was justified from all his sins past, present and to come, and said, there was Scripture in the Acts to prove it.

John Burton said, That a man is not justified by the Spirit; John Bunyan said the 30. of the 11. month, That the Spirit of Christ doth nothing (Mark) within man, as to justification; he affirmed, That the Flesch of Christ is not within any man; then there is no man that hath life in him, if Christ's words be true, job. 6.53. and Christ's words is true, and therefore John Bunyon's doctrine is damnable. He said, That by the Kingdom of Heaven, within the Pharisees, Luke 17. Christ speaks of himself there, as a personal man to be that Kingdom of Heaven; Mark here what the substance of this is; doth he mean that the person of Christ was in the Pharisees?

O horrid blindness! not to be paralleled.
He said, The best thing in a natural man is impure, and yet in this Book confesseth that the Light of God is in all men, so that must be impure, else job. Bunions doctrine is a Lye; but the Light of God is pure, and therefore job. Bunions doctrine is a Lye.

He said, that the Scripture, In every place doth not mean as it speaks, and instanced that in Peter, not to mean as it speaks, where it is said, yet, as lively stones are built up a spiritual house, and where it is said, have salt in your selves; He asked if a mans belly must be filled with salt, Mark this Expounder, and his blindness and ignorance, and the cause why he is silent, And forbears to aggravate sin is, least hard thoughts should be entertained against him; Let men judge, whether this be not an unfaithful man to the Lord, who rather then harsh thoughts should be against him in the wicked, he will be silent, and hide and cover sin in sinners. O wickedness indeed!

He faith, that Christ Ascended into Heaven in our nature, (viz.) in his nature, and they that are one with him; and he and they are proved to be in corrupt nature, as they will confess it. O what wickedness to hold forth that Christ is at the right hand of God in finfull nature, as his words holds forth from his own mouth.

John Burton said, That men may depend too much upon something called Christ, and the righteousness of Christ with us.

He faith, that the DevilKnows how to take the Childrens bread (viz.) Christ Jesus who only is the Childrens bread, and give him to dogs. O sad errot and damnable.

He said, That the Devil deceives souls by bidding them follow the Lights which they brought into the World with them.

And he confesses that Light is the Light of Christ (as God) Unutterable ignorance can a sober man read this, and not be ashamed, to hold forth, that the Devil deceives souls by bidding them follow the Light of Christ (as God)?

He faith, they that follow Christ aright, must follow him without; to the craft, without for justification, or means Calvery without; they must seek for justification without, and the Spirit of Christ it leads to Christ without.

Reader, see this be not near unto Popery, or enquire else what he means, as if he would have people to go a Pilgrimage, and this is contrary to Rom. 10. 6, 7, 8.

He said, That the soul of man is the Light wherewith every man is lighted by Christ as God, and this is the Light that every man brought into the World with him, and the Devil deceives souls by this Light (viz.) by the soul, this is true from his own words, let it be marked by sober men, what damnable doctrines these are, hardy fit to be raked in.

He faith further, That the Devil deceives souls by persuading them to follow the Lights within, which he confesses is the Light of Christ, and that all man hath it.

He faith Conficence is the Light of God, and yet in another place faith, Confidence is defiled, what concurrence is here, let the Reader judge, to bold forth that the Light of God is defiled, his words plainly shews, to say, that the Law is the Schoolmaster to bring to Christ.

He faith, This is a frothy Argument.

And to make up his wickedness he said, He is ruled by Scripture; consider whether those doctrines and lyes be not quite contrary to Scripture; what impiety is in this mans heart, to say he is ruled by Scripture; he faith, They that look upon Chrif no otherwises than as he was before the World was, be dare to be bold to say they, are no Christians, but Antichristians, he said. Th. Christ as he is Mediator, so he both not lighten every man that comes into the World, the go as he is to God, he to John 1:9, note, Mark here, he would divide Christ, not to be the same, the Son, as he is
the Father; yet he confesses in his Book, *What the Father doth, the Son doth also;* see what contradiction here is, not worth the raking in? O blindness that may be felt in the grossest darkness he inhabits. He saith, *That the Devil hath more experience of the knowledge of the eternal power, and Godhead, than unregenerate men;* Mark, the word *more* signifies something. He saith, *The Light of Christ, as God, is Conscience, and Nature itself;* Mark, nature is sinful, and wicked, and *all* are children of Wrath, in it *fo all by the Light of Christ as God wicked and children of wrath* if *Job.* *Bunyan's doctrine be true,* let him make it good as he can: *O wonderful truth,* and muddy stuff, unheard of before. He saith, *The Devil deceiveth souls, by bidding them listen within,* and see *if there be not that which doth convince of sin,* Mark his doctrine well. He denies, *That Paul's bids listen within,* contrary to that Scripture, *Rom. 10. 8, 9.* He said, *Conscience may be hardened and feared, and is naturally evil;* and yet saith, *Conscience is the Light of Christ, as God;* see what an agreement is here, the Light of Christ, as God, is hardened, and feared, and evil, *else John Bunyan must revoke his doctrine, or else prove this;* Consider what stuff this is, which is held forth by him.

He saith, he preaches not for hire; *indeed,* he had no need to receive money for such doctrines as these.

He saith, *Christ is some four or five feet long,* This is more than he can, *tell.*

He reckons the doctrine of Christ within a false, *or among false opinions.*

He saith, *It is contrary to Scripture to say the measure (or manifestation) of the Spirit is given to every man,* though Paul faith fo plainly to the Corinthians, *1 Cor. 12, 7.*

Mark, here he hath spoken quite contrary to Scripture, denied that which *Paul affirmed,* or else counted *Paul's* words no Scripture.

He saith, *They that are born of God do daily sin,* absolute contrary to *1 Job. 3. 9.*

And therefore he would give the Apostle the lie.

Now Reader consider, whether thou wilt believe John Bunyan, or the Apostle John, for they are at odds, and speaks quite contrary one to the other.

He saith, *That the Light that shews thee there is a God, and that this God is eternal, would lead to life,* then might Devils be delivered from damnation, and the Devils know God as a Creator, &c.

He saith, *That the Light spoken of John 3. is the man Christ Jesus,* and yet saith, *that the man Christ Jesus is not a condemning Light.*

Mark, that Scripture faith, that Light was condemnation to them that did evil, he faith, *not;* who must you believe?

He saith, *That the Lyar and Slanderer is an Unbeliever,* and his condition is sad.

Consider here, how out of his own mouth he is condemned, who is at large proved a Lyar and Slander; out of his own mouth will the Lord condemn him.

He saith, *That a man cannot give a more right description of a false Prophet, than the Prophets, Christ, and the Apostles did give,* *Reply,* In this thou hast truly said. Now let us consider, how thou hast confessed to thy own shame, and laid open thy own nakedness, the Prophets said such were false Prophets as Preached for Hire, and divined for Money, and fed themselves, and clothed themselves with the wool, and that used their Tongues, and said the Lord faith it, when God had not spoken to them, and that cried peace to the wicked; and Christ said, *such were Deceivers,* who had the chiefest place in the Assembly, and stood praying in the Synagogues, and loved the uppermost rooms at Feasts, and that were called of men Magi, and such like, and the Apostle said such were Deceivers, to take gifts and rewards, and lucres, and that loved unrighteous wages, and that were backbiters, and *false Accusers,* and Covetous, and having a form of Godliness, but denying the Power, who ever taught, and
the people were not able to come to the knowledge of the truth, with many other such like. Now this is my appeal to all men's consciences; in the fight of God, whether thou art not found under some of these charact'rs (at least) or whether thou art not one in union and fellowship, with such who act, these things, yea, thou art among them, and not crying against them, and so art guilty of their sin, though not as fully in the act as are some, may be; so that I doubt not, but they who have not hardened their hearts, and blinded their eyes will see, how thou hast condemned thy self in confessing the truth; and the time is coming, that further it will be made manifest concerning thee, only at present thou art sufficiently discovered, to be out of the truth in the way of perdition; and however, though thou hast covered thy self, as much as is possible, from the stroke of thy own hand, and from the guilt of thy own confession; yet \textit{Jeb. Burton}, thou hast condemned an hundred, I think of \textit{independant ministers}, (so called) thy brethren, who are known to be found guilty of these things, all or most of them, which thou confessest are marks of a false Prophet, and while thou hidst us examine our selves, thou art the man (or among them) that are proved truly guilty.

He faith, \textit{He is not come to one of the days of the thousand years, of Satan being chained}, and this is truly confessed, and so he is in the reign and government of the devil, and Satan is not bound, but at liberty in him, (as it well appears) and Christ's reign is not known; and so it must needs be true, that he is of the army of the dragon against the Lamb.

Some of the same members with him said, in Bedford, That they scorned that Light which convinced of sin, (which the Quakers speak of.)

Further, most fully I am charged by him with railing against the Lord Jesus, which is absolute false; my words are spoken in fear and reverence of the Lord Jesus. Reader, these things I leave to thee, to be judged of, his false Slanders and his damnable doct'ries, and wickedly lying accusations, and contradictions which his sheets of paper is filled with, as if he had set him self to lye, and slanders; and speak wickedly against the truth, which is over him, and is a testimony against him, and so opposed by him, yet not confounded; but him it confounds, and by it he shall be judged and condemned; and the time sooner he may be made manifest if this be not sufficient; out of the abundance of his heart, hath his wicked tongue uttered these things, which are but a little of what lodges in him, but let him prove these things first, and then utter more.

\textit{And now John Bunyan}, thou and thy false Witnefles, and all thy company, and brethren in iniquity, Remember and repent for the day of your visitation is upon you, blest were you, if you could receive it, before it be spent, not to be recalled, and before the long suffering of God come to an end, and you be shut up in utter darkness: And indeed friends the day hathens where in every man shall receive according to his deeds; he that hath done evil shall not be cloaked; and he that hath done good shall not be uncovered, in that day when the secrets of all hearts shall be laid open, and searched with the eternal eye; the end of my work is to clear the truth, and the way thereof, (God is witnes) from thy slanderous and lying and perverting tongue; and only I reproove thee, by the spirit of the Lord, and so leaves thee to receive thy reward from the just God of righteous judgement; who upon thy head will render vengeance in flames of fire, in his dreadful day, which upon thee comes suddenly, even when thou and you cries peace, peace, then shall destruction come as an armed man, from which thou shalt not fly to escape, through now you all be hardened against the Lord, and his way and truth, and hast even bent thy tongue for eyes, and hast reproached the innocent, to the piercing of thy own soul, and one day thou shalt know it; therefore bow and tremble.
against all Deceit.

tremble before the Lord God, thou and all thy Companions, a Lyer and Slanderer thou art, a Perverter and Wrester of the right Way of God, and of the Scriptures, a Hypocrite and Dissembler, a holden form of damnable Doctrines, an envious man, and false Accuser, condemning another falsely in what thy self is fully guilty of; these things I lay to thy charge judicially in the presence of thee and all; and upon thy account are these reckoned by him, and proved by testimony in the sight of man, and may be more fully shewn, if any thing be wanting) and one day shall thou feel the burthen of them, though now thou be above shame, and all thy Lyes, Slanders, Deceits, Confusions, Hypocrisies, Contradictions, and damnable Doctrines of Devils, with impudence held forth by thee, shall be consumed in the Pit of Vengeance, and then shall the Witness in thy conscience justify the Lord (in condemning thee,) and me, to be true in reproving thee; and that I say the, and you all, ye Living God, you know not, nor his Son Jesus Christ, but are Enemies to God, and perceptors of the Lord of Life, and shall perish among the Uncircumcised: Ye false Witnesses, and wicked Helpers, you may be ashamed of your testimony subscribed at the beginning of his lying scribble, will you yet say through Grace, those things are true, the rather stop your mounthes in the dust, who hath offended the Lord, more then defended him, or your selves, and be ashamed in the presence of God and man, much more may be said hereafter, to lay you further open, if you yet harden your hearts in your wickednes, but do rather reproue you, then drive with you, and rather desire your return to God, then your condemnation by him, and with this I shall end; and by what is said in short is sufficient to manifest you, and John Bunyon to all honest people, what Generation you are of, and that you are guided by a lying and unclean spirit, and that you are doing the Devils works in gain-saying the Way of Truth and Righteousness, by your multitude of Lyes and Slanders, and damnable Doctrines, and whatever you account, or falsely judge of me, yet are true, (though as a Deceiver) and the Lords Servants, and a Witness for him, and against all your Lyes and Slanders, and Wickedness hatched amongst you, and brought forth by a lying Orator, whom you have made your mouth, into the view of the World, even a curst Birth, and the Father of it, and the Womb that conceived it, and it shall rot, and perish as the dung, and not accomplish any part of the end, of your desire, for so loathsome it is, being truly search'd, and laid open, that it hath not obtained neither the praise of God nor man, but is defamed by men, and condemned of God: Alas, alas, for thee John Bunyon thy several months travel in grief and pain, is a fruitless Birth, and perisheth as an untimely Fig, and its praisse is blotted out among men, and its passed away as smoke; Truth, is atop of thee, and out-retches thee, and thy formed weapons cannot prosper, and it shall stand for ever to confound thee, and all its Enemies: and though thou wilt not subiect thy mind to serve it willingly, yet a Slave to it must thou be, and what thou dost in thy wickednes against it, the end thereof brings forth the glory of it, and thy own confounding and shame, and now by wife and learned, and put off thy Armour, for thou mayst understand the more thou strives, the more thou art entangled, and the higher thou arises in Eney, the deeper is thy fall into Confusion, and the more thy Arguments are, the more increased is thy folly, let experience teach thee, and thy own wickedness correct thee, and thus I leave thee; and if thou wilt not own the Light of Christ in thy own Conscience, now to reproove thee, and convince thee, yet in the day of Judgement thou shalt own it, and it shall witness the justnes of the Judgements of the Lord, when for thy Iniquities he pleads with thee; and behold as a Thief in the night, when thou art not aware, he will come; and then, woe unto thee that art polluted.

By a Friend to Truth, EDWARD BURROUGH.
Many Strong Reasons
CONFOUNDED,

Which would hinder any reasonable man from being a Quaker;

And Offences taken out of the way.

But particularly, Four and twenty Arguments Overturned and Confuted; put forth, and sent into the World by Richard Baxter, a professed Minister; but a frequent Contender against the Ways of God.

And this is an Answer to a Sheet of his, cried up and down the Streets in London, as some excellent piece; but is proved to be full of Lyes, Slanders, and false Reproaches against an Innocent People.

And this is sent forth in the pursuit thereof, that people may not be deceived with every lying Monster which is brought forth to publick view; but first let all things be tried, and only that which is good held fast.

How long shall it be, ere the wickedness of the wicked come to an end, and the measure of this Generations iniquity be fulfilled, who rushes into iniquity as a Horse into the battle, and who hastens to fill up the largest measure of iniquity of any Generation that ever went before? Is it not plain and manifest to all people that have but an eye to see? How doth the wicked run on greedily, drinking up iniquity as an Ox drinks water? How doth the Archers of Babylon shoot at the Innocent, and makes the harmless their prey? But this is but for a moment, the end thereof is nigh, and because the Devil's time is but short, therefore he is come down in rage, and hath filled the hearts of many people with raving envy and despite against the Lord and his people, whom the Lord is a gathering out of the mouths of all their Enemies; and the Serpents seed, it bruised the heel, but its head is deadly wounded by the Seed of God.

And whereas many hath set themselves in opposition against the Lord, and their work is become a fiend, and a proverb to be laughed at in Generations come, yet must not the wicked cease their wickedness, till their measure be perfectly accomplished. And whereas Richard Baxter, a professed Minister in Worcestershire, known to many by his fruits to be a corrupt Tree which brings not
An Answer to Richard Baxter.

not-forth good fruit, who sends out of his study yxs and false reports, and vain arguments to blind the eyes of people, that they may not see the truth, and hath written once and again against the people of God, which he in scorn calls Quakers, some of which writings have been sufficiently answered, and his shame and folly seen openly by all people; yet he (as a man not wanting of wickedness) hath sent forth a paper, which he calls, A Show against the Quakers, wherein what was wanting of wickedness in his former, is now fully brought forth out of his vessel, (a malicious heart) which cannot contain within it self its rage, and fury, and madness against the innocent; but needs must his folly break openly, that all men may see it: And in this his foolish paper he hath twenty-four reasons, which he saith, proves him to conclude that no Christian or reasonable man should be a Quaker, or approve of, or excuse their way; now his reasons we shall try. But first of all I say, It had been more honest for him to have made a sufficient reply to have defended his former works, and cleared himself of his former yxs and sinners truly charged against him, then to have put forth that flightily, and begin anew to revile; for that Book which he often mentions, and boast of, called, The Quakers Catched, was sufficiently answered, and his folly laid open, by a friend to the truth, in a book called, An Answer to the Quakers Catched, to which Book he never equally replied to this day, which had been more honest to have cleared himself from what is truly charged against him in that answer, then to have begun a new to reproach and speak wickedness; and this all people may consider of.

1. His first reason which he brings forth against the Quakers is, that they deny, and revile the Church and Ministers of Christ, and yet laid he cannot tell indeed of any Church or Ministry which is to be preferred before those that they do despise.

Ans. To this I answer, This is utterly false; for we do not deny the Church and Ministers of Christ, nor do revile them, or any others whatsoever, but speak the truth in nakedness to all people: The Church of Christ we own, and are of it, which are gathered out of the World through the preaching of the Gospel, and separated from the World, and all its works and ways, which are evil, and are joined to Christ the Head, in the Spirit, and one to another, as Members of Christ; and these are born again, and are redeemed out of the World, and are of the Kingdom of Christ, and of his Church, and Members of his body, and this we own to be a Church, and are of it, who hath no fellowship with darkness, nor no part with the practice of the works of darkness. And the Ministers of Christ we own, who have received the Gift of the Ministry by the Holy Ghost, and exercised it: such a Church, and such Ministers of Christ; but this we do, and without offence to God too, we do deny and bear our witness against such a people who professeth themselves to a Church, and yet are in the pride, in the wickedness, and in the evil of this World, and not redeemed, cleansed, and separated from the works and iniquities thereof, such we do reprove for their Hypocrisy, even all those that own a title to a Church, because they were sprinkled when they were Infants, and hath not another ground; and such who professeth themselves Ministers of Christ, who hath not received their Ministry by the Gift of the Holy Ghost, neither are led by the Spirit of Christ, but are such as Christ and the Apostles declared against, such we cannot own to be Ministers of Jesus Christ, but doth reprove them, and denie them; even such who Preacheth for Hire, and hath Gifts and Rewards for Preaching, and such places for so much a year, these we abhor, and yet doth not offend God herein; And this in honesty I do hew to all people, what that professed Church and professed Ministry is which we do deny, and what that Church and Ministry is which we do set up to be preferred, which is a right Ministry, and a right Church: And thus his reason...
A New Answer to Richard Baxter.

Andrewes's answer is overruled, and confounded, and is found to be no sufficient reason, wherefore a man should not be a Quaker. Quaker, quaker, quaker! This is the name of a sect in religion.

2. His second reason is, No wise man can be a Quaker (said he) because: Religion is an uncertain thing, and so we see that Religion must have some certain and established form before it can be of any value. But I answer, This is again utterly false, and so a man that hath God's wisdom would speak it; for our Religion which we profess is a certain thing, and we have openly declared it once and again, and this is it: To believe in Christ, and perseverance in Christ, and to be led by the Spirit of Christ, and taught in all things to love God with all the heart, and a man's neighbour as himself; and through the Power of Christ dwelling in man, to do all good, and to be kept from all evil: This is in very short our Religion, and it is a very certain and established Religion, and this Religion we all agree in: And this is the substance, of our faith: Even Christ in us, beheld on, and received by us. This is the truth, and his eyes is judged, and if he say this is an uncertain Religion, let him give it under his hand, and subscribe to it, and he shall have a further reply.

3. His third reason is, No man can be a Quaker; considering that amongst those scraps of their Religion which is made known, there is so much notorious falsehood and ungodliness, faith he.

Ans. Let all Christian people mark this his reason, they are even lying heaped one upon another. What secret slanders are these behind our backs, who never would clear himself of what is truly charged against him in answer to his catechism? His words are turned by as utter lies: for that which we profess and practice for Religion, which we have made known by word and writing, is, uprightness, godliness, sincerity and truth, and neither notorious falsehood, nor ungodliness, as he wickedly fait: And why did not he make it appear what this notorious falsehood and ungodliness had been? that had been more honest, then to cast his charges, and prove nothing. And whereas he saith, the very person of Christ Jesus many of them do blaspheme, &c. this is utterly false, for Jesus Christ have we owned and believed in openly, and for his sake we do, and suffer hard things.

4. His fourth reason is, faith he, because their false, pernicious, Dolatries, their practical Religion doth much confus in most notorious, wicked, unjust and uncharitableness, &c. Ans. Here is lye upon lye uttered, and wickedness joyed in wickedness, and drunk up as an Ox drinks up water, and no conscience made thereof by Richard Baxter; it had been just to have mentioned these pernicious Doctrines, their practical Religion, injustice, and uncharitableness, and not to have slandered in the dark: but we are delivered by the Lord from all pernicious Doctrines and notorious wickedness whatsoever, and we find this false Reproacher guilty himself and his people, of what he accuseth the Innocent: And so his words are true unto himself, and upon his own head I turn them.

5. His fifth reason is, The word of all, faith he, is That they behave themselves like malignant Enemies to the very Church, and Gosp., and Servants of Jesus Christ, &c.

Ans. This man speaks as if he had told himself wholly to lye: but my answer to his first reason is sufficient to answer this also: and doth say, That the Cause, and the Church, and the Gosp. and Servants of Jesus Christ do so, and freely own, and are daily exercised therein as the very Servants of Jesus, and are Friends thereof in our hearts, and do not behave our selves in any way as Enemies therefore: God will judge every lying tongue, and shall condemn our false Accusers guilty of that which they charge the guileless, to reprove and bear witness against the wicked, and rude conversations, and against such as have gotten the Saints words, and by art frame an hours discourse thereupon for to much a Sermon, or so much a year, to deny such to be a Church of Christ, and Ministers of Christ, this we do, and doth not behave our selves like Enemies to the Church, or
or Gospel, or Ministers and Servants of Christ, as our Adversary wickedly faith.

6. His faith Reason, faith he, That part of the Quakers peculiar Religion which consists not in error and malignant impudence, is made up very much of this childish and unreasonable folly, &c.

Ans. As I have said, No part of our Religion consists in error and malignant impudence, and as for that which he calls childish and unreasonable folly, we stand not to man's judgement, for it is a small thing with us for to be judged of any man; for we do acknowledge that we are become fools for Christ's sake, and herein we have cause to glory, though he upbraided us with it; and it was such as he who called Paul a Babler, and that his Doctrine was madness, as he faith ours is folly; and let him know, that which is foolishness with man, is wisdom with God, and we know God will confound the wisest of men by that which they may judge to be foolish, and unreasonable, and folly; for to such who are lost our Gospel is hid, where the god of this World hath blinded their Eye, as it is plain he hath done this our Adversaries, and that is the reason wherefore he hath sent forth such lying Scribbles from his study of wicked inventions; and let him make the best use of his wisdom he can, he can but serve the Devil with it, while his wisdom is sensual and diviling: And let him leave us to our childishness and folly, and let the issue prove whether is the safer guide.

7. His seventh Reason is, faith he, Their malignancy doth blind them to make the principal cause of their rage, and reviling the Ministry, which is plainly agreeable to the will of God, and necessary to the Church good.

Ans. This is false also; we are not blinded, but doth see Richard Baxter and all such, to be out of the Way of Truth and Peace: And as for rage, and reviling against the Ministers, that is false also, though indeed we openly reprove deceivers; and we know it is not agreeable to the will of God, and necessary to the Churches good, though he faith it is, for Ministers of Christ to take tythes, or to have a set-maintenance; for never none of the Ministers of Christ that we read of in Scripture, either took tythes to maintain them, or had a set-maintenance; but all that Christ allows to his Ministers, is to eat such things as were set before them. And in that he faith, We liken them to covetous Priests among the Jews, that is true; to whom should we liken them but to them that practised the same things as they do? And I am sure there never was Priests in any Generation that were more covetous than these of England are, as in many particulars might be shewed; for as the false prophets in Israel did, so do these in many things; and what the Ministers of Christ did, these do not: And whereas he pleads for Tythes, never Minister of Christ did in the Gospel-administration claim the tenth of peoples labours, nor none of the Ministers of Christ were Maintained by Tythes, but lived of the Gospel which they preached, which livelyhood was not great sums of money, and compelling some of it too from the people by a Law; but the Churches ministered to the Apostles necessities, whom the Apostles had begotten to the faith, and planted them as a Vineyard, and kept them as a Flock: But the maintenance of the Priests of England is another case, they must have so much a year, and people is bound to pay them, and sometimes so much a Sermon; and they maintain themselves in idleness, and fulness, and pride, and spend the Creation more then upon their necessities: but he faith Concerning Tythes, That Tythes are the Churches, and not the peoples, and by the Law of the Land too. What the Law of the Land requires, which is just, we do own, and do not resist it; but what the Law of the Land commands, which is contrary to the Law of God, as the Law is which commands to pay Tythes; we cannot be obedient to it; for we read in the Hebrews, that Law which commanded to pay Tythes, and take Tythes in the old Covenant, is put to an end, and Christ the second Priesthood established, and the Priesthood being changed, there was a necessity of the change of the Law also which
which upheld the priesthood: Then whence is that Law of the Land which commands ye to judge ye, see the Scripture faith, The Commandment going before (viz. that gave Tythes) is disannulled.

8. His eighth Reason, The Quakers way is too cruel and uncharitable to be the way of God: they damn (faith he) the most humble, holy, faithful Servants of God, to whom God hath promised life, &c.

Ans. This is not the least of his Lyes, our Way is Christ, and is neither cruel nor uncharitable, but pure, and holy, and zealous against all sin, and cannot bear and suffer iniquity, but reproves it; neither do we damn any, but warn all to repent, to be humble and lowly, that they may have the promise of life, and we sharply reprove sin, and Deceivers, and Deceit, and this makes the men of this Generation mad, and calls it cruel and uncharitable, when as we do warn them of their sins, shewing them if they live in sin they perish, and if they repent and turn to God, they shall be saved; and God hath given us the spirit of discerning, and by their fruits we do know a child of God from a child of the Devil, and herein do establish the Gospel, and not repeal it, though he falsely faith so; neither do we condemn any who fear the Lord, in any thing they do or speak in his fear, but with such we have unity, who walk in uprightness in the midst of a malicious World, and perverse Generation, as this is.

9. His ninth Reason, in faith he, After all their sins they most impudently pretend to a sinless perfection, &c.

Ans. What such as are in darkness doth conceive of us, and so matters, it is, but many of us do witness that Christ hath done away our sins, and in him we are complete through faith, in which we are perfect without sin, and it is not of our selves; and that perfection we exhort all to press after, that they may be perfect in Christ Jesus without sin: And he faith, They themselves desire a sinless perfection, and confesseth it is their command and duty, and yet faith it is an impudent pretence in us to profess that which himself confesseth they desire, and is their command and duty; and this is great confusion, and comes out of Babylons store: And though he would falsely suppose that the Quakers suppose to have no need of Christ, and faith be, They dare (it seems) say they will be beholding to God, or to the Blood of Christ for the pardon of sin; but these are his foolish imaginations, for we are beholding to Christ, and to his Blood only, which hath cleansed us from all sin, and by it our sins and trespasses are blotted out, and forgiven: And we do not think highly of our selves, though he impudently chargeth it upon us, and hath bent his tongue for Lyes, and made them his refuge and strong Reasons.

10. His tenth Reason, That we do in many Doctrines so openly comply with the Papists, that people may see plainly that the Jesuits and Fryars are our Leaders; and he faith, this hath been proved by many Confessions, &c.

Ans. The Papists utterly deny, their Doctrines, their ways, and whatsoever favours of Popery, and are not lead by any other, but by Jesus Christ, as our lives and Doctrines doth make appear to all that have an eye to see; it's true we may be falsely slandered and accused by Richard Baxter, and by the Priests and the wicked people of the World, for it is enough for us to be as our Master Christ, who was called a Devil; and as was he, so are we slandered and accused in this and many other things: But that ever it was proved that we are led by Jesuits and Fryars, this is one of our Adversaries slander he hath once and again accused us; but he never proved it; though now he faith, the Papists make the Scriptures a dead Letter, and no Rule of faith, and so do we: The Papists cry down our Church and Ministers, (faith he) The Jesuits cry up free-will and sufficient Grace to all, and a common sufficient Light to all, and so do we (faith he: ) The Papists exterminate impious rights and means; in setting up inherent right of conscience: and the Papists place most in external observances and observances, and so do we, faith he, &c. To all this I answer, what is truth we hold and maintain in the power of God, and may not
An Answer to Richard Baxter.

not deny it, though the Papists may hold the same in words, which seldom they do; for we hold the truth, for the truths fake, and dare not deny the truth, though the Devil confess it in words; but he hath falsely compared us with the Papists and Jefuates; for we do not hold free-will in the creature, neither do we extenuate imputed righteousness, neither do we place most in external observances and obserables, herein Richard Baxter hath belyed us: But what if I should measure him by his own rule, and should say that the Jefuates and Fryars are his Leaders? Why, because the Papists say Christ was born in Mary, and did many Miracles, and dyed, being Crucified of the Jews, and was buryed, and rose again, and so doth Richard Baxter say, and all the Presbyterians in England, and therefore may we conjecture, they do but prepare people to be Papists, or open Infidels, as he faith concerning us. But further, the Papists say that sprinkling Infants is baptizing into the faith of Christ, and they say none must be free from sin while they are upon Earth, and they cry against heretic and error, and thus doth Richard Baxter and his company, and therefore by his own Arguments he may be judged that the Jefuates and Fryars are his Leaders, and that he prepares people to be Papists, but I will not be so uncharitable to judge him fo by this rule, as he hath falsely done us, though I do know in the Light of God there is a greater concurrence in Doctrine, and Practice, and conversation, between many of our Accusers and the Papists, then there is between the Papists and us, and the Light of Christ in all Conceptions shall answer me in the day of God's righteous Judgments, and the Papists and him we do deny, and we them to be of one spirit, though differing in appearances; and what we are it is by Grace, and not of our selves; and what we do it is through Christ, and not by our selves, and to God we appeal for judgment, and tramples upon all men vain conceiving, false judgements, Lyes and Slanders, and turns them back to them again where they were hatched.

11. His eleventh Reason: He faith, Our Doctrines are self-contradictory, and therefore they cannot be of God. &c.

Ans. To this I answer, This is false, our Doctrines do agree in one, and are not self-contradictory, though falsely he may judge of this, as he may judge of other things; if he had been in Christ's time, likely he would have judged his words self-contradictory, who said, Except ye eat my Flesh, and drink my Blood, ye have no Life in you; and yet at the same instant of time said, The Flesh provesth nothing, with many other such instances as might be brought. Why, but Rich. Baxter tells you, We say all men have sufficient light within them, and goes up & down, preaching it with great zeal. This is no more then the Apostle John did, who told the Saints they needed no man to teach them, but as the Anointing in them, and yet preached unto them, and wrote Epistles to them, but did John contradict himself? let wife men judge. And John said, Christ lighteth every man that cometh into the World with the true Light; and more then he did, do we contradict our leves herein, for we follow the same example, and we say the Saints have the Anointing in them, and needs no man to teach them, and yet do we exhort them as the Apostle John did. And he asks, what do we preach, if darkness, who would have such Teachers? if light, what needless labour is this, when all men have sufficient light already, &c. To all this I answer, We preach light that all should believe in it, and thereby should be led out of darknesses, and the light is sufficient, being believed in by the Creature, but all are not led by it sufficiently, neither doth receive Christ: And we may ask him now, and say, if he preach darkness (as it is likely he doth, rather then the light, because he fmites at preaching the light that hath lighted every man that cometh into the World, and so in effect denies the Lord that brought him) then who would have such a Preacher; but if he preach the light, and use that Light which doth enlighten every one that cometh into the World, which is Christ, and is sufficient, (as it seems by his own words he doth not, because he condemns us for it) then he is a Minifier of Antichrist, according to his own confession. But whatever he judges, we are sent to turn people from darkness to light, and from the power of Satan to the
the power of God, and herein we do as the Ministers of Christ did; but that we revile the Ministers of Christ as blind Guides, as faith he, this false is again; but such we bear witness against who preacheth for Hire, and opposeth the Common-wealth, and are in the steps of the proud Pharisees, and all people that follow them are in darkness as the Pharisees were, and in the way of Damnation, because they are not in the truth who follow not Christ, and yet such people are lightened with the light of Christ, and that is their Condemnation, because they do not believe in it, and it is sufficient to the Condemnation of all such.

12. His twelfth Reason: Saith he, Consider also how suitable their Doctrine is to the interest and pleasure both of the Papists and the Devil, why, faith he, they damn all the Ministers and Churches of CH R IST, &c.

To this I answer, A lying Tongue is but for a moment; though he makes Lyes his refuge, yet they shall be swept away. Of the Ministers and Churches of Christ are we, and such as are so, they we own, and are one with them, though this man faith otherwise, and it doth little appear that our Doctrine is suitable to the interest and pleasure of the Papists, for we find them our Enemies, and of Gods Enemies, and bears our witness against them, as against the Devil, and do say that they are his off-spring, and that the Priests of England are their off-spring, such as are open Liars especially: But if we should reckon, we should find their Doctrine more agreeable to the Papists in many things, then ours are, as I have intimated concerning sprinkling of Infants, and other things; but doth it follow that the Papists and we agree, because the Papists declare against them out of cruelty and wickedness, and out of a murderous mind to divert people into Idolatry and wicked Superstition; and we declare against them out of love to peoples souls, that they should not always be deceived, and always learning, and never able to come to the knowledge of the Truth; and hath no other end to our selves, God is our witness, but that people may be converted to the knowledge of God; and as I said before, though the Papists may hold some truth in words, and cry against some sort of people out of a wicked end, yet may not we therefore deny the truth as it is in Jesus, neither must be silent in declaring against sin and wickedness; and let him say what he will concerning any advantage the Devil reaps by us, it will but be the overthrow of his very kingdom: Why, but faith he, if we do not unchurch all the reformed Churches, the Papists will give us a fee: I say it is a hard thing to unchurch them that never were truly churched; and that we seek to unchurch such as are the Churches of Christ, this is utterly false, and the Papists fee, and his reproach, we trample upon them both together; and let them take the Papists fee, as he pleads for it, for it was they first that took tythes for a fee, and it is he now that strongly pleads for them, to be maintained in his Ministry by them.

13. His thirteenth Reason: Saith he, the Doctrine and Practice of the Quakers is contrary to the experience and holy nature of the Saints; why, faith he, they have found a renewed light and life by the Scriptures and Ministry which the Quakers make so light of, &c.

To this I answer, this is as false as the rest, for with all the Saints that ever were upon earth, both in Doctrine and Practice we agree with them; and as for the peoples fakes of England, I with his words were true, and that they had indeed found a renewing light and life by this Ministry, but though he may boast of it now, in the day of Gods righteous judgments it shall be found otherwise, when it shall be tried, that the renewing hath been but in form and appearance, from one likeness to another, and not a renewing from death to life; and though there hath been sometimes appearing, a zeal and a desire after him in the Ministry of England in times past, yet from this day hath the Lord forsaken them, and such as were sober and sincere in what was made manifest, are now become Revilers and Reproachers, Slanderers and Persecutors of the People of God, and from hence forth shall they not boast of many being Converred
An Answer to Richard Baxter.

1657

ted by them from sin unto the way of Righteousness. But further he faith, We
tell the people that their Ministry doth the people no good, and none are the better for it:
If we do, we tell them true: And though he faith, The experiences of many thou-
fands doth confute this, yet say I, the experiences of ten thousand times so many
more shall confirm it: It is true, there may be thousands like himself which
will not stumble to belye their owne fouls, as he hath done of us? yet betwixt
him and I in this matter God shall be our Judge, who hath not sent this Ministry,
and yet it hath run, therefore it doth not, nor shall not profit the people at
all: He faith, It is quite contrary to the nature of Saints to damn and reproove the Saints
and call them the children of the Devil: This is true, but it is not contrary to the
nature of the Saints to reprove Hypocrites, such as professors that which they do
not enjoy, and speak that which they have not received from the Lord, but real
from other men and such as are of the Teachers of England, and it was the
way of Christ and the Apostles solemnly to reproove such: And this is our way,
and we do not reproach the Saints, and ye to the wicked, which
are not Saints, we do not reproach them, but reproach them as
shall be turned into Hell; as this being a good example.

His fourteenth Reason: He faith, The professors of the Gospel are unlikely to be better then
other men seeing they are so notorious for sin and have so little
the doth appear: Saith he,
It is the suppos'd Spirit of God, which is not such men and ministration, and abilities,
that they are proud of, and faith before prof and engrosses perfect without sin. And this
is the pride he charges us with, &c.

To which I answer, We by that in Christ we are complete, as the Apollos
said to the Churches, and do not need of it, neither are proud of it more then
the Churches were, but in the Lord we will glory, and in him rejoice again and again;
and it is that which we profess, and exhort all to profess after, to be perfect in him
who takes away our sins, and gives power over the temptations of the Devil. And he
faith, We pretend to know men's hearts: Yet, we do know that the heart of man is
desperately wicked and deceitful above all things, and by mens words and works,
we do know their hearts to be evil that acts and speaks wickedness. For out of the
abundance of the heart the mouth speaketh: And if we should say we do not know
men's hearts that acts and speaks wickedness, we should be Lyrars: but as I said,
we are is he by grace in Christ, and we boast not of it in the field, but our glorying
is only in the Lord in Spirit, that our names are written in the Book of life. And as for
our crying against Deceivers, which he so much stumble at, it is but the practice
of Christ and his Apollos, as may be read through the Scriptures, and yet we do
it not, no more then they did in self-exaltation, though he would charge us with it.

His fifteenth Reason: Saith he, They plainly discover a perceiving spiris: Why
(faith he) what man can in reason think but that they run up and down the World to bring
Ministry into hatred, &c.

To this I answer, Little of this doth appear that our spiris are perceiving
spirits, for we pray for our Enemies, and do forgive them that do evil intreat
us, and renders to man evil for evil; for if we had fought vengeance, or pro-
secuted the good Laws of England against those that had wronged and robbed us,
and unjustly cauased us to be put in Prison, many might have deeply suffered by
true Justice before this day, if we had not forgiven our Enemies, and blest them
that hated us: Such hath been the cruelty acted upon us, that many might have
been arraigned for felony, if we had fought the prosecution of the good Laws, and
not forgiven our Enemies.

Why, but the main thing is, because we are moved to go up and down the World and
declare against the false Ministers, and holding forth that Ministry, and truly applying it
to many of the Teachers of England: But let all the World know, this is not from a
persecuting spiris, nor more then Isaiah did it, and Micah, and the rest of the Pro-
phets and Apollos, who did zealously give their testimony against such as went
for gifts and rewards, as the Teachers of England do; but this is that which he is
offended at, and calls it a persecting spiris, which is not so, but in love to peoples
fouls
An Answer to Richard Baxter.

16. His sixteenth Reason is, Some Interrogatories, (faith he) What reasonable man should turn Quaker that sees the common fruits of their Doctrine? what good do they do where-ever they come, but (faith he) hate both godly Teachers and people.

Ans. To this I answer, The fruit of our Doctrine is begetting people to the Knowledge of God, and a converting them from sin and death, and from the ways and works of unrighteousness, to be the Servants of the Lord; and every spiritual man doth see this to be the fruit of our doctrine: It doth condemn unrighteousness, and bring war and a sword upon Earth, as Christ's Doctrine did. And this is the good, where we come, many are changed from wickedness, rudeness, and ungodliness, to live soberly, righteously, and purely in this present World, without offence towards God and men. For to say, We make people both to hate godly Teachers and people, this is utterly false, for we endeavour to bring people to the true Teacher, Christ Jesus, and to have fellowship with the Saints: It's true, in the World our Doctrine doth make division, and doth set a man at variance, and doth set Father against Son, and Son against Father, even as Christ did, and his Doctrine, so he faith we do. But again he belies us, in saying, We bring people into confusion and abominable error, or that we cast people into a malicious mood, or mixture of bitternesses, this is also false, and this is my Answer. He that doth the will of our Father, knows our Doctrine, whether we be of God, or of our selves; and to all the world besides we are unknown, and desires to be manifest to every mans conscience in the Sight of God, and not to the wisdom which is of this World: And though he scorn at such who are made to cast off their Points and Lace, yet is not this more then any fruit that his Doctrine hath brought forth? for as we do, so did the Apostle exhort against all Superstitious of naughtiness, as Points and Lace are; and it seems that such as depart from iniquity become a prey to such wits, as flandering and fearful Tongues, and a matter to make Books of, to send into the World.

17. His seventeenth Reason: Saith he, It is no great encouragement to me to turn Quakers, when we consider who are their followers, very few experienced sober Christians return to them, (faith he) but such who are ignorant, and ungrounded, and raw pretenders, &c.

Ans. To this I answer, Let no man take encouragement from without, to turn Quakers, or to own the Way of Gods Salvation, but let every one feel a Measure of God in his own heart, converting him from sin unto righteousness, and drawing his mind from the vanity and hypocrisy of this World, to the truth and lightness of heart: And he appears to be of the spirit of the Pharisees, who said, None but a company of poor people which were accused, followed Christ; and to faith he, in effect, None but such as are ignorant, and such like: But what if there were not any other, but such who owned the Way of the Lord? this is a confirmation of it, rather then a cause of objecting against it, when such who are ignorant are brought to the Knowledge of God: But yet his words are false, for it is known, that very many honest, humble, sober men and people, who have all their days been sincere towards God in what they have known of him, have and do own us; and indeed, all that ever owns God and Salvation, shall own us, for we are of God, and he that is of God knoweth us, and the whole World lyeth in wickedness: And such as are self-conceited and in pride, and wise in their own eyes, and in the wickedness of the World
World, such are his followers, and not ours, though be falsely say it; for such as follow Christ have we fellowship with, and not with such as walk in darkness.

18. His eighteenth Reason: Saith he, It is an evident Judgment of God upon these people that turn Quakers, and a punishment for their former sins; 

**Answ.** To this I answer, The Lord God, his Angels, and all his Saints and Servants I call to record against thee, and they all shall witness that it is Mercy, and not Judgement, upon them that owns the way of the Lord: And they that owned the Quakers in truth and sincerity, have and do witness a remission of their former sins and forgiveness of them by Jesus Christ, and not a punishment for them: And Rich. Baxter may please himself and some others with his reasonless Reasons, as these are; yet they are not worthy of the name of Reason, they be foolish and utterly false. And though he rails against the Anabaptists as well as against us, yet any man whose eye is open, sees his folly, and turns it upon his own head: and he may conceit himself in these things for a moment, but the day of the Lord will declare it otherwise, and that upon us Mercy and Peace shall be, and not Judgement nor Wrath.

19. His nineteenth Reason: Saith he, They are already in division among themselves, as the contention between, Nayler, and Fox, and their followers do show.

To this I answer, Though an occasion may come and be taken against the truth, yet wo unto him by whom it comes, and to them who do receive it, for the Testimony of Truth abides for ever. But as about that division he speaks of, it hath been answered by writings several times, and now I say, It happened but as a Tryal to the Lords People, and not to destroy them, though the Enemy boasts himselfe because of it, yet the Lord knows how to preserve his in the midst of Temptation: But these things are now at an end, though a Temptation presented it self yet it overcame not, and truth is the same, and the Testimony thereof doth never change: and all these Refugees which the Wicked flies unto shall not cover them when the Lord appears.

20. His twentieth Reason: And faith he, To make all their delusions more odious wickedness, they father it upon the Holy Ghost.

**Answ.** His words are utterly false: yet we say we have received the Holy Ghost which teacheth us, and leadeth us into all truth, and by it are we lead out of all Wickedness and Delusion, and all wicked speeches, which he brands us withall, and these things are his own, for he is seen to be in delusion, and odious wickedness, and wicked speeches. And faith he. They speak against the Doctrine of the Spirit, and eyes down the love of the Saints, and against the Ordinances of the Ministers of Christ. To this I have answered, In the love and union with all the Saints we are, and Ministers of Christ, but against Hypocrisie we declare, such who profess what they are not, and use their tongues, and faith the Lord faith, when the Lord hath not spoken to them; and sprinkle Infants, and faith it is an Ordinance of Christ; and singing Davids experiences in Rime and Meter, with many other things which the Priests hath in their practice; such things we deny to be Ordinances of Christ, and them to be Ministers of Christ, which do practice them, and this we do say by the Spirit of Truth: But that we pronounce damnation against Gods Church and holy Servants, this is false again, and is but the fulfilling the number of his eyes; and though he charge us secretly with preaching another Gospel, then that which Paul preached, as false, and if we duly examine, it will be he that will be found preaching another Gospel, whose practice is found in many things contrary to them who were Ministers of the true Gospel, and to the curse pronounced by the Apostle will fall upon him, and not upon us in the day of Judgement.

21. His one and twentieth Reason: Saith he, The Quakers themselves renounce in words the Easteers and Papists, as a deluded sort.

**Answer.** To which I answer and say, Yea, not only in words, but in lives
lives also we utterly abhor the Ranters and Papists both in profession and practice, and do know that rich Baxter is of the same spirit, though differing in words. But faith he, The Ranters and Drunkards cry out against the same Ministers, same exercise, and godly people, as the Quakers do. To which I answer, What the Ranters and Drunkards may do in their wickedness and unclean spirits, is one thing, and what we do in the fear of God, and tender love to peoples Souls, is another thing; but how uncharitable is this man in his judgment? Let us try him, as if I should say, The Ranters, and Drunkards, and Prophane, and all ungodly People, they are our Enemies, and do oppose and gainsay the way of God, and the people called Quakers, and they Beat them, and Reproach them, and Slander them, and doth much cruelty unto them; and thus doth Richard Baxter of Kidderminster, he reviles them, and reproaches them, and belies them, and therefore he is one with the Ranters, and Drunkards, and prophane people, and he holds part of the Papists Ranters, and Drunkards doctrine and practice: And thus he is judged with his own rule, according as he hath judged us, by the same Rule, and now say I, as well as he of us, Let any man judge that hath not forsworn all wit and reason, whether it is likely the Holy Ghost will inspire Richard Baxter and a company of Priests of England, to acquaint them with the same points, Doctrines, and Practices, which the Papists, Ranters, Drunkards, and all prophane people exercise themselves in; for as all they are Enemies to the Quakers, so is he and his company. And farther I ask him, Whether the same things be heavenly in rich Baxter and his company, which he hollieth in the Ranters and Drunkards? And whether rich Baxter hath not condemned himself and the Priests of England in condemning the Papists, and Ranters, and Drunkards, and prophane people, in setting the very same things, to wit, speaking against, reproaching, reviling, and standing, and backbiting an innocent people of God, called Quakers?

22. His two and twentieth Reason: And faith he, If I have any Reason to be weary of the Christian Catholic Reformed Religion, what reason have I to turn Quaker more then to any other sect? Why (faith he) how do they prove they are more in the right then any other, &c.

Ans. T. all this I answer, this is according to his knowledge, who sees no difference between good and evil, between such as serve God, and such as serves him not; and how can this man be a Teacher of others that is so blind himself; The true Christian Religion is out of, and in a sect, whose fruits are as bad as the Papists or Pampilists, or any others; for I believe not the word of sects could have brought forth more lies and flanders, and scoffing words in one sheet of paper, then he hath done in this which now I deal withal. And as for our proof that we are in the right way, to every man that hath an eye to see, and an ear to hear, and an heart to conceive, it's easy to be proved, and such are satisfied; but as for Unbelievers and Persecutors, such as himself, they must hear and see, and not perceive and understand.

23. His three and twentieth Reason: Saith he, The way by which they prevail is not producing any evidence, for they reason that, and offers all from the Authority of the spirit within them, &c.

Ans. The way by which we prevail is by the the Spirit of the Lord which is within us, and that was the way whereby all the Ministers of Christ ever prevailed, by the authority of that. But yet this is false, we do not deny to produce Evidence, but is sufficiently able, and hath done it, to produce Evidence out of the Scriptures, to prove all things which we profess or practice for Religion. But faith he, They must prove their Commission by Divine miracles before any reasonable man can believe it, &c. many that fear God, and are in the purest Reason, hath Believed us already, and do see the Mighty Wonders of God brought to pass, and it cannot be believed by Richard Baxter, no more then Christ was believed of the Pharisees, in whom the mighty Power of God was made
An Answer to Richard Baxter.

made manifest, for though he did miracles, yet this generation could not believe them. And he tells of some that said he was blind; so might they well do, and not lye, his blindness is made manifest at large. And faith he, But I see the work of them that sanctify themselves. Nay, because thou art an unbeliever thou canst not; but if thou were a believer in Christ, thou wouldst feel the same testimony in the brethren; but by thee we are not known, and therefore by thee are falsely judged; for no other testimony do we give or hold forth, but the same which the apostles did, which we have received from Christ as the apostles did, and not by any authority of our own, though he falsely says it, but by the authority of the power of God; and we shall not much seek or beg our adversaries belief, for to God are we known, and one to another in the Spirit, and not to the wisdom of the world, which is devilish, and knows not, nor receives not the things which be eternal.

His last reason: They teach us such like doctrine, and takes the like course as many of the heretics did, and faith he, shall we run our selves into the fire which hath consumed such heresie through former ages, &c.

Answer. To this answer, The doctrines of the Gospel we hold forth and teach to all people, and in that way that is called heresie, worship we indeed the God of our fathers; but it is but such as this man with whom I deal, who is a false witness-bearer, and a reproacher, and the company of hireling-teachers, and such like, that doth call the way of God heresie. And though he say, presently after the apostles days, such heresies arose and troubled the church. To which I answer, Nay it is just such like as himself, who appeared in the apostles' days, who taught for filthy lucre, and for gain made merchandise of fools, and it was from lying prophets which John saw the whole world run after in his days, and they were them that troubled the church, even such as were heady, and high minded, and covetous men, and such as are false accusers, and fierce men; and his shame and folly is made manifest, and so his eyes and fancies are turned upon his own head. And in his conclusion he doth beseech professors to consider impartially of these 24. Reasons; to which I say, The molt of them are so reasonless, that they will rather turn to his own confusion, then to his praise, to any man of understanding: And he bids all bethink themselves, first, What a doleful thing is it that professors should be so loose and unstable, &c.

Answer. Doleful it is indeed that after so much preaching of priests of England, people should be so ignorant, loose, and unstable as indeed they are, and this is, a very shame to teachers, and shews that they were not sent of God, because that the people are not profited at all, but continues ignorant, loose, and unstable and wicked, according to their own confession, and indeed, people are to be pitied that under their ministry, who by it can never come to the knowledge of God, but must be ever learning fifty or sixty years, and ignorant, loose, and unstable at their very end; and yet these are members of this church of England, so called, which the very pastors thereof confesseth to be loose, and unstable, and wicked, and brands us to be deniers of this church, as indeed we have good reason, to see that the members thereof so wicked, loose, and unstable, is confessed by their own teachers, therefore we cannot be condemned for denying such a church. Secondly, He bids consider what a heavy judgment it is to professors themselves, to be self-condemned, and self-divided from the church, &c.

To which I answer, A heavy judgment indeed, that such as are of the church should be self-condemned, and self-divided from it; but yet it is a blest thing that any that have been deceived with false likenesses, now should come to see the error thereof, and be turned to the true church which is in God, and to be drawn away from all windy doctrines of England's teachers, and this many doth witness.
Then he exhorts Christians to be serious, and be true to the Light which they have received: To which I say, All that are true to the Light which they have received from Christ Jesus, will deny this man I now deal withal, and all his Lyes and Slanders. Then he bids stick close to the Word of God; and I say, All that do will find it as a Fire and a Hammer, and will be gathered from under the dead. Doctrines of men in this Age. And he exhorts them to stick close to a faithful Ministry: To which I say, Then must they deny all Hirelings, and such as preacheth for hire, for such are not of the faithful Ministry, but Deceivers of people.

And thus in few words return is sent in the pursuance of a Sheet of Lyes and Slanders past forth into the World, and all sober-minded people in this may come to a good understanding between Truth and error. And though he hath taken a course to spread his Books as Ballads and Fables, by having them stirred up and down the streets, which is not for his advantage altogether, but doth show his Work ridiculous to all wise men. And so hereby it may be seen that all his Strong Reasons are confounded and overthrown, that would hinder a man from being a QUAKER.

The main and chief things I have spoken of, and by what is written in short men of understanding may understand what his whole matter can be: But in the beginning of his Book he falls a complaining of the lamentable ignorance and ungodliness of common People; and of the pride, and self-conceitedness of Professors of godliness, and of the weakness, and godliness, and unsteadiness of others: To this I Answer: It is true, abundance are ignorant, and abundance are proud and self-conceited, and abundance unstable and giddy in their minds; and substraft these from the whole Company of the Hearers of the Teachers of England, and there is but a few left (if any at all) that are truly righteous in the Sight of God, and so to the blame of all the Teachers of England, hath he confessed the truth in this particular; and sheweth that indeed the People is not profited by them: and this is a strong Argument that they were never sent of God, but hath ran and were never sent: But presently after that he cries out of Heretick and Deceivers, even like as the Pope doth; but What is he afraid of, That they that are ignorant, and ungodly, and proud, and self-conceited, unstable, and giddy, should be deceived, they that are in those iniquities are deceived already, and cannot possibly fall into greater deceit, or delusion. But it appears, that many of the Priests of England cares not how little their Hearers profits by them, to if they can get their wages, their Hire, their great sums of money; for one of them said (I mean a supposed Minister of England) in Cambridge-hire, That he mattered not if all his Hearers went to the Devil, so they would but give him his dues; to wit, Tithes and Maintenance. So that by this instance, you may judge what flock they are of, and what their endeavours are; and we declare that people may be undeceived of that wherein they are deceived, and that they may turn from such a Generation of covetous Teachers, who care so little for their souls. And whereas he faith, The Quakers are but of a few years standing, and that they arose from among the Papists but a few years ago, &c.

To this I Answer, the people of God received that name but a few years ago, but the Saints were Quakers, I am able to prove, long before; for Abraham and Isaac, and Moses, and Habakkuk, Daniel, and Paul, and all the rest were Quakers, though they were not so called; and though our name is new, yet our Religion is old; for it is the good old way, even the way the Apostles walked in, though it hath been over-clouded for many years in the dark night of Apollacy, which hath been over the whole World; and the Beast hath Reigned and made War against the Saints and killed them, and this hath been for many
An Answer to Richard Baxter.

many ages as you may read: Yet there was a Seed which God preferred for himself in the midst of darkness; but now is the Way of the Lord made manifest, and the same Power and Life of God which was in the Apostles' days, and Truth shall spring forth, and Idolatry shall be rooted out by little and little, and Antichrist and his kingdom shall fall, and even Christ the Son of God the same as ever was, for no other do we own, but him who was and is, and is to come; he shall rule, and his People shall follow him. And though he faith, The Quakers be an upstart sect: using such scornful words, not beholding a Minister of Jesus Christ; but we are willing to bear all his reproaches for Christ's sake. And he speaks most foolishly, and faith as if we knew not the contents of our Religion; yea, we know the contents and foundation of it, which is Christ that good old foundation, and him we are zealous for, and him we Preach, and no other. And though he faith, The Christian Faith hath been known for sixteen hundred years ago: I say it was so, but the night hath been over all, wherein no man can work, since it hath been first revealed; and Traditions, and Superstitions hath the World been exercised in, and led into; and the true Faith of the Gospel hath been departed from, and many knows it not at this day. And he faith, He abhors any Gospel, or Religion, that was not made sixteen hundred years ago, &c. To this I Answer. Then must he abhor his own practice; for sprinkling of Infants, teaching it is a Baptizing into the Faith of Christ, was not so long since nor singing David's experiences in Rime and Meeter for a part of God's Worship; and many other things which the Priests of England practice for Religion and Gospel Ordinances, but are not so; but an invention came in many years since the Faith was revealed to the Apostles; and thus he hath abhorred his own practice, and is condemned out of his own mouth. And whereas he speaks of one that lately spoke to another in these words, He denied the God that he worshipped. That might be true: for thousands in England worshipped the god of this World; and that god the Saints deny: And he counts it a thing very abominable to trufl to that Which is within the Saints; though it be according to the Scriptures, for Christ is in the Saints, and God dwells in the Saints; and God and Christ is only to be trusted to. There is also another piece put forth by him, called, A Sheet for the Ministry: in which also (according to his usual manner) he Rails and Lyes against the Quakers in many things; also I might instance in many more things wherein he hath belied us, as a man without fear or honesty: and much ado he makes about Tythes: And he commends his Reader to the Quakers Catechisme, for better satisfaction. And I do commend all sober people to the Answer of the same, wherein his folly and weakness is laid open, as in them particulars. But he faith, The Tenents are theirs as fully as the rest are ours, but this is denied; for the Tythes are not paid out of the Lands, but out of mens labours and indultious exercizes upon the Land: for if any man let his Land lye untillit, there is no Tythes claimed; so that it is manifest it's paid out of mens labours, and not out of the Land; and many other things we have against Tythes, and against the unjustice of them, and the oppression growing thereby. And we do know, That never any Minister of Christ was maintained in such a way: nay, they were so far off being maintained by a Law, that they would not make ufe of their power which they had, in Christ in those things as of outward maintenance. But much need not be said, for thousands begins to see the grievous burden and unlawfulnes of Tythes, and that in the Gospel administration, these things are no way commanded by the Law of God, but as they came in by tradition, and were established by the Pope, and are now the chief maintenance of Englands Teachers. Indeed grievous and sad to be considered it is, how many hundreds in England of honest men are made ba-
vock on in their Persons and Estates in relation to Tythes, because for Consci-
ience sake they cannot pay to the upholding of an Antichristian Ministry,
which denies Christ come in the flesh, by upholding Tythes, which only
belonged to the first Priesthood under the Law, and was never practised
(either paid or receiv'd by any) of them that were Witnesses of Christ's com-
or after his death, who did thereby fulfill that part of the old Covenant, and
put an end to that Covenant, and the Priesthood was changed that took
Tythes, and a necessity there was also of the change of the Law as it is writ-
ten. So this is an Answer in part to Richard Baxter's many Lyes and Repro-
aches, and his whole Work is turned by as our spoyle prey of Babylon's treasure;
and no more to be reckned in the Records of Truth, but shall stand upon an ac-
count, among the corrupted and pollute commodity, of the growth of Egypt and
Babylon.

And this is for the satisfaction of honest people by a Friend,

EDWARD BURROUGH.
THE TRUE

Christian Religion

Again

DISCOVERED.

After the long and dark Night of Apostacy, which
hath overshaddow'd the whole World for many Ages;
and the profession and practice thereof witnessed unto by
the Scriptures.

And here all may see, who it is of all these Sects, and divers
Forms of Religion in these Nations, that are agreeable to the Scriptures, in what they profess and Practice, and who it is that are not according thereunto; for the Line of true Judgment is stretched upon all Profession, and a true search into, and tryal thereof is made, and hereby it is manifest who it is, and what sort of people, that may justly claim the benefit of the Protectors Oath, to be protected thereby in their Practices of Religion, who hath bound himself to maintain and uphold that Christian Religion which is according to the Scriptures, &c.

Forasmuch as Oliver Cromwell, called Lord Protector of England, Scotland, and Ireland, (chief Ruler according to man) hath bound himself by an Oath, and Sworn, that he will uphold and maintain the true reformed Protestant Christian Religion in the purity thereof, as it is contained in the Old and New Testament of the Scriptures, which Oath he is bound to perform before the Lord, and unto all men.

Now it remains to be tried and proved, what the Christian Religion is, and who they are in these Nations that are of the true reformed Protestant Christian Religion in the purity thereof, as it is contained in the Scriptures, seeing there are abundance of Sects and diversity of Judgments, and many Assemblies and Gatherings of people, who are divers in their Ways, in their Practices, and in their Form of Religion in these Nations, which do all profess the Scriptures, and that their Form of Religion is according to the Scriptures; but this cannot be, but it will be manifest otherwise, for the Scriptures, which were given forth by the one Spirit of God, bears not witness of many true Ways, or unto many true Religions, but unto one Truth, and unto one true Religion, and is the Declaration of one way of Life, and Salvation,
by one Jesus Christ; and there is no other Name under Heaven given for Salvation: And they that believe in him, and receive him, those are they only that are of the true Religion, who are guided by the Spirit, and changed thereby from Death to Life; and such have unity with the Father, and with the Son, and one with another, and are not of this World, but Heirs of the Kingdom of God, and these may own and claim a Title to be defended and preserved in their exercise and Practice of Religion.

Therefore come all sorts of People, and let us try and prove who it is that is of the true Religion, and who it is that he is bound to maintain and uphold by his Oath: Come I say, all Sects and sorts of people, and appear to Trial: Dare you join issue with me in this matter, to try your Profession and Practice of Religion; whether it be according to the Scriptures in the purity thereof; yea or nay? for the Lord hath put it into my Heart, to lay you all to the Line of true Judgement, and to prove you whether you must be upheld and maintained in your Religion, yea, or nay: Come claim your Privilege; if your Profession and Practice in Religion be according to the Scriptures, then you may own your right, and the benefit of the Protector’s Oath; but if your Profession and Practice in Religion be otherwise, and not according to the Scriptures, then you must stand back, and defend your selves if you can, for the Protector is not bound to maintain and uphold you in your Practice of Religion. And with this Argument I shall try you all, Whatever is professed and practiced for Religion, for which there is neither command nor president in Scripture, is not according to the Scripture; let this fall where it may, this is Truth; and therefore all people come to tryal, and receive your judgement by this rule.

And first, the true Religion is a walking with God in purity and holiness, a performing of good to him, and not doing any evil; a belief in Christ, and receiving of him, and a living in him, and through the operation of his Spirit to be changed into his Image, and the Body of Sin and Death put off, and a living to God in all things, and not a living to this vain World in any thing, but in all things to be guided by the Spirit of Christ: This, in short, is a description of the true Religion, and they that are of this Religion shall be saved in the Day of the Lord, and in Equity and Righteousness should be protected according to the Oath before-mentioned, or else the Oath is not performed in justice, but rather broken through transgression. And first of all, as concerning that profession and practice in Religion, which is most general in these Nations, I mean such as Sprinkle Infants, and are Sprinkled being Infants, professing it to be the Baptism into the Faith of Christ, and that it is a seal of the new Covenant, and of remission of sins, and whereby people are made capable of union with Christ, and that it is a sign of regeneration, &c. This is practised and professed by many for Religion; but this Practice and Doctrine is not according to the Scripture; therefore all ye through all these Nations that are made Christians, and own your Title in Christianity, and a right to fellowship with Christ; and that ye are join'd.
The True Christian Religion Discovered.

joined to the Church, and become Members of Christ, because you
were sprinkled when you were Infants (and all ye that preach this for
Doctrine, and practice it for Religion), you are not of the true Christ-
ian Religion, in the Purity thereof, as it is contained in the Scriptures:
this I do affirm. Therefore stand you by; for what you practice and
profess, there is neither Command nor President in Scripture; if
you could shew any, you are now called, and a Necessity is put upon
you, to make use of your Knowledge, if you would be protected in
this Common-Wealth, in your Practice of Religion.

Likewise you sing, and give to sing, David's Psalms in Rhyme and
Meeter, professing it is to the Glory and Honour of God; ye practice this as
an Ordinance of God, as a part of his Worship, and as a part of your
Religion; but this Practice and Profession also is manifest not to be ac-
cording to Scriptures, because it was never commanded; neither is
there any President for this Practice in the Scriptures, in Gospel Times:
therefore in this part of your Religion you cannot justly own to be pro-
tected and maintained; because the Protector's Oath reacheth not to
uphold and maintain any such Practices in Religion, which are not ac-
cording to the Scriptures.

Likewise, all ye that meet together, to exercise your Religion, and
to worship God in Temples made with hands, set a part by you for that Practice,
professing them to be Churches of Christ, this is not according, but con-
trary to the Scriptures, which say, God dwells not in Temples made with
hands; neither did the Saints of old constantly practice any such thing:
But they were the Persecutors that met in Temples made with hands,
who cast out, and haled the Apostles out of such Temples: so that in
this Practice you cannot justly own to be protected, as not being a
Practice in Religion according to Scriptures.

Likewise, All ye, whole Ministers preach for Hire, and have Hire
for preaching, so much a Year, and so much a Sermon as a Town or a
Parish in a settled Place, and who take Tythes, and compel People to
pay Tythes by a Law; such are not the Ministers of Christ; and ye that
uphold such for Ministers of Christ, are false in Judgment, and blind in
Understanding; and are not of that Christian Religion, which is ac-
cording to Scriptures in the Purity thereof, neither Ministers, nor People, for
the Ministers of Christ never acted any such thing; they were the false
Prophets, and false Apostles, they preached for Hire, and for Gifts,
and Rewards: neither did the Saints and Churches of Christ look upon
them that acted those things to be Ministers of Christ; but on the contrary,
declared against them to be Deceivers: So that all you People, and you
professed Ministers, that act those things that the false Prophets
acted, and all you People that love to have it so, and give Hire to your
Ministers for Preaching, and consent unto it, none of you are of the
Christian Religion, as it is held forth in the Scriptures; because this part
of your Practice in Religion is not according, but contrary to Scrip-
tures.
Now subtracting all these in these Nations from the whole, which practice and professeth these things mentioned for Ordinances of God, and for his Worship, none of you are of the true Christian Religion; as it is held forth in the Scriptures, because these things which you Practice for Religion, is not held forth in all the Scriptures by any example or command, likewise you are of the greatest number of people in all these Nations; and that Practice and Profession of Religion, which the greatest number follow, and exercise themselves in, cannot be the true Christian Religion, because the Scripture saith, Few are in the straight way that leads to Life, to wit, in the pure and true Religion; but many are in the broad way that leads to destruction; and such are the greatest number, who are in the broad way, are not in the Religion in the purity thereof, as it is held forth in the Scriptures: likewise many of you who Practice those things mentioned for Religion, are yet unconverted to God, but live in wickedness; in the Pride and Vanities, and in all the evil of this World, in Double-dealing, in Drunkenness, in Whoredom, and in the Works of Darkness; therefore you are not of the true Christian Religion, neither do your walk with God in Purity and Holiness, neither are you changed by Christ into his Image, nor are guided by his Spirit; neither do you live to God in any thing, but to this World in all things, and your Religion is manifest not to be according to the Scriptures, but contrary. And so let all people consider, whether or no you must be maintained in your Religion? Come forth and plead your cause, all ye that are called Presbyterians and Independents, and all others, stand up, and prove if you can, your Practice in Religion to be according to Scriptures; but seeing no man is able to prove these things mentioned, which is practiced by you for Religion, to wit, Sprinkling of Infants, and singing David’s experiences in Rime and Meter, and Worshipping God in set-places, as Idol-Templums, and preaching for, and giving great sums of Money for preaching, with other things practiced by you for Religion; neither were these things ever commanded in Scriptures; neither is there any example for the practice of these things in Scripture by any of the Lords people, and therefore you cannot justly own a Title in the Protectors Oath, to be maintained and upheld by virtue thereof in these your practices of Religion, for it appears he is but bound onely to uphold and maintain that Religion, which is according to Scriptures, and not them who Practice these things for Religion, which are not according, but contrary to the Scriptures. Likewise all ye, that are called gathered Churches, who holds forth for Doctrine, that the Scriptures are the Word, (by which the World was made) and that the Scriptures are the Foundation, and that the Scriptures are the Way to Salvation, and that the Letter and the Spirit are inseparable, and that the Scriptures are both the Writings, and the thing signified, and that except a man be Baptized
Baptized with Water, he cannot be saved: with such like Doctrines, which have been held forth by some professing themselves to be of the Church of Christ; all you are manifest not to be of the Christian Religion, because those Doctrines are not according, but rather contrary to the Scriptures.

Likewise, All ye, whose Practice in the Exercise of Religion is but by Imitation from the Scriptures, and you are not led by the Spirit of the Father in what you speak and practice; you are not of the true Christian Religion, which the Scripture speaks of: for the Sons of God, and who are of the true Religion, are led by the Spirit of God, and not by their own Thoughts, and Imagination, and the Traditions of men: And all that are not led by the Spirit of the Father, are not of the true Christian Religion, as it is held forth in the Scriptures, and not any, that are such, can justly own to be protected in their Religion, because it is not according to the Scriptures.

Likewise, All ye that do profess the things of God and Christ, and that you are Members of the Church of Christ, and profess Righteousness and Truth in words, and yet live in Pride, and the Vanities of this World, and in Unrighteousness, and the Customs of the Heathen, which are vain, and are not cleansed from Unrighteousness, nor freed from the Body of sin and death, neither do answer your Profession with a Conversation, shewing that you are not guided with that Spirit whose words you do profess: All you are Hypocrites, and live in Hypocrisy; none of you are of the true Christian Religion, as it is held forth in the Scriptures: For the Exercise in true Religion sheweth forth in Life what is professed in words.

Come, try your selves, and prove your selves all sorts of persons; for now your Religion is to be tried, what Name soever you go under: And all you that practice and profess those things for Religion, for which there is neither Command nor President in Scripture, your Religion is concluded not to be according to Scriptures, and so no Title or Privilege can any of you justly own, of being upheld or maintained by the Protector's Oath. But, as I have said, For sprinkling of Infants, and forging of David's Experiences in Rhyme and Meter, etc., there is neither Command, nor President in Scriptures, and therefore, you that practice those things, which I have mention'd, for Religion, are not of the true Christian Religion, which is according to the Scriptures, which is to be protected.

Likewise all ye that persecute by Reproaches, or Reviilings and Cruelty, or that cause the People of God to be persecuted, many of you there are in these Nations, which profess Religion; yet are Envious Persons, and Persecutors of the Innocent: Hereby it is manifest, that you are not of that Religion which is according to Scriptures; for the Saints never persecuted any, but were themselves persecuted for Righteousness sake; for so you are not to be protected in such Exercise, because it is not according, but contrary to the Scriptures: for you have no Example from the Saints for professing and practicing Religion, and yet persecuting such as are of the
the true Religion, whose Consciences are truly exercised towards God, and towards all men.

Now seeing that it is discovered in part, who it is that are not of the true Christian Religion, according to the Scriptures; it remains to be proved (if there be any) who they be that are of the true Christian Religion, as it is held forth in the Scriptures, and who they be that are to be protected in their Practice and Exercise of Religion. And as concerning the despised and rejected People, called Quakers, herein I shall speak for them, as a Friend to them, and a Lover of their Ways; who is nor ashamed of their Practises in Religion; and shall measure and try their Practises in Religion, whether they be according to Scripture, and if it prove so to be, that what they practice for Religion, and hold forth for Doctrine, be according to the Scriptures; then why should not they own their Right and Privilege, to be upheld and maintained by the Protector's Oath, who hath sworn to uphold and maintain them and their Religion, whose Exercise in Religion is according to Scriptures; being that same People are, and have been faithful Subjects of this Common-Wealth?

And first of all, They dare not own themselves to be Christians, nor to be Members of Christ, nor to have any Right or Title to the Kingdom of God, but as they witness converting by the Spirit of the Lord, and are changed from Death to Life, and from Darkness to Light, and from Satan's power unto the Power of God, through the Operation of the same Spirit; and as in all their Works, and Ways, and Exercises in Religion, they are guided by the same Spirit, who leadeth them out of the World, and out of the Vanities and Evil-Works thereof, and this is according to the Scriptures: And their Religion herein is justified by the Scriptures, who witness, That Christ is in them, and that they have received him through Faith; and thereby are cleansed from all Unrighteousness, and have put off, and are putting off the Body of Sin and Death, and walk with God in Purity and Holiness, being led by the Spirit of God therein; and with God they have Peace, being reconciled by Jesus Christ, who is their Salvation, and they have no other: And this is according to the Scriptures.

And again, As concerning their Meetings, and the manner thereof, They are not contrary, but according to the Scriptures; for, though they meet in many Parts of these Nations by great Numbers, some in the open Fields, and some on the Mountains in some Places, and sometimes without Doors, and sometimes in Houses; all this Practice is according to Scriptures: For, we read, Matt. 5. 1. in the days of Christ, That there were great Multitudes of People that follow'd him; and he went up into a Mountain, and preached, and taught them upon the Mount: And in Matt. 14. 14; we read, That there were great Multitudes, that came out of the Cities unto Jesus, into the Deserts, and he had compassion towards them, and did good unto them: And at that time there were many Thousands met together, as you may read, and it seems, they
The True Christian Religion Discov'rd.

many whole dayes together; for they set down on the Grass, and eat together; and then Jesus sent the Multitudes away: And in Mark 6, you may read, how that Multitudes came to Jesus out of the Cities into a desert Place; and Jesus began to teach them many things in that desert Place; for, he had compasion on the Multitudes: And in Luke 9, how the people again follow'd Jesus into a desert Place, and be preached unto them the Kingdom of God. Such Meetings then were counted strange, as such Meetings are now, when the People of God meet together by great Numbers, to preach, and to hear the Kingdom of God preached: But their Meetings are according to the Scriptures; for the People of God, in Generations past, met in the same manner as the People of God, called Quakers, meet now: For sometimes Christ preached out of a Ship unto the People that stood on the Sea Shore: And Paul kneeled down and prayed among the Saints near the Sea Shore, at his passing into the Ship: And we read, Acts 2, that there was Three Thouland converted at one Sermon; then there must needs be a great Meeting, and a great deal of People met together: Such Meetings now are wondered at; but such Meetings are but according to Scripture; so that this part of their Practice in Religion is agreeable to the Scriptures, and the name as the Saints Practice was in Ages past.

And as for the People of God meeting together, sometimes in the Night-season to wait upon the Lord, and sometimes sitting in silence, and waiting upon the Lord, and no words utter'd amongst them; but every one sitting silent before the Lord, having receiv'd nothing from the Lord to speak one to another; at which the people of the World do wonder, and falsly judge it not to be a Christian Exercise: But we read in the Scripture, Job 2, that Job (who was a Christian; for he was a just and perfect man) he and his Friends sat upon the Ground seven days and seven nights, and spake not a word one to another; this would be a strange thing at this day to see practis'd: And in Jer. 8. 14. you may read, where the Prophet Jeremiah exhorted the people to assemble themselves, and said, Let us enter into defirced Cities, and let us be silent therefor the Lord our God hath put us to Silence: But such a Practice now is thought strange by the people of the World, who are not acquainted with the Ways of God; who are wise in their own Eyes, and know not what it is to wait upon the Lord in silence, who never yet were put to silence in themselves by the Lord. And you may read Ezek. 3, where the Prophet set down among the People of the Captivity, and they were astonish'd seven days; and at the end of seven days (and not before) the Word of the Lord came to the Prophet: So that you see it was the Practice of the Servants of the Lord of-time to sit and wait upon the Lord in Silence; though people wonder at such Meetings now. And we do not read, That there was always speaking among the Saints in the Churches, when they were met together: But, Acts 2, we read, That the Church was met together in a Place, and the Holy Ghost fell upon them, and then they began to speak as the Spirit gave them utterance; then it seems they had not spoken before, though they had met together in a House;
and then they spoke the wonderful things of God; and some that
heard, mocked, and others said, they were full of New Wine, even as the
people of the World do at this day, when any of the People of the
Lord are moved to speak as the Spirit gives utterance: So that some-
times to sit in Science, being met together to wait upon the Lord, as many
of the Servants of the Lord do in this Nation, is a Practice of Religion, and
not contrary, but according to the Scriptures, for many of the Servants, and
Assemblies of the Lord's People practiced the same thing in Ages past, as
the Servants of the Lord do at this day; & so this Practice is to be upheld
and maintained, because it is proved to be according to the Scriptures,
for the same thing was practiced heretofore. And we read, (Acts 20.
7.) That the Church met in the Night; for Paul continued his Sermon till Mid-
night.

And as for their Practice in Speaking, either Man or Woman, as
the Spirit gives utterance, this is according to the Scriptures, though
it be much wondered at, and cry'd against by the Wife-men and Peo-
ple of this Age; for we read, Acts 2. 11. that they spoke in their Meet-
ing as the Spirit gave them utterance, without studying before-hand what
to say: And the Lord promised, That Sons and Daughters should Prophecy:
And in Acts 21. 9, we read of one that had four Daughters that did Pro-
phesy: And divers other places in Scripture do shew, That Woman * la-
bour'd in the Gospel, which doth prove that a Woman speaking and de-
claring the things of God, is not contrary, but according to the Scrip-
tures; and that any who are moved of the Lord, may declare the things
of God, Man or Woman: And the Apostle (Gal. 3. 10. As every
man hath received the Gift, even so minister the same one to another: So
that this Practice in Religion is proved to be according to the Scrip-
tures.

And as concerning their call to the Ministr'y, some are called from
their ordinary callings, as from the Plough, or from handicraft work
or tradings, or such like; this is according to the Scriptures also, for
we read Matt. 4. 18, 19, where the Disciples were called from their
Nets, and some were called from the receipt of Custom; and we read
Amos 7, that he was a Herdsman; and a gatherer of Sycamore fruit; and
* Isaiah was called from the Plough; and some others were called from
keeping of Sheep: So that their call to the Ministr'y, and Practice in the
Ministry, is according to the Scriptures; for the Servants of the Lord
in former Ages were called to the Ministr'y after the same manner, so in
that they do agree to the Scripture both in Ministr'y and ministering, and
so may own protection herein by the Protectors Oath.

And as concerning their going up and down through the Countries,
and from City to City, and from one Town to another, and from one
Nation to another, this is according to the Scriptures, though some
seek occasion thereby against them, and unjustly take them as for Vag-
gabonds, and executes their envy upon them; yet it was the Apostles
Practice, as you may read in the Book of Acts, where the Apostles
travelled from Country to Country, and from one City to another.

1 Kings 19. 19.
And though some of the Servants of the Lord are moved now to speak and dispute in the Markets, and reprove Sin in the Gates, and in the Streets, and in the High-ways, and threatening God's Judgments against the Wicked; all these things are according to Scripture, and their Practice herein is justified by the Scriptures: for we read, Acts 17. 17. *Thus Paul disputed in the Synagogues with the Jews, and with the devout Persons, and in the Market daily, with them that met with him.* And we read, Jer. 7. *That he was commanded to stand in the Gate of the Lord's House, and to speak to all that passed into it:* And Jer. 26. *we read, That he was commanded to stand in the Court of the Lord's House, without doors, and to speak to all the Cities of Judah:* And we read in the Book of Jonah, *How he was commanded to go through the Streets, and to reprove Sin, and to threaten God's Judgments against the Wicked,* and these Practices were strange in that Generation, as they are at this day unto the World, who are not acquainted with the Ways of God: But all people may see, though the Servants of the Lord do practice these things now as they are moved, their Practice herein is according to the Scriptures, for the Servants of the Lord in former Ages acted the same things, so that in this Practice the Servants of the Lord ought not to be persecuted, but protected and maintained in it, and that by the Protector's Oath, because it is proved to be according to the Scriptures, which he is sworn to maintain.

And as concerning their crying against such, and declaring against them by word and writing, *That Preach for Hire, and Divined for Money,* and seek for their Gain from their Quarter, and such who go for Gifts and Rewards, and have Sums of Money by the Year for Preaching; and though they deny such that act those things to be Ministers of Christ, this Practice also is according to the Scriptures, for we read in Mic. 3. that he declared against such as Preached for Hire, and Divined for Money, and such were no Ministers of Christ: And we read, Isa. 56. that he declared against them that sought for their Gain from their Quarter, which were Greedy Covetous men, such as are many of the Teachers of England: Again, we read Mat. 23. where Christ declared against such, and did not own such to be any of his Ministers, *Who were called of men Master, who frowd praying in the Synagogues,* and had the chief Places in the Assemblies: And we read in 2 Pet. 2. and in many other places, where the Apostles declared against such, and deny'd such to be Ministers of Christ, that preached for filthy Lucre, and took Gifts and Rewards for Preaching, and by feigned words made Merchandize of Souls, who were Heady and High-minded men, as you may read, 2 Tim. 3. chap. and such men were deny'd to be Ministers of Christ by the Prophets, Christ and his Apostles: so that all people may see this Practice of the Servants of the Lord at this day, who are moved to declare against such men, that act these things mentioned, is perfectly according to the Scriptures: for the Servants of the Lord, spoken of in Scripture, did the very same things in this particular, as are done at this day: Therefore for this Practice they ought not to be persecuted, as they have been, but ought to be protected.
and maintained in it, and that by the Protector's Oath, who hath sworn, to maintain that practice which is according to the Scripture, and to declare against them that preach for Hire, and have great sums of Money for Preaching, and that are called of men Masters, and that take Gifts and Rewards of people for Preaching: I say, todo thus is a practice which the Scripture gives a large Example for, and so it must needs be according to Scripture, and ought to be protected in this Government.

Again, as concerning their denying to respect Persons, or to bow with the Hat or Kneel, in respect of worshipping any Creature, this also is according to the Scriptures, though the people of the World, who live in pride, and vain customs, are offended with them in this Practice; for we read, that God commanded, not to bow to any Likeness, Exod. 20. And we read James 2. the Apostle exhorts, not to have the Faith of our Lord Jesus with respect of Persons, but condemns that practice of respecting such as are in goodly Apparel, and gay Cloathing, and have gold Rings, above a poor man in vile Raiment, and he faith plainly, They that have respect to Persons, commits sin; and we read that the Pharisees said of Christ, he respected no man's Person; and he is our Example. And we read that the three Children were cast into the fiery Furnace with indignation before the King, being bound before him, and cast into the Furnace, Daniel 3. And we read that Paul, and all the Servants of God, did Show Kings, and Princes, and Rules; and they spoke plainly to all men, and durst not give flattering Titles to any, as you may read in Job 33. so that all people may see their Practice in denying to respect Persons, and in speaking plainly, without flattering Titles to any man, or denying to pull off the Hat, or bowing to men in gay Clothing, or giving place to such that wear gold Rings, and have goodly Apparel before such as have vile Raiment, is justly according to the Scriptures, though people stumble at such Practices; and the People of God may claim to be maintained in this Practice of their Religion, seeing it is proved to be commanded in Scriptures, not to respect the Person of any man; and also it was the Saints practice, and therefore herein they ought not to be condemned, but justified, as being a practice in Religion agreeing with the Scriptures.

And as concerning their denying Obedience to Magistrates in some Cases, this is according to Scripture also; for we read, that the Rulers commanded the Apostles, and straitly charged them to speak no more in the Name of Jesus; yet the Apostles did not obey Magistrates herein, neither did they cease to Preach in the Name of Jesus: and though Christ was commanded, or besought to depart out of their Coasts; yet he did not obey their request: and we read that the three Children were commanded to worship the great Image, yet they did not obey this Command of the King: so that all people may see it is lawful for the Saints to disobey Commands of Kings and Rulers, where they command that to be done or spoken which God doth not, but the contrary.

And
And I say again, Where Kings or Rulers, Parents or Masters, doth command or require any thing of them that are under them, which is not according to God, in such causes Subjects, or People, and Children and Servants are free, and not required of the Lord to subject to any thing which is not justly according to him; but yet we say, The Subjects, and People, and Children, and Servants ought to subject to them that have rule over them, in all things which is according to God in Truth and Righteousness; and by the Law of God all People are bound to obey those that have Rule over them, not to disobey them in any thing which may stand with the Exercise of a good Conscience to God; so that though the People of the Lord now do deny to depart out of a Town or Place, and though they will not cease to declare against sin and wickedness in Teachers and People, though a Magistrate command it, this is but according to the Scripture; for the Apostles went on boldly, declaring the Name of the Lord after they were forbidden: And thus the Servants of the Lord do now, they freely declare the Way of Salvation, and call People to repent, and reprove Iniquity in all sorts of people, though wicked men command them to the contrary, and falsely charges them, that they are disobedient to Government, and Authority, though they are not, no more then the Servants of God, and Apostles of Christ, who in the same causes did the same things; and the Lord hath commanded to cry aloud, and not to spare, but to tell people of their Transgressions; and therefore many of the Lords Servants do deny to be silent, or to cease from declaring against sin, though a Magistrate command it: And Christ hath commanded not to swear at all, and therefore many do deny to swear upon any account, in any place, though the Magistrates do command it, and the Servants of the Lord do deny to put off a Hat, or to Bow, in respect of any mans person, though a Magistrate command it; for the Scripture doth say, He that respecteth Persons committeth sin; so that all people may see that what the Servant of the Lord doth in these things, are not contrary, but according to the Scriptures; for all these things were commanded and practised by the Saints in former Ages; and they said, It was better to obey God then man; and we ought to do it in all things, and that according to the Scriptures too. So that in all these practices in Religion the Scriptures justifies them, and are as Witnesses to them, and they might claim protection in the exercise of them by the Protectors Oath; but if they be not maintained, but persecuted for the practice of these things, then will the Light in every mans Conscience witness the Oath is broken, and not kept; for it extends to uphold and maintain the practice of Religion which is according to the Scriptures, as these are proved to be.

And as concerning their Doctrines which the World fumbles at, yet their Doctrines are according to the Scripture; though they say, Christ is the Light of the World, and lighteth every man, or hath given light to every man that cometh into the World, this is according to the Scripture; as you may read, John 8.12. and 1.9. and though they
turn people from Darkness to the Light of Christ within them, and
exhort people to hearken to that within them, and not to seek a Christ
without them, to ascend or descend to fetch him; these Doctrines are per-
fectly according to the Scripture, for you may read, Acts 26. 18. Paul
faith, He was sent to turn People from Darkness to the Light, and from the
power of Satan to the Power of God: and Rom. 10. you may read the Apostle
faith, What faith is? The Word is nigh thee, in thy Heart, that is the Word of
Faith which we preach; and they were not to say, Who shall ascend, or descend
to fetch Christ.

And though they tell people, They must witness Christ in them, or
else they cannot be saved: This also is according to the Scriptures, as you
may read, 2 Cor. 13. the Apostle faith; Jesus Christ is in you, except ye be
Reprobates.

And though they say, Christ is the Word of God, and do deny the Scrip-
tures to be the Word, by which the World was made: This Doctrine also is ac-
cording to the Scriptures, for we read, Rev. 19. 13. That the Name of J efus is called the Word of God: And Luke 1. of the Scriptures it is said,
They are a Declaration by those which were Eye-witnesses, and Ministers of the
Word.

And though they press people to Perfection, and do say, Men may
be perfect upon Earth, and complete in Christ Jesus: This Doctrine also is
according to the Scriptures, for you may read, 1 Cor. chap. 2. 8 & 6. of
some that were perfect, who were men upon Earth; and the Ministers of Christ spake Wisdom among them that were already perfect: And Col. 2.
10. the Apostle faith unto the Church, who were men in this Life up-
on Earth, he faith to them, The are Complete in him.

And though they press the people to live without sin, and do say,
They that are born of God do not commit sin: This also is according to the
Scripture; for it is Christ's Command, Mat. 5. Be perfect, as your Fa-
thér in Heaven is perfect: And 1 John 3. there it is spoken of some that
were the Sons of God already, and he faith, Whosoever is born of God,
doth not commit sin; for he cannot sin, because he is born of God: and faith
he, As he is, [Christ] so are we in this present World.

And now all people may understand, that in all these Doctrines which
they do hold forth, they do fully agree with the Scriptures; and they bear
witness to the Truth of their Doctrines, that the Servants of God, and the
Apostles of Christ, did preach the very same things for Doctrine, as is done at this day: and so these Doctrines are not to be wondered at, not so much as they are by the wicked, to be cried against for hereof and error; and these few particulars onely I have mentioned, at which the people of this Age the most stumble at; and all other things whatsoever, which is held forth for Doctrines unto people I am
able to prove them by the Scriptures, that in all things they are accord-
ing to the Scripture, and not different or contrary to the Scriptures; so that all people may take notice and see, that whatsoever they do pra-
actice for Religion, or hold forth for Doctrine, they do herein jutly ac-
cording to the Scriptures, and they justify their Practices and Doctrines in
The True Christian Religion Discover'd.

In these things mention'd, and in whatsoever else can be objected by any man.

And this I shall take in hand to prove before all the World, That the People of God, called Quakers, do practice nothing for Religion, or preach for Doctrine, but what is perfectly according to the Scriptures of the Old and New Testament, and in the fulfilling of them; and so they are proved to be of that True Christian Religion, which is according to the Scriptures; and so may fully claim Protection and Preservation in their Practice of Religion. And this is to be consider'd by the Protector, and all Magistrates and People in these Nations, that they may know what the true Christian Religion is, and who is in it, and who is not in it; and for this purpose this is written, for the satisfaction of all people, that they may see who it is that hath a Right and Privilege to be protected and upheld by virtue of the Oath.

Likewise, all may understand, That what such practice and professe for Religion, is not without good Ground; but that the very same things were practiced by them that were of the true Christian Religion, and preached for Doctrine by them that were Saints, which is now practiced and held forth by the People of God, and the Scriptures do fully bear witness in all things, shewing that such are guided by the same Spirit, which the Saints were guided by in Ages past; and as they had, so have these the Testimony, That they are of God, and that the whole World lies in Wickedness.

And as concerning their being persecuted by many of the Rulers, Priests and People, though they be sent to Prison, and banished out of Towns, and whipped, and beaten, and scorned, and reviled; this is also according to the Scriptures, and the Scripture is fulfilled upon them; for the same things were done to the Apostles, and to the Servants of the Lord, as you may read through the Acts, the people mocked the Apostles, and slandered them, and said they were full of new Wine; and the chief Priests conspired against Christ, and the Apostles, and incensed the Magistrates against them; and the Magistrates put Christ, and many of the Apostles in Prison, and caused them to be whipped and beaten, and to be banished, and many other cruelties done unto them; the Scripture is full to prove this, from the beginning to the end of it; and Christ said, They shall persecute you, and speak all manner of evil of you for my Name sake, and as they have done unto me, so shall they do unto you; ye shall be hated of Nations: And the Apostle said, All that will give gods in Christ Jesus shall suffer persecution. So that all people may see, though the people of the Lord be persecuted, and reviled, and imprisoned, and cruelty done unto them; and though it be done by the chief Magistrates, and chief Rulers, and the wise men of this Age, all this is according to the Scriptures, and that the Scriptures might be fulfilled; and the same things which are now done unto the people of God, were done unto the people of God in Ages past, by the same Instruments, to wit, the Rulers and Magistrates; and by the same means, to wit, by the information, and false accusations of the chief Priests.
Priests and Teachers, in Jeremiah you may read how the Priests sought to take away his Life; and you may read how the chief Priests confuted against Christ, and how they complained to the Magistrates against him and the Apostles; and the same things are now come to pass; and we do not strange at it; for they are the chief Priests of England that do most seek the Persecution, and cause the People of God to be persecuted, by their complaining and petitioning to the Magistrates; so that in all these things, not only what is practised and preached for Doctrine, but also in what is suffered, is perfectly according to the Scriptures; and all people that are not blind, may see that this Religion is in all things agreeable with the Scriptures, both in what they do, and in what they suffer: so that this is given forth for the good Information of the Protector, and all Magistrates, that they may hear the Tryal of all things, and may not falsely conjecture or supposle, and thereupon give Judgment without any true Knowledge, let them search the Scriptures, and try: I hope the worst of men have so much Conscience, that they will stand in owe of the Breach of their own Oaths; and that they, will perform unto the Lord, and unto all men, what they have firmly (and not compell'd) sworn to do: and thus it may be hoped the woful Persecution will cease, which is lamentable to be declared, how the People of the Lord have suffer'd in many things, even them whose Religion is proved to be according to the Scriptures; who practice nothing for Religion, neither hold forth any thing for Doctrine, but that which is perfectly agreeable to the Scriptures, as all people hereby may understand; which Religion the Protector hath sworn to maintain and uphold: Then who shall presume to persecute the People whose Practice in Religion is prov'd to be the very fame which his Oath extends to maintain? Surely no man will be so impudent, or such as the Rebellion to Government, as to endeavour to break down and destroy that People, whose Religion is prov'd to be justly that which he is by Oath bound to maintain: Some heretofore, before this Oath was taken, might plead Ignorance, and say, They knew not the mind of the Protector, but now his mind is fully discover'd; and he doth not only allow, but also hath solemnly sworn, To maintain and uphold that Christian Religion which is according to Scriptures: And it is prov'd what People it is, whose Religion is so.

And I say again, That same People mention'd, do practice nothing, neither hold forth any thing for Doctrine, but it is either commanded, or there is President for it in Scripture, or agreeable thereto; and therefore that same People is of the true Christian Religion, which the Protector hath bound himself to maintain by Oath, in the Face of the whole Nations; so that none of the Magistrates now can plead Ignorance: For, as he is sworn to uphold the People of God in their Religion, so are they bound to be true to him and the Government, and to fulfill the good Laws, and his Oaths and Enterprizes: so that I say again, It may be hoped, for the time to come, for Protection, and to be maintain'd, and no longer to be persecuted and destroy'd in their Persons and Estates, as
formerly they have been, if men regard their own Oaths, or there be
any Truth or Sincerity in the Heart of man.

And I say, by this very Oath mention'd, might the People of God
own and claim Protection and Defence in their Way and Practice of
Religion, which is so plainly prov'd to be according to the Scriptures,
though none of them depriv'd such an Oath for their Protection, or fought
after it, yet it being voluntarily instituted and taken, why may not they
own the extent of it, which reacheth to them more then to any besides,
as is clearly described? And not for their own sakes altogether do they
own the benefit of it, but that he, who hath taken it, may be clear
in the sight of the Lord, in performing of his Oath; for, his Felici-
ty, and the Encreafe and Continuance of good Government they de-
sire, as much as their own Protection: And they would not have any
man so wicked, or the cause of perpetual Infamy to be given to this
Nation, so much as that any thing should be destroyed or broken
down, which is sworn to be upheld and maintain'd in the Nation,
left the Heathen Rulers rise up in Condemnation against the Doers
thereof.

These, with many other Arguments, which might be produc'd, prove
many to endeavour the fulfilling of the said Oath, for his own sake, who
hath taken it.

And that first of all, By that Oath the People of God may own Protection in
this Common-wealth, because their Religion is according to the Scriptures, &c.

Secondly, That some People might also own Protection in this Common-
wealth, in that the most of them, if not all, have been true and faithful Sub-
jects of this Common-wealth, and hazarded Lives and Estates for the Es-
blishment of such a Government, wherein the People of God might have full Li-
) berty for the Exercise of their pure Consciences.

Again, They may own Protection in this Common-wealth, as being at this
day a Harmless and Innocent People, not being offensive to any man's Person or
Estate, or in any other thing (except to sin and wickedness, and the Workers
thereof) And I say again, That they do not desire any thing but the Well-
fare, and the Encreafe, and the Establishment of this present Government, where-
in it is according to God.

And this is written for the Information of all sorts of People, that
they may know unto what sort of People the Protector's Oath extends
to uphold and maintain; and concerning all those whole practice in
Religion and Doctrines are not according to Scripture, but contrary
to it, as is manifest, and so not to be maintained and upholden in their
Protection and Practice of Religion by the Protectors Oath; yet it is
not desired, that such should be destroyed, or overthrown, or bound,
or imprisoned, or any cruelty done to them, though their practice be
not according to Scripture, but its desired, that such may live in peace
in the Common-wealth, enjoying their Religion to themselves, with-
out any molestation from any outward Law, or outward Power; for
many would not that any should be compelled to, or from any Ex-
ercise in Religion by an outward Law, but let them defend themselves
The True Christian Religion Discover'd.

1657

in their Religion, from those who may be moved of the Lord to reprove them, or declare against them, or convince them; so that many would have Religion to defend itself, and that the Magistrates, with their Laws, may preserve the Peace in the Common-wealth, and men's Persons and Estates, and not their Opinions and Judgements: And we would they may not limit or stint tender Consciences, for many may be of a tender Conscience in those things wherein their Consciences are not truly inform'd; and such should not be condemned to Death, but to be won by found Doctrine, and instructed by those who are called of God. And so this is written that the whole Nation may understand the Mind of the Lord's Servants in all these things.

And let no man blame me, for I have but with an equal Hand, brought all sorts of people to the Line of true Judgment, that they may know who is to be maintain'd (and who is not) in their Religion, and Practices thereof.

But if, after all this, the People of God be persecuted, and Violence be done unto them, and Injustice and Unrighteousnesses acted upon them in this Common-wealth, as of late Years hath been, and yet it be suffer'd to be, and none take any Notice to preserve and defend them, whose Religion is according to Scripture, which he is sworn to maintain, then I leave it to the Light in all men's Consciences to judge what a condition such are in, whose Oath is not kept, but broken; for these things are of no less value, than either breaking or keeping a man's own Oath, which solemnly hath been taken. And this is not a light thing, but to be seriously consider'd of, both by Magistrates, Teachers and People in this Common-wealth.

Yet notwithstanding all this, the People of God do not boast in, or trust unto the Arm of Flesh, neither are any whit the more confident in their Way, though it be proved, That they ought in Justice to be upheld and maintained in what they profess and practice, as aforesaid; for their Hope and Confidence is only in God, who only is sufficient to protect and uphold his People in all their Wayes and Exercises; and though all men do forget their own Promises and Oaths, yet will not the Lord forget his chosen People, to defend them from all their Enemies, who hath again appear'd to gather his People, after the long and dark Night of Apostacy, and his House and Tabernacle shall be exalted over all the Earth.

An Objection, Now many may say, Seeing I challenge, claim and affirm, That this Religion is the true Religion, which is according to Scripture (then they ask, and say) Hath there been no true Religion before this? or have all these Religions been false before? And seeing this hath but newly appear'd in the World, was there no true Religion before? And if there were any, where was it? And what was that Religion, seeing there hath not been for many Ages such a Religion as this is? And after this manner do many reason and object to themselves, and raise to themselves Stumblings; and conceive themselves, That our Fore-fathers were of a Good Way, and many of them sure
The True Christian Religion Discover'd.

Sure were saved, which were not of this Religion, which did not profess and practice these things which is professed and practised by this people.

Answ. Now unto all these I do answer and say, That this Religion is the true Religion which is according to Scripture, as is proved already, seeing they profess and practice nothing for Religion, but what the Scriptures do justify, and shew the very Example of the same things; but that God had a People in all Ages, and a Seed that never bowed to Baal its believed, and such as did sincerely seek after God, according to what they knew, and they were accepted of God according to what was made manifest in that Age and Generation; yet the Testimony of Truth itself, and the Way of the Lord it self; for many Generations hath not so clearly and purely been held forth, as it is now in this Age and Generation; for now the true Light hath shined, and the Way of Salvation is evidently made manifest, as by many Witnesses, and evident Tokens which may be given, and was not so clearly for many Ages past, held forth and known: and such who have been sincerely seeking after God, though they knew not perfectly the way unto him, neither had they such a pure Testimony revealed to guide them, as now is manifest, yet such do now rejoice, and own the Way of the Lord, and the Seed of God is refreshed in them, and all causes of stumbling removed, and the pure Light of the Gospel is sprung forth more clear in this Age, and in any Age, for many Generations; for the Scripture sheweth, that a dark night of Apostacy hath been over the whole World, and the Beast hath reigned, and the false Prophet hath deceived many Nations; and the whole World hath wondered after the Beast for many Ages; and the Beast hath made war with the Saints, and had power to kill them; and hath put a stop many times to the Appearances of God, till now at length he doth appear, and the power of Hell and Death shall not stop it, and they do say, that they are come out of the Apostacy, to the dawning of the Day again, and the same Power of God, and the same Truth that was in the Apostles days, and the same Ministry by the Gift of the same Holy Ghost, as was in the Apostles days, is now witnessed; and at the time of ignorance God winked, but now the eye is opened, and all is called to repentance; so it will not excuse any man to plead how it was with our Fore-fathers, or to say, Where was this Religion before these few years, and such like: for now the Power of God it self is made manifest, which brings into the true Religion, and all that are of God hear it, and shall own it, and shall receive the Testimony which is given: Its known that there are many thousands which have not yet owned it, in which there are true thirstings after God, and a zeal for him; and such are not condemned to be altogether out of Religion, for such seek his Face, and the Day is neither clear nor dark to them, in which they are; and such shall own and submit to the Government of Christ; and they that are not under the Government, are not of the true Religion, as I said; This is the time of Reformation, and the Lord is bringing back again, and a thorow
The True Christian Religion Discover'd.

1657

thorow Reformation will the Lord work in the Earth, such as hath not been known in Ages past. There hath been a Seed tawn, which the Devil hath caught away, but now the Seed shall grow, and become the greatest of all Herbs, and the Fowls of Heaven shall lodge in the Branches.

And this is a plain Answer to all sober people, for according to the Scriptures in the times of the Apostles, the Day of glorious Light is sprung forth, and mighty was the Power of God at that Day, but since hath Darkness overshadowed all, and Antichrist hath reigned, and the whole World hath been made drunk with the Wine of Fornication, which hath been in the hand of the Whore, who hath sat upon the Beast, and upon Nations and Peoples; and the Gentiles have trodden under foot the holy City of God for forty and two Moneths; but now is the time of Restauration, as hath been promised, That the Lord is bringing back his People again; and the Tabernacle of God shall be with men; and Christ alone must reign and rule, and his Kingdom set up over the whole World.

And let no man be offended at what I have done, for I have not reflected upon any mans person, but on what he practiseth for Religion.

London the 10th
Moneth, 1657. 5

E. B.

A Message
A MESSAGE
FOR
INSTRUCTION.
TO
All the Rulers, Judges and Magistrates, to whom the Law is Committed:

Shewing what Just Government is, and how far the Magistrate's Power reacheth, and what the Sword of Justice is to cut down, and what it is to defend.

Whereby they may learn, and be directed to discern betwixt the Guilty, and the Guilty; and betwixt a Matter of Willful Wrong by Evil-Doers, which they are to Punish, and a Matter of Conscience, by men that fear God, which they are to be a Praise unto, and not a Terror; and in particular, divers Causes are discovered, which are prov'd to be Matters of Conscience, and not of Willful Wrong; though many therefore are unjustly persecuted and afflicted as Evil-Doers.

With an Exposition of some parts of the Law, for the Edification of such, as desire to judge Righteously between Man and Man, who would discern of different Causes, and Jusitice the Righteous, and Condemn the Evil-Doer.

Concerning Government and Magistracy, this I have to say:

It is an Ordinance of God, ordain'd of him for the preferring of Peace among men, for the punishing and suppressing of Evil-doers, and for the Praise of them that do Well; that men's Persons and Estates may be preferv'd from the Violence and Wrong-dealing of evil men: And for this End Government was ordain'd of God, to be set up in the Earth, by the Institution of the Lord, that Righteousness should go free, and the Wicked be bound and limited.

Now such as handle the Law, and are Executors thereof, who are ordain'd of God to judge and govern the People, ought to be Just Men, fearing God, and walking in his Law, and hating and denying every false way; that people may receive Examples of Righteousness, and holy and lawful Walking from their Conversations. And they that are
Concerning Government and Magistracy.

Set to govern the people, ought to have the Spirit of true and sound Judgment, to try into the Root of all Causes, whereby they may be able to discern of different Causes, and to give just Judgment in all things; and such will judge by equal Measure for God; and not for man, but without respect of Persons; and such will be a Terror to Transgressors, and will strengthen and encourage them that do well; and then the Execution of the Law will answer the End wherefore it was added; for, because of Transgression was the Law added to lay the Transgression, and to bind under the Transgressor, and to make him stand in awe, and be afraid; for the just Law reacheth to the just Witnesses of God, and answereth it in every man; and he that walks in the Law of God, and hath his Heart therein exercis'd, the Law of Man hath no power over him, to condemn him; but it justifies him, and defends and prefers him from all Wrong: but who doth not walk in the Law of God, but is exercis'd in Evil, and transgresseth the Light and pure Law of God in his Conscience, by doing Evil, and by wrong and unjust Dealing; then the Law of man takes hold upon him, and binds him, and judges him, and condemns him for the Evil done by him, contrary to the Light in his own Conscience, which answereth to the just execution of the Law in conveying of him: And this is the Work of the Law in the hand of faithful Executors, who justly execute the just Law, in defending and preferring the Just and Innocent Men from Wrong-doing, and in condemning and judging the Ungodly and Evil Men for Wrong-doing, whereby the Witnesses of God in them both may answer to the just Government, in defending the one, and in condemning the other: and this is a good favour to God, where the Just Laws are justly executed by just men: But where Unrighteous Men are in power, and the Execution of the Law in their hands, that are themselves Transgressors, such will not judge for God, but the good Laws will be subverted unto wrong ends, from their proper virtue, and the hands of the Wicked will be strengthened, and the Evil-doers will escape unpunished, and the Innocent will suffer, and Justice and true Judgment will be turn'd backward; for when the Wicked bear rule the People cannot rejoice, nor Justice and true Judgment cannot be received from men, who are themselves unjust and unrighteous; for, though the Laws may be good and just, yet the Executors thereof being Evil, and themselves Transgressors, worthy of Condemnation by the Law: The Transgression of the Law in others cannot justly be judged by such, who are themselves guilty of Judgment; and therefore the Laws will be subverted, and Justice and true Judgment neglected; because such as handle the Law know not God, but are in the Transgression of the Righteous Law, and of the Judgment thereof are themselves guilty. So therefore they that handle the Law should be men justified by the Law, and free from the Transgression, that they may the more justly punish, reprove and condemn it in others; and may minister Justice and true Judgment through the Law to all people under them. And no man ought to be respected in Judgment, but every man's Cause ought to be heard, the Poor as well as the Rich, and their Matters diligently sought into: And all ought to receive just Judgment from
from just men by the just Law; for the Law is a defence about all the
Righteous, to defend and preserve them; in Peace and Freedom,
from all their Enemies, who are to be limited by the Law, as I have
said: And they that are reconciled to God, whose consciences are ex-
cercised towards God in all things, they are not under the Law, nor
the Law hath no power over them; for the Law is fulfilled in them
by Christ, who teacheth them in all things to walk without offence to-
wards God and all Men, in Truth and in Righteousness to God, and
all Men; and such the Law of Man is to defend, and not to judge them;
but to justify them, and not to condemn them; and to be a praise to them,
and not a terror; and such let to seal, that the Law is just, and good
and holy, who walk in Juslene, in Goodness and Holiness, and
do not transgress the good Laws of any Nation, but walk void of
offence towards all; for they walk not in the Flesh, but in the Spirit,
and are Doers of the Law, and not Breakers of it; and so come not
under the guilt of condemnation, in any thing, but are justified in all
things; for the Light of Christ leadeth them into all Truth; and so
out of all Condemnation; their Wayes are righteous and pure, and
their Works are just and equal towards God and all Men; and they
seek not the wrong of any mans Person or Estate, but seeketh the Good
of all, forgiving their Enemies, and praying for them, and seek not
Vengeance upon their Adversaries, but they bear all things patiently;
and such are the Servants of God, and not Transgressors of his Law,
or the just Laws of Man; and if such do suffer by a Law, that Law
is unjust, and so is that Magistrate that executes that Law; and that
suffering is not for evil-doing, but for a good Conscience sake; and
the Innocent can rejoice in such suffering, but the Executioners there-
of shall howl and weep: So that in all Ages there was such-suffering,
which was not for evil-doing, but for the exercise of a pure Con-
science; and such Sufferings there are at this day: and this is because
the Unrighteous and the Unjust bear rule, which subverts the Law, and
turns true Judgment backward, and oppresseth the Seed of God, and
rules over it in Tyranny; and this is where Darkness rules in the Heart;
and Ignorance in the Mind; and true Judgement is wanting; for Light is
called Darkness; and Darkness Light, and Good is put for Evil, and
Evil for Good; and Truth is called Heresy, and Error is called Truth;
and because of this the Righteous are judged unjustly; and falsely con-
demned, and the Guilty are set free; and thus is Judgment turned
quite backward, where the Seed of Enmity ruleth above the Seed of
God; and such a Government is not blessed, but made a Curse unto
that Dominion, where it is set up; and this is because such are set
to rule and govern, who are not ruled and governed by the Lord, but
are in the transgression of the Just and Righteous Law, and are Unjust
Men, and not reconciled to God, upon whose shoulders the Govern-
ment lies, and the execution of the Law in their power, who can-
not minister true Judgment, nor discern of different Causes amongst
Men.

And
And therefore all Magistrates are to weigh, and be considerate in all these things, and so to act and judge among men, as they may give a good Account unto God, and all men; and when a Cause is brought before them to give Judgment of, or any accused unto them, that they should execute the Law upon, they should by the Spirit of the Lord first try into the Ground and Nature of such matters, to know whether it be a wilful and suppos'd Wrong or Injury done between man and man, or it be of Ignorance, or want of better Knowledge, or such like; or whether it be a Matter of Conscience, or about Religion, or the Worship of God, whereupon the Controversie dependeth: and if it be a matter of wilful and purposed Wrong, or of Ignorance, then good Reason and Justice will teach a Magistrate to defend the Innocent from Wrong, or to restore his Wrong by true Judgment, that his Person and Estate be freed and preserved from all Wrong, and that the Wrong-dealer be restrained, and punished, and judged justly according to his Offences; but if it be a matter of Conscience about Religion, or the Worship of God, then the Magistrates, with their Law, ought not to meddle therein, or to judge of such Matters; for these things, concerning the things that are Spiritual, are out of their Judicature, and not in their power to judge of: And if the Controversie between man and man depend upon such Causes, not having reflection upon Persons or Estates, but only about Spiritual Matters, then Magistrates with their Laws ought not to judge in these Causes, but Spiritual Men ought only to give their Judgments heretofor, as they have received from God: And though men be in controversy about Religion and the Worship of God, yet if they be men of Peace, not wronging one another in their Persons and Estates, they ought to be both protected in a good Government by the just and righteous Laws. And here the Sword of Justice is laid only upon the Evil-doers, to be a Terror and a Punishment to him, and to limit and restrain him from Wrong-dealing; and this is the End wherefore it was ordained of God to be among men, and not to be laid upon the Conscience, to oppress and afflict the tender Consciences of the Upright, whose Minds are exercised in the Law of God, for such should have Praise, that do well, by the Sword of Justice, while it is a Terror to all Evil-doers whatsoever; and this is the perfect End wherefore the Law was added, and the practice of it herein by faithful and just Executors, is Well-pleasing and Acceptable to the Lord.

And now as concerning this one thing, which is, Oppression in the Nation, brought forth through the unjust and false Execution of the Laws, whereby many tender Consciences are afflicted, and not for any Wrong or Evil-doings, but for the Exercise of a pure Conscience. Whereas many for a pure Conscience, do deny and cannot pay any thing to maintain a Steeple-House, or Place of Worship, which the people of the World do worship in, and where they commit Idolatry, neither can they, for Conscience sake, pay any thing to uphold such Worship, and such a Ministry and Ministers, which are nor of Christ, nor ever were sent of him, but of Antichrift, and such by which the people are led in Blindness and Error,
Concerning Government and Magistracy.

Error, as manifestly doth appear through the whole Land: And yet the Magistrates, some of them being as blind and ignorant as the people, do compel many people by their Writs, and Orders and Judgments, to maintain a Priest and Steeple-houfe, which for Conscience sake they deny to maintain, and yet by Authority from the Magistrates are the innocent Men's Goods spoyle'd by Diffrels, and great Oppression Excercis'd upon many poor People, to maintain and uphold the Ministry and Worship of this Generation, which is not of God, but against him; and many hereupon are cast into Prison, and others have their Goods taken from them by Violence, and great Havock is made in the Countries about this matter.

Now first it may be consider'd, That to deny to uphold and maintain a Steeple-houfe, and Place where ignorant people in Tradition do meet to Worship, is not a matter of wilfull and purpos'd Wrong-dealing, or the breach of any Bargain or Contract between man and man; but it is a matter of Conscience to the People of God: and for a good Conscience sake they cannot do such a thing, as to maintain a place of Worship, which Abomination is committed in by ignorant and rude people, who are without the Fear of God, as daily is manifest; and it is not manifest, that by denying of this they injure any man's Person or Estate in any thing which belongs unto him, by lawful Bargain and Contract, or otherwife: Neither is there any Reason or Equity in this matter, That any should be forc'd and compell'd by Injustice and Oppression, to uphold a house of worship, which others worship in, and not they; and they knowing that worship to be Abomination to the Lord also, and not the True Worship of the True God; and there is no Justice nor Religion in it, that any should be caus'd by force to uphold a Houfe, for other people to commit and practice Idolatry in; if the houfe were for any good purpose, or honest practice, as for poor or important people to dwell in, or such like, who had not Houtes of their own, because of their poverty; then that were a deed of charity to uphold it; and the people of God would not deny it, but could freely give their money to such a use or end; but because it is not to such a use, but only a place to commit idolatry in, and to worship God ignorantly in superstitions; therefore it is a matter of Conscience unto many; and for a good Conscience sake, they rather suffer the spoiling of their Goods, and affliction upon their Bodies, then to pay their Money for such a use or end, and herein the Magistrates do great injustice in the sight of God, and his Saints, and contrary to Reason, and a good Conscience, in caus'ing innocent mens Goods to be spoile'd by cruelty, to uphold a place of idolatrous worship, contrary to mens tender Consciences: for as I have said, they do no wrong to any man, but only peoples wills are offended, and their blind zeal turned into rage and fury against the Just, who worship God in Spirit and in the Truth, and cannot uphold the Houfes of false worship; and it is a flame unto the people, and Ministers themselves, who cannot uphold their own worshipp'ing Houtes; and it is a reproach upon their God, and their Religion, who causeth others to maintain their worship.
worshipping Houses, by injustice and great oppression, and will not themselves maintain their Houses where they worship their God; but people who fear God are greatly oppressed divers ways to uphold worshipping Places for others to worship in, as in many parts of this Nation, is wofull testimony, which is a shame to the Magistrates, by whose Authority these things are done, and a great reproach to the very name of Christianity, that people, against a pure Conscience, and contrary to good Reason, should be compelled to uphold and maintain a Worship and Ministry which they do not partake of, but their very Enemies that persecute them, whose Consciences are desiled, and not exercised: And their Worship and Ministry, which stands not in the Exercise of a pure Conscience, but in vain Traditions, and superstitious Idolatry, are the People of God forced to maintain with Maintenance, by oppression, contrary to their Consciences: And the unjustice of these things cries for Vengeance upon the Ungodly Rulers and People, who cause the Just and Upright to groan by oppression; and thus the Law is subverted, contrary to that End wherefore it was added; and the Government is abused, contrary to that purpose wherefore it was ordained of God: For the Guiltless are condemned and judged, and the Guilty are set free; the Exercise of pure Consciences are oppressed, and the false Abominations and Idol Worships are strengthened and defended: and because of these things is the Wrath of God kindled, and shall not be quench'd, till it hath consumed the Wicked from off the Face of the Earth; that the just God may be feared, and his People enjoy their Freedom and liberty in the Practice of the pure Religion, and the Exercise of their pure Consciences; and this will the Lord bring forth in his appointed Time, according to his Promise, that his People may rejoice in him over all their Oppressors and Cruel Task-Masters, which do unjustly oppress the Seed of God.

And as concerning the maintaining of Ministers, it is the same in nature, and as Unjust and Unequal, as upholding of Worshipping-Houses; for though many, out of a good Conscience, do deny to maintain a professed Minister, by paying to him so much, or such a Sum; yet they do not hereby wrong him wilfully, contrary to Right, in breaking any Contract or Covenant, formerly made with him by themselves, or Predecessors; nor they do not with-hold from him any thing, which properly belongs to him as Debtor, or due for his Labour, by any Covenant binding thereunto: Only the most that can be said is, That such a Sum or Gift was formerly given out of that Estate to a man belonging to such a Parish, and therefore now is claimed as due by Custom of many Generations Practice, and so ought to be done, as the Maintenance to that man because of his Labour in his Ministry. Now to this Answer, What though it was formerly done, such a Sum paid, and such a Gift freely given by our Ancestors, in the time of Ignorance and Darkness, that Practice of theirs then doth not bind any now to do the same; seeing no Record can appear, That they bound themselves and
Concerning Government and Magistracy.

and their Heirs for ever so to do, and now hath the clear Light of the Gospel sprung forth, and the light of the day hath discovered all the works of ignorance; and though the man that claims such a Gift, or Hire, as debt to him, because of his labour, let them pay him for whom he doth labour, and who do partake of his Ministry and Labour; and let others be free, who for Conscience sake cannot do it, who know his labour not delivering of wages, but to be Deceit and Abomination, and deceiving of Souls; and fees him to be a proud, covetous man, and an idle person, who maintains himself by the fruit of other mens labours, in the vanity of life, and without the Fear of the Lord, and this makes the thing a matter of Conscience to many, that for no better use, nor to any other end they should pay their Money (which cannot be justly claimed, as a just debt, but as a gift at most) to the upholding of such men, and such practices, which are not according, but contrary to God, in labour, life, and practice; and to uphold and maintain a man as a Minister of Christ, which is not so, but the contrary, as by his fruits is made manifest, and that in Ministry and Worship, which is not the Worship and Ministry of the true God, but the contrary, as doth appear; this many of the people of God cannot do, for a good Conscience sake, except they should transfer the Light of Christ, and the Law of God in their own Hearts and Consciences, and so bring themselves into condemnation by the Lord.

So let all men take notice hereof, that though the People of God do deny to pay any thing, to uphold and maintain such a Worship, and such Ministers, which are not the Ministers of Christ, nor the Worship of the true God; but rather gives their Goods to the Spoiler, and their Bodies to the Prison; yet this is only for the Exercise of a good and pure Conscience, and not out of willful wrong or injury, and their Sufferings are not as they are Evil-Doers, but as they are Saints, for a good Conscience sake, because they cannot be subject to the wills of unjust men, in upholding and maintaining such things against their Consciences; but are willing rather to suffer, then offend the Lord, and their own Consciences; neither is there good Reason nor Equity in it, nor any part of a good Conscience, that people by injustice should be compelled to maintain a Minister, whom they know is not the Minister of Christ, by his fruits, and effects, and practices; and so are forced against their own Conscience to uphold a man in Pride, in Idleness, in covetousness, and in a vain and Evil life, by unrighteous Wages; Now if their Money was to maintain a man that’s poor, or if that man had not of his own sufficiently to preserve his Wife and Children from want, then it were a work of Charity to give something, if it were every year, or oftner, to maintain him and his Family, and the People of God would not refuse to give something for this end; no man should compel them, nor have cause to spoil their Goods for it, but as he professeth himself a Minister of Christ, and a Labourer
Concerning Government and Magistracy.

Labourer in the Gospel, but is not so, but lives in pride, and the vanities of this World; upon such an account they cannot maintain him, nor give him any thing at all, with a false Conscience, neither is there any reason in it, that they should, for they receive not his Ministry, neither do hear him, neither do own him as a Minister of Christ, nor do not partake of his Labours, nor do not set him on labouring; and this is greatly unjust, that any man should pay, or be compelled to pay (by force and oppression) Wages to a man, as his Labourer, and as his Servant, who doth not at all Labour for him, or do him any Service, neither doth the man partake of his Works or Labours, neither hath any benefit thereby, but rather loseth and disadventages because of his labours, which he doth for others, and not for him, nor by any order from him; for he knows his Labour to be nothing but Vanity, and a Cheat, and deceiving of People; and for him to be compelled to maintain such a man, in such ill employment against his Conscience, this is unjust and unreasonable: and what man in the World would it do, or be compelled thereto, without crying out of great Oppression, as to maintain a Man with great Wages, as his Labourer, and Servant who doth not Labour for him, nor serve him, but labours against him as much as is possible; and this is the very cause, between the Priests of England in their Maintenance, in claiming of it, and receiving of it, and the people of the Lord, who do deny to maintain them, or confess any lawfull due they have to challenge any of them.

And also it is a very shame to the people of this Nation for whom such Ministers do labour, who cannot maintain their own Ministers themselves, who labours for them, and of whose labours they do partake, but others are compelled by injustice, to maintain them, who do not partake of any of their labours, nor set them to labour, but denies them and their labour on that account, and yet are forced to pay them Wages; and this is unjust and unreasonable, that men should be constrained by force to pay, other mens Servants, which works and labours for other, and not for them; and what man in the World having reason in him, would do it or be forced to do it, without complaining of heavy injustice, as to maintain another mans Servant with Wages, who works for others, and not for him, neither was hired by him, nor set on work, nor receives any benefit by him, but another hires him, and partakes of his labours, and yet he is compelled against all reason, and equity to give him his Wages; all will conclude this were unjust and not according to God, but against him; and this is the very cause between the people of God, who cannot pay to maintain false Teachers and the people of the Nation, who hires such Teachers and receives of their labours and teaching and yet compells others to give them Wages, contrary to good reason and Justice, and against the exercise of a pure Conscience; And above all the Magistrates blindness and Ignorance.
Concerning Government and Magistracy.

Concerning Government and Magistracy.

rancel, and the unjustnes and wickednes of some of them doth appear, to their shame, by whose authority these things are done, reaching out their power in these things, further than they have received power from God, and abusing the Law and just government, and subverting it to another end, wherefore God hath ordained it; for the Magistrates power and authority, is not to be laid on mens Consciences to Oppress and Imbondage the tender Consciences of the Lords people, in forcing things to be done contrary to good reason, and against a good Conscience; and by these things is the Land filled with violence and oppression, and the Innocent and Just do deeply groan, till the Lord arise to plead their cause, and to bring deliverance unto them, through the destruction of all their Enemies; and he will break down all the bonds of Cruelty and Oppression, and will take away every yoke that doth burden and oppress the upright, that his people may be a free people, from all unjust men; and the people of the Lord do claim this as their Priviledge, belonging to them by the just Laws of God and men, to Worship God in Spirit and in Truth, and to uphold and maintain that Worship onely, without being compelled by force to maintain any other whatsoever, and they claim as right unto them to maintain what Ministers, and uphold what ministry, as they know is sent of God, by which people are profited, and which they have received the knowledge of God through, by his Spirit, and to be free to maintain how, and as the Lord leads them unto, without being forced by any Law, or unequal authority, to maintain the false Prophets and Hirelings, and Deceivers, who live in pride and excess, through the Oppression of the poor and Innocent; and such (as Ministers of the Gospel of Christ,) the people of the Lord cannot maintain, but rather give themselves to suffer heavy and cruel things by unjust and wicked men, who violates the just Laws of God and man; and the suffering is for a good Conscience sake, and for righteousness sake, and not for any wrong or Evil-doing, and for a Testimony that they are of God, and for a witness against their Enemies, that they are of the Devil, who do his works; and thence make war against the Saints, and the Lamb, and the Beast seeks to kill all that will not worship him; for he hath been great in the Earth, and his seat upon Nations, and who have been able to make war against him, for many Generations; again there is another suffering great and grievous which is unjustly laid upon the people of God, which suffering is not for Evil-doing, but for a good Conscience sake as is manifest; as because many are moved of the Lord by his Spirit, to go into the Steeple-houses, and Meeting-places, or other places to reprove sin, and among people, or to exhort them unto good, and to follow Christ, and to deny the wickedness of this World, or such like, as they are moved, some are moved to reproove a Hireling Teacher, who deceives the people, and walks in the steps of the false Prophets, and lives in Pride and Vainity and evil, contrary to the Doctrine and Pratise of Christ and the Apostles, and this Pratise of the Servants
Servants of the Lord in reproofing evil, and exhorting to good, is called a disturbance of the Peace, and an unlawful Practice, and such like; it is falsely judged by unjust men, who know not the Spirit of the Lord, nor the moving thereof; and because of this, many innocent men are caused deeply to suffer, contrary to a good Conscience, and some are sent to the House of Correction, there suffering cruel things from hard-hearted men; and some are put in the Stocks, and Whipped, and others fined, and cast into Prison; and such like Sufferings are unjustly imposed upon them, and not for Evil-doing, as I have said; for though they reprove Sin in Teachers, or in People, or exhort them to good; whether in Steeple-houses, Markets, or other Places; yet they do not hereby wrong any man’s Person or Estate; neither is this any matter of wilful wrong, or to such an intent; neither doth it disturb the Peace, nor is any unlawful Practice; but only out of a good Conscience to God and man is it done; and it is a matter of Conscience to the Servants of the Lord to do so, and they cannot leave it undone; lest they would transgress the Law of God in their own Consciences, because they are commanded of God so to do, that people may be instructed in the right way to God, and be converted out of every false Way; and this is the very end of their work, and their intent in doing it; and they ought not in justice to suffer for it, for it is according to the Law of God, and in Reason and a good Conscience, and the Lord justifies them in it; then that Law and Judgment must needs be corrupt and unjust, which condemns the People and Servants of the Lord, as for Evil-Doers, for obeying the Commands of God, and for the Exercise of their pure Consciences, and no man’s Person or Estate being wronged, or injured, but only Sin and Wickedness reproved, and exhorting from: and hereby thus is the Law perverted, and true Judgment turned backward, and the guiltless is condemned guilty, and the guilty is set free; and the obeying the Commands of God, and the Exercise of a good Conscience is unjustly judged a Transgression; and this is a shame, and will be great condemnation to such, in the Day of the Lord, by whose Authority this is done, even that the Exercise of a good Conscience, even reproving of Sin and exhorting unto that which is good, to follow that, and to forsake all evil, should be judged and punished as a hainous Transgression in a Nation and Commonwealth professing Christianity and pure Religion; and this makes the Sin much more great and unpardonable, because the practice and faithfull exercise in Christianity, and in the pure and true Religion is adjudged Transgression, and condemned by such who profess the same thing in words, and yet persecute, and punish the Exercise of it in others; and this shews them unjust Judges, and Hypocrites, who cause the Servants of the Lord to suffer, for the practice of that which themselves profess in words, to wit, Religion and Christianity; for I affirm, against all Opposers whatsoever, that it is a Practice in Religion, according to the Scriptures, to go into the Steeple-Houses,
Concerning Government and Magistracy.

Houses, Meeting-places, Markets, High-ways, or other places, and reprove sin and wickedness, and cry against evil in Pries and people; and exhort to good, and to forsake evil, and therefore it ought not to be prosecuted and punished, but defended and maintained, by the just Government of a Common-Wealth, and by just Laws and Magistrates; for this the Lord requireth, that Justice and truth, and true judgment be exalted; and the Innocent and Right, right defended, in all their ways of a good Conscience, and that Evil-doers, and Sinners, and Transgressors, be condemned, and righteously judged.

Also many of the Servants of the Lord do deeply suffer, and is deeply afflicted by injustice, for the exercise of a good Conscience in other things, as because they cannot put off their Hats and bow in respect to mens persons, according to the vain customs of the Heathen; and because they cannot Swear upon a Book, by killing it, and laying the hand upon it, according to the idolatrous form, and for such(c) causes, because many cannot fulfill the lusts and wills of men, that live in pride and evil ways, in these and other things, therefore are the people of God put to great sufferings, though they deny not the honour due to all men in the Lord, without bowing the Hat, nor to affirm the truth in every cause, in faithful persons without an Oath, now to keep on the Hat, which is a cover for the head, to keep from cold or heat, for health's sake, before any man whatsoever, though never to great or noble, is not any wrong or injury to the man person or estate before whom it is done, but onely the high minde and the proud nature, and that which is exalted above the fear of God, which would be Lord over his fellow creatures, that same is offend and troubled, which bears not the Image of God, but of the Devil, as Hamman was, and would be bowed to, and had in honour, and respected, because of knowledge or parts, and proud gestures or apparel; and the Children of the Lord cannot do it, nor give honour to him, nor be subject, and pleasing to that man, who is of that spirit and of that nature which is not of God, but exalted in pride, and vain-glory above the fear of God, and against him, and would be worshipped, and had in honour and reverenced of his Fellow-creatures, who hath not so much riches in this World as he, nor is so proud in apparel as he; and because of that he looks to be bowed unto with Hat or Knee, and is offended if he be not, and then in his pride he rages and is vexed, and seeks revenge against such as cannot honour him, and respect him in his pride and vain-glory; but as I said this is not done as a matter of wrong unto any, though the Hat be not bowed or put off, but it is a matter of Conscience unto the people of God, and for a good Conscience sake they do deny, and may not give obedience, and honour, and respect, out of the fear of God, to proud flesh, and to men which is not in the fear of God, which expects reverence out of the Lord, and they know it is nothing else that is offended but proud flesh, and an exalted mind, and a man that fears not.
God, neither walks in his ways; I say, it is nothing else; nor any besides, that is offended or troubled, because the Hat is not put off and bowed, and the people of God are not careful to please or offend that in men, and men as such, for they know nothing of God; nor any man that truly fears God will be offended at the want of a Hat bowed to him, and thus it is a matter of Conscience unto many, and for a good Conscience fake they do deny to honour and subject themselves by obedience to any man, as he is a man out of the fear of God, and in the glory of the vain World, expecting reverence out of the Fear of God, and contrary to his Law, which forbids the respect to persons, and all honour which is not according to God; for who doth fear to offend a man, as a man without the Fear of God, and doth obey and honour any man, by putting off the Hat before him, or otherwise, and not only in the Lord; such are Servants to the wicked one, and not unto God; who fears the wrath of the wicked, and subjects in honour to please the wicked by putting off, and bowing the Hat and such like; and such knows not the exercise of a pure Conscience to God; for this is a matter of Conscience to deny to honour, and to please wicked men, as such, by bowing the Hat, and no man in justice ought to be made to suffer because of it, for the Law of God justifies it, and that Law and Judgement is corrupt, and perverted, which condemns it.

And likewise though many deny to swear at all, though not to testify the Truth, yet they do not willfully wrong hereby to any man; person or estate, but it is a matter of conscience unto them, and with a good Conscience they cannot swear, but do deny it upon all Conditions, because Christ hath commanded not to swear at all; and the Apostle doth exhort, above all things, not to swear, and therefore it is a matter of conscience unto many, and not a matter of purpose wrong towards any man, and though here it may be objected; But for want of an Oath, a just man may lose his just Cause; because Judgment depends upon witnesses by oath: to that I answer, that is because, the Law is not according to Christ, by which the Judgment comes, but is unjustly grounded upon the breach of Christ's Command, viz. swearing; and whether ought the man to be blamed or condemned as a Transgressor, who keeps Christ's Command, and cannot swear at all upon any借口s, or whether that Law ought not to be corrected and regulated to be according to the Law of Christ, and all that which is contrary in the execution thereof to be condemned and removed, that a just man's witnesses may be given and taken upon occasion, without an Oath; and his just cause may go on against his Enemies, by just judgment, grounded upon the naked truth, in plainness testified without swearing, this is to be considered; and though it be again objected, but many, say some, makes more Conscience and are more afraid to testify falsely upon Oath, then upon bare words without an Oath, so to have the truth known wholly, that is the end.
Concerning Government and Magistracy.

end of the Oath, to this I answer, a man that truly and uprightly fears God, will be as much afraid and make as much Conscience of speaking falsely, as of swearing falsely, and out of a good Conscience will testify as truly, as if he swore: and for others, who fears to swear falsely, and doth not so much fear to speak falsely without Oath, this is because there is a greater punishment to such, and it is accounted a greater offence among men, to swear falsely, than to speak falsely, and for the correcting of that, the punishment and offence should be changed, and such as testify falsely without Oath, may be accounted Offenders and punished, as such who swears falsely, and this will bind the wicked in a sufficient fear, and cause them to be afraid, of testifying falsely, even as much as of swearing falsely, if the testimony in cause among men, of such evil persons who cannot make Conscience of lying, nor speak the truth without swearing, it ought the rather to be had, and to be done, by binding by a Law, and punishing, if he testifies a Lyse, then by causing him to continue in the breach of Christ's command, but however, still I say, such who out of a good and tender Conscience do deny to swear, ought not to be persecuted and punished as great Offenders, for while this is done, the Law and good Government is perverted, and authority is greatly abused, to another end then wherefore it was ordained of God, and that Law and authority must needs be unjust which opprebeth, or punisheth the exercise of a good Conscience, as for evil doing, and this shews the blindness and ignorance of men in authority to whom the Law is committed who discerns not, neither makes a difference between things done in the Fear of God, and in the exercise of a good Conscience towards him, and things done out of an evil mind to evil intents, purposely and wilfully to do wrong and injury to mens persons and estates, for all Magistrates ought to learn this, and to distinguish, that their power and authority may justify the one, and condemn the other, that true justice and sound judgement, may spring forth in the Earth, and in the Nations, that all the Upright and Well-doers may rejoice, and live in rest and peace, and all the Workers of Iniquity, and such as do Evil may be afraid, and fear to offend just men, and just Laws; and thus would the Name of the Lord be great in the Earth among men, and such a Government renowned for ever, and such Magistrates would be a praise to Generations after them, and a blessed example to Ages to come; But now some may say, and object, how shall this be known? and who can tell and discern of such Causes, and who it is that do their Works, out of the exercise of a good Conscience, and who do their Deeds out of an evil Minde, and to an evil intent, and so is wrong dealing, and worthy of punishment: this is a doubtful Cause may some say, and difficult to be known and understood: But to this I answer, and say, To all such as have the Spirit of the Father, and are led thereby, and in their Judgement guided therewith, this is an easie thing to discern, and an easie matter to know and find out; and such as cannot discern and distinguish in such matters,
Matters have not the Spirit of God, nor the Spirit of true and found Judgment; neither is indeed ordained of God, nor fit to judge the People, nor the honour of a Ruler and Judge belongs not to such a one who cannot find out a matter, nor know and judge between the precious and the vile, how to justify the one, and how to condemn the other; and indeed, this is the reason and cause of so much Injustice and Oppression brought forth at this day; because the Spirit of found Judgment is wanting, and such as are set to judge hath it not, to try, and discern, and give Judgment by it; and therefore Light is put for Darkness, and Darkness for Light; and good is called Evil, and Evil Good, and true Justice and Judgment is perverted and turned backward, and the guiltless is condemned guilty. But, I say, if the work be done by a man, out of a good Conscience, and as a matter of Conscience, then he doth it in the Fear of God, and in the cross to his own will, and in meekness and tenderness of heart, not seeking himself in what he doth, but is willing to suffer for the Truth fake; and for what he doth, and will not resist Evil, or the false Judgments of men, but patiently, and quietly bears all things, for the Lord's sake; and in all what he doth or suffers, he gives the glory to the Lord, who works his works in him, and gives him strength and patience willing to suffer for them: But again, I do answer, by men that have the Spirit of found Judgment to rule and guide them, this cause is easy to be discerned, and the difference may be known, between a thing done out of a good Conscience, and for a good Conscience fake, and a thing done out of an evil mind and purpose, and to an evil end, to the wrong and injury of another, for the ground from whence the works do proceed, are contrary, and the Spirit by which the works are wrought are contrary, and the purpose and end to which they are wrought are contrary, and the Spirit of God, and of found Judgment may, and doth put a difference between the ground, acting, and end of all works; for it is the ground from whence all works do spring, and the end unto which they are brought forth, that makes all men works good or evil, to be justified, or to be condemned; and where the Measure of the Spirit and Power of God is the Ground of, and Leader in a work, that work, as I have said, is done in the Fear of the Lord, and in uprightness of heart, and in love and tenderness, and meekness and patience, without seeking or exalting self; but the Glory of the Lord is only fought by that man in all such his works. But on the contrary, where an evil heart and mind brings forth works to an evil end, and to the wrong of others, such works are maliciously and wilfully, and enviously, and perversely done, in forwardness, and headiness, and not in the Fear of God, nor in uprightness of heart, but with a double mind, and in secret, or without the Counsel of God, seeking himself in his works, and not the Lord, and such works are wicked, and wrought by wicked men, who transgress both the Law of God and of men, and must receive according to their deeds; and
Concerning Government and Magistracy.

the Law that is equal must pass upon them, which the Light of Christ in their own Consciences may answer to, when they are condemned for their ungodly works; against which Light they act, and that is the reason and cause, wherefore their works are evil, and to be condemned by the Law; for who acteth according to the Light of Christ, and is led thereby, fulfilleth the Law, or it is fulfilled in him; and his works are wrought in God, and are the testimony unto men, that he is of a good conscience, and for a good Conscience fake his works are done, and such men and works are not to be condemned, but justified: And this is for Instruction to all them that bear Rule, who are Magistrates, and Governours, and Judges of the people, that they may now be wise, and learn wisdom, how to judge righteously and justly among people, that they may fulfill the Will of God in what he hath called them unto, even that they may cherish, and defend, and strengthen such as do well, and all whose pure Consciences are purely exercised, may live in peace and rest under such a Government, and all Evil-Doers may be bound, limited, and judged, and may stand in awe, and be afraid; and thus Justice and true Judgment would be advanced, and Equity would run down as a mighty Stream, and the Nation would be blessed, and yeild content and satisfaction to her Inhabitants; and hereby might the Rulers and Judges gain unto themselves a good report, and an honour and renown would the Lord crown them withal in Generations to come.

Wherefore, all ye Rulers, and ye that are set to judge the people, be now awakened to just Judgment, and to a sound discerning, and put on the spirit of true Judgment, even the Spirit of the Lord, that you may receive it, to be taught in all things, how to walk with God, that you may answer his call, and the End of your Authority, in judging justly all sorts of men, rendring to every man according to his Deeds, even Condensation and Judgment to Evil-Doers, and a Praife and Defence to all that do well. And this is written in love to you all, shewing you how to put a difference betwixt the Precious and the Vile, between the Just and Unjust, that you may be the more happy, if this you observe; not leaving your names a Reproach, and a Scorn to after Ages, which is the effect which doth follow all such as pervert Justice, and turns true Judgment backward, with Misery and Destruction upon themselves and Posterity for evermore.

All ye Magistrates, Justices of the Peace, Mayors, and all other Ministers of the Law, and all ye to whomsoever the Law is committed, I warn you all to take heed to yourselves, that ye fulfill the Will of the Lord, in judging Righteously and executing true Justice and Judgment: and let not Envy, nor false Sufpensions, nor Jealousies have any place in you; but with a single Eye try all things, and with an upright Heart judge for God, and not for man: and beware of causing the Innocent to suffer, whose Consciences are exercised towards God, though they be contrary to the World in their Ways and Judgments; for if you cause such to suffer, you do not execute true Judgment, but subvert the Law, and the Lord will require that Suffering of his People at your hands. Now consider, The Law was not made for a Righteous Man, but for Transgressors, such whose Consciences are not exercised towards God; and such your Sword is to be laid upon, to be a Terror to them, and not to the Innocent, for they should have Praise that do well: And you must take heed left you abuse your Power to another End then wherefore God hath ordained it for the Law was added because of Transgression, to slay the Transgressor, and that is the End of the Law. Now you must take heed of causing any to suffer upon bare Suspiition, or Evil Jealousies, when as no Transgression is truly charged, nor justly proved against them before you: And you are not to be both Accusers and Judges of any one, in any Cause.

You have a late Act for the taking up, and punishing of idle, loose and dissolute Persons; such as are Vagrants, and wandering Rogues, Vagabonds and sturdy Beggars: Now this Law is good, if it be duly and justly executed upon such as are truly guilty herein; and it is right that sturdy Beggars, and Rogues, and idle and disorderly Persons, should be taken up from wandering, and set on work in some good Employment in the Creation, which may maintain themselves, and prevent them from worse things: But now you must take heed of judging any to be such, who are not really so; for, many of the Servants of the Lord now, as it was in Generations past, are moved to leave their own Country, and Dwellings, and Relations; and go abroad in the Nations, to preach the Gospel of Christ, and to bear witness of his Name in the World; to the turning of People from the ways of Sin and Death, to the Way of Righteousness and Truth: and it may be such cannot give you an Account, or sufficient Cause of their travelling abroad (so as to satisfy you) For that is lawful in the sight of God, which you may not judge to be so; for God's Ways are not man's ways, neither are his Thoughts as man's thoughts: Therefore, I say unto you, If you cause any such of the Servants of the
Concerning Government and Magistracy.

the Lord to suffer by that Law, you abuse your power, and subvert the Law; for such are not Vagabonds, nor idle dissolute Persons, nor Rogues, nor sturdy Beggars; no more than Christ was, who had no where to lay his head, and the Prophets and Apostles were, some of which had no certain dwelling place, but left their Countries, and Relations, and wandered up and down the World, from Town to Town, and from one Country to another, even as the Servants of the Lord do by the same Spirit, at this day, who can no more be truly judged for Vagabonds, and Rogues, &c., than Christ and his Apostles could be, who were a perfect example to us in these things. For it is a lawful occasion, in the Sight of God, whatever you judge of it, to travel up and down (not being burthensome, or chargeable to any) to bear witness for the Name of the Lord, and against all Sin and Iniquity, that people may be reformed, and instructed in the right way. Therefore you must make a special distinction in your judgment, between such as are Rogues, and idle and dissolute persons, who are hurtful to the Creation, and such as are innocent and harmless, and not of evil behaviour; (though you may though prejudice otherwise judge of them) this is to inform you herein, that your judgments may be according to God, and not according to man, neither with respect of persons.

Also you have another late Act for the Observation of the Lord's Day, wherein is inserted, That none shall wilfully, maliciously, or of purpose disturb, or disquiet the publick Preacher, or to make any publick Disturbance in the Congregation. Now the Law is good, and it is right that all such be punished, who do maliciously, wilfully, or of an evil purpose disturb or disquiet any man, or people, to the danger of breach of publick Peace; and let all such be punished according to their defect: But yet you must take heed in this cause, for many of the Servants of the Lord are, and may be moved by the Power of the Lord to come into a Congregation, or an Assembly of People to declare against Sin and Iniquity, and the Ways of Wickedness in People; or to ask a Question soberly of the Teacher, or to instruct People to Edification in the Way of the Lord, or such like may they do, as they are moved, and yet not maliciously, nor wilfully, nor of wicked purpose; for it was the Apostles Practice, and the Practice of the Saints, to go in the Synagogues and Meeting-places, and to dispute with the Teachers on the Sabbath-days, and sometimes they spoke to the people by way of Exhortation, and the people bid them speak on; and yet these were not Disturbers of the Assembly, neither were they malicious men, or wilful, neither did they these things to any evil purpose; and it was the Practice of the Saints, that all may speak one by one in the Church, when they were assembled together; and this is the Practice of the Servants of the Lord now; and yet they cannot justly be condemned by your Law, though they come into your Assembly, as they are moved of the Lord, to object, or reprove, or exhort; for they do it not in malice towards any, but in love towards all, and they can no
more justly be condemned than the Apostles, and Saints in the Primitive times, who were unto us a just example in these Practises, as you may read in the Scripture; and you may as justly condemn them, as us, who are guided by the same spirit in the same things; Therefore you have need to take heed of condemning the Innocent by a Law, left you bring innocent blood upon you; and you must make a perfect difference between such as comes among you, Willfully and maliciously, and on evil purpose to disturb, and molest any man, or Congregation, and such who comes in the Name and Fear of the Lord, who are moved of him, contrary to their own wills, and in love to all people: And in these causes you have need of discerning and found judgement, left you condemn the guiltless, and abuse your power, and subvert the Law, and so bring condemnation upon your selves, And as you will answer it before the Lord in his dreadful day, cause not any to suffer through your envy, and fumizings, or false suspicion, through over-reaching the words of the Law to a wrong sense, and to a wrong end.

Also it is inserted in the same Act against many evil things, as drinking in Taverns, Inns, Ale houses, Strong-water-houses, or to Tippel unnecessarily, or any other house, &c. and also against travelling, and walking on that day vainly and prophanely, &c. Now the Law is good, that evil exercise be prevented, and prophaneness in every respect on that day, and on every day, and that such be punished that are found in any evil exercise whatsoever; But yet you must take heed that none of the Innocent suffer hereby; for many of the people of God may, and do travel on that day to meet together to worship God, and to wait upon him, to find his presence, and to receive of his refreshments to their souls; But this cannot be judged an evil prætice, or prophan travelling, or breach of the Sabbath; For we read of a Sabbath-days Journey, Acts 1, and 12. where some of the Servants of the Lord returned from Jerusalem to Mount olives, which is a Sabbath-days Journey, so that such, who now travels to wait upon the Lord on that day, though it be several Miles to, and from the place of Meeting, cannot justly be judged to be Sabbath-breakers, no more than the Apostles, who travelled a Sabbath-days Journey in obedience to the Lord to wait upon him; So that you must take heed, and make a noted distinction between such who travel on a profane, and an evil exercise, or about the affairs of this World, and such who travel on a good exercise to wait upon the Lord, and to serve him; For the Law itself excepts such from being taken up, or judged Sabbath-breakers: So take heed that you subvert not the Law, and abuse your power through false judgement, through your own envy, and so you imitate the guiltless, and brings destruction upon your selves; For herein we own the Law of God to walk by, and the Apostles for an example, though we may suffer unjustly by you.

Also
Concerning Government and Magistracy.

Also there is a late Act, for Discovering and Repressing of Popish Recusants, by presenting to such as are Popish, or Popishly affected, an Oath, as is therein described, To renounce the Pope’s Authority, and to deny all his Doctrines, and to testify against the Authority of the Church of Rome, and against any Licence given, thereby to bear Arms, or raise tumults, or by Violence to hurt the chief Magistrate, or Government of these Nations, &c. And such as deny the taking of that Oath, are to be adjudged Popish Recusants, and to be proceeded against accordingly.

Now that Law is good. That such, who are adherent to the Pope, and by his Authority would raise Armies and Tumults, and offer Violence to the Hurt of the chief Magistrate, or Government, or people of these Nations, &c. as it is signified in the said Oath, should be discovered and repressed. But yet you must take heed, and wait for found Judgment in the Prosecution of the same: For all are not to be condemned that cannot swear, or take an Oath; for many of the Servants of the Lord, who are Followers of Christ, cannot swear for Conscience sake, because Christ hath commanded, Not to Swear at all, though such do deny the Pope, and all his Authority and Doctrines, and whatsoever else is signified in that Oath, who cannot justly be suspected to be any way adherent to the Pope in Doctrines or Practices, except through wicked Envy you seek occasion against them thereby; and you abuse your Power, and subvert the Law, if you judge such to be Popish Recusants, because they will not Swear, because they cannot for Conscience sake; but walk in Christ’s Doctrine, who commanded not to Swear, and follow the Apostle’s Example, who said, Above all things, my Brethren, Swear not at all. And such cannot justly be suspected or judged for Popish Recusants, who are Followers of Christ, and keep his Commands. Therefore you must be considerate, and search deep into those things that are thus weighty, lest you cause the Guiltless to suffer, and thereby vex the Lord against your selves: And you must make a special difference betwixt such as will not Swear, because they are guilty; and such as cannot Swear for Conscience sake, though they are not guilty, but clear and free in the sight of the Lord of such things, as may be falsely suspected and charged against them by envious men, which may watch for Evil, and give Information against the People of God unto you: But let your Eye be single in all these things, that you may have your selves from Wrath and Condemnation, which will be a Reward of all such, who subvert good Laws to a wrong End, and seek to cover themselves in their Perfection of the Innocent by making the Law a Cloak; but such Coverings will not hide in the Day of the Lord.

And my Friends, In the Execution of these, and other Laws, let the Fear of God guide you, and true Judgment and sound Differing, that you may try into the Nature and Ground of every thing, and may not judge only by outward Appearance, but judge Righteous Judgment. And this is a great Transgression in the Sight of the Lord at this Day, even the false Execution of Good LAWS, and the
Concerning Government and Magistracy.

1657

subversion of them to wrong Ends and Uses by covetous men, who are in Authority, to whom the Law is committed. And this we know by Experience, Be the Law never so just and good, yet if the Executio-
ers of the Law be unjust and unrighteous, true Justice and Judgment is turn'd backward, and for want thereof the Harmless and Innocent daily suffer, which kindleth and increaseth the fierce Anger of the Lord against these Nations.

And likewise, All you that are in Power and Authority, you ought not to command any thing of any man, which the Law gives you no power to Command; for, doing so, you make your selves Transgres-
sors; as for instance, You have no Power by any Law to command men to put off their Hats, when they come before you; neither by any Law can you justly punish them, if they do it not: neither can you justly punish such by any Law, who deny to Swear, because for Conscience sake they cannot: But what hath been inflicted upon some in such cases, hath been by Will and Ma-
liece, and not by any Law, and the Lord doth account such things against the Wicked, who cause such Sufferings. And of these things I have given you Warning, and it is in perfect Love unto you all, as to inform you truly, lest you cause the Innocent to suffer.

I am a real Friend to the Common-wealth, and a Lover of Justice and true Judgment, and fully affected towards Just Government, and with well-to.

The 9th Moneth, 1657.

E. B.

A N.
AN

EPISTLE

To go abroad

Among Friends

IN

WESTMORLAND and CUMBERLAND,

And elsew...
Life of God, and in his Strength, which reigns over all the World, with its temptations, and over all false Brethren, and over all deceitful Workers, whose Eye becometh darkened, and heart hardened through the deceitfulness of sin, turning the Grace of God into wantonness, and giving liberty to the unclean thing, which is accursed, and joined to the Harlot, and become one Flesh; but in the Counsel of the Lord God walk before him, and keep your selves pure and undefiled, and partake not of the deeds of the Wicked, neither give place to the Devil, to be perverted by him from the Truth of the living God, which is Truth in itself forever, though the Backsliders despise the Way of it; and every one abide in your own, and know a measure of the Strength of Christ Jesus in you, to defend you from the Enemy, who seeks to beguile and to devour, and to divert from the perfect Way of Life and Peace; and dwell in your own measure of the Grace of God, which is perfect, which is sufficient to teach, and lead and preserve in all the Ways of God, which the Unclean cannot walk in; but he that keepeth you, reproveth, and condemneth, and casteth out the Devil, and all his works and Workers, who abide not in Christ Jesus, nor in the Truth, wherein we worship the Father, who are called of him, and faithful and chosen Followers of the Lamb, who taketh away our Sin, and giveth power over it; and over the Tempter, who seeketh to betray the Just One.

And from the Eternal God I warn you, Every one know a Hiding-place in God; the day of great shaking cometh upon the Garden of God; the Beast that had a Wound by a Sword, whose deadly Wound is healed, may live, and power may be given him for a Moment, to make war against the Lamb and his Followers; and Satan may prevail to winnow you, and to try you for your Life, therefore be armed with the whole Armour of Light, which manifesteth the Mystery of Iniquity, and the working of spiritual Wickedness in high places, and which defendeth you from his power, out of the Snare of the Devil, in the Simplicity, as it is in Christ Jesus, who is our Rock and our Strength, by which we overcome the fiery Darts of the Enemy, which come against us; and dwell in the Truth, that you may know the Life which standeth in God, with whom there is no shadow of turning, but is the same forever, and keepeth Covenant with his own Elect, who cannot be overcome of the Devil, nor deceived; in whom, you abiding, you cannot sin, but are kept from being touched with the Wicked One in the Way, and in the Truth, and in the Peace of God, lively and precious in his sight, to serve him in Fear and Faithfulness.

And if any go out from the Light, the Living Way, they become as withered Branches, to be cut off from the Body, no more to have Fellowship in the Body, but is reprov'd and judg'd with that which keeps us in the Body. And though some go from the Lord, yet his Faithfulness endureth forever, and his Promise is yea and amen to his own Seed, which keep Covenant with him, and fulfil his Law of
Righteousness and Judgment; and he that breaketh Covenant let him be condemned, that the Creature may be saved in the Day of the Lord; for who draweth back, such God's Soul hath no Pleasure in them, but is oppressed with that, and his Soul vexed. Therefore all walk in God's Wisdom, which is Pure and Peaceable; and let not the Name of our God be spoken against through any of you, who have been Partakers of the Word of Truth, through any Disobedience or ungodly Walking; but rather deny your own Liberty, then make it an Occasion to the Flesh, wherein Satan's strength standeth; and so God's Blessing you will receive, and his Punishment unto your Souls, and will be preferred in Faithfulness, not to end in the Flesh, you that have begun in the Spirit.

And this in pure Love towards you all, as a Testimony of my Love to the Seed of God in you all, was I moved to write; as seeing in the Light the Day that cometh upon you, of which some may not be aware; and I am clear thus far of the Charge committed to me of God towards you, and am in the Truth it self, which cannot change, and am in it your Friend in the Service of the Lord God,

E. B.

This is to go abroad among all Friends in Westmorland and Cumberland, and elsewhere among the Flock of God, carefully to be copied over, and read in your Meetings.

A
A Second
General Epistle
To all the
S A I N T S

Servant of the Lord and Minister of Jesus Christ, thereunto
ordain'd and call'd through the Powerful Operation and Gift
of the Holy Ghost, unto all his Brethren in the same Life,
who are born of God, and Witnesses of his Power, and unto all the
Saints and Churches of Christ, who have believ'd and receiv'd the sure
and Faithful Testimony, and are call'd with the Heavenly Call, to fol-
low the Lamb whithersoever he goes, who is given to you, and receiv-
ed of you, a Light, a Guide, and a Teacher in all the Ways of God:
Unto you all that are scatter'd abroad in the World, whether in Bonds
or at Liberty, whether strong Men or Children in Christ; unto you all
I send Greeting; and above all things with, and desire and pray unto
the Father, for your increase in the Knowledge of him, and Faithfulnefs
in all his Ways, and that the Increase of his Government may abound
among you; and that Grace, Mercy and Peace may plentifully be en-
larged, that nothing may be lacking to you in any thing of that which
maketh perfect, but that in Christ Jesus you may be compleat, and
that through him you may receive Power, and thereby be strengthened
to do all things.

My dearly Beloved, and much longed for, in the Fellowship of that
Spirit which hath begotten you to be Sons and Daughters of one Father,
and Heirs and Fellow-members of that Inheritance of Life, Peace and
Rest, which abideth forever. Oh, how long to meet you all in this,
and to find you perfectly settled and established upon the sure Foun-
dation, which God hath laid amongst you, beyond all Doubts, and Fears
and Stumblings, above the World and all its Temptations, and above
Hell and Death, and all the ways thereof, having all the powers of
Darkness subjected under you, serving the Lord in righteous and per-
fect Holiness, walking in his Strength and Wisdom, shewing forth his
Light in the World, as his only redeem'd People.

Oh, how is my desire more and more kindled and enlarged towards
you all, that you may perfectly attain to the Knowledge of the great
Mystery of Salvation, to wit, God dwelling in you! I say, my desire is,
That you may know even as you are known, and that you may receive
him as you are received of him; and that you may be a perfect Body,
growing
A Second Epistle to the Saints.

... and bringing forth all good Fruits, of Truth and Righteousness unto the Father, who is glorified through bringing forth much Fruit: And you very well know, that for this End he hath call'd you, and in this his appointed Day caused his Glory to shine forth, and hath visited and brought us to the knowledge of the hidden Mystery of Eternal Salvation, which Mystery hath been sealed up for many Ages, and is kept secret forever, from the wisdom of this World, but unto us, that have believed in the Light of the World, are they clearly discover'd, as at Noon-day, being reveal'd to us by the Spirit which worketh in us the Will and Mind of the Father, and is potent and mighty, and subdueth and breaketh down the Hardness of Hearts, and through the working thereof every high Thought is brought into Subjection to Jesus: And this same Spirit quickeneth and maketh alive to God, and changeth and reneweth into his Image and Likeness; and it raiseth up from under the Bondage of Corruption, to live to God in all things in newness of Life, old things being done away, and all things being made new through the working thereof, and in this same Spirit is the Father alone worshipp'd, and by it God is known; and his Promise is fulfilled, it winnowing in all things unto the Father, and is the Earnest of the Inheritance which faileth not away; and by it know we the deep things of God, which the World by wisdom knoweth not, and thereby are we seal'd and bound up in Covenant with the Father; This is known to you that are Children of the Light, and hence you have the Witness in your selves, and of God you are approved, and not of men.

And all ye my Brethren, who are call'd into the Work and Ministry of the Gospel, unto whom the Word of the Lord is come, and the Gospel of Christ to you committed, Dwell in the Life of God, and feel his Power and Authority, and live in the same Life of which you minister to others, that you may bring People to God, and may effectually turn them from the dominion of Sin unto the Dominion of Christ Jesus. People may be guided out of Darkness into the marvellous Light. Cry aloud, spare not, proclaim the Mighty Day of the Lord in all the Earth, and fear ye not, neither be ye dismay'd at the face of any man, but be bold and valiant for the Truth upon Earth, and give your Testimony as you have receiv'd from God, and preach Christ Jesus the Light of the World unto all People, that they may receive him, and be converted, and live: For Blindness and Darkness hath cover'd the whole Earth, and all have gone astray from the Lord, as Sheep without a Shepherd: Therefore awake ye them that sleep, and caute the Dead to hear, and the Dead to rise, that such as have been stray'd may be gather'd, for this is the fulness of time, he is now seeking his Sheep that have been lost, and bringing them Home that have been stray'd, and you, as Instruments in the Lord's Hand, hath he chosen into this Work: Therefore get on the Strength of the Lord, and preach the Gospel of Peace, even the Power of God, that Sinners may be converted, and the Wounded healed, and the Weak may be
be strengthened, and they that are ready to dy may be restored to Life and Salvation: This is the Work of the Lord, wherein you are called; therefore all who unto it are called, be faithful unto the end, and not only by word, but by Life and Conversation also, hold forth the Way of Life: For you must feel that in your selves, of which you minister to others; and you must hold forth the Life, the same which you minister in words; and thereby shall you be made manifest to that of God in all People, and God's Testimony shall answer for you. And see that in all things you divide God's Word aright, not crying Peace to the Wicked, nor healing up the Wound falsely; but that true Judgment in all things may be brought forth by you to all people; Judgment to the Fat, and Bread to the Hungry; they that are Naked must be clothed, and they that are fallly covered must be made bare.

Improve the Gift which God hath given you, to him only, and not unto your selves: Be not hasty to utter words before the Lord, but wait for Power from on High, that the Way of God unto Salvation may be faithfully and truly held forth by you unto all people: And faint nor, though your Burdens and Trials be many, but bare all things patiently: love not your lives unto death, that the good Work of the Lord may be accomplished, which he hath begun by us, and made prosperous and powerful in our hands unto this very day; you have the Witness (of this:) Our Cause is good, we seek Truth and Righteousness, that it may be established in the Earth, and people may be brought unto God, unto this God hath called us, and hath owned us in it, and will never forsake us, for the Work is his, and the Power is his, and whatsoever he will, he bringeth to pass, and therefore why should we doubt, or be weary? For we shall see the Travel of our Souls, the Scattered shall be gathered, and a Remnant of the Seed shall be brought in, which is scatter'd in every Nation, as dry Bones, unable to live: How shall we hide that Treasure which God hath given us, from them that perish for want thereof? Or, How shall we rest satisfied till the scatter'd Sheep be brought Home to the Fold? Our Hearts are troubled to see so many Thousands walking in thick Darkness, and to see the Seed of Israel devoted by the Destroyer.

Therefore, my Brethren, let us put on strength, the Lord is with us, let us make War in Righteousness for the Lord, against all the Powers of Darkness; let us continually be armed to do and to suffer all things for the Name of the Lord, that People may be instructed in the right Way: we know no man can have power over us, but what is given them from above, and all that which comes to pass against us is not worthy to be compared with the Crown of Glory, and that Inheritance of which we have already received the earnest, and sealed with the Spirit of Promise, and the Fathers Name is written upon us, therefore in all things unto which he hath called you, be faithful and obedient, that his Work may be accomplished.

And all ye Children and Babes in Christ, that are begotten of God, and are thirsting and seeking after him in Truth and Righteousness, he
whom ye seek is coming to reign amongst you, and his Dominion shall be set up and enlarged, and the desire of your Hearts shall be fulfilled; Righteousness and Truth shall meet in one, and Judgment and Mercy shall be exalted. Wait upon the Lord, and feel his Power and his Presence continually, that you may grow as Plants of Righteousness, and may partake of the Heirship with Christ, being crucified to the World, and become dead to all its Ways, and no more you to live, but Christ to live in you; through the Light which he hath lightened you withal, hath he given you, an entrance into the Inheritance of the Father: And as you walk in the Light, you grow into Fellowship with the Father, and with the Son. Abiding in the Son you cannot sin; for he keeps you from the wicked One, and he hath no power over you that abide in Christ, who is the Power of God, which is the Salvation of all that believe, and a Condemnation of all that believe not: therefore all you that are convinced everywhere, hearken to the Voice of the Lord, that your Souls may live: and mind the Power of God, and the workings thereof in your Hearts, which conquereth Hell and Death, and subdueth all the Powers and Ways thereof: and every one be obedient to the Lord, as Children of one Father, that of his fulness you may receive, and be filled therewith: and meet together in every Place, and as the Day approacheth exhort one another, that you may grow up in Unity as Members of one Head: and mind always the Testimony of Truth its self, and walk therein, and you cannot stumble: Have not respect to Persons, but to the Truth only, for Persons may change, but the Truth abides for ever: So let not an evil Eye look at Evil, when it comes to pass, to take occasion thereby against the Truth; for then you stumble and fall: but I say again, have respect only to the pure Testimony of Truth, which is sure, and cannot err nor alter, though man may change and err; and that is the Testimony which is held forth for Salvation, even the Testimony of God, with whom there is no shadow of turning: Therefore all take heed unto your selves, that you give not, nor receive any offence against the Lord, and against your own souls; but know the Seed of God, in which stands the Election, where the Covenant of God is sure, and unalterable: and a Birth you must all know to be brought forth in you, which must inherit, and that is it which is born of the Spirit, which doth obtain the Promise; it is not that birth which is of the Flesh, which works by willing, and running, and thinking; that obtaineth not the Promise of God, neither is Salvation shewed unto it, but in Patience, and in Long-suffering is the Victory received, over all the Powers of Darkness, which make war against the Kingdom of God: So all Friends, dwell in that which lets you see before the World was, and that stops and limits all Strife in the mind, and gives you victory over it: and none must glory in the Flesh, for that glory must be confounded, but let him that glories, glory in the Lord, in the Spirit, and not in the Flesh: And take heed that none of you abuse your liberty, which is in Christ Jesus, neither turn it into fleshly Bondage, and thereby the just comes to suffer, and the fleshly part comes to rule above the Seed of God,
1658

God; but dwell in the Cross which supperseth every high Thought, and whatsoever is against God, in the first motion; and thereby you will be preferred from the Enemy, which watcheth for Evil against you, and feeks occasion against the Way of the Lord, but mind that which keeps you pure; for it is the pure in Heart, that sees God, and it is him that is of clean Hands, and of a pure Heart, that inherits God's holy Mountain: And as concerning all your Afflictions, and Sufferings, and Tryals, and Persecutions; and whatsoever is laid upon you by the Lord, or by Men, I say, bear all things patiently, and endure all things in Long-suffering; these things are but for a moment, and they are not worthy to be compared with the Price of God's Inheritance; and if you dwell in the Counsel of the Lord, all these things will be turned unto your good; in all Tryals and Sufferings, the Lord's Arm will be revealed, and these things must come to pass, that Truth may appear in its beauty, in Victory over all that which doth oppose it, and vengeance is the Lord's, and he will repay; for he doth enquire after our Blood, though no man lay it to heart, on consider the cause, or unjust Sufferings of the Innocent, who are become a Prey to the Ungodly, and unjust Men, till God arise to plead our Cause: And all Afflictions and Sufferings are but for to try, and prove, they are not to confound or destroy the Lord's People, and therefore in patience they must be born, and the Life of God felt, which gives Dominion over all these things: And receiving all things as from the Hand of the Lord, then in all things your Peace will remain, and God's Testimony will witness Peace and acceptance with God.

And of all Injustice, and Abuses and Cruelty acted upon you by any, at any time, keep account of it, and draw it up in short and plain words, the occasion and manner of it, and at every Quarter Sessions, let a true Declaration of all unjust Sufferings be presented in prudence and singleness of heart to the Justices, or Grand-Jury, by such as are wise and faithful, and appeal to the Witnesses of God in them in such Causes, that that of God in all Men may witness for us. Let this be done, as cause is seen, at every Sessions, in the Wisdom and Authority of God, that in all things Justice and true Judgment may be sought after, and in Patience waited for, till the Lord alone, our King, and Judge, and Law-giver, comes to reign over all his Enemies; when all that now suffer for him, shall reign with him.

A Servant to the Churches of Christ,

E. B.
To the Elect and Chosen Seed of God in London.

To the Elect and Chosen Seed of God most dear and precious, who are redeemed to God, and joyned in Covenant with him, and have tasted, and felt, and heard of the Love and Peace of the Father; and to all the Faithful and Called of God, who are Partakers of the Power and Presence of an Endless Life; in particular unto you the Flock of God in and about London, who fear the Lord, and wait upon him, and over whom he is the chief Shepherd. The Salvation in the Father's Love, by me a Brother and Companion unto all the Children of Zion, and chiefly unto you a Friend in Heart; and nothing more desiring for you, then your encrease in God, and that Grace, Peace, Love and Fellowship from the infinite Father of Heaven and Earth may be largely increased, and abundantly multiplied amongst you, and in all your hearts, that you may shine forth in the Beauty of the Lord, and the Garment of Righteousness, and Truth may be spread over you all; and that the Spirit of Holiness may rest upon you, that the fruit thereof may greatly abound in you, and spring forth from you, whereby the Father, who hath begotten you, may be glorified through the Nation, and among his Saints through the World; and my Soul willseth, that the Fear of the Lord be amongst you, and his terror upon all your Enemies. Amen.

Dearest Beloved, and much desired after in the Lord, the Spirit of the Father in upon me, to put you in remembrance of these things of the greatest price, which belong unto your Peace, which have been hid from you in the time of Darkness, but now are revealed unto you, whereof your Eyes have seen, your Ears have heard, your Hands have handled, and your Hearts have perceived; and now be not unmindful thereof, but take heed unto the precious Treasure of Life Eternal, which the Father hath given unto you; I mean, the Knowledge of himself, who is manifest to dwell in you, and to walk in you, and to lead you, and to guide in all his Ways of Peace and Truth; and this is that Treasure more desirable, and of greater price than the Glory of the whole Earth; yea, it is Peace to the soul, and Gladness to the heart, and Refreshment to the life, to feel and witness the Teaching of the Spirit of the Father, leading into all Truth, and preserving out of all Transgression. Wherefore I beseech you all, let this be your whole desire, and the full practice in your life; and then shall the Countenance of the Lord shine upon you, and his Face shall make you glad, if in all things you look unto him for Counsel, and wait upon the teaching of his Spirit, which dwelleth in you, which the Father hath given unto you, because you are his Children; and this he requireth from you, that his own Spirit in you, which hath begotten you, may be the root and moving cause of all your works and words, and herein will you receive acceptance with him, and Peace from him, and righteousness in him, and everlasting joy by him continually; and and this is the Inheritance unto which you were begotten Heirs to
possesses for ever: wherefore let your love, unity and fellowship be in the Spirit, and let your knowledge, judgment, meeting, and waiting be in the Spirit, and let your ministring and receiving be in the power of God; and in the Spirit, and so shall you never suffer loss nor condemnation; but all your works shall abide the fire, and shall not be consumed when the tryal of all things come, and the foundation of every work is discovered: And I say again, if the Spirit of life, even the Spirit which quickeneth to God, the second Adam, who is the quickening Spirit be your guide, your leader and teacher in all things, then you shall have perfect peace with God, and your fellowship will be increased, and his presence shall go before you, and his righteousness shall be your justification, and defence, and his covenant of life and peace shall be confirm'd unto you; and there shall be no more going forth, but the tabernacle of God shall remain with you always, and his habitation shall be in you forever, and the promise of the Father shall be sealed unto you, and his mark, and express Image written in your foreheads; and that quickening shall live in you, and not you unto your selves, and hereby shall all know that he is your God, who liveth in you in power and dominion, and that you are his people who liveth unto him in truth and righteousness; and this is the covenant and the promise to be waited for by you all, that you may be married to the Lord in righteousness and loving-kindness, and your Maker may be your husband, and you subjected under his power, to rule over you, and to govern you in the way of peace.

And now, dearly beloved, mind that Word of God which hath begotten you from death to life, and to be heirs of his inheritance of life; and feel the word which is quick and powerful dwell in your hearts, always dividing in you between the precious and the vile, and as a hammer, and a fire, always beating down, and burning up that ground and fruit which is in the disobedience, from which the cause of condemnation doth spring, and so shall you be saved from every appearance of evil, & shall not be overcome thereby, nor led captive at the will of the enemy, but shall be saved from sin, and the wages thereof, and no condemnation shall be unto you, if your hearts be kept clean, and undefiled, by the Word of God which is pure, and sanctified, and is but one in all his children, and it begetteth unto one life, and to be of one mind and soul, and by it only dwelling in the heart, is the encrease of God received, though by the ministration of it, one may plant, and another may water, yet it is my Father that gives the increase, who is greater than all, unto whom the ends of the earth must look for salvation, and unto him must you all look for to partake of increase, of his hidden treasure daily, that you may be refreshed as the heritage which he hath chosen, and may grow therein, as plants planted by his own right hand, growing from strength to strength in him, and renewing your strength in him, and may not faint, nor be weary.

And forasmuch, as mighty hath been the power and presence of the Lord amongst you, and his love great unto you, and caused his voice to be heard; when you were dead, to raise you unto life, and many
many of you have had the taste and feeling thereof, who have seen the Way of Life before your face, that you should walk therein, and live: I do warn you all in the Name, and by the Spirit of the Lord, there in to continue unto the end, having your Faith established in the Power of God, and your building standing on that true Foundation which can never be moved nor shaken; but that perfect victory over Death, and the Grave, and the powers of Darkness may be trodden down through the obedience of the Cross, whereby victory is obtained over all the World, and the Affections and Lusts thereof condemned; but such as goeth from the Cross, perceiveth not the Power of God, neither can overcome, but are overcome of the Enemy, and shipwreck is made of Faith, Truth, and a good Conscience, and the latter end of such is worse than their beginning; for the Lord is dis honoured, and their condemnation will be great.

Wherefore, my Friends be watchfull, and be armed with the strength of Christ Jesus, and feel his strength in you to resist the wicked One, that he may not touch you, to betray you of your Life and Peace, and bring you into condemnation; for I am not ignorant of the many temptations which are near unto you in that place: Wherefore I say again, feel the Strength and Arm of God reaching to you, by which you may do all things, and dwell in his Life and Power, and that ye may overcome by the Word of God, and by the Testimony of Jesus, and then will your Peace be increased, and your Fellowship with God, and Angels shall minister unto you, as you overcome the Enemy, which would subvert your minds from the obedience to the Truth, and then your rest in God will be sweet unto you, as you dwell where nothing can make afraid, Sin and Transgression being removed far from you, nor having a place in you, but the Life reigning which Satan hath nothing in; and this is the freedom of the Sons of God, who are redeemed unto him, to live in him, who being dead to sin, cannot live any longer therein; but are washed and separated from all the works of Death; Death having lost his sting, it cannot hurt nor wound you; and the Grave having lost its victory, it cannot overcome you who do witness this; for Transgression is hid, and Iniquity is put under, and Life it self reigns through Righteousness over all; and here the Seed is brought forth, in which there is no Iniquity seen, nor Transgression charged against it, for it sin not; but rules over the Sinner, and fulfills the righteous Law of God, and doth his Will in all things; and for this you must all wait to feel God's Promise perfectly fulfilled in you, and sealed unto you by the Eternal Spirit.

And again, Friends, feel the Life of God in your own particulars, even the Bread of Life which comes down from Heaven, which nouriseth the Birth which is immortal unto eternal Life, never to taste of death, and therein have Fellowship in the Covenant of Life, and be at peace with God, and one with another; for that is blessed of the Lord, where Brethren dwell in unity, shewing love, kindness and subjection one to another, being of one spirit, and like-minded, serving one another in love, not exalting your selves, nor accounting your selves
selves above another, for that must come down with shame; but every
one approve your selves to God in all things, and be known to him, and
not unto the World, but let his Spirit witness for you, and approve
you, and not man, and the work of the Spirit springing through you
let be the Evidence unto all people, that you are by Grace what you are;
and this is well-pleasing unto God, that his Spirit witnesseth for you,
and that Love, Unity and Humility be amongst you, and none think of
themselves above what the Spirit of the Lord witnesseth, and worketh
in them, and this a sweet favour will be amongst you to the Lord, you
being kept in his Wisdom and Counsel, in good order, and subject unto
him, walking as Examples of Righteousness, to edifie one another, and
to be a strength one to another, and in all your Conversations to be
manifest to God's Witness in all people, and thus shall you have praise
of God, and be approved of him, and he will justify you in the sight of
all your Enemies: I write this unto the Faithfull who do not minister
Self, but Self your Servant for Jesus sake.

And as concerning disorderly spirits, who are not subject to the
Wisdom of God, nor to the Law of Christ, such have no part with us,
but are judged with the Life of God, and cast out, and such as are not
faithfull in the Lord's Treasure, and hear the Word, but do it not,
having the words, without power, and hold the Truth in unrighteous,
such have no reward in God, but their iniquity stands uncovered,
and their transgression is manifest, and not hid; for Death reigns through
disobedience, and they are not circumcised in heart, but live in the flesh
and their portion is of this World, and the Inheritance of Life is not
their Heirship, for the birth which should inherit is not brought forth,
but an untimely birth, which receiveth not the Possession of Life.

But, Friends, dwell in the dominion over such, and in peace above
them, and be not troubled, but believe in the Truth, and bear all things
patiently, and be not offended in Christ, though hitherto you have seen
occasion of stumbling, yet the Lord will remove them, and the Path of
Life hath been plain before you; for to such as walk in the Light, there
is no occasion of stumbling, but Offences are seen through, and beyond,
and the ground thereof judged; and therefore be diligent in the Work of
God; that is his Work which his Spirit calleth you unto, and that is his
Worship which his Spirit leads you in, which exerciseth your hearts al-
to ways to God; and keep your Meetings in the dread of the Lord over all
your Enemies, that the Weak may be strengthened, and the Lambs fed;
and watch over one another, as the Family of God, among whom his
dwelling is who is the good Shepherd, that keeps his Flock, and feed-
eth them into eternal Life, whose Presence and Arm be amongst you
forevermore; Feel Christ the Power and Wisdom of God to reign in
you, and govern you all. Farewel.

This is to be read in the Fear and Wisdom of God in all the Meetings of Friends,
in and about London.

E. B.
TO

Charles Fleetwood, Steward; Robert Hatton, Recorder; Sackford Gunstone, Henry VWilcock, Bailiffs:

Being Judges in the Court of Kingston upon Thames.

The state of the Controversie laid before you, depending in your Court, between Richard Mayo, Plaintiff, and Edward Burrough, Defendant.

FRIENDS,

The Innocency and Truth of my Cause doth lift up its Head unto all People, and stands justified in the right of God, and all just Men; and in Justice and Righteousness it cannot be condemned, or judged guilty by any man: And it is upon me yet once more, to state it before you, that you, and all men may see the countenance and favour thereof, for it dares shew its Face unto you, and all people, though much already hath been written and spoken about it, which you have not taken notice of (as you ought to have done) but yet many are informed in the truth of the matter, and what hath been spoken is not in vain, though my just Cause lies always at the Stake, and is hardly thought upon by you, and vilified, and evil spoken of before you by my Adversary, who always seeks false Judgment against me, to justify himself in his iniquity, and to condemn the Guilties: But the Lord knows, and just Men know, and the Witnesses of God in your Consciences may shew you, That I have not wronged Richard Mayo, nor spoken of him any thing, saving the truth, and because thereof and without any other Cause, am I thus prosecuted by him, in his pleading before you, and begging of you for false Judgment, which, if he should obtain it, and you should give it, yet should I be clear in the sight of the Lord, though by you I may deeply suffer: And your own unrighteous Judgment (if it proceed from you) will return one day upon your own heads, and the weight of your own Iniquity shall the Lord lay upon your own Consciences, in the Day when he judges the secrets of all Hearts: And to God I have appealed in this thing, who justifieth me, because of Truth; and then who shall condemn me, while Truth is on my side, and I not convinced to the contrary?

Therefore in the Fear of the Lord God, I say unto you, Take heed what you do in this Matter; but deal impartially in the sight of the Lord, in the Examination thereof, and try, whether I have spoken the Truth, or whether I have spoken Falsely, and hearken to my PLEA, which I have often asserted before you, and do yet once
once more lay before your view, and I do appeal to the Light of your
Consciences, and let that justify me, or condemn me.

And this I testify, as my sufficient Plea, unto you (which no man
hath truly answered before you) That I have spoken nothing but the Truth
of Richard Mayo, my Adversary, to this I stand to be justified, and if I
be condemned, it is for this; this rests with me forever, and if I fall, I fall
for it (viz.) For speaking the Truth, and if I stand, I stand by it, and
no man whatsoever can convince me to the contrary; and hereof am I invincible,
and if you condemn me for this (to wit) For speaking the Truth, it will be
upon you, and I am clear. And this is my only Plea, which I have often, and
may by the Spirit of the Lord, always clearly demonstrate: and I do
indeed have all the multitude of Arguments that have been, or can be
made, by the Lawyers in this Business; and not by words of man's
wisdom, but by Truth must I be justified.

And I do here again return to my first manner of proceeding, and
stand to the naked simplicity of Truth, and I have no other defence to
shelter under, neither do I choose any, nor no other Weapon to resist my
Enemy with, but the Word of the Lord, which is Truth; and if
Truth will not justify me, I will not be justified; and if it will condemn
me, my Mouth shall be stopped; for, by the Truth I stand, and if I fall, I
fall for it in this matter; and therefore you my Judges, patiently hear a
few words again, as to the beginning of the matter between Richard Mayo,
and me, which is thus, He sent for me by a Messenger to come to him, and
being come to him, he challenged me to speak what I had against him;
and again under his own hand he challenged me to dispute, either in public,
or private with him; and he again bad me call him Deceiver if I
durst: and upon all these four particular Invitations and Challenges, and
also knowing him to be guilty, as I am still able to prove, I did say to
him, That he held forth Damnable Doctrine and Error, and that he was a De-
ceiver; and this was the beginning of the Controversie: Whereby I
would have you to take notice, how Unrighteously he hath dealt with
me, first to invite me, and challenge me several times; and then for
speaking the Truth of him (which I am able to prove) to Arrest me,
Imprison me, and thus to prosecute me: Is not this Unchristian-like,
and not like a Minister of Christ? And this I proved in your Court.
His challenging of me: And also I have manifested divers particular Say-
ing of his, which do appear to all sober men to be damnable Doctrine,
and Error. And for the manifesting of my innocent Cause further, and
that you may know, that you ought not to condemn me (neither can
you with a safe and good Conscience in the sight of God) and to lay the Truth
as plainly as I can before you; therefore I do here insert the particulars
to you again, which I proved in the open Court against Richard Mayo,
which I do say is damnable Doctrine and Error, all, or some of them
at least.

1. That Paul, as a Minister of Christ, exhorted Saints (the Corinthi-
ans) to follow and obey a Light, which was not Christ, nor the Light of the
Gospel.

2. Me
To the Judges in the Court of Kingstone.

2. He did exhort the people of Kingstone, as a Minister of Christ, in his Preaching to them, To follow and obey a Light, which (said he) is not Christ, nor the Light of the Gospel.

3. He said, That a man may be a Righteous Man, and not a Godly Man, without distinction.

4. Also at another time before that, Richard Mayo affirmed, That the Light of Christ, which every man is lightened withal, John 1. 9. is Carnal, and Darkness.

5. He did affirm under his own hand, That Christ was not the Word that David walked by.

6. He affirmed, That the Devil is the Power of God.

7. He affirmed, That the Gospel is not the Power of God, no more than a Rose Cake is; which he laid his hand on in the Window, at that present of his so saying.

8. He affirmed, If one man murder another, he did it by the Power of God.

Now hereby it may appear to you (if you do not wilfully harden your selves against the Truth, and the Righteousness of my Cause) that I have done Richard Mayo no Wrong, only I have spoken the truth of him: I said, He held forth damnable Doctrine and Error; which saying is truth, and I had a good Cause to speak it; for he invited and challenged me divers times to speak it: and then, when this is considered by you, let your Consciences judge what wrong I have done him; seeing it doth appear, I have spoken the truth of him, and had good Reason so to do. Ye my Judges, at whose Door my Cause (which is Innocent) lies despised, and ready to be condemned, come but to plainness and honesty in your own hearts, and be not passionate towards me, but use Meekness, and let the Sincerity of your hearts tell me, whether I have lied, or spoken truth: But if you do the worst that can be done against me, I must, and have already committed my Cause to God, and I doubt not but he will avenge my Cause, and recompence my Adversaries in his Seafon.

Now again consider, If Richard Mayo did make his Invitations to me, on purpose to ensnare me (as it may be justly supposed that he did) that he might have occasion to execute his Malice upon me, then you ought not to give Judgment against me, and to be his Executioners; for, if he hath laid his Plot to ensnare me, how can you justly give him power over me? And he hath no power over me, except you give it him by unjust Judgment; and you can but give him power over my Body, for my Spirit is at Liberty, and in dominion over you and him; because I have the Truth on my side, and it is hard for you to strive against that, for it cannot be buried; but the Truth of my Cause will always live to vex its Opposers. But and if his Challenges to me were not to ensnare me, but for Information (supposing himself to have been clear from all damnable Doctrine and Error) then he had done well to have owed my words as a Reproof, and to have repented, and not to have held forth any more such Doctrine: And you ought not, for my reprouving to condemn me, for reproving any man for Evil ought not to be con-
To the Judges in the Court of Kingstone.

1658

condemned; Good Men will not do it, neither would he (were he not an ungodly man) prosecute me thus violently, and thus continually beg your Judgment of 100 l. against me, for reproving of him, and declaring against his false doctrine, which he delivers to the people, when as himself invited me to speak to him: And the Lord knows, the Souls of people are so dear to me, that where I hear false doctrine held forth, which would destroy the innocent Souls, I cannot but reprove it, lest people receive false Doctrine for true, to the Destruction of their own Souls; and upon that account I spoke in this Cause. Wherefore take you into Consideration, what Richard Mayo's End was in inviting me; and do not you fulfil his evil purpose, which I believe, if he had power over me, would execute his farthest Cruelty upon me; have good Reason to believe it; for many cruel threatening words have proceeded from him already against me; but the Lord can deliver me from them all; but if he will not, He will give me Patience to bear it, whatsoever is suffer'd to come to me.

But if any shall doubt, and cannot receive these things, and believe, that these particulars are damnable Doctrine and Error, as they are laid down in themselves, and if what is spoken already be not sufficient, I may upon any just Opportunity, prove unto you, and unto all men, in the sight of my Enemies, That these particulars held forth by Richard Mayo, and alleged by me before you, are damnable Doctrine and Error: And if I could be convinced to the contrary by him, or any man, in sober Arguments, according to the Scriptures, and if he shall be able to prove that these things are true, and found and saving Doctrines, then may I confess, That I have wronged him, which never can be done: Therefore can I never confess (without lying against my Conscience) that I have wronged him; but God justifies me, and just Men, and my own Conscience excuses me from all wrong in this matter; and here, or hereafter, shall you and he know it also, that I am without Offence to him in this Cause.

And if I suffer, be it upon you that are my Judges, and the Guilt of my Sufferings will be upon you one day. For, for the Truth's sake am I not afraid nor ashamed to suffer whatsoever you lay upon me.

And whereas it is chiefly pleaded by my Adversary, and his Council, That he is damned, and much endangered, by the speaking of my words: And because I said, He held forth damnable Doctrine; Therefore (say they) he is in danger to lose his Place, and so he, and his Wife, and Family cannot tell how to live, &c. These things they plead, and upon this account beg Judgment against me, because he is, or may be in danger to be damned.

To this I reply, and Friends, I would have you to consider, He hath not yet proved to you the Dammage of the value of Two Pence, nor is he in any outward Estate worse, by loss of any thing outwardly, by any thing that I have spoken, and it is unjust to condemn me in an 100 l. upon supposed Danger and Dammage, which may come, while as he hath sufffained none at present. And further I say unto you, I have had no Intentions of Evil against him, nor Purpose in my hear
To the Judges in the Court of Kingstone.

1658

To the Judges in the Court of Kingstone.

heart, to endanger or damnifie him in any outward thing, God is my Witness, but that nakedly and simply I spoke the Truth of him: And if speaking the Truth to him doth endanger him, and damnifie him, according as they plead, then is he a bad man, and an evil person, and not well worthy of your taking part with him, if you be just Men (as yet I know nothing to the contrary) nor worthy of giving your Judgment against me for him: If the speaking Truth to him can endanger him, then consider you what a man he is, for speaking of the Truth can never hurt an honest Man, nor damnifie a good Man, for honest Men rejoice in the Truth, and the speaking of it is an Honour to them: But the speaking the truth may indeed damnifie a bad Person, as to discover his Wickedness, and to prevent him of more Wickedness, which he may intend; but speaking the truth cannot damnifie a good Man. And if it be so, that Richard Mayo (because of his badness) be damnified by my speaking the Truth to him, must I therefore be condemned for speaking Truth, or ought you to do it? Let that of God in you answer: Will you justify his false doctrines, and condemn me for reproving him? Did ever any good Men, or just Judges of old, condemn any man for speaking the Truth? Or will you shame your selves in the sight of Wife-men, by acting contrary to a good Conscience? Which, if you do condemn me for speaking the Truth, I do, and must tell you (while I live) That your Judgment is Unjust, and you act contrary to a good Conscience, and are Unrighteous Judges; and that you commit the great Abomination, in justifying the Wicked, and condemning the Righteous.

And is it not a Shame to him that professeth himself to be a Minister of Christ, to plead, The Loss of his Livelihood, and of his Calling, and the Poverty of his Wife and Family, &c. because of my speaking the Truth to him? Never any of Christ’s Ministers pleaded any such thing: Were not they reproached, and much spoken against? And they were called Deceivers, and Sedulous Men, and such like: And did they proceed on this manner, as he hath done against me? Nay; They forgave their Enemies And if I had spoken falsely of him (as I have not) he ought not to have done thus, if he had been a Minister of Christ, as he professeth: And doth his Livelihood, and his Place, and his Maintenance of himself and his Family, depend upon my forbearing to speak the Truth? For, he pleads, That he is damned and endangered in all these, by what I have spoken.

And it still testifieth, and all good Men know, that I have given no Offence, saying then speaking the Truth: And rather then he shall be damnified by my speaking the truth of him, will you unjustly damnifie me for speaking the truth? Is this the Way of Judging, to condemn the Truth that I have spoken, to save the Guilty, from supposed Danger? Consider of this, and save your selves from Unjust Judgment, left the Lord unjustly judge you, and condemn you.

This I shew in short, and much more I might, as to the Unjustness of the Action prosecuted against me; and now I come to shew something
of the unjust Proceedings in this matter against me, in the time of my
Tryals and other times; and some part thereof I here lay before you,
that you, and all may see I have had as unjust Proceedings against me in
the matter, as an unjust Action at first brought upon me.

At my first appearance, in my first Answer, I demurred to the juris-
diction of your Court; and shewed, That your Court and Judicature
being Temporal, you could not (in that Court) take Cognizance of
this Cause, being of a Spiritual Dependancy, and ought only to be
try'd in Spiritual Jurisdiction, by Spiritual Judges (if there were any
such); and shewed out of the Laws of England reasonably, that your
Court had no power to try this matter: But one of the Bailiffs, John
Forth, said (which should have been my equal Judge) They would over-
rule that, and they would try the matter; without shewing any just Reason
out of the Laws, against my Argument grounded upon the Laws; and
they did over-rule me in that.

And the Court-day before the Tryal, when the Jury-men were to
be chosen and nominated, I told them, That the Jury-men should be
such as had the Gift of the Holy Spirit, and the Holy Ghost in them,
or else they could not try the Matter, because it was Doctrine that was
to be try'd, which none could try, but by the Spirit of God; neither
could I cast my self into the Determination of any in this Cause, but
such. And the Bailiffs, Obadiah Wicks, and John Forth, answered, If
they were men that could take the Evidence, that I spoke my words against
Richard Mayo, they were sufficient to try the Matter: Whereby it doth ap-
pear, that they had unjustly determined in themselves, not to try the
Doctrines, but to have a Verdict against me however.

Again, Some that were called to be of the Jury were heard to say,
before they saw me, or ever heard the Matter; If I came into their heads,
they knew well enough what to do with me: Hereby it doth appear they were
not equal men, but malicious, and prejudiced against me.

And moreover, In the very time of the Tryal, some of the Jury
at the Bar, said, They would not believe any thing, or take any Witness
for Testimony, which any of these on my part, that were called Quakers,
spoke: And this was also the Witness of their malicious and envious spiritaI
against me, who were rather as a Party against me, then
my Equals: And were not these unjust men for the Tryal of such a
Matter?

And moreover, When all his Witnesses could not say enough to
give colour for a Verdict against me, one of the Bailiffs, John Forth
by name, who was one of the Judges upon the Bench, propos'd to come
down off the Bench, and swear, as a Witness against me; and when
some spake against that, he lent for a man into the Court, out of the
Town, James Lewis by name, and whispered with him upon the Bench,
and told him what he should swear; and he went to the Bar, and took
his Oath against me, That I followed Richard Mayo with Reviling Lan-
guage, in three several Rooms, in Bailiff Gunstone's House: Which I do
refute was a false Oath before the Lord, and all men, and many
know
To the Judges in the Court of Kingstone.

know that I speak the Truth, and that that man took a false Oath, who was sent for into the Court, and told by one of the Judges what he should swear.

I suppose Bayliff Gunston himself knows, that this was a false Witness, and are not these unjust Proceedings? I appeal to your Consciences, and upon such proceedings as these, was a Verdict gained against me, by much ado, in above three hours time; and the Foreman of the Jury himself said, he would not have brought a Verdict against me, but only for the man's Oath, James Lewis, which as I have said, swore falsely, being sent for, and told by another man what he should say.

Again, when the Fore-man of the Jury said, they could not try the Cause, and desired it might be referred, the said Bayliff Forth on the Bench cried no, and told Richard Mayo, he should have a Verdict first, and ought my Judge thus to have spoken? No, he appeared to be rather a Party against me, then my equal Judge; and to all sober men, these Proceedings may appear to be unjust: And I hope some of you will make more conscience of your doings, then to pass Judgment upon such an Unrighteous Verdict: And moreover, the Jury did not try the Cause, which only ought to have been tried, which was, whether I had spoken truly, or falsly of Richard Mayo, that is to say, they ought to have tried, and that was the thing in controversy between us whether these particulars alleged against Richard Mayo were true, and found Doctrine, or damnable Doctrine and Errors; for if the Particulars mentioned be true, and found Doctrine, which were affirmed by Richard Mayo, then I have wronged him, and I must confess it, and assent to your Judgment: but if the Particulars be false Doctrine and Error, then I have done him no wrong; for I have spoken nothing but the truth, and for that, how can you condemn me? And this was the Cause to be tried, which the Jury themselves confessed they did not try; and therefore the Matter is not yet tried in truth, neither have I had a legal Trial before you, and then how can you give Judgment against me, being the Action itself is so unequal, and the Proceedings so unjust also, and the Matter yet not fully tried? Do but consider of these things in the coolness of your Spirits, and let not me receive worse dealing from you, because I am a Stranger, neither because I am a Quaker so called, but deal justly, and truly, for I desire nothing else of you, but true Judgment, for that will justify me, and clear me: and respect not Persons, but have respect to the Law of God, which commandeth you to hear, and judge the Cause of the Poor, and the Strangers, without respect of Persons; and if you give regard to the Law of God in this Matter, you cannot give Judgment upon this Verdict, which is unjustly brought in, by partial men, as is manifest, and you must either wholly arrest Judgment, or at least you must bring it to a new Trial; else you do me much wrong and injustice, and all good men will so judge of it: And further, divers sufficient reasons hath been shewed by men of knowledge in the Law, first against this Action, and also against the Proceedings herein, which might be reasons to you not to go on in Judgment against me, but to clear me, and
and even in your own way, (as I may say) you have been dealt with, and you have been shewed my Innocency, so that if your Hearts be not hardened, you cannot go any further against me, but go contrary to the truth of my cause, and contrary to your own Law also: and though it was the dear love, and respect of Friends to the Truth, in freemen's of their love to me, more then any desire of mine, or my knowledge, I do own their love, and justify it; yet much that hath been spoken in forms and tricks of Law, and puntillio's of Law I do waive, and let it pass, and keep always to the naked truth of the Matter, as before laid down: And therefore if any Jury shall upon their Oaths justify, Richard Mayo's Doctrines to be true and found Doctrine; and if you your selves, upon your Oathes, dare give Judgment, that Richard Mayo's Doctrine is not damnable Doctrine, and Errors; then I must lie patiently under your Judgment, and under the breach of such Jury-men's Oathes, and of your own Oathes also: and therefore I demand of you according to right and justice let me be cleared, otherwise let me first have a fair Tryal before I be condemned, which yet I have not had, because the Matter was perverted from that whether I had spoken the truth, upon which the true Issue depended, and upon no other thing; Whether I spoke maliciously, was a straining of the Cause to a wrong head, and perverting it from its proper Issue, and hereby was the just Cause of the Innocent clouded over, and rejected, and vilified, and even betrayed into another meaning, more then it ought to have been; but it can shew its face above all this, and Truth cannot be daunted, though it may be vailed, and lie hid for a season; and though I be condemned by the Prejudiced and unfaithful Jury for speaking maliciously; yet the Lord bears me witness to the contrary, that I have no malice in me against any man, and I love your Souls better, then that you should endanger them to destruction, and to everlasting burning, by giving Judgment upon your Oathes against me upon this Verdict, in this Cause which is thus unjust and unequal in it self; and in its Proceeding also; for if the Jury had tryed, whether I had spoken the truth, or whether I belyed Richard Mayo, then it would easily have been known, whether I spoke maliciously; for if I belyed him, and if his Doctrine be true, and found, and not Error, then may it be easily judged, that I spoke maliciously, because I spoke not the truth; but if his Doctrines alladged by me, be not true and found Doctrine, but damnable Doctrine and Error, then I have not belyed him, but spoken the truth in love, and not maliciously; for Truth and Malice goes not together; and till this be tryed, to wit, whether I have spoken truly or falsely, who shall be able upon their Oathes (without forswearing themselves) to give it upon their Oathes, that I spoke maliciously? nay, how shall any man lawfully swear, that one speaks maliciously? it is a hard cause to swear, that any man speaks in malice, for who enters into the heart of another man, to know the thoughts, save God, and his Spirit.

And this I say at least, and safely too, that that Jury, which gave into the Court upon their Oathes, that I spoke my words maliciously against
To the Judges in the Court of Kingstone.

against Richard Mayo, have greatly endangered the forswearing themselves, and the breach of their own Oaths; and some of them know before this day, that they did transgress therein against God, whom God suddenly after cut off with Judgment, and took off the Earth by death; and though they that are yet living may be insensitive of their own wickedness; yet let all good men fear to dye out of this Body with that burden upon their Consciences, as some have, and others of them may have, in this particular, for breach of Oaths; and though they have given it to you upon their Oaths, that I spoke maliciously, yet we will be unto you, if you shall upon your Oaths justify, they have done well, and condemn me falsely upon their false Verdict, and if you do condemn me, it is upon their false Verdict, because I spoke maliciously against Richard Mayo; and you cannot do that, but you forswear your selves, and act contrary to your trust, who are set in place to judge justly by what doth appear to your view; and cannot, nor dare not, I know, upon your Oaths' say, that I have spoken falsely and maliciously against Richard Mayo; but and if you do, one day you will feel that you have spoken against your own Oaths, and Consciences, and against God, and against your own Souls. And this is all that I can lay before you, as to this Particular, to warn you, that you do judge justly, and that you condemn not the innocent and just Caufe of the Upright, but that you may save your selves from the anger of the Lord, who will be avenged upon all false Sweareers and Unrighteous Judges, that judges not in righteousness the Caufe of the Poor, and of the Stranger; and the Caufe yet remains before you, to shew your selves Just or Unjust, Righteous or Unrighteous Judges in this Matter. And whereas Richard Mayo, and some of your selves spake to me, to confefs I have wronged him; and would have me to acknowledge that I am in a fault, and that I have spoked wrong of him; yea, it was said to me, if I had not wronged him, could I not confefs that I had, to preferve my self, &c.

To this I must answer; Nay, I cannot confefs contrary to a good Conscience, and contrary to Truth, that I have wronged him, if my life stood upon it, as it is but my liberty at most; for God hath given me to make Conscience of my words, and to keep it void of offence towards him and all men; and to confefs that which is false, to be true, would stain a good Conscience, in the sight of God and his People, and that I may not do, no, not for my own preservation, and the Lord deliver me from the Judgment of such, who would have me confefs that which I am not guilty of; for that is all one to say; I am clear, when I am guilty, as to say, I am guilty, when I am clear; and I rather chuse to suffer what may be imposed upon me, then to transgress the Truth in my own Heart, and if I should say, his Doctrine were found and true Doctrine, and not Damnable and Error, I do believe the Witnesses in your own Consciences would rise against me, and many more would say, I then spoke falsely, then doth now, for I hardly ever heard any, no, not your own selves say, that his Doctrines alleged by me against him, are found and true Doctrine, neither can you in good Conscience say
it, So I say, I cannot lye against my Conscience, what ever comes of it, for to walk with the Lord, and to have his Peace, and not to lose his Presence, is of more worth to my Soul, that is immortal, then all the Sufferings that you can lay upon me can be dammage to my mortal Body, for my life and soul you cannot touch, but therein am I free, though outwardly entangled amongst Bryars and Thorns, which would pierce me, and seek to catch me, and it there be no other way for me to be preferr'd, but by confessing contrary to my Conscience, that I have wronged Richard Mayo, I freely give up my self to suffer, rather then to be preferr'd by such means, and you do evil in putting such a thing upon me, and expecting it from me, which I cannot give, but transgrest the Law of God, and offend him, and my own Conscience; and if you defer the determination of the Matter, upon such hopes, that I may confess that I have wronged Richard Mayo, I desire, you would not defer it one moment longer, but let me be quitted of your Temptation, for it is your Temptation, and not true love; for I cannot confess any such thing, though I do acknowledge it hath now depended in your Court, and at your door, near two years, and I should be glad that it were ended jufly, because I am not a man given to Suits of Law, neither do I love it though it be so that I am fallen into it to offend any man, or be offended in that way by any, yet may I not use any unlawful means, or any indirect way to obtain an end of this business, but the rather I am content with what the Lord suffereth to come to pass although it be the very greatest Malice of my very devouring Enemies, and because I would have Peace with all men, and have all men reconciled to God, and one to another, to live in love and unity one with another, upon that account I would this business were ended, and though I do not doubt my Cause, nor am faint of it, but can freely receive the determination thereof in the Court, be it for me or against me; yet I would have it ended, and have fought it in justice, and once did to my Adversary say, I could refer it to any sober men, and another Friend being with me, Oliver then Protecor, or Charles Fleetwood, or Col. Fride, all these were mentioned, and to any of these, I could have referred my Cause; and though before he seemed willing, and said, That if any sober man in the Nation, that was no Quaker, would say, that his Doctrine was not found, and that he had not wrong'd, &c. But when these men were mentioned, he was unsatiflish to his word, and would not refer it.

And also not long ago, a day and time was appointed by his own advice and consent, by a Friend of his own, to bring the Cause before Alderman Tichburn, to which I was willing, and that he with some other man might hear & determine the Matter, and the time appointed, we met at the Alderman's House, and the Alderman with some more of us waited for Mayo's coming, till near the 9th hour in the evening, and he never came, so ungaretful and unjust was he to his own Friend, to Alderman Tichburn, and to me, that we waited all for him some hours, and he came not at all, though his own Friend, by his own consent and desire
did bring that appointment about; and thus I would have you to know, that I seek peace with all men, and with him, upon just and equal means, and can refer it to honest men to hear and determine; for who are truly just towards God, cannot condemn me, nor my cause; and likewise ye may see how unwilling my adversary is to bring his business to hearing and determining by wife and discreet men, and how unfaithful he is to his own words and desires; only he thinks he hath gotten a verdict that will do something for him, and upon that he depends, waiting also for your unjust judgment, and because he hopes always for your judgment, which, I say, is unjust, if you condemn me in this matter: Therefore he will not bring his cause to be heard and determined by any other, because he supposes you will proceed according to that unjust verdict, which if you do not, you offend him, and lose his unjust cause; and if you do, you offend God, and condemn the guiltless cause of the just; and whatever ye do, this follows upon ye; and if you offend God and despise the cause of the innocent, and the Truth, ye must bear your own burthen, in the sight of God and just men; And if his cause were good, he need not thus shrink and falter, to let any man hear the matter, but his hope of your unjust judgment nourisheth his heart in his unrighteous cause.

And these things were in me to lay before you, that it may not be said by you, we know not these things, for I would have you to know them, and take notice of them, and to compare all things in equality, and to judge according to the Law of God, and the good Law of this land; I am not careful at present to answer or say more to you about this matter, only this remains with me; the Lord God can deliver me from the teeth of the wicked if he will, but if he will not, I cannot bow to the Devil; but hath given up my life, to live to him, or to suffer for him; and this testimony remains for ever, not as I will, but as he will, who brings all things to pass, according to his pleasure.

I am a lover of your souls, and a sufferer for the Elect seeds sake, and a witness against the malice and injustice of evil men.

E B
To all that are Moved to go into other Nations.

All ye my Brethren and Companions, in the Kingdom of our Lord Jesus Christ, unto whom the Word of the Lord is come, who have received power from on high, even from the Father, to bear witnesses of his Name, and of his Kingdom in the Earth, unto Peoples and Nations: And all ye that are Anointed with the Holy Ghost, and that are moved with the Power of the Lord to go into other Nations, to manifest the Way of Life, and the Word of the Kingdom of God, which you have handled, tasted, seen, and felt; in the Name and Power of the Lord God Almighty go ye on in faithfulness to preach the Power of God, the Gospel of Peace and Reconciliation to every Creature under Heaven, without exception of Nations or Peoples, that Sinners may be converted unto him, from the power of Satan to the Power of God, the Creator of all things, and that such as are lost from his Presence, may be brought home into the Covenant of Life, and that such as are out of the way may be turned into the Way of Peace and Salvation: In the dread and fear of the Lord God go ye on and prosper in your way; proclaim the Name of the Lord, and declare his Majesty unto all People; found forth the Word of his Power in the Bars of all Nations; shew forth the Light of the Glorious Gospel in the whole Earth; preach Christ, and hold him forth unto all the Children of Adam, who is given of the Father into all the World, and he hath lighted all Mankind (without exception) that cometh into the World, and is given for a Covenant, and for a Light unto all people, that he may be Salvation unto the Ends of the Earth, and may bring Salvation and Life Eternal unto as many as do receive him. Cry aloud, and spare not, and shew this unto all people; let the Way of Life, and the Way of Death before them; cause the Dead to hear, and the Blind to see, and the Dead to arise; lift up your Voice, and spare not, that all Nations may know the Salvation of our God, which to us is come, and may be Witnesses of the same Power and Deliverance of which we partake; ye are sent forth as Lambs among Wolves, and as Birds among Fowlers Snares, be ye therefore wise and innocent: And I charge you all, dwell in the secret Counsel of God, and enquire of him in all things, that his Wisdom may defend you from the futility of men, and his Power and Authority thorough you may bind and chain the Uncircumcised, and reach to the Witnesses of God in every Creature, and to it in all people you may be made manifest that you are the Servants of the Lord, be bold and valiant to give your Testimony unto all Nations; fear not man whose Breath is in his Nostrils, nor be afraid of high looks, but lay your Sword on the Neck of the Uncircumcised, and spare not the Proud, nor pity not the Children of Babylon, and lay the true Measure upon all People, that they may see themselves, how they are all drove from God, and in Tra-gression
gession and Enmity against him, Children of Wrath, and Heirs of Destruction, upon whom the Wrath of God abideth, and are subject to the Curse every moment, and this is the state of all Mankind: And the Light in every one shall answer this Measure, and witness you, and your Word to be the Word of the Lord, which Light, if they love, it will bring every one to know the Power of the Creator, to reconcile them, and to bring them into Fellowship with him, and to receive his Blessings, and his Inheritance, being changed by the Power of God into his Image: But if they hate the Light, and deny the Power of God, and his Covenant, and will not have Christ, who hath lighted them, to teach them, and to rule them, but do continue Enemies in their Minds to the Lord, and will not receive your Message, then they perish forever, and you are clear; seal your Testimony against them, and the Lord shall be justified when he arieth to Condemnation against them all, who cannotown this Message, and receive you in the Name of the Lord. Be bold and valiant, and spare not to shew all people this Message, and to Declare unto them in the Name of the Lord, by whom you are sent.

And I warn you all. Let the Fear and the Judgments of the Lord be in your Hearts, and stand wholly in his Will; and be obedient to the moving of his Power in all things, that you may be armed against all the Swelling and Roaring of the Proud Waves of the Sea, which will beat against you, put on the whole Armour of God, that you may withstand all the powers of Darkness, and may overcome all the Temptations of the Devil: Look beyond your life and your liberty, and beyond all things of this World; and the Life of God know and feel in you, to give you Dominion over all, and with his Word and Power to reach to his Witnesses in all, that you may leave a Testimony behind you for him.

Thick Darkness you will find covering all people, their Ears deaf, and their Eyes blind, and the Ground wholly barren and untilled, you will find overgrown with Cursed Fruit, and wild Branches, which must be cut up, and cast into the Fire, and abundance of Idolatry, and vain Superstitions, and great Hardness of Heart you will meet with, and find all People in the Degeneration, ignorant of God, and without him in the World, and abounding in all Unrighteousnesses and Unbelief, worshipping their Idol gods, which will grieve your spirits; but be you Patient, and Long-suffering, and be not offended at any of these things; but Plow in Hope, and Sow in Hope, and Thresh upon the Mountains, and beat them to dust, ye Children of Sion, and bring all people to know the Fear and Judgments of the Lord in them: You are sent forth to beget People unto him, and to turn them to his Knowledge, to till the Ground, to pluck up the wild Branches, which cumber the Ground; and the tender Grape must be spared: Therefore let the Word of the Lord dwell in you, and divide the Word aright, and cry not Peace to the Wicked, neither cry Judgment to such as are of a Broken Heart; feed the Hungry with Bread, and feed the Faint with Judgment.
Be ye good Stewards of the Lord's Treasure; cover the Naked, but make bare the Harlot, and discover her Abominable Whoredoms, let all the World know how they have committed Whoredom with the great Whore, who hath fate upon Nations, Kindreds, Tongues and Peoples. And proclaim unto all Nations, That the Lord God is risen for the Deliverance of his Chosen; and he will make War in Righteousness against all his Enemies, and they must lick the Dust of his Feet, and bow under his Scepter: And openly declare unto all the World, That God is setting up an Everlasting Kingdom, and the Dominion thereof shall reach over all the Earth; and the Kings of the Earth must bring in their Glory to it: In the Name and Power of the Lord God go ye into all the World with this Message and Testimony, which shall be answered to be the Message of the Everlasting God, with the Light which he lightened every man withal; that you may bring Glory, and Honour, and Dominion unto him, who hath called you to bear witness of his Name in all the World.

This I was moved of the Lord to give forth, unto all that are moved to go into other Nations, by a Companion unto all that follow the Lamb whithersoever he goes,

E. B.
A General Epistle to the SAINTS.

To the Seed of God, Elest and Chosen of him before the World began, and now called by his Word and Power into the Kingdom of Peace and Righteousness, to be Heirs of the Inheritance of Eternal Life, that never fades away.

Dear beloved Friends, who are called and sanctified through the Grace of God that hath appeared unto you, and in you; be mindful of your Calling, and make your Election sure, that you may feel it, the Seed of God, and the Heir of Life born and brought forth in every one of you, that the Promise may be fulfilled in you, and you may sit down in the Kingdom, feeling the immortal Crown of Life, as the Reward of all your Sufferings, and Tryals, and Patience; for the Inheritance of an endless Life is the Portion of the Righteous, who have followed the Lamb through his Sufferings, and laid down their Crowns at his Feet; and now his Feet are treading down, and will tread down all mortal Crowns, and stain the glory of all Flesh, and bring it into contempt, and set up his Kingdom to have Dominion over all.

And to Friends, you in whose hearts the Day-Star hath appeared, of Light and Life, feel the growth of the good Seed in your selves, which must rise in you all, over the contrary part, and over that nature which is related to the Kingdoms of this World, that must be kept down in you all, and all must be subject to the Lambs Power, and to his Dominion; every Work, Word and Motion must be brought in subjection unto him, that he, who is Light, and Life, and Righteousness, and Truth, and all Virtue and Goodness may alone reign in you, and over you, and the contrary may be kept in the subjection, and the Body of Sin and Death may be wholly put off, and Immortality brought forth in you all, by the Gospel which hath been founded forth amongst you in Power and Life, and not in the words of man's wisdom; and this Gospel, which we have received, and you have heard, hath wrought its effect wherefore the Lord sent it, and many are turned from darkness to Light, and from Satan's power to God; and the Lord hath gathered his Jewels, and is gathering of them, and he hath planted his Inheritance with a pleasant Plant of Righteousness and Renown, and his Arm hath wrought great deliverances in the Earth, and hath raised up the Poor, and exalted the Meek and Lowly; and he hath brought down the Mighty from his Seat; and these things hath he done in us, who hath wrought all our Works, and he hath broken the Chain of Antichrist, and will tread down that spirit more and more, till whole Babylon be sunk, as a Stone into the midst of the Sea, and till Righteousness alone sit upon the Throne, that his People may rejoice in him for evermore, when they see their Inheritance in him, and their Souls
Sous rest in him, where he is become the everlasting Light; and the
days of Mourning ended.

Now Friends, all of you keep in the Life, and Power, and Wisdom of
God; dwell and walk therein, in all things, and feel the Head Christ,
and have no Master but him, and in all things seek the Glory of the
Lord; for they that turn to seek themselves, become as the Dross,
and as withered Branches, whom the Lord will take away, and such
shall not cumber his Ground: They that go from the Life, and Light,
and Word within them, they go into Error, and turn aside after Vanity;
and these shall never see the Countenance of the Lord, who continue
not unto the end in the Faith, but make shipwreck of it, and of a good
Conscience; and these become Antichrift, and Servants of Sin, and
deny the Lord that bought them; having lost Sincerity, they run into a
feignedness; and having lost the true Hope, they become unfaithful;
and such will be tossed, and change their way, and so become hardened. And
therefore, Friends, I say unto you all, live in the Power of God, and feel
the enjoyment of his good Presence in you Hearts, in your Families, and
in your Meetings, and live in the Power of Godliness, and not in the
Form without Power; for that is but Idolatry, where people are zealous
in the performance and practice of Righteousness, and wants the fence
of the Lord's Presence: but keep out of this, and look at the Lord, in
all things stand in his Counsel, and fulfill his Will, and walk in his Spi-
rit that leads into all Truth; and feel that Kingdom, that Power and
Government which is not of this World, but over, and above the king-
doms that are earthly; and in this will be your Peace, and your Comfort,
and your Assurance for evermore.

And Friends, the Lord hath not onely stretched forth his Arm to
bring Redemption, and Salvation unto you, and his deliverance out of
spiritual Sodom; but his Arm hath also wrought great deliverance for us
without, and he hath appeared for us in much Loving kindness; in that
he hath stopped the way of his Adversaries, whose mouths were open-
ed to devour us; and doubtles it was in their wicked Hearts to have cut
us off, that themselves might be exalted: but the Lord eminently
broke their Counsel, when they were in confederacy together, how to
overcome us by Craft and Guile; and the Lord scattered them by a se-
cret Hand; and this was one great Deliverance.

And again, when they were riven in Numbers, with their Hearts
full of devouring Envy, they were suddenly confounded and brought
to nought; and certain it is, that both these Deliverances were chiefly
to us, though others have good thereby; and I cannot but mind you of
them, that you may prize them, and receive them as from the Hand of
the Lord, and may walk worthy of all his Mercies that are reached forth
unto you from time to time; and for his Name sake, and for his Seed
fake are these things done; and he will gather his Seed yet more and
more, and make up the numberless number of his Chosen, that his He-
ritage may be pleasing unto him, and therein he will delight, that Righ-
teousness may fit upon the Throne, and Truth, and Justice, and Mercy
how down, that his Soul may be delighted.
And now as concerning Places among men, for the service of your Nation, as men, this I have to say; mind Gods Wildom to guide you, and if such things be put upon you, do as you have freedom in the Lord, though these things be less then the eternal Election, which gives to see oer, and feel over mens kingdoms (and in the Election doth your eternal Peace and Inheritance stand in God) yet in man's kingdom Truth and Righteousness must rule, Justice and just Judgment must have place on the Throne; and this we wait for, that Righteousness within and without may be exalted; for the Gospel of Light which we preach, destroys not, but brings the Nation into equal and just Government among men, and Truth brings the Nations into good order, and ye must falt the Earth. So keep over these things, in the Life that gives you Dominion, to act only for God, even as men that may glorifie him in your Bodies, and in your spirits, even in your daily Practises amongst men: and keep in the Power of the Lord, which keeps the heart pure, and feel the Word in your hearts, and then you will not be corrupted, but will be kept in singleness and uprightness to God and man; and in that will be your Crown, as men, in seeking the Glory of the Lord, and not your own. And fo, Friends, have respect unto the Lord God in all things, that his Truth may guide you in all things; even as men, and therein stands true honour in this World, and in the World to come. And to keep your Meetings, and live in good order, let no finite be amongst you, for that will eat out the good, and quench your love, and deadness, and barrenness will cover you, and you will become unfruitfull to the Lord.

And all you that are moved of the Lord to go abroad, to whom the Message of the Gospel is committed, I charge you all, to live in the Life of God it self, and then Life will speak through you, and keep in the Dominion over the earthly part in your selves, and over all fals spirits in the World, that you may feel through the corruptible in all people, and may answer the Witnesses, which will slay the Evil, and wound the Wicked, and convert the Soul to God: and let your Conversation be holy and just, that you may answer the Witness in all. And though we have seen the fruit of our Labour, and hath our Reward with the Lord hitherto, yet it is the beginning of the Harvest; for there are Mountains to thresh, and Darkness to beat under; for the World hath been as a Wilderness, and now it must be planted with the good Seed of the Kingdom of God. Wherefore, be valiant for the Lord God, and for his Truth, and found forth the dread of the Lord among all People: the false Church, the Whore, must have the Cup of God's Wrath given unto her, through your hands; and as she hath done unto us, so we must give unto her double. So go on in the Name and Power of God, and the Lord God Almighty be with you all.

Let this be read in all your Meetings, and copied over, and sent abroad among all Friends.

E. B.
Two Epistles to Friends in London; being a Testimony against deceitful Spirits, and such as profess the Truth, and turned from it, and were unfaithful to the Lord.

Forasmuch as in these our days the God of Truth hath made manifest his Name and Truth in the hearts of his people, and hath gathered the minds of thousands into it, to worship him in the Spirit, and in the Truth, in which he is accepted; and of this Truth which is but one, and there is not another, are we made Witnesses, and Ministers of, and hath the Testimony in our selves, that we are of God, and are a good favour unto him, in them that believe, and in them that perish; and we have the Testimony, that he that is of God heareth us; and we know the whole World lies in wickedness, and who are in the Truth, in the Light, and in the Life, have fellowship one with another in Holiness and Righteousness, in that which comprehends the World, and condemns all the works thereof which are evil; and this Truth, and Worship, and Fellowship stands in Christ Jesus, the second Adam, whose Kingdom and Rule is not of this World, but from Heaven; who according to his Promise, in his Counsel, hath made known his Power, to the raising up a righteous Branch, a royal Priesthood, a peculiar People, zealous of his Name, to shew forth his Praise and Glory in J u stness and Righteousness, in Love, Mercy, and Peace, and works of Purity, having our Conversation in Heaven; and since that Day of the Manifestation of this Truth of the Gospel of Peace and Salvation, which is the same now, as was in the beginning, which is in Christ Jesus the Light of the World, who is the same to day, yesterday, and forever, and changeth not: I say, since that very day hath the Lord prospered his Truth, to the renewing of many into his Image and Likeness; and to the turning of many from Darkness to Light, and from Satan's power to God, by the Mouthes of his Ministers, and through great Sufferings, and Tribulations, and Afflictions, and Labours, hath the Lord honoured his Name and his Truth in Nations, and given it a praise among all that fear him, and hath honoured it, and exalted it in the sight of the Heathen, to the confounding of the Wise and Mighty, and to the bringing out of the Captivity of Darkness, Sin, and Death, wherein in times past all have walked, while Strangers from the Life of God; so that thousands who have received the Truth are established in it, and cannot be moved nor shaken, but are built upon the sure Foundation, their Faith standing in the Power of God, with whom the Arm and Presence of the Lord God is, defending and preserving continually, and unto such the Truth is precious, and the Way of the Lord, and his Name and Honour is dear, yea, more then life or liberty, or any other thing which passeth away; who for the Truth's sake as is it in Christ Jesus do daily give up themselves to suffering, and to reproach for well-doing, and not for evil, and loves not life unto death, that the Lord God
God and his Name and Truth may be honoured, so that in the Truth which is received, and learned of the Father, daily do we walk in all Purity and Holiness of Life, answering the Mercy and Love of the Lord, in the exercise of a good Conscience both towards God and man, in Patience, and Longsuffering, and Wisdom towards all, to the putting to silence of Gain-sayers, rending love and mercy toward our Persecutors, and are set in our hearts to fulfill the will of God in all things: And now whereas (that the Scriptures may be fulfilled) some may, and have denied the Truth, which once was received and loved, to the making shipwreck of Faith, and of a good Conscience, abusing the Mercy and Grace of God, which to them appeared, and follow the counsel of their own hearts, and not the Lord, having lost the feeling of the Spirit of the Father, and are, and may be separated from us (in the self-separation:) through an evil heart of unbelief, that it may be made manifest they are not of us, though they arise from among us, and may, by disorderly walking contrary to the Truth, cause the truth to be evil spoken of, giving occasion thereby to the Enemies of God to blaspheme his Name and Truth in the Earth, and may be a stumbling to the weak, and an offence to the Way of the Lord before the simple, through their Disorders and Confusions, raising the rage of the wicked against the Lambs of Christ, being not led in the Wildom of God, but in the Confusions, taking liberty to their own hearts desire, fulfilling the will thereof, without the Fear of God, above the Cross of Christ, in the nature uncrucified, and speaking high Words in the presumption, and not in the Light and Power of God; and acting in the vanity of the Mind (in the pretence of Truth, and moving of the Spirit) such things as Truth, and the Children of it, who are guided with the Spirit cannot justify, but is judged and denied, and cast out from among the Children of Light, who walk in the Truth, and do try the Spirits whether they be of God. Therefore in the Fear of the Lord God this is written to go abroad among Friends, and others, to inform and shew unto all, that the Truth, and we that are in it, and Ministers of it, do stand clear from all such who act and speak out of the Truth, and contrary to it, in the Disorder and Confusion, and not in the Fear and Counsel of God, and with the Truth such are judged and denied, and fellowship with them we have not, nor of their works do approve, though such once owned us, and were convinced of the Truth, and received the Seed of the Kingdom into the unprofitable Ground, yet being separated from us, and gone out from the Truth, and are not subject to it, and its Government, but are unruly and disorderly, we, and the Truth do such deny, and the Spirit that rules them, being not the Spirit of Christ Jesus; and such have done evil against their own Souls, and against God, and are Troublers of the Righteous Seed, and have, and do disfigure the Lord, and his Truth in the sight of the Heathen, causing the right way to be reviled, and reproached, and evil spoken of, through the offence by them, to the making sad the hearts of some, whom God hath not made sad, and even more especially in that they pretend to the Truth in their words, but in works deny it, and profess...
to be in it, yet secretly condemning, and openly reviling the Ministers of Righteousness, which God hath blessed, and doth daily bless with his eternal Power, to the turning many unto God, and to the strengthening of the weak and feeble, which we with many others do witness to be the Ministers of Life and Reconciliation, and there is no other, and are establisht in it, and cannot be moved by the temptations of the Devil, though the wicked one may revile for a moment, to winnow some, and to try them, and to draw the hearts and minds of others into a Snare, out from the obedience to Christ Jesus, which do become Mockers, and Despisers, and Subverters of the simplicity of the Gospel of Peace, and of the Ministers and Ministry thereof, which is the Power of God unto Salvation, and there is no other, though some harden their hearts through unbelief, and blind the Eye, till they be past feeling, through rebellion against the Truth, which they hold in unrighteousness, and not in the Power of God, having made the offence of the Cross to cease, yet boasting in the Liberty of Christ, while they are unprofitable, having run from the Judgment, and not truly came thorow it, in the finilising of Condemnation, and that spirit that goes out of the Cross is subverted, and seeks to subvert others from the Truth, as it is in Jesus, and that spirit is denied fellowship with, though it have the conformity in the Hypocrisy. Wherefore this is the Word of the Lord God unto you that err after that spirit, Be awakened, be awakened, and remember, and repent, and come to your first work, to that which condemneth you, left the Lord by his hand of Wrath and Judgment upon you, make you an Example and of Miserly and Destruction to all that shall hereafter deny the Lord, and his Truth: Hear, and consider, to the Light in you all I speak; have you another Truth then that which hath been known and declared from the beginning? is there any other way to Life, then which we have been Witnesses of? who have not handled the Word of God deceitfully amongst you, nor sought yours, but you, nor preached our selves, but Christ Jesus, and heresof we have the witnesses in our Consciences in the Holy Ghost: and is there any other Salvation, then that which God hath manifested, which is Christ Jesus the Light of the World? Be awakened, and consider, Wherefore then do you separate your selves disorderly, and reft the Word of Life, which once begat you towards the Lord? Consider what you are doing, and whither you are walking; the End of your way is Perdition, and that is accursed which preacheth another Gospel: How do you dishonour the Lord in the fight of the Heathen, before whom you discover your Nakedness, and your Shame doth appear, having put off, and cast aside the Armour and Weapon of Truth, whereby you might have been defended: But Sorners and Fools take occasion through your disorders and confusions to blaspHEME the Name of the Lord, and it is through you. Be siried up, and consider, and search your hearts, and come to the tryal, ye that vex the Lord's Soul, and grieve his Spirit, lest it cease to strive with you, and you be wholly given up to full wickedness, till there be no place, nor time of repentance found; and this is a warning to you all, in the Presence of the Living God, that you may return to your first
An Epistle to Friends concerning Backsliders.

first love, to fear before the Lord, and to walk in his Truth; if there may be mercy, and to fulfil his Will, which is the Light which you are lighted withal, by Christ Jesus, who is the Lamb of God, the Way, the Truth, and the Life, the Author and Finisher of Faith, and there is not another: And know this, ye that deny him that is given, yea unto you all, he will deny you before his Father; and of all your Blood I am clear thus far, whether you reftit or receive, who am the Lover of your Souls, sometimes loved of you, while you were Lovers of the Truth, and am now a Witness for the Lord, and his Truth, and against that spirit which leads you in the Rebellion against the Government of Christ, which is Order and Peace, out of which you have erred, to the piercing of your own Souls; and though you now exalt your selves against me, and the Truth, and boast your selves, as though you reigned, yet in the day of the Lord shall the Light in you all, which is now darkned, bear witness to me, and of my faithfulness in reproving you, and the Truth is for ever dear to me, and my soul delighteth no less in it, though you rebel against it, in the heady exalted presumptuous high willful spirit, which is not subject to the Government, nor Authority of the Ministry of Christ; but Truth is over you all, and the Mountain of the Lord is established above you all, and all your words, and works, and boastings, and levengedens, and disorders are denied, and in them we have not fellowship, but the contrary; and do in the Authority of the Lord, even by the same Authority which hath begotten us unto God, and called us, and carried us in his Work unto this day, deny you all, in the ground and state wherein you stand, till repentance, and turning from whence you are fallen, to the Light which Christ hath lighted you withal.

And all faithfull Friends, this is the Word of the Lord God to you, hear and fear, walk in the Truth which you have heard, and learned, and received of the Father, in it dwell and live, and know there is no other then that which is made manifest, which is sure to you all, and cannot deceive, nor be deceived; and be not shaken in mind, nor troubled, though some deny the Lord; but let their fall be a Warning to you, to be more watchful, to be kept to the Lord, left you be tempted; and dwell in the Mountain of Holiness, which no Beast can touch, where is a hiding place to preserve you in the time of tryal. And I charge you all in the Presence of the Living God of Life, let your minds be fetted, and hearts fixed in the Truth, which is the Foundation of God, and know the Armor of God to gird you up to God, where no offence is taken against Christ, nor against the Way of Truth; but the Power of God doth remove that which would be offended, and tramples upon that which gives the offence, and in this you will be preserved until the day of Salvation; and beware of that spirit that boasts above the measure, and of that which makes the offence of the Cross to cease, for there hardness of heart and unbelief enters, and to another is followed then the Light, and another joined to then Christ Jesus, and there is the way to perdition, who goes from the Light within them; they deny God, and his Truth, and follow the imaginations of
of the foolish heart, and runs in rashness, and in the forwardness, and that ground receives the unclean spirit in again, with seven worse, and the latter end is worse then the beginning: and this Truth doth not change which is the begotten of the Father, but is the same for ever: So in it all be faithful and fruitfull to the Father in your Places and Callings, shewing forth in all wisdom, and pure conversation, among your Enemies, to the putting them to silence when they speak evil of you, and be Examples of Holiness one to another, that the Lord God may dwell amongst you, and may never have cause to with-hold his presence from you, which is Life, and Peace, and Rest for ever: And believe not every spirit, but dwell in that which discerns spirits; and if any say, Lo here, or lo there is Christ, go not after them, without you, for you have not been so taught; but know the Christ of God, the Lamb of God within you, and follow him, and obey his voice, and be established all of you on this sure Foundation, whom God hath laid, and no man can lay any other; and it you build thereupon, and thereby you shall never suffer losst, but your Work shall abide the Fire; and in the Father’s House your Bread you shall receive, and never shall hunger nor Thirst, but the Life will be refreshed and increased daily, and your Lamps will always shine, and you shall never be darkned, nor stumble, for that which stumbleth is out of the Truth, and the ground stands to receive the seed of Satan, who is a Devourer of the Simplicity, and the Betrayer from the Truth. Therefore I charge you all in the Presence of the Living God, that you hold fast the Faith and Hope which you have received through the Gospel, that you may never be moved from the Grace of God, and from the Love that hath abounded in you, but may be found watching in the Door, with your Light shining, when the Bridegroom cometh; and behold he cometh quickly, and his Reward is with him, blessed are they that tarry for him.

This is the Testimony of my Love unto all the Seed of God, who are as a Deceiver, and yet true, and as not known, yet well known unto the Lord.

E. B.
To such as have Backslid from the Truth.

When the Life in you all doth arise, it shall witness me, and answer the Word of the Lord unto Life, or unto Death.

Friends, all you to whom the Word of the Lord came, and unto whom the Way of Truth was made manifest, hear and consider: How great hath the Love of the Father been unto you? How many and infinite have been his Mercies from day to day, often visiting you with his Power and with his Presence; yea, when you were in Darkness, and in the shadow of Death, his marvellous Light appeared unto you; and when you were held captive in the covenant of Sin and Death, he stretched forth his Hand to redeem you; he loved you while you knew him not; and he brought Deliverance out of a strange Land, where you were strayed among Devoures, and scatter'd, and gone astray, as sheep without a Shepherd; yea, when you were dead in Transgression, he said unto you, Live; and he also bound you up when no eye pity'd you, even then when you were Enemies to him, walking in the Vanities of your own hearts, and knew not him who lives forever, who had been sought by you, but not found; in that very day he sent to visit you with his Everlasting Gospel of Peace and Truth, to gather you unto himself (I am a Witness) and he caused his powerful Voice to be heard, and his Name to be published among you; and his Truth was declared in the Demonstration of the Spirit; and the Power of the Lord was made manifest in you, to the bringing of you from Darkness to Light, and from Death, which had reigned over you, to know a Measure of the Life of God: Yea, the Way of Life Eternal was set before you, that you might not perish, but live; and his Witnesses in you all, which is but one, the Word of the Lord, reacheth unto you by the Mouths of his Servants, to the revealing of Sin, and judging it by his Righteous Law, set up in your hearts, causing his Terror to be known among you, and his Judgments reacheth your Hearts; and in that day beautiful was his Presence unto you, and precious was his Truth among you, in your first Love; and his Light and Power, and the Knowledge of his Ways were pleasant to you; and the Seed of the Kingdom of God, which you received with joy, grew up in you, and you prosper'd at that day, and the Lord loved you, & his Presence was with you, as among his own Children, whom he begat by his Everlasting Word, that you should be a Priest unto him forever: And when the fear of the Lord and his Judgments were placed among you, and your Hearts were broken, and while you were of a hungering Soul, and thirsty after the Lord, then was it well with you, and the Day of Peace dawn'd unto you, and the Word of the Lord was sweet unto you; and he was gladly received that came in the Name of the Lord.

But O how have some of you left your first Love, and are again darkened, and ready to faint, and to turn aside for a thing of nought? And how do such grieve the Spirit of the Lord, and vex his Righteous Soul, and are become a Burden to him, in dishonouring his Name; the envious man having entered, and torn his Seed in some of you, and brought forth Strife, and Divisions, and Disorders among you, which are not of the Father, nor of the Truth, and Prejudice, and Evil-Surmisings, and secret Jealousies one against another is riven in you; all which is to be condemned, with the Light, for the Fire; I judge it all under my Feet, in the Power of the Lord God, and am in that which reigns over it all, and through these things Unity is decay'd, and Love is waxed cold, and there is fainting in the way, and the Zeal for the Name of the Lord perisheth, which ought to be among you; and Rendings and Tearings, Biting and Devouring one another, and striving for Maitre there is, which ought not to be, which the Wrath of God is against, all this is out of the Light, out of the Wisdom.
Wisdom and Counsel of God. My Spirit is vexed, and my Heart is troubled within me, because of these things (not for myself, but for you, and for the Glory of the Lord, over whom I am jealous with a Godly Jealousie) that you may not perish, nor his Glory be dishonored among the Heathen? What mean you thus to deal against the Lord, in dishonouring his Name in the sight of the Enemy, even to the wounding of your own souls, and to the piercing of the hearts of the Faithful, who have watched over you, and been Messengers of Glad-tidings unto you from the Lord? Every one of you in particular be awakened and stir'd up; and fear before the Lord; and come to the Light, which the Son of God has lighted you withal; and search your own hearts, and try your selves, that the ground of these things may be seen, and condemned, and removed; and Love may yet spring amongst you to the Lord, and one to another. O Friends! Consider, it was one Father that begat you into the Truth, which is but one, by one Word of Life, which is not divided; and you were begotten unto him, and not unto your selves: And Christ Jesus (which is but one, the same to day, yesterday, and forever; who is the Foundation of God, and abides forever) was preached unto you all, to be the Way, the Truth, the Life and Salvation; and there is none besides him, why then are there Divisions amongst you, and some for one, and some for another? And herein are you carnal, and your minds abroad, and not fixed upon him, which gives the increase; and all this is to be judged with the Life of God: Wherefore I beseech you, in the Fear of the Lord, as you love him and his Glory, yea, as you love your own souls, Come to the Light, which lets you see all this, and condemns it; and strive not one with another, nor exalt not your selves one above another; but let all that be condemned; and all your evil Surmisings, and foolish jealousies, and separate Worshippings, and Backbittings, be brought to Judgment, and let condemnation pass upon it all, never more to appear to hinder your Fellowship with the Lord; and know the Life of God in you all, which is but one, which is not at strife, nor divided; and let that arise, that all Vails may be taken off, and Hardness of heart judged, and the Countenance of the Lord may shine upon you; when that exalted spirit, which has appear'd in some, is brought down, of which I charge you all to beware, left there be a total departing from the Lord, and his Name be reproached through you among the Heathen; and it had been better for such they had never been born.

Therefore, I say unto you all, lay it to heart, till the Judgments of the Lord take it away, and purifie your hearts from all these things which ariseth out of that which is not of the Father, that my joy may be renewed, who have been in travel for you, tell Christ be formed in you, that he alone may rule in you over all these things, which are at enmity against the Life, and hinders your growth. And if you yet harden your heart against Reproof, who are flubborn; well, the Lord will ease him of his Adversaries; and break you as a Potter's Vessel: And though you oppress the Life of God for a moment, yet my Peace with him shall these things never take away, but over all these things I tread, and am not offended in him who is my Peace forever: And though these things cause sadness of heart, yet the Lord giveth no cause of Sorrow to them that are faithful to him; but will arise to confound all Deceit, and Deceitful Workers, who err from his Way, and count the Knowledge of his Ways a Burden; and of you all, though you perish, I am clear, who am not hated of the Lord, though falsely judged by his Enemies, over whom I trample, as the Dust; and the Living God gives Victory over you all.

I am not of this World.

E. B.
Something of

**TRUTH Made Manifest**

(In Relation to a Dispute at Draton, in the County of Middlesex, in the first Moneth last)

In Opposition to the False Account given of it by one Philip Taverner, in his Book, titled,

**The QUAKERS-ROUNDS, OR**

**A Faithful Account, &c.**

Forasmuch as one (who hath (I suppose) ambitiously filed himself Mr. Philip Taverner) hath taken in hand to set forth to the view of the World an Account, and Relation of a Dispute, happening in the eleventh Moneth last, at Draton, near Colebrook, to which Relation I am a little engaged to write something by way of answer therunto, that all people may know the Truth; and being the Truth is somewhat concerned herein, that is the Reason wherefore I have taken in hand to write a little by way of answer to his Relation, being without any prejudice towards the man, as concerning any Wrong he hath done to me, though me, as well as the Truth, he hath wronged, as may appear to such who desire to know the Truth.

It's true, a publique dispute I had, the time and place mentioned, with a company of Priests, and this same Philip Taverner was one of them; and the occasion of the Dispute was thus; I being a few weeks before at a Meeting with some Friends in the said Town, one Richard Goodgroom in his relation mentioned was present at the hearing of what was spoken, but at that time did not object any thing, though afterwards in London, and other places, he went up and down, in a backbiting manner, and gave forth, That I had held forth blaspemous Doctrines, or the like; whereupon I much desir'd a Dispute for the tryal of those things, and it was accomplished; and that day the Truth was much made manifest, and Deceit confounded.

And as to all the things objected against me by Richard Goodgroom, which he would have seemed to have taken great occasion thereby, as if some great matter of Heresie and Error had been utter'd by me: I say, the very Truth of all these things was demonstrated, according as I had laid them down, and his Arguments against them made of none effect: And though such as hardened their Hearts might go unsatisfied, and in greater Unbelief then they came; yet I am sure, the Upright-hearted, and such as desired the knowledge of the Truth, were wholly satisfied; and this many can give Testimony of with me.

And
An Answer to P. Taverner.

And though by his Relation it may appear otherwise to some, yet wherein he hath related falsely, it shall fall upon his own head; and his Folly shall truly more appear in the End, then he would have, or seem to cause any in me to appear at this present; and so he might with more Credit to himself been ficient, then to have meddled in that wherein he hath shewed himself so imperfect.

For I believe, That this same Philip Taverner hath given a Relation of four times as much as he did speak at that Meeting; and hath related, as though he spake that which he never uttered, by so many times so much as I have said; and hath not related so much by many times, as was spoken by me, and them of my part, as many may witness: Which Work of his seems not to be perfect, neither yet altogether honest, as sober Men may judge; but such a thing must redound more to his own Dishonour, then to the Truth's Disadvantage.

And first, As to the Title of his false Relation, which is filled, The Quakers Rounds, or, A Faithful Account, &c.

To this I answer, That the very Frontispiece, and Title of his Book, favours of a vain, light, scornful spirit; and so every Spiritual Man may judge of it to be so. But why doth thou Philip Taverner say, A Faithful Account, but that to confirm Falsity with audacious words, having a show of Confidence upon it, thereby the more easily to enter into the Hearts of the People, as if it were irreprovable, coming also from the hand, and under the hand of a Mr. Philip, &c. having so filled thy self to make thy Fame great, and to publish thy Work under a seeming Authority; but hadst thou had more Humility, less Pride would have appeared, and hadst thou had a better Heart, less of Unfaithful Dealing would have proceeded from thee: But, as I have said, Evil shall fall upon himself, that hatches it for another.

But why dost thou say, Faithful Account, in the Title Page? Signifying to the World, that all in it is true, and nothing of Truth wanting in relation to that Dispute; and yet in thy Epistle sayest, Thou dost not undertake to set down the multitude of words that that day was filled with: and pag. 29. sayest, That a third man of the Company made a large Discourse concerning the Person justified; but relateth not one word what was said by him; and here thou hast not dealt faithfully, nor given a faithful Account: And pag. 31. thou sayest, E. B. as such a time, did multiply many words; but dost not relate his particular words; and so hast not in this dealt faithfully, nor given a faithful Account: And also in many other things thou hast not related what was spoken at all; and thus thou hast contradicted thy self, in saying, A Faithful Account; and yet confessing in effect, Unfaithfulness.

And thy own words being compar'd together, prove a contradiction in thy own Mind and Pen; for, to give a Faithful Account, as thou sayest thou hast, is to relate the whole Truth, and not to keep any back; neither to speak more then the Truth, by adding thereto any thing.

But again, thou sayest, Thou undertakest not to relate the multitude, or every particular of words; neither dost relate what particular words such a one and such a one spake; but sayest, He said so, and multiply'd many words, not saying what his words were: And therefore thou hast heaped a Contradiction upon thy own head, and it shall remain, till it hath made thee ashamed.

And now as to the particulars, upon which the Dispute depended, so far as they are truly laid down in my words; and in my intent and meaning I am ready to justify them; yes, at any place or time convenient; or before any Auditory whatsoever, upon lawful Occasion; but as thou hast laid them down, or some of them, thou hast wronged me and the Truth, and either not
not understood my meaning, or subverted and perverted my words to thy own Advantage.

And whereas in the Epistle thou sayest, I would not own them, viz. The Particulars laid down, to be mine, at first; and yet owned every one of them in the Discourse, &c.

Answer. I did not own them; but how? and how did I own them, but thus? The Objector had laid down some of the Particulars, not in my words, which made them vary from the intent of my meaning; and others of the Particulars he had laid down utterly false; and so I did deny them, as coming from him: but as to the substance of some of the Particulars, I did own, having laid them down according to my own honest Meaning, in my own found Expressions of words; and thereupon I engaged a Dispute upon the Particulars, having first denied them, as laid down by him, and in his corrupt Expressions; and then owned them in the simplicity, in the words, as by me uttered; I mean some of them, but some I altogether denied.

And as to speak of that Text, Job 5:39. By which (sayest thou) I endeavoured to skin over what I spoke, but to no purpose. I do deny thy words; for, that same verily stand a Witness for me: and against thee, in all the World; and that verily shall prove, that some of the Scriptures were spoken to the World, and not to the Saints; and the Truth it itself is my Covering, and I need no other thing to skin over, as thou scornfully speakest.

And whereas thou sayest, There was just matter of Reproof in the Dispute, in both Parties, &c.

Answer. Whilst thou hast condemned others, thou hast judged thyself, who was of the one Party, a strong Contender for the Priest's Party; and having now accused both Parties, wouldst clear thyself to be of neither, but canst not; for, it is known thou didst take their part: and in the Title thou sayest The Discourse was betwixt a party of them called Quakers, with Mr. Philip Taverner, &c. where thou dost own thyself to be one (and reckonest thyself the foremost Master) of the Disputants: And now, upon better considerations I think, when thou hast searched into their Folly, with whom thou wast joined, thou wouldst absend thyself to be none of them, but a third Party: But let me tell thee, What Diocler, Prejudice and Passion, as thou speakest of, that was amongst the Priests, thou hast a part in, and must own their Sin, and their Condemnation; for thou art also guilty: And that there was any Passion (except pure Zeal for God and his Truth, which thou mightest falsely so call) or Prejudice, or such like amongst us, I do deny it, and know thee to have born a false Testimony; and all thy Covers, as if thou were a Moderator, or the like, in thy speaking, will not hide thee, nor cover thee from what I have said of thee.

But as to the things in particular, I now come, and may shew what my words are, and the Ground of them, and how I laid them down, and upon what Occasion in the first Meeting, whereupon the Dispute did arise; and I do not here go about to give a perfect Relation of that Dispute; for my Memory hath not contain'd what past; but as to the intent and meaning of my words, I would give all the true knowledge thereof, and how far I do own the Particulars charged against me.

First, As to that, The Scripture are not the WORD of God, because the Devil spoke something, and Pharaoh something, which is there written.

Answer. There is some truth in this; but my words were drawn up by him at the shortset, and the most for his own Advantage laid down by him: For I do remember, That in the first Meeting, I was speaking concerning the Word of God, and concerning the Scriptures, which are a De-
An Answer to P. Taverner.

1658

Claration thereof; and shewing the difference betwixt the Word, and the Letter, and Scriptures; for the Word of God was in the Beginning, and the World was made by it, and it endureth forever: But the Scriptures were not in the Beginning; for Moses was the first that wrote any thing of the Scripture, who was long after the Beginning; neither was the World made by them; neither can they endure forever; and therefore the Letter, the Scriptures, are not the Word of God, which the Scriptures call the Word; for, also in the Scriptures are written what the Devil spoke, and what Pharaoh, and other Wicked Men spoke, and therefore they are not the Word of God, but (as I have said) a Declaration of the Word; and what is written of is the Word: but the Scriptures (the Writings) are not, but a Testimony and Declaration of the Word. Much more as to this might be said, and was spoken by me at the Meeting, which is not particularly related; and this is sufficient to any honest man, that is Spiritual, who hath an Understanding to judge hereof.

Now I suppose themselves, none of them are so ignorant, as they will say, The Scriptures are that Word which was in the Beginning, and which shall Endure forever: But (say they) the Scriptures are another Word, a Declarative Word, or such like terms. Now when we dispute, or contend with any about the Word of God, we dispute what that Word is which the Scripture faith is the Word; and do deny that Word to be the Scriptures (Writings) though still we do own the Scriptures a Declaration of that very Word of God; and that the Scriptures, in any place, do call themselves the Word, or signify so much, I do deny it; and it is left for any of our Opposers, to prove it that can; if they do, I will confess it to be the Word, and revoke all that I have spoken to the contrary.

And as for thy Deductions and Consequences, drawn from my words, I do deny them; for they are not to me, but will turn upon thy self; for thou sayest, A strange kind of Assertion, as if nothing of the Mind, Will, and Counsel of God were declared in the Scripture: And whither can be the tendency of such giddy Doctrines, than to a weakening of the Authority of the Scriptures, and beginging Slights and undervaluing Thoughts, and that the effects may be lightly esteeming the Scriptures?

These and such Deductions, haft thou drawn, through thy Ignorance, from my words; from all which I am clear, as having no Intent to any such things; nor any Intent, but to tell you to the Pure Innocent Truth: And thy Deductions are far more ignorant and impudent, than my Assertion is strange, and let thy Consequences be what they will from my words, the truth of my words will justify me in the Sight of God and his Saints; for, I do honour the Scriptures above other Writings, and give them the Authority, and Esteem, and Respect due unto them, and more I dare not.

And some of thy pages I pass over, as not worth taking notice of; only I do say, Thou haft wronged me, in not relating so much as was spoken by us, by far; and in relating more then was spoken by thee, or thy Party.

And the next thing I note is this, where R. G. said, he would, and went about to prove, That the Letter is the Word of God; but was not, nor is ever able to prove: and thou haft changed the words of his Argument in thy Relation, from what they were he laid them down in the Dispute, from called, to owned; for thus his words were laid down, at that time, said he, That which Christ and the Apostles called the Word of God, is indeed the Word of God; but Christ and the Apostles called the Scriptures the Word of God:

Ergo.

Now
Now I denied, and do yet, that it can be proved, That ever Christ and the Apostles called the Scriptures the WORD of GOD; and neither do thy Proofs now, nor his then, of the minor Proposition, prove, That the Scriptures (viz.) the Writing, were ever called the Word; although it be true, that the Pharisees made the Word of God of no Authority by their Traditions: But that Scripture doth not say, That the Letter is the Word, which thing he was to prove, or else he said nothing to the purpose. And as to the other Scripture, 1 Thes. 2. 13. that will not prove that the Apostle called the Letter the Word; for it was the Gospel which they received as the Word of God, and not the Letter: The Gospel is the Word of God, not denied by me, but sealed unto: but the Gospel is not the Letter, and Writings; but the Gospel is the Thing written of; and that is it which the Apostle means to be the Word of God; for that is the Word, which he preached to the Thessaloniens, and which they received: And thy Arguments and Proof of thy minor Position is deny'd, and so the major Position falls to the Ground: And by this, nor any other Argument, can all you Priest's of England prove the Letter of the Scriptures to be the Word of God, which thing R.G. took in hand to prove, but could not; and would have cry'd against it in me, as a great deal of Heresie, for denying it, but Error is fallen upon his own Head.

The next thing I note, is in pag. 13, where thou wouldst seem to cover over R.G. Thou sayest his words were not, That I had the thing signified in my hand; when I had the Bible, but that I had that which declares of it.

Now to justify him in Evil, thou hast wronged me and the Truth; for he did say, when I held up my Bible, I had in my hand the thing herein signified; upon this very Occasion, I holding up my Bible in my hand, and saying to this very effect, That in my hand, I had that thing which did signify in words of such and such things; but I had not the thing signified; And Richard Goding made answer, and said, But I had the thing signified; and this some can witness; Whereupon I made answer, and said, If it be so, that I have the thing signified in my hand, then I have God, and Christ, and the Spirit, and Heaven, and Hell, and Men, and Beasts, and all things that herein are written of; and then he saw the Folly of his own Ignorance, I perceive.

And much more, might be related as upon this Subject, which was said on both Parties, which I define not much to recollect, only what I have said I can certainly remember, and can justify it: And I must confesse, Philip Taverner hath done pretty fairly, though in some things he hath not done so.

And nowas to the next thing charged against me in the Relation, being placed the second, though it is the third, That evil Motions, not confessed, were not sin.

In the first private Meeting, I remember my words were laid down thus, and so I own'd them in the Dispute, That Temptations or Motions unto evil, are not sin to any man, who doth not consent and obey to serve Temptations or evil Motions, and they are not sin to the man, except they be consented to by the man; and this was proved in the Example of Christ, who was tempted of the Devil, and had motions to do evil, yet did not consent nor commit sin; for he resisted and overcame the Tempter; and so the Devil's Motions and Temptations, which were sin in themselves, yet they were not sin to Him: And this Proof then they could not deny, neither can any sober or upright Man.

And so in the Dispute the thing was put to a farther Question, thus, But are not these Motions, which arise out of a Man's own Heart, Sin, except they be confessed to?

To which I was willing to speak something, and to own the very TRUTH; and to justify, that there is a State, wherein Evil Motions may arise out of a Man's own Heart which are Sin in themselves, and Sin in the
the man; yet not sin to the man, if he doth not consent to them, obey them, and fulfill them; and the Scripture doth prove it, Rom. 7. where he saith, It is no more I that do it, but sin that dwelleth in me, for in his Mind he served the Law of God, and with his Mind did not consent to the Motions of Evil and Sin; and the Sin was not his, nor reckoned against him by the Lord, because with his Mind he consented not; and this no Upright Man can deny.

And also, I apply'd my self at that time, for Witnesses, to the Experience of sober people and Christians. Whether many times there had not been evil Motions in their Hearts, prententing themselves, to which they had not consented; but the Lord had given them Power over them, to reftit them, and deny them, and they were not overcome of them? And whether ever they were accused and condemned for such Motions, which the Lord gave them power against? Or, Whether the rather they had not Peace and Joy in the Lord, who had discovered to them, and given them power over the Evil which had presented itself? And I also gave them that which I had witnessed concerning the thing, as a Testimony, agreeing with the Scriptures, to that particular: And though the Relation faith, as if I spoke of my present State to be so; but herein the Hearers were mistaken, if so they understood me; for, my present State is another, then what it once was; I blest the Lord, I speak without Boasting: And my present State I did not then, nor now shall declare; for I am not known to the World, nor desire to be, as what my State is: But this was my Intent, and is in these things; My State was, say I, yea, I believe from Ten Years old, till many Years after, that many times I had Evil Motions arising in my own Heart, which sometimes overcame me, and sometimes the Lord gave me power to overcome them, so that I consented not to them; nor obey'd, nor follow'd them; and when they did overcome me, and lead me aside, then was I troubled and condemned of the Lord; for they were reckoned to be my Sins, when I confess'd; and many times the Lord gave me power over them, and I confess'd not; but reftit them, and denied them, and then had I great Peace and Joy in the Lord, and no Condemnation; and this was my Experience for some years together, though my present State be another Condition, of which I shall not speak, as not being needful at this time; and this is the Truth, which no sober Christian can deny.

It's true, we spent a little time in disputing upon those things, but to little purpose, as on their part; for what I then said, many of the people saw to be the very Truth; and all were well satisfied, except such as might harden their hearts: and much more paffed betwixt us.

And as to this thing, which I cannot relate, only P.T. as he began, so he goes on, giving a Report in his Relation of much more then himself spoke, and a great deal left then we spoke, which thing in him was not very fair nor bonet: For, I then proved by many Scriptures, That some were perfect in this life, 1 Cor. 2.5. even perfect without Sin, John 1.47. 1 John 3.7. and yet I did declare at that time, That many of the Saints and Children of God, were not come to the State of Perfection, which admits of no Addition; for many of the Saints daily receive more and more of God's Wisdom; and of his Power and Life revealed in them, wherein they grow up to God from Strength to Strength: And though they did so much contend against it, yet in the end were forced to confess to the substance of what we spoke, as to the particular of Perfection.

The next thing is concerning Perfection; and I am charged with holding, That Perfection is attainable in this Life, which thing I did hold forth and contend for, and am not now ashamed of it; and my very Proofs, which then I used, some of which are related by P.T. are sufficient to prove the particular, if I should say nothing more; and even as the thing is related, though what
I spoke, the whole is not related by much, as about this particular of perfection; but what is related shall stand as a Witness for me, and against them that do so much plead against perfection, even of such perfection to be without sin in this Life: And to this I shall say little more, but leave his own Relation unto the consideration of sober People, only must say, that P. T. hath belied his own Memory, in saying his Relation is A faithful account, and yet hath related much more then he spoke also about this particular.

As to the next thing which is objected against me, That the Scriptures were given to the World, and not to the Saints; this is utterly false, and was neither thus spoken by me, nor yet my meaning; and at the Dispute I did deny that I spoke the words, neither had I any such intent as they have deducted, though still I do confidently affirm, That that Scripture, John 5. 39. was spoken to the Unbelieving Jews, that went about to Kill Christ, who had never heard God's Voice, nor seen his Shape, nor had not Christ's words abiding in them, and to them he spoke that Scripture mention'd; neither had I any such meaning, but that the Saints and all sober people, and all people might search the Scriptures, though such a bad consequence they have drawn upon my words, and said, It is a giddy assertion that hath dropped from me, and yet himself is forced to confess what I spoke is true, to wit, that that Scripture in the fift of John was spoken to the unbelieving Jews, and not to the Saints; and yet P. T. to confound himself, confesses that I said, The Epistles were given to the Saints; and this is a Contradiction from his own Pen: First, to say, that I asserted, the Scriptures were given to the World, and not to the Saints, and yet faith, I confess the Epistles were given to the Saints, which are some part of the Scriptures.

And whereas P. T. further speaks, questioning in himself, how far I own the Authority of the Scriptures, and such like, which shews his ignorance, or his unbelief; for I have, and do here again speak plainly, That we do own the Authority of the Scriptures, and we through patience, and comfort of the Scriptures have had hope: and they are able to make the man of God perfect through Faith; and what Christ and the Apostles owned the Scriptures to be, the same we do, and neither more nor less; and in this we are approved of God, and let men judge what they will.

And whereas P. T. further speaks something of Jesuits, and saith, he does not apprehend me to be of that measure of subtlety, which is found among men of that Brother-hood, unless faith he, I have more then an ordinary Art of hiding my self, &c.

To which I answer, Jesuits I deny, and all of that Fraternity, and whatsoever favours of Popery; yet am I hidden from people, and what I am he knows not, neither the World; for, from that Wisdom am I hid, neither can I manifest my self to that Wisdom that is devilish, and knows not God, nor the least of his Sons and Servants; for in all those things of which we then discoursed, the depth thereof could hardly be spoken of; because of the darkness of peoples understandings. And especially concerning Justification I was very sparing, and could hardly freely declare my self; yet what I spoke was a great satisfaction to many then present, though the one half that I spoke is not truly related; though so much as is related shall stand a sufficient Witness for me, and against them that oppose me, and that my words and meanings were honest.

This was the thing charged upon me, That no man was further justified, then he was sanctified. Now my intent and meaning in this was honest; and as about this particular much was spoken, which now I do not recollect to repeat; only P. T. hath hinted in short at things how they paffed, and my words shall be for ever witnessed, That Sanctification is a Witness of Justification, and no man can further know himself to be justified, when he is sanctified; nor justified, when he is restored. And had P. T. but laid down my full answers as I spoke them at that Dispute,
An Answer to R. Taverner.

Dispute, there would have been no need to have written anything in answer; only I do remember I did stand to manifest, that the New Birth, Sanctification, and Justification were all agreeing in one, and not one without another; and that Christ wrought Righteousness perfectly without us, and also fulfilled Righteousness in all that believe; and no man is justified by the one of these without the other, and that hath not the other; and, they hold the contrary: and R. G. did publicly affirm, that a man was justified by Christ, excluding the New Birth, and the work of Sanctification, which I denying and must always deny, that any man, who is not born again, but is in the old nature, and not sanctified, but is in the Pollutions of the World, is justified by Christ's Righteousness; neither can he in that State, till he be born again, and Sanctified, have any benefit, or manifestation of Justification by Christ; and this all men shall witness, though because of this I now may be falsely judged: And though R. G. did openly tell thee, that Christ justified Sinners, as Sinners, yet say I, all that are justified, are justified through Faith, and Faith doth purify the Heart, as was largely spoken by divers of us at that Meeting, which is not particularly related; which definition of our Justification, they could not except against; for we never were, nor are ashamed to declare what we hold concerning Justification, which is through Faith in the Blood of Christ, the Seed of the Covenant: and though at that time they made much jangling, yet to no purpose, as to convince us of any Error, or any sober men there present, of any Error in us, as concerning that thing.

And whereas it is related, as if I should say, We are men brought up at Plow-taile, and understand not Schollar-like terms: my words were not thus spoken, but upon the occasion of their speaking words which is not in Scripture Language, as inherent Righteousness, or the like; Where upon I desired them to keep to the Form of sound words, and of Scripture Language, that people might understand what they spoke; for said I, ye are Scholars as you profess, and some of us were brought up at Plow or Cart, and may be do not understand Scholler-like terms, though I did not mean all of us; and what some of us do understand, as to that, I shall not now speak; yet this I say, the least of us do understand betwixt Truth and Error, and betwixt that which is Righteous, and that which is Unrighteous, and in that is more peace, then in the knowledge of Arts or Tongues; and our knowledge in that, is as Dung and Dross in comparison of the other.

And as to Justification, upon which Subject we contended a long time, though they foolishly charged us with it, we do deny utterly the works of man, and the works of man's righteousness, as in relation to our Justification, and that it is only and wholly by the Grace and Gift of God, and the Righteousness of Christ, who is revealed in all that believe in him, by which Justification comes; yet say we, That Faith without works is dead, and will not justify a man; but by that Faith which brings forth works, even the works of God in us and through us, by that Faith are we justified, and according to the Apostle's words, so we believe, not by works of Righteousness which we have done, nor by a dead Faith without Works, but by a living Faith, which worketh in us, are we justified; let vain men deduct what they may, this is truth in the sight of the Lord, and all men.

These indeed are the Particulars upon which the Controversie depended; and having been some hours together, they were willing to depart, and R. G. would give little hearing to me, when I charged him with something uttered by him, at divers times in my hearing, which I should have proved to be unfounded. Doctrine and Error, had he had that patience to have stayed; and whereas P. T. doth speak of having a Pope in our Bibles, with such like scornful words, which a discreet man would not have defiled his Mouth withal; but that he must fly himslef to be of that Generation of Priests, who percuted the Innocent in every Age: and for his telling of our Error, and recovering of our feet out of
of the Snare, and delivering us from the Delusion; its true, his words stand but upon a supposition, and that supposition stands upon the Report of others, as he seems to intimate, which is but a thing far off true credit; for what Error, and Snares, and Delusion, did P. T. convince us of, in five hours discourse? not any at all, but the rather, was forced to confess to the most part of what we delivered; then what need was there to utter these his words in writing, as if he had heard some great Matter of Delusion or Error? but all these his words I do bear; and if he hath harboured such thoughts of us, as it appears too much by his words, let him cleanse his Heart by Repentance, left his intended evil bruise his own head.

And whereas he hath commented upon a Book, called, A Standard lifted up, which Book I own, and that which is therein written, and himself is forced to own, what himself objects against, and comments upon: If faith he, E. B. means so and so, then his words are truth; but if so and so, then it is Pope-like, or such like.

Alas poor man! Must I be judged upon thy own meaning? nay; or must thy interpretation be the judge upon my words? We have no such law, my words stand true, as I have laid them down, to be received by such as are Spiritual: and such as love to raise constructions falsely, where there is no just ground, their judgment I do deny; and Charity will teach P. T. to judge upon the best fence, and let him own my words as truth, and judge himself for his false construction of true and upright words; onely this I take notice of, faith P. T. A perfect Conformity to the Law of God in our own Persons, though not wrought in our own strength, but in the Strength and Power of Grace, the Spirit working all in us, and for us, so otherwise the Righteousness of the Law.

I need not much strive to confound this black Doctrine by many Arguments, or multitude of words; for the thing, as laid down in his own words, is vile and abominable to the understanding of any spiritual man; for say I, if it be the Spirit working in us, and for us, not in our own strength, then is it God that worketh in us, both to will and to do, and the fulfilling of the Righteousness of the Law in us, and not the Righteousness of the Law wrought by us; and if it be in the strength and power of Grace, and not in our own strength, then it is the work of Christ in us, and the Work of God's own Righteousness in us, and any man that knows the least of God in Truth, will witness to this, and against his imagined Doctrine held forth by P. T. I might demand a Proof of him from Scripture, where it is said or signified, That the working of the Spirit, all in us, and for us, and the working of the power of Grace in the Creature, is reckoned to be our own righteousness, the Righteousness of the Law; and my words stand true from which he draws his false Consequences, and lays down his dark Aflerations, and my own words I do own, which are, Such as are taught by Christ, and guided by him in all the ways of Righteousness, are justified by him, and none else; not in any word or work whatsoever, but in what they are led to fulfill by him; and in these words there is neither Contradiction nor unsoundness, though he hath ignorantly charged them with both; but the words shall stand for a Testimony against him, and all his false Deductions; and he and all shall know, That God justifies the Righteous, and condemns the Wicked, and that it is the New Man that is justified, and not the Old: And let Righteous Men judge what can be in such a mans heart, who can draw so bad Consequences from such upright words.

But further, he goes on, and hath transcript more of my words, as, Christ restores the Sun of God in the Lights and Life of the World, and hath enlightened all mankind that come into the World, with the true Light, &c. now faith he: How do those agree with man's State in the first Adam? In transgression is a State of perfect Enemy: and Death reigns in every man, and he is possessed with blindness and unbelief, &c. I say, these do very well agree, and they are both true; for Death reigns in every man, and he is in Unbelief and Ignorance, and in a State of perfect Enemy.
Enmity against God, as he is in the first Adam, yet Christ hath lightened him, and the Light of Christ, shines in him, and the Darkness comprehends it nor, and he is enlightened, that he may be changed from Death to Life, and from Ignorance to Knowledge; and though he walk in Darkness, and is in Blindness, and in a State of Enmity, it is because he does not walk and believe in the Light which Christ hath lightened him withal, and in my words there is no disquamation, nor contradiction, the Darkness is in his own Mind, who cannot comprehend the Light, nor the words that proceed from it.

Further, he questioneth upon my words, of having the Witness in themselves, of being restored again. First, whether none are restored again, but such as have the Witness in themselves? I answer, all that are restored again, and do believe, hath the Witness in themselves; and none do believe, nor are restored, but they have the Witness of it. Secondly he enquiries, whether all are restored, but some want the Witness in themselves? I answer, All are not restored, nor do believe, and such want the Witness in themselves, that are not restored to God, but them that are restored want it not. And again, he questions, whether the Light which is in all, is sufficient without any thing of further Grace super-added, to bring up every Man to believe in Christ, &c.? I answer, The Light which every man is lightened withal by Christ, is sufficient to bring up every man to believe in Christ, that loves the Light and walks in it, and unto such is Grace added and increased daily; for as every man improves the Measure of the Gift of God, so it is increased, the Light is increased, Grace is increased, Faith is increased; but still the Light of Christ in itself is sufficient.

Again, from my words, to wit, The Spirit is given to be the Guide and Rule of Life to the Children of God, from whence he queries, whether the Spirit is so given to be a Guide and Rule of Life to the Saints, that they have no more need to attend upon the Scriptures? I answer, It is promised, that the Spirit shall lead into all Truth; and such do own the Scriptures, but not as their Teacher, for the Anointing dwells in them, and they need no man to teach them, but as that Anointing teacheth all things, and they have no need of the Spirit to teach them; for all the Children of God, are taught of God, and need not any other Teacher, nor need not to say one to another, know the Lord; and yet all such do own the Scriptures to be the Testimony of that which they believe, and have received. Again, from my words, to wit, The Light of Christ in every one shall give testimony to the truth of what I speak, unto which I do commend myself; from this he queries, can these be Witnesses to me, and of the Truth in me, who are ignorant of the Life and Power of the Creator, &c. who are following the counsel of their own hearts, which are evil, &c.? I answer, Yes, the Light of Christ in such shall judge one day, and to it I commend my self, and by it one day shall be approved, though now the Wicked hate the Light, yet doth it witness against them, and for us, that we are of God; though its true they cannot judge between Light and Darkness, between Truth and Error; yet the Light in them, which shines in their darkness, does judge and put a difference; and when the Book of Conscience is opened, it shall justify us, and condemn our Enemies.

Again, he queries, whether I make the Holy Ghost and the Eternal Spirit two? I answer no, they are one, neither do I seem to make them two, it is want of knowledge in him, who cannot understand, but raiseth Objections where there is no cause.

Again, from my words, this is acceptable and well pleasing to God, above all words and outward conformity &c. from this he questions, whether the doing the greater things of the Law is acceptable, where the less are neglected? I answer, no; for every tittle of the Law, less and greater, must be fulfilled by Christ in us, in whom we are accepted; and thus I have returned a few words to the consideration of people, and particularly to the people of Dracon, and the Country thereabout, to whom I direct my speech, thus.
All ye people, who are sattered, as Sheep without a Shepherd, and know not Christ the Everlasting Shepherd to lead you, and to rule you; Cease, oh cease from all your Teachers without you, who are dumb Shepherds, which do not gather you to God; such are they that preach for Hire, and divine for Money, and that take Gifts and Rewards for preaching, who through Covetousnes, by feigned words, do make Merchandize of Souls: Such do keep you always learning, and never able to come to the knowledge of the Truth under their Teachings; your Souls are starved under them, and you perish for want of true Knowledge; and Death reigns amongst you; and many are in the broad way, that leadeth to Destruction; but few in the narrow Way, that leads to Life: and Iniquity and Wickedness abounds amongst you; and like Teachers, like People; for, from the least of them, even unto the greatest of them, every one is given to Covetousness, Jer. 6. 13.

Great Ignorance hath blinded your Minds, and great Darkness is over your Hearts; and your Teachers do deceive you, and they cause you to err; and you give your Money for that which is not Bread, and your Labour for that which doth not profit; even as the people of Israel did, so do you, and in their Transgressions do you walk; and your Teachers are in the steps of the Pharisees; they are called of men Master, as the Pharisees were; they stand praying in the Synagogues and Temples, as the Pharisees did; and they have the chief Seats in the Assemblies, as the Pharisees had; and they even shut the Kingdom of Heaven against men, as the Pharisees did, and will not enter in themselves, nor suffer them that would.

Cease from all your outward Priests, and hearken to the Voice of the Lord, which breaks down that nature which is contrary to God, and raiseth up the Seed which is Heir of God’s Kingdom; and turn your minds to the Light in you, which Christ hath lightened you withal; which Light shines in your Consciences, and convinces you of your evil Deeds; it reproves you for Vain words, and Ungodly speeches; it will let you see what your hearts go after, and what your love goes out unto; and if you love that, it will lead you to Christ; and he will be revealed in you, to teach you, and to give you the Witness of Peace and Reconciliation with God: The Light is your Eye, by which you may see God; it will lead you out of all idolatrous worship and works, and from your false worship, which are an Abomination to the Lord; and you must be converted and changed into a new Nature, and you must put off the Old man and his Works, before you can worship God aright; for he is worshipped in Spirit and in Truth only; and such the Lord is now seeking to worship him.

Therefore cease from your Steeple-house-worship, which is in the Traditions of men, and not in the Spirit of the Lord; and that worship must be confounded; for its Root is corrupted, and its Branches will wither; and the Breath of the Lord is kindled against it. If you love the Light of Christ, and walk in it, there is your Teacher; and if you hate it, there is your Condemnation.
The next day after the Dispute, this was written, and sent in a little time after to Draxon, and up and down that way.

Richard Goodgram.

Friend, hath not thy Ignorance, Folly and Wickedness towards me now appeared? And is it not manifest in the sight of many people; And now thou mayest cease to boast, and also to backbite for the time to come; and no more secretly to surmise behind my back, to the raising of unriply spirits against me, so much as in thee was possible: and hadst thou been more crafty and more subtle, more Mischief thou mightest have done; but the Innocent is deliver'd, and thou art taken in the Snare thou laidst for another, and false doctrine is prov'd to proceed forth of thy mouth; And thou and thy Company may be ashamed, when you consider the managing of your Work against me, who many times appeared immoderate, in speaking many at once, confusedly; and also were unreasonable, in not being satisfied with just Answers; but it shews your Blindness and Unbelief, who cannot understand the Truths of the Gospel of Christ, but contend against them, though in the end you are forced to confess to them, as was sufficiently witnessed that day of the Dispute; and thou in particular, who reproach'd me behind my back, in divers places, where I have heard of it by my Friends, whom thou judg'dst had not been so; yet they have discover'd the naughtiness of thy heart, both in the Country, and in the City: Thou hast given forth, that I had preached false doctrine, and such like wicked reproachful back-biting language behind my back, not like a man faithful to God and thy Neighbour; but one that hath surmised Evil against the Harmless: And thou mayest remember, all these things thou objectest against, who wouldst have made a great matter of them against me, yet are they sufficiently prov'd to the Understanding of many honest People. And if thou and thy Company will be blind, it is because you harden your hearts against the Truth; and I am clear in the sight of the Lord: and all shall know, that have an Ear to hear, That what I profess, preach and practice, are the saving Truths of Jesus Christ; though they may be branded to be Heretick by such as these, who may call Light Darkness, and Darkness Light, and put Good for Evil, and Evil for Good: And at a convenient Opportunity I may take in hand to prove, That thou thyself hast held forth that which cannot be justified by the Scripture, but are condemned thereby. Many things fell from thee in my hearing, which I may object against, and prove the contrary, and I shall not go behind thy back, as thou hast done, to flander thee; but I shall rest contented, and wait the opportunity to lay open thy Nakedness and Weakness in the sight of all people: And whatsoever thou judgest, The Scriptures (the Writings and the things written of) are two things; the one is the Word of God, but the other is not; and this all sober men confess to, though thou dost jangle and twist about it with thy lame Arguments, to no purpose at all, except to thou thy Weakness and Folly. And also, No man is justified by Christ's Righteousness, until he receives it, and as
An Answer to P. Taverner.

as he receives it; and this thou shalt one day witness: For, though Righteousness be in him, sufficient to justify; yet by it art thou, nor any man justified, but in the receiving of it, and dwelling in it; and this shalt thou confess to be truth, in the Day of the Lord: and in the mean time let me bear thy false censure, in calling this Heresie. And also, a man may be tempted to sin, and there may be evil motions to him, yet he not being overcome of the Temptation, not consenting to the motion of sin, it is no sin unto him, neither shall sin be imputed to him, if he commits it not; but he that commits sin, though he professes never so much of justification, yet for his sin shall he be condemned; and this shalt thou witness in the day of Judgment. Also, That there is a perfection attainable in this life, even to be perfect, and without sin in Christ Jesus; and this I affirm to be the Truth of the Gospel, and that wherein the Faith of God's People stands: and though thou madest a twisting and a wrangling against it, yet it is too strong for thee; and in thy wisdom, and thy arguments is thy folly and thy weakness seen; and Truth stands over thee, and thou canst not it nor me reprehend. And also, That some of the Scriptures were spoken to the World, and not to the Saints; this I also have sufficiently proved, and thou art not able to detect it, and all thy snarling in opposition to these things is confounded, and thy Arguments made without effect; and all, whose eyes are open, see thee to be of too short a measure, and of too weak a capacity to understand the deep things of God, which are hidden from thine eye, and them thou favourest not in that wisdom; though thou hast the words, yet thou art ignorant of the Life; and the Life is in dominion over thee, and to it must thou submit, and lay down thy Crown: And from thee am I hidden in that Life and Truth which I do profess. And though I be as a Deceiver, yet am I true; and though I be flandered, and reproached, and back-bit by thee, yet it is for Christ Jesus's sake, and for his Truth's sake, and not as an evil-doer. But Friend, learn more Wisdom, then to judge a man before thou hearest him, or to condemn the matter before thou hearest the Proof of it; for, by these things thou hast not gained a good Report, but God condemns thee for it, and men see thy shame in it; and the burden of it one day shalt thou bear, even thou, and all that own thee in these things.

And now thy spirit is try'd, and it is found too light, and cannot stand in Judgement; for it is unfavourable, and though separate from the World in appearance, yet is thy spirit of the world, and reacheth not the knowledge of the things that are eternal; but art imagining in thy mind, not being guided by that Spirit which gave forth the Scriptures, and so thy knowledge is natural, and cannot contain Spiritual Things: Therefore Friend, come down to God's Witnesses in thee; the Light which shews thee sin, and convinces thee of evil; that Light is thy Teacher, if thou lovest it, and thy Condemnation, if thou hatest it. I have divers particulars against thee, at a convenient season, to manifest thy Folly and Weakness by them: And whatever thou judgest me, I am a Friend to thy Soul,


5 GA

Richard
Richard Goodgroom held forth at the Dijpute at Draton, the 18th day of the 11th Month, 1657.

He said, The Letter was the Word; and by the Letter (he said) he meant the thing contained in the Scriptures: And when I said, I had the Letter in my hand (meaning my Bible) but not the thing signified; he said, But I had the Thing signified. And he said, People were justified by Christ, excluding the New Birth, and the Work of Sanctification; and Christ justified Sinners, as Sinners (that is) while Sinners remaining in Sin.

At Justice Fortescue's house, in the year 1656. he did deny, That any was converted to God by a Light within: And then I asked, If it was not that same Light that converted, which gave the Knowledge of God? and they confessed, Yes: and yet did deny, That the Light within converted to God; though I shewed them that Scripture, 2 Cor. 4. 6. which did confound the Deceit.

At Uxbridge one time he said, Christ needed not to have come to have judged the World; for there was sin enough in the World to judge it before he came: Then I asked, If Sin judged the World? and he answered, Yes: and he said, They were in the Covenant of God spoken of, Nehem. 9. which turned the Law of God behind their back.

E. B.
A TESTIMONY
Concerning the Estate of the True Church,
What she hath been, and what she is: Being given forth from the Motion of the Spirit of the Father.

Concerning the true State of the Church, what she hath been, and what she is at this day; and concerning her Increase, and Decrease, through Ages and Generations past.

And her present State is this, Returning again out of the Wilderness, where she hath long been fed, having a place prepared of God.

Now the Apostle saw her a Woman, clothed with the Sun, covered with the Light of Heaven, and with the Glory of God; having the Moon under her Feet, the Light which was ordained to rule the Night.

Thus she was, and this was her State in the days of the Apostles, when many were converted out of Darkness, and renewed to be Members of this Church, for her Glory shone through the World, and she flourished through Nations; and this was her State in the Apostles' days: And she travelled to bring forth the Man-Child, Christ Jesus, which is the Child and Husband of this Woman, which was clothed with the Brightness of the Glory of God, the elected Spouse of Christ, the Lamb's Wife, and his Body, of his Flesh, and of his Bones; having Power and Dominion, and treading under all contrary: And thus was it with her in Generations past, whose Seed spring forth, as Branches, fruitful and glorious.

But in process of time it came to pass, That this Woman, the Spouse of Christ, his Body, the Wife and Mother of this Man-Child, she was bereaved of her Beauty; and her Garments were taken away; her Seed was made barren, and was smitten, and overcome; and she fled into the Wilderness, and there hath fate defoliate, as a Widdow, lamenting the los of her Children; and being deprived of her Husband, and the Man-Child, which should have ruled the Nations: For she hath been fled into the Wilderness, and her former Beauty hath not appeared to be, and her former Glory hath seemed to be gone; and she hath been driven away from her Head, from her Husband, and from her Seed.

Behold all people the Estate of such a Woman, and read this Parable: who can, A Woman most Glorious and Fair, having her Husband Ruler of the whole Earth, and having an Heir born to rule over Heaven and Earth, being covered with the Light of Heaven, and of the Everlasting Day, and having the Light of the Night under her Feet; yet hath this Woman been deprived of her Glory, and fate defoliate in the Wilderness, a mournful place, separated from her Husband, and made Childless, and without Seed: And what Eye that sees this aight, but must Mourn? and what Heart that truly perceives it, but must lament? A Woman so Great, and so Glorious, and so Fruitful, as to bring forth the Heir of Heaven and Earth; yet has the been left as a Mourners,
Concerning the State of the true Church.

as without Husband, and without Issue for many Generations: This hath been her Estate and Condition for Ages, since the days of the Apostles, which John saw (in a Vision) would shortly come to pass after him, and we see it hath been come to pass within this sixe hundred years: And this hath been the Estate of the true Church for many Ages, A Woman childless, whose Heir hath been taken from her, and whose Seed hath been made war against, and killed, for many Generations.

But her time was decreed, and she should but be thus for so many days; and now are the days expired, and she again shall receive her Heir, that hath been caught up from her; and her Seed shall spring forth; and her Slain shall live; and her Beauty shall be given her; and her first Glory shall be encreased; and she shall feed no longer in the mourning Wilderness, but she shall be fed upon the Mountain of God's House, which is to be established upon the top of all Mountains; and her Seed shall spring forth numberless; and her Heir shall rule with an Iron Rod; and her Marriage Day is come, and the approach thereof; and Life shall be revealed: Thus the hath been, and thus she shall be; the Lord hath said it.

Now as for all those Multitudes of Sects and Peoples, that have professed Religion; and as for all those Churches, so called, that have gone under that name, which have professed Christ to be their Head, and made a show of him in appearance; the Papist's Church, the Protestant's Church, and all the Sects that have risen out of them; they have not been the true Spouse, the Lamb's Wife; but Children of Fornication, and not of the Seed of that Woman that was once clothed with the Sun; and they are come up, and their Original begun, while this true Woman, this Spouse of Christ, hath been Childless: None of these are clothed with the Sun; nor none of them have brought forth the Heir of Salvation.

Come, let's reason with you: Who was your Mother? who brought you forth? and in what Womb were you bred, you that have appeared in the world, and for many Ages, for the true Spouse? The Mother of the Heir hath been childless, and as a Widdow banished from her Husband, and her Heirs separated from her, and her Seed killed, and made War against: She hath not born you, nor brought you forth, Then of what Womb did you spring, all ye of the Papist's and Protestant's Church, and all the Sects that came out of you? answer me this: None of you have been fled into the Wilderness; for you have appeared in the World: None of you have been as a Widdow, mourning; for you have been practizing Ordinances, and rejoicing in the World: None of you have been without Issue, nor your Seed made War against; for you have been fruitful in the World, and one Sect brought forth another, and one Church brought forth another; therefore none of you have been that Woman which John saw: For never none of you, from the least to the greatest of you, were ever clothed with the Sun, nor had the Moon under your Feet, nor ruled the Nations with the Rod of Iron; therefore none of you are the true Spouse, the Lamb's Wife; he is not Husband to any of you, nor is he your Child nor Heir.

And this is the Word of the Lord God to you all, you Churches and Sects, Your beginning and springing forth was from another Womb, while this Woman lodged in the Wilderness, and while she was childless, and without Seed; and the Mother of Harlots brought you forth, the great Whore, whose Supercription is, Mystery of Babylon; and her Character is, Mother of all Abominations: For, while this other Woman hath been fled into the Wilderness, which John saw was fled thither, this woman, the Mother of Harlots, which brought you forth, hath been fruitful and flourishing, and hath had an Husband, and many Children: For John speaks of two Women, of a Whore, and of a Virgin; of one, the Blood of whose Seed was drunk; and the other drank the Blood; yes, one that was made war with, and against; for the Saints were
were killed, and their Blood drunk; and that other killed the Saints, and was made drunk with their Blood: the one was fled into the Wilderness, he saw, of which I have spoken; and the other making all Nations drunk with her For- nication, and ruling over all the Nations of the Earth, as a Queen: And while the one of these, the Virgin, the Lamb's Wife, hath been fled into the Wilderness, and left Childless, without Seed; the other, the Whore, hath been fruitful, and brought forth many Children, taken great Pleasure in the World, and committed Fornication with the Kings of the Earth: And these things John saw were to come to pass; and we see (that have John's Spirit) is come to pass already.

And come all ye Sects upon the Earth, and Churches so called, that have been in the World for many Ages; Which of those two Women are you of? And the Seed of whether of them are ye? Who of these two was it that brought you forth? answer me, and make it appear.

But I have said already, The Virgin brought you not forth, the Lamb's Wife did not bear you, nor you are not of her; for you were brought forth while she was banished, and deprived of her Heir, and without her Husband; and you are of the Seed of that Whore, the product of her Fornications, generated by the seed of Adulterers: And though you have been warring, and fighting and striving one against another, yet you were bred in one womb, and are of one seed. And though some of you, in one appearance of the Whore's beauty brought forth, have made War against them brought forth in another appearance of her, and burned her flesh; ye have ye given your power to the Beast; and John saw that also, which we see is fulfilled: Some should have the Whore, and make War against her; yet should they also give their power to the Beast: This have we seen fulfilled amongst you Sects and false Churches, and your beginning we know, and the first beginning of Whoredom, and when the Whore began with her Fornications, since which time all Nations have drunk her Cup; and her seed has been upon Nations, and Multitudes, and Peoples. Her first Whoredom John speaks of in his Epistle, and her beginning; They went out from the Body, from the Spouse, and from the Virgin; they went out from the true Church, being false Members, not as ever being of the Body of Christ, nor of the true Church; but such as had been amongst the Members of the true Church, and were once convinced, which had got the Form, and put on Sheep's Clothing upon the Wolves-nature: and here was the beginning of her Whore- dom, She went from the Spouse, and went into the World, and the World heard her, and received her, and they drank of her Cup, and committed For- nication with her; and she played the Whore in the Unbelieving World, after she departed from the Saints, she went out from them, and they denied her, and it was manifest she was not of them: and this was the beginning of Whore- doms.

And she was but young yet in her Whoredoms, and little in the world, and had not yet deceived many; but in process of time it came to pass, she encreased mightily, that she made all Nations drunk, and overcame them; Kings and Rulers, Bond-men and Free-men, they all drank of her Cup; and the became so great, that Nations, Kindreds, Multitudes and Peoples were her Seat, her place of Government, where the false Ruler and Queen, having Dominion over all; and all were bewitched by her, and made drunk with her Cup: And of this Woman came ye, all ye Sects upon Earth; and you are the Multitudes, Kindreds and Peoples, upon which her Seat hath been, and over whom she has had her Government.

And this is the that has drunk the Blood of the Saints, and overcome them; and the Heir and Seed of the other Woman, the Virgin, hath long been made war against, and killed and slain by this woman and herseed; and this hath been the State of the Church for many Ages, since the days of the Apostles; She has been red, and her Seed made war against, and killed, and her Heir caught
caught up to God; and the Nations, which should have been ruled by her Heir the Whore has set upon them; and the Peoples and the Multitudes, which he should have govern'd, have been the Seat of the Harlot, the Mother of all Abominations: And was it not like to be so? and how should it be otherwise, when the Man-child, the Woman's Heir, has been caught up to God, and he has been as prevailed against, and the Remnant of the Woman's Seed made war against, and killed; and this has been since the dayes of the Apostles. And to all you Churches and Sects, by what name ever you are known in the World, you are the seed of the great Whore, and the hath brought you forth while the other Woman has lodged in the Wildernefs, and remains childless: if any man hath an Ear to hear, let him hear.

Now it may be objected unto me, and thus may it be said, By this Accompts the Church, the Lamb's Wife, has been prevail'd against by the Whore; because it is said, She hath killed the Saints, the Members of Jesus, and of the Church: This seems to show, as if the Church of Christ had been prevail'd against; but Christ says, The Gates of Hell shall not prevail against them, but she shall remain forever, and the Gates of Hell shall not prevail against her: And how do these two things agree? it seems doubtful to me, may some say.

And to all this I do answer, The true Church, the Spouse of Christ, in her self was never prevail'd against, so as not to be in being, or that she was not; but in her self has remain'd in being, and not prevail'd against, so as not to have a Place or Being; and Christ's words are true, she has had a Place and Being, to wit, in the desert Wildernefs, which place was prepar'd her of God, there to be fed for such a time: So she has a Place, and has a Being, though in the Wildernefs, a place desolate, and of mourning. So she has not been prevail'd against, as that she has not had a Being, but the Lamb's Wife, the Mother of the Heir, that which is perfectly so, which was and is to be joy'd to Christ, which is of his Flesh, and Bones taken out of him, that cannot be prevail'd against, never was, nor never shall be; for the Devil nor Satan have nothing in him, of whose Flesh and Bones she is, which is taken out of him; and it is as possible for to prevail against him, as to prevail against her; for she is of him, as Eve was of Adam, if any have an Ear to hear, they may hear: But her Offspring has been overcome, her Seed made War against, and her Heir taken away, and caught up from her; so the not prevail'd against, nor overcome, though banished into the Wildernefs, fled thither, and there has the fed, and had a place, and has been left Childless, as I have said: So the Mother, and the Lamb's Wife, hath had a Being, and in her self never prevail'd against, nor overcome; and Christ's words are true: Yet has her Seed been kill'd, & made War against, and overcome (as John said) and both these are true, and this is my Answr; and if any have an Ear to hear, they may hear; though a Parable to the World, yet plain to the Seed, which now God hath rais'd, and is raising; for the Woman again is returning, and her Seed again is springing, and he is becoming as fruitful as ever, and her Glory shall be as great; the Light of Heaven shall clothe her, and the light of the Night shall be under her Feet as perfectly, when she is restored, as it was before the Apoifa, though People cannot believe this in the Apology.

No Revelation, nor immediate Teaching, nor Miracles now to be expected, cry the Professors, and these fall Sects and Churches; It was extraordinary Times, and extraordinary Manifestations were amongst the Apostles and Churches of old (say they) but the same now are not to be expected, nor never to be looked for; but thus they are in Blindness, and Ignorance, and Unbelief.

But we believe, the Glory of this Woman, that hath been long fled into the Wildernefs, and hath been long without issue, while she hath been fled, shall have the same Fruit and Issue, and the same Clothing that she had before she fled: When the Whore and her feed is removed from the face of the Earth, the Glory of the Lamb's Wife shall be as great, her Beauty as fair, her Fruit as plentiful as before the Whore was; and they that believe it so believe not the Scriptures, for.
Concerning the State of the True Church.

for that testifies of the Glory of the Church to be the greatest in the last days, as we are sure, and certainly know it shall come to pass, when the Waters are dried up, which have been the Seat of the great Whore.

Now though all those Churches and Sects of People, are said to be, and known to be the Seed of the Whore, and not of the Virgin, as I have declared; and though Nation, and Peoples, and Multitudes have been all running to Fornication, and been deceived, and made drunk, yet this I have to say, In all sorts of People, and amongst all those Sects, amongst Papists and Protestants, and all Sects riven out of them, in thousands of people, notwithstanding the Darknes, and all the Apostacy that hath rul'd in the general, yet in some of all Sorts and Sects there hath been a Sincerity, and Simplicity, and a Desire, and Zeal for God, and of God in them, and amongst them; yet the Sincerity, Simplicity, and Desire, which hath slir'd In some of all Sects, it hath no sooner appear'd, but it hath been smitten, and betray'd by the wicked without, and so by the error of Judgment within: For even amongst the worst of Sects, we know there is some in whom there is Sincerity, and Simplicity, and Zeal, and yet err in Judgment; for this is possible, and we know it is so with Thousands, and ten Thousands at this day. There may be a Simplicity, and Zeal, and Sincerity of Heart, and yet err in Judgment, and the Judgment not truly guided by the Spirit of the Lord; but a false spirit, and a false thing, even the spirit of Whoredom it self ruling the Judgment, and be chief there; and this destroys, and murders, and betrays the Zeal and Simplicity: and this is, and hath been ever since the days of the Apostles, great error in Judgment, and the Judgment of all those Sects have been mis-guided and misled, and a false thing, and not the Spirit of the Lord has guided the Judgment; and thereby the true Sincerity, Zeal and Simplicity hath been enslave'd, and held under, by reason of the erring in Judgment: And the State of such is truly to be lamented, where Simplicity is devour'd, and Sincerity betray'd, and held captive by the Whorish spirit, that fits Ruler in Judgment. I do not speak of all people of all Sects, that they have Zeal and Simplicity, but of some people in all Sects, and through all these false Churches, and to the spirit which hath guided the Judgment, that has abused the Zeal, and abused the Sincerity, and betray'd it; so people have been a running, running after the Form, and blind in Judgment, and lost Sincerity, and Simplicity that has been betray'd in them, though sometime appearing and stirring; and so the wrong part in people has fed upon the Form and Appearance, and the Seed starved, and the Sincerity eaten out; and so one Sect hath made this the Rule of their Judgment, and another Sect another thing the Rule of their Judgment, one cries, Tradition; another, Scripture; another this, that The Practice of Saints before us; and none of all have been guided in Judgment by the Spirit of the Lord: & where the Spirit of the Lord is not the only rule of Judgment, guiding the Judgment in all things, that people, & that man are in Error, and the Sincerity in them has not its free course, but bound under, with a spirit which is Bondage, & leads into Bondage. And when people come to be turn'd to the Light of Christ in them, and receive a measure of the Spirit of the Lord to guide the Judgment, then the Sincerity, & Simplicity, & Zeal will grow, and thrive, and be creased, but till then the Good is eaten out, that lies under, and is oppressed, and ever, and always the Desire quenched, the Sincerity lost, the Simplicity betray'd by the spirit of Whoredom, which rules the Judgment; and these things are manifest in our Age. Therefore all people come out of your Sects and false Churches; for the Woman is return'd, and returning out of the Wilderness, and the Seed shall spring forth, as in the days of old.

E. B.
THE True State OF CHRISTIANITY.
Truly Discribed, and also Discovered unto all PEOPLE:
What it was in its Beginning, and Purity; and what it now is in its Apostacy, and Degeneration.

And here, by true Testimony, is declar'd to the whole World, how, and wherein, in divers particulars, the Christians through all the World (so called) now are fallen, and gone backward, and revolted from what the true Christians once were.

And this sheweth unto all the World, the woful State and Condition, wherein them that are called Christians now stand, being departed and revolted from the Spirit of Christ, and from his Teachings.

And this is given forth, that all People may understand concerning the Times, and the changing of Times; and concerning what hath been, what now is, and what suddenly cometh to pass in the Earth.

Behold and hearken, give ear and listen diligently all ye People throughout the whole World, that are called Christians: All you, I say, that go under that name, and that bear that name, and are named Christians, from one end of the Earth to the other, through all Nations and Countries, whether you are scatter'd, upon the face of the whole Earth.

Behold and take notice what the Word of the Lord is unto you, and what the Testimony of Christ is towards you all; for the Line of true Judgment is laid upon you; and the Measuring-Rod is put forth to reach over you; and the Servant of the Lord hath viewed your State and Condition, and what you were in your beginning and increase, and what you now are in your Decrease and woful Apostacy, into which you are fallen, and degenerated from the Life of Christianny.

Oh let your Ears be open to Instruction, and regard well what I through the Lord do say unto you, even all you, and every particular of you under Heaven, that make a Profession of Christ in words, and are known through the World by that name of Christians; hearken, I say, and consider, and remember from whence, and into what you are fallen, and return and repent: The Lord hath with you a Controversie, and he will plead with you because of your Backslidings and Revoltings; for you are gone away backward, and you
are turned aside from the Life of Christ, and from his Spirit; and are now without that which was the Reason and true Ground of your Name, Christian; and you have lost the true Character of the Name, and now have only the Name, without the Life and Power thereof; and are dead to Christ and his Life; and have a Name to live, but are dead; and having lost that which gave you a true title to the name of Christian, you deserve not that Name, nor to be called by the Name of Christ, because you are departed from his Spirit: And this is to be declared to you in the Name of the Lord, that you may take a view of your own estate, to the end, that you may be awakened, to return from whence you are degenerated.

The Lord had a People in all Generations, unto whom he was a God; and they feared him, and served him, and worshipped him; and his Name was precious amongst them, who were his chosen People, and with whom he dwelt; and his Power and Presence was amongst his People, that did walk with him, under what Name ever they went in the World: But the first time that ever the People of the Lord were called Christians, or known by that Name, from other people, it was at Antioch, in the time of the Apostles, who were Followers of Christ, as you may read, Acts 11. 26. And the Disciples were first called Christians in Antioch: and before that time the People of the Lord were never called Christians; and this Name was given to them by the Heathen, because they were for Christ, and of his part, and did follow him, and preach him to be follow'd, and in all things exalted his Name, and did suffer all things for the Name of Christ, therefore were they named Christians; and that Name was true unto them; for they had upon them the express Image and Character of Christ, and followed his Spirit, and preached him unto all people for Life and Salvation, and that all people might come to Christ, and become Followers of him; and therefore they were rightly named Christians, to be known by that Name from all other people upon Earth, who were not Followers of Christ, who could not rightly be called Christians, because they were not of his part; and from thence forth unto this day, all people whatsoever, that believed in Christ, and became Followers of him, and that professed him, were called Christians from that Original and Foundation of the Name, which then was laid.

Also you may read, Acts 26. 28. And Agrippa said unto Paul, Almost thou persuadest me to be a Christian: Here again Paul followed Christ, and preached him, and was on his part altogether, and highly extolled his Name; therefore King Agrippa called him Christian, and was almost persuaded to be a Christian, as to wit, A Man for Christ, to take part with him, and to be on his side: and the Name, interpreted, is the signification; and all that have this Character do truly deserve the Name of Christians; for they are anointed People; and this was the beginning of the Christian Name.

And before that time, as I have said, were the People of God never called Christians in any Generation; and ever since that time, through all Ages, all that professed Christ, and believed in him, throughout the whole World, were called by the Name of Christians; and the Name and Religion of Christians were honourable, and greatly beloved of God; and that People was the peculiar People, a chosen Generation, as you may read, 1 Pet. 2. 19. And whilst the Life of Christ was manifested, and the Spirit of Christ did dead them and teach them in all their Ways and Practices of Religion: And whilst, I say, they retained the Power and Life of that of which they had the Name, the Power and Presence of the Lord was amongst them; and above all the people of the Earth were they blessed; and more then all people upon the Earth besides had they the Countenance of God shining amongst them, and upon them, and pure unity with God, and one with another, had they in his Life, whereby they were made a terror and a fear to all Nations, while they stood in the Counsel of God, and were Christians in life, and power, and practice, as well as.
in name; and the Lord greatly increased them in number; for, as you may
read through the Acts of the Apostles, through all the World many believed
in Christ, and became followers of him, and received the knowledge of him,
and became apostles to People, and received the name of Christians; some-
times thousands at one sermon were converted to the Faith of Christ, and
became subject to his Spirit, and had his mark upon them, and all such were
called Christians; and the Apostles went through many Nations, and of the
Jews, and Greeks, and of the Heathen, and all other people, some of each
were converted from that way in which they had walked, to follow Christ, and
they became Christians; and here was the encrease of Christianity; and through
many parts of the World they planted Churches and Assemblies of Christians:
And, as I said, while they stood in the Counsel of God, the Name and Religi-
on was of him greatly beloved.

But now the Christians are Apostatized and degenerated from the Spirit of
Christ, and from that which gave them the true Name of Christians; and the
Name is retained only, and the Life and Power lost; and now many have a name
to live, but are dead, and that is departed from, which gave the true interest
and title in the Name.

Hear this, all ye Christians, that Life, Light and Power of God, which was
amongst the Apostles and Christians once, you are departed from, and have lost
the fence and knowledge of, and have the Name and not the thing, which was
the Reason and Ground of the Name.

Wherefore all ye through the World, that are called Christians, look back to
your Original, look unto the Apostles, who were the first that were called Chris-
tians, from whom you had the Name; and see how you are degenerated, and
fallen from the Life that they were in, and though you retain the Name of Chris-
tians, yet you are not Followers of Christ, nor taught by his Spirit; and none
in the days of the Apostles were truly counted or called Christians, but who fol-
lowed the Spirit of Christ, and were first converted to him, and changed by his
Power from Sin to Righteousness, and from Death to Life; and such as were so,
were truly called Christians.

But now all such as are called by that Name, and are not followers of the
Spirit of Christ, nor converted to him, neither changed by his Power from
Death to Life, and from Sin to Righteousness, such are in the Degeneration,
from the Life of Christianity, and have a Name without the Life and Power
thereof.

And now it remains to be shewed, how, and when the Degeneration came
upon the Christians; and wherein they are apostatized and degenerated from
that Life, and Spirit, and Practice, which was amongst the Apostles, that were
first called Christians.

The Spirit of the Lord spake through the Apostles, and foretold of a falling
away from the Truth, and from the true Christian-life; and Paul said, Acts 20, 29,
30. said he, Grievous Wolves shall arise, and enter in, who would not spare the Flock;
and among themselves should men arise, speaking perverse things, to draw Disciples
after them: And he also said, 1 Tim. 4, 1. That some should depart from the Faith,
and give heed to seducing spirits: And he also said, That it should come so pass, that
people should become wicked, departing from the Truth, having the Form of Godliness,
but denying the Power thereof; and such were led away with divers Lusts, and men of
corrupt Minds, and reproach concerning the Faith.

And the Apostle Peter also foretold, That there should false Teachers arise among
the Christians, who should bring in damnable Heresies, and many Christians should fol-
low their pernicious ways, by reason of which the Way of Truth should be evil spoken
of.

And the Apostle John said, That many false Prophets were gone out then, and many
Antichrists were then come in among the Christians.
Now all these do show and declare of a Degeneration, and falling away of Christians from the Life of Christianity; and we see these Prophesies fulfilled, and Flocks of Christians are devoured from the Life of Christ, by devouring Wolves which have entred among them, who have led them into pernicious ways, and into damnable Heresies, whereby the Name of Christianity is become reproachful amongst the Heathens, that never were called Christians; and many Thousands are departed from the true Faith, from that Faith which did purifie the hearts of the Saints, and many Christians have given heed to seducing spirits, and have the Form of Godlinesses, but deny the Power thereof, and they are led of divers Lusts; and are become men of corrupt minds, and are reprovable, and without the true Faith.

And the Apostles prophesied of the Degeneration, which we see fulfilled in these our days; and even while some of the Apostles were yet living, they saw the Christians Apostatizing, and falling away; and the Spirit of the Lord spoke through John, Rev. 2, 3, to the Christian-Churches in Asia, who were already departing from the Christian-Life; some of them were departed already from their first Work, and some of them were given to the doctrine of Balaam, and to the doctrine of the Nicolaitans, which thing the Lord did hate; and others of them were seduced by Jezebel, and taught to commit Fornication, and to eat things sacrificed to idols; and others of them had a name to live, but were dead; and others of them were neither hot nor cold; and the Lord said, he would spue them one of his Mouth.

Now here the Christians were falling away you may see, and as before it had encreased, so now the true Christian Life began to decrease, and the glory thereof became darkned through all Asia: And also Rev. 13, 11, 16. John saw one Beast arise out of the Sea, and another out of the Earth, which set up a Kingdom over the whole World, and caufed all people upon Earth to worship the Beast; and the Beast had been great in his power, and he hath ruled over the World in great dominion; and all that would not worship him, he hath had power to kill, and hath killed them; so that the true Christian Life and Religion, as the Apostles received it, and practised it, hath been extinguished for many Generations; and People have had the Form of Godlinesses, but denied the Power, and lived under the Name and Profession of Christianity, but have been without the Life; and this is to be considered of, and diligently search'd into, by all you that go under the Name of Christians through all the World, for unto you only I direct my words.

And now it remains to be shewed what the State of Christians is at this day, and wherein particularly they are apostatized and degenerated from the true Life and Practice of the Apostles, who were the first Christians; for wherein the Christians now are contrary, and not agreeable to the Apostles, in Faith, in Practice, in Worship, in Ministry, and in the entrance into Christianity, and in any other thing whatsoever.

I say, wherein they are contrary, and not agreeable to the true Christians of old, to wit, the Apostles, therein are they degenerated, and fallen from the true Life of Christianity; and this shall be the Rule of Judgment to try all you that are called Christians upon the face of the Earth: wherefore awake, and come forth to Judgment, for the measuring Rod is laid upon you all, whereby you shall be truly measured and compared with them that where the first Christians upon Earth; and the Heathens shall see your nakedness, and your shame, and hiss at you, when they behold how wofully you are fallen from that Life, in the Purity thereof, of which you do profess the words; and shall not they rise up in Judgment against you, who never had the name of Christians, who are not fallen nor degrieved from what they have professed in any measure, comparable to you, who now retain only the name of Christians, and are departed from the Life of Christ.
1658

The true State of Christianity.

First, concerning the entrance into Christianity, and the way and means whereby people are now made Christians, and receives that name; In this will your fall and degeneration appear.

For the Apostles and first Christians upon Earth, before they were Christians, or were called so, they were first converted, and changed and translated from Death to Life, as you may read, 1 John 3. 14. and Col. 2. 13. and they first received Christ, and became followers of him, and received his Spirit to teach them, and to guide them: For the Apostle said, If any man have not the Spirit of Christ, he is none of his, Rom. 8. 9. to wit, no Christians? and the Apostle said, as many as were the Sons of God, were led by the Spirit of God; and also it was promised by Christ to all that were his, the Comforter should come, the Spirit of Truth, and he should lead them into all Truth; which promise, all that were Christians did receive, and they were led into all Truth by the teachings of the Spirit of Christ, which dwelt in them; for all that were Sons, God sent the Spirit of his Son into their hearts, which Spirit sanctified them through the obedience thereof.

Now these were Christians, and were truly so called; For they had the mark of Christ and his Image upon them, and he dwelt in their hearts by Faith, Ephes. 3. 17. These I say were truly called Christians; and none but such at that day of their Original were called Christians, or had Fellowship in the Christian life: nor were any looked upon by the Apostles to be Christians but by them that were such.

But look back all ye Christians upon Earth, and see your fall, and wherein you are contrary, and not agreeable to the true Christians in their first and pure Estate. I say, look to your Original, and see how you are Apostatized from them in your entrance into your profession of Christianity; for though you have the name of Christians, yet you were not made so, nor received that name by being first converted and changed, and translated from Death to Life, and from being the Children of disobedience, to be the Children of God, through the work and operation of the Spirit of God in you; for hereof are Thousands and Ten Thousands of Christians now wholly ignorant, and altogether without the feeling of the Spirit of God, to change them, to convert them, and to translate them, but are accounted Christians by tradition, or natural education, and because of being sprinkled with a little water upon the face, being Infants, or by a bare confession and profession of the Name of Christ in words, and professing of a bare belief in the Scriptures, by this way and means were you made (and received you the name of) Christians without any real change from darkness to Light, and from Satan to God, as I have said.

Now here appears to be a woful degeneration in the very entrance of the thing; and this is not agreeable, but rather contrary unto that way of Christianity, wherein the Christians in their beginning were so made and called; for then none were Christians, or so called, but who through the preaching of the Gospel were first converted, changed, and renewed as I have said, but now in these Nations all are called Christians that are sprinkled upon their faces with Water, by a Teacher, when they are Infants, or that do but profess Christ in words, though they are not guided particularly by his Spirit, neither have received Christ to dwell in them, and to be King over them: and here again appears a wofull Apostacy; for none in the beginning of Christianity in the World were made Christians, or so called, but who received Christ; and in whom he dwelt, and was in them; as you may read, 2 Corin. 13. 5. and who were Followers of him, and had his Spirit in them, the Comforter to teach them, and to lead them into all Truth; but now thousands upon thousands, who have the name of Christians, have not received Christ to dwell in them, nor to rule them, neither is he manifest in them by his Spirit to teach them, and they are not led into all truth; but live in deceit and unrighteousness, and are not Followers of Christ, but follow their own hearts desire, and
and their own hearts Lufts, and are condemned in their own Consciences, and have not received the Comforter, the Holy Spirit, to be their Guide and Leader out of all Unrighteousness; and here appears a woful Degeneration. And that you Christians, through all the World, are revolted, and gone backward from Christianity, as it was in its Original; a Lamentation may be taken up because of this woful Fall, into which you Christians are fallen: Consider of your own state, and return, and repent.

Again, The Christians were begotten of God, and born of him, 1 Joh. 5. 18. And they were born of the Word of God, and of the incorruptible Seed, 1 Pet. 1. 23. And they were created in Christ Jesus unto good Works, Eph. 2. 10. And they were New Creatures, and old things were done away, 2 Cor. 5. 17. They had put off the Body of Sin and Death, Col. 1. 18. And were the Servants of Righteousness, and free from Sin, Rom. 6. 22. as you may read.

But now also, Woful are you Christians degenerated from this; for, Thousands upon Thousands of you are not born nor begotten of God, though you have the Name of Christians; neither are you born of the Word of God, which lives forever, nor of the incorruptible Seed, neither are created again, nor become new Creatures, nor have put off the Body of Sin and Death; neither are the Servants of Righteousness, nor free from Sin.

But on the contrary, Are the Servants of Sin, and free from Righteousness; and are in the corruptible state, and are old Creatures, and are not washed, nor purified as the Saints were, as you may read, 1 Cor. 6. 11. and here is a woful Degeneration of the Christians now, from what the Christians were in the beginning: The Christians then were New Creature, and put off the Body of Sin, and were washed, and sanctified: But the Christians now are not so, but the contrary; to wit, Unwashed and Unsanctified, remaining in the Pollutions of the World, and are of the birth which is born of the Flesh, and are in the old nature, serving Sin and the Lufts of their own Hearts; and thus are you fallen from that which the true Christians possessed; for, being compared to them, you are not agreeable, but rather contrary to them in all these things and the Lord is now come to search you, and to try you; and to all People shall you be discover'd; for the Lord is now risen to bring all to Tryal, and to Judgment.

And again, Herein will the Apostacy of the Christians appear, in respect of Unity and Fellowship; for the Christians, in their Beginning, while yet the Life of God was not darkened amongst them, They were of one Heart, and one Mind, and one Soul, as you may read, Acts 4. 32. And the Lord promised, That he would give unto his People one Heart and one Way: And Ezek. 11. 19. the Lord promised, To give his People one Heart, and a new Spirit: Which Promise the Christians received; and they that believed were of one Heart, and there was no lack amongst them; but some fold their Possessions, and distributed to them that had need; and they were Members of Christ, and he was Head amongst them, and over them: And they were Fles of his Fles, and Bone of his Bones, Eph. 5. 23, 30. And all the Christians were of one Faith, Eph. 4. 5. and had Unity and Fellowship in the Life which was made manifest in them; for they had tasted, and handled, and seen, and heard the Word of Life; and they had Fellowship with the Father, and with his Son Jesus Christ.

But all ye Christians upon Earth, how are you degenerated? and how great is your Fall in this? For you are not of one Heart and Mind, nor in Unity and Fellowship one with another; but are of divers Sorts and Sects, and are run into many Opinions, and Divisions; and are of many Ways, and Minds, and Hearts: Divers sorts there are of Papists, and divers sorts of Protestants, so called, which are all divided in Opinions, and striving and contending about Faith, and Religion, and the Worship of God; and are opposing one another, and putting one another to Death, because of a difference in those things; How great is the difference through many Nations amongst Christians about those things.
things? which sheweth that the Christians are woefully fallen in respect of Unity, and it is manifest such Christians have not received the Promise of God, as the Apostles had; for now the Christians can suffer one another to lack, and to perish, and die and starve for hunger and want: Behold in all this all ye Christians generally how you are fallen; then, in the beginning of Christianity, no lack nor want was amongst them; they that had much, sold it, and gave to them that had none, but now thousands are oppressed through Want, while others have too much; some are feeding and clothing excessively, with their multitude of Dishes and changes of Raiment, while others have scarce whereon to feed, or to cover their Nakedness; and this manifesteth, that you are not Members of the Body of Christ; neither is he Head in you, nor amongst you; but you are Members of an Harlot, and join'd to a Harlot, and one with a Harlot, for you profess many Faiths; some say, They believe Christ is given to all; others believe, Not so: some say, They believe he died for all; others they say, They believe contrary to that. And thus the one Faith, which the Apostles had, the Christians of this Generation have lost; and they have lost the one Head, Christ, and have many Heads; every Sect hath their Head: Many Heads among the Protestants; many Heads among the Papists; but thus it was not in the beginning of Christianity; therefore you Christians are subverted from the true Life of Christ. The Christians then were of one Faith; but now of many: The Christians then had one Head, Christ; but now the Christians (so call'd) have many Heads: The Christians then could lay down their lives one for another, and were written in the Hearts of one another by the Spirit of the Living God; but the Christians now are in Envy one towards another, and in Strife one with another, the Great Men do oppress the Poor, and they go to Law one with another for Earthly things, and one Stealing from another, and one Hating another, and Murdering one another, and making Slaves one of another, and Robbing one another, and seeking utterly to destroy one another; and yet such have the Name of Christians, amongst whom all this is acted.

But consider, How woful is your Fall? and how wicked is your Degeneracy, on from the Life of God, and from the true Christian Life and Unity which was amongst them in their Beginning? Then they were of one Heart, and of one Way; but now divided, and in Strife and Contention about Religion, and the Worship of God; and also about Earthly things, for which they destroy one another, and seek so to do: Then they could lay down their lives one for another; but now they are taking the life one from another, through wickedness; a woeful Apostacy, and great night of darknes is upon you: then none among them had lack of any thing, nor none destroy'd through waiting anything upon their Lusts; but now thousands perish for want, while others have too much, and are destroying it upon their Lusts: Then had the Christians one Head, Christ; but now the Beast reigns, that hath many Heads: Then they were of one Faith; but now the Christians profess many Faiths: Then the Christians handled, saw, heard and felt of the Word of Life in them, and they had Fellowship with the Father and with the Son; but now thousands of thousands of Christians are without the fence, and feeling, and knowledge of the Word of Life in them, and walk in Darkness and in Ignorance, and have no Fellowship with the Father, not with the Son.

Behold, behold, ye Christians, how ye are fallen, and how great is your Fall! A Mourning and Lamentation may be taken up for you: The Garment of Righteousness is rent from you, and the Beauty of the Son of God appears not upon you. Alas, alas, What doth it advantage you, to have the Name of Christians, seeing you are thus woefully degenerate from that Love, Unity and Life, in the Fellowship of God, which was among the Apostles, who were the first Christians, and from whom ye derived the Name; but are without the Life, as hereby is manifest to the World.

Again, Herein doth the Apostacy of the Christians appear, in respect of Holiness.
Holiness and Purity of Life; for, The Christians were of a holy Life and Conversation, the Apostle said, 1 Thess. 4:7, God hath not called them unto uncleanness, but unto Holiness. And as you may read, Tit. 2. The aged Men were to be sober, grave, temperate, sound in the faith, in charity, in patience; and the aged Women likewise, their behaviour was to be as became Holiness; and the young Women were to be discreet and chaste, and young Men were to be sober-minded; and servants were to be obedient to their masters, and to shew good Fidelity: For faith the Apostle unto the Christians, The Grace of God had appeared, teaching them to live soberly, righteously, and godly, in this present World: for that end was Christ given, that he might redeem them from all Iniquity, and purify unto himself a peculiar People, zealous of good Works.

Now here, in short, is a true Description of the true Christian Life and Conversation, which was exhorted to, and no doubt but practiced by the Christians. in the days when Christ was manifested amongst them; but from this Practice are the Christians degenerated: For, how are the aged Men and Women now given to Covetousness, and Earthly-mindedness, and are Peevish, and Perverse, and Immoderate, and in the Works that are Evil; shewing that they are not in the Apostles Doctrine, and not in the Christian Life, but to it are become dead, bringing forth Fruits contrary to the Fruits that the aged Men and Women brought forth in the beginning of Christianitie; shewing they are not of a holy Life and Conversation, as the Christians were, and ought to be: And also, how are the young Men, and the young Women degenerated from the true Christian Life, and now are given to Wantonness and Perversions of the World, and the Lusts, which are evil; following Vanity, and Pride, and Vain-Glory: And Masters and Servants being corrupt in their places, serving themselves one of another, and making a very one upon another. And thus all sorts of Christians are fallen from the Christian Life, and Holy Conversation, and shew, that they own not the Grace of God, which hath appeared to all men, to be their Teacher, as the true Christians once did: For it is manifest, that the Christians now (so called) have not denied all Ungodliness, and worldly Lusts; neither do live soberly, righteously, and godly in this present World, as the Christians did; but on the contrary: How are ye Christians fallen from the pure and holy Life, abounding in Wickedness and in all Ungodliness? How doth Pride abound among Christians? How doth Lying, Swearing, Drunkenness and Whoredom, and all the works of the flesh abound; Diffimulation, Back-biting, Envy, Wrath, and all that ever can be called Evil; abounding among ye Christians, so called? This shews that your Apostacy is great from that Life and Conversation which the Apostles, and Churches of Christians were in, who had denied all Ungodliness, and worldly Lusts, but generally ye live in all Ungodliness, and worldly Lust: judge ye of this Backsliding into which ye are fallen: they were taught to live soberly, righteously, and godly in this present World, but ye live unrighteously, and ungodly, and out of the Fear of God, and the Grace of God is not your Teacher, as it was theirs: Also you may read how much the Apostles exhorted the Christians to a holy Life and Conversation; the Apostle said, 1 Cor. 3. 17. The Temple of God is holy, which Temple ye are, speaking to the Christians: And he said, Eph. 1: 4. They were chosen in Christ, that they should be holy and without Blame before him, in Love: And Col. 1. 22. They that had been sometimes Enemies to God in their minds, were reconciled, to present them Holy and Unblemishable in his sight.

And 1 Pet. 1:25. The Apostle exhorted the Christians to be holy in all manner of Conversation: And Phil. 3:20. the Christians witnesseth, That their conversation were in Heaven.

Now herein doth the fall of Christians appear, in respect of their Life and Conversation, and walking; for the Christians in the Apostles days were of a holy Life, and exhorted all thereunto, but the Christians now, both
Teachers and People are degenerate in their conversation, and live in all Unrighteousness, as I have said: And the Conversation of Christians now, being compared with what the Christians Conversation was then, it is altogether contrary, and sheweth, That though you have the Name of Christians, ye are not Followers of Christ, nor led by his Spirit; but by the spirit of Antichrist.

Oh, how wofully are you fallen, you Christians, from the Life of Christ! having a Name to live, but are dead: The Lord God is coming against you, to break you to pieces; for you have polluted his Name, in that you profess to be his People in words, but in works do deny him.

Oh! Remember, remember from whence you are fallen, and return, left the Anger of God confound you from off the Earth; for your conversations greatly dishonour the true God. Oh, what Gluttony and Drunkenness is amongst Christians? What Pride and Vainglory? What Cruelty, Envy and Murders one against another? what Whoredoms and Fornication? what Coveting? what Cheating? How doth all Wickedness abound amongst you, in your lives and conversations? Let the Lord be Witness, and your own consciences be Witnesses against you for your Abominations; they that were true Christians, who followed Christ, lived not in, but were redeemed from such Transgressions; but you live in them, and affect them, wherefore be ye Witnesses against your fellows, that ye are fallen and digressed from the true Christian Estate.

Again, Herein will you Christians appear to be degenerated from true Christianity, in respect of your Ministry; for the Ministers of Christ, in the beginning of Christianity, they were made Ministers by the Gift of the Holy Spirit, which was given to them; for they were commanded to wait at Jerusalem for the Promise of the Father; and they were not to go forth, till they had received Power from God by the Gift of his holy Spirit; and when that was come, they should be Witnesses and Ministers of Christ, Acts 1:4,8. And as they were waiting with one accord, in one place, the Holy Ghost fell amongst them, and filled them, and then they began to speak, as the Spirit gave them utterance; and they went up and down, and testified to the World of what they had heard and seen, Acts 2:4. Now this was the Call of Christian Ministers, and this was the Authority by which they went forth into the World, to wit, The Spirit of God poured upon them; and by Authority of this only they went up and down the World, and declared what they had handled, seen and tasted of the Word of Life, 1 John 1. And as every man had received the Gift, so they might minister the same one to another, 1 Pet. 4:10. And this was the Practice of the Christian Ministers, in the beginning of Christianity, concerning their Call to the Ministry.

But how are the Christians here degenerated from what the Apostles were in; for by another way, then this, are your Ministers made, not by the Gift of the Holy Ghost, received from God; neither do the Christians now wait for such a thing, to go forth by Authority and Power thereof: but they are made Ministers by Natural Learning, and Education at Schools, having Authority by man, and are approved of man, and not of God: And a man knoweth which of his children will make a Minister, when they are Infants, and thereupon put them to Schools, to learn Arts and Knowledge of Earthly things, for so long time, till he hath gain'd so much Knowledge and Craft to be approved of such and such men (and as is his Knowledge, and Opportunity serves; withal, having a great Place provided, where there is great store of Maintenance) such a man becomes a Minister, and a Preacher to others; having never received, nor thought to receive the Gift of the Holy Ghost; neither having heard, seen, tasted nor handled any thing of the Word of Life from God, in his own particular; neither hath he received the Gift of Christ to be made a Minister by. This sheweth greatly your Degeneration from the true Christian Spirit; none then Ministers among Christians, but them who had
The true State of Christianity.

had received the gift by the Holy Ghost, and power from on high; but now Ministers are made and approved, and sent forth amongst Christians, because of natural learning and education, without receiving the Gift of the holy Spirit: And the Ministers of Christ then spoke as the Spirit gave them utterance; but now Ministers study for what they speak, and read old Authors to gather forth Matter to preach to the people: Then the Christian Ministers heard, and tailed, and handled of the Word of Life in themselves, but now the Ministers have their Knowledge from Books, and what they have heard and read without them.

Oh! How great is your Apostacy, ye Christians? and in respect of your Ministry, how greatly are you degenerated from the Ministry which the Christians once had? Behold and consider this all ye Christians upon Earth: Your Ministry is proved not to agree, but rather to be contrary to that Ministry which was amongst Christians, in the purity of Christianity, as hereby is manifested: and you are fallen from the Ministry made by the Gift of the holy Ghost, to a Ministry made by natural Learning; Consider all ye Christians how great this Fall.

Again, in respect of the Maintenance of your Ministry your Degeneration doth appear; for the Ministers of Christ amongst Christians, as they were called by the Spirit, so they were maintained in the Work of their Ministry by the free Gift of the people, who received their Ministry; and they were to give freely, and minister freely, as they had received freely, Mat. 10. 8. 2 Cor. 11. 7. The Apostle preached the Gospel of God freely, and would not make it chargeable to any, 1 Cor. 9. 18. And the Ministers of Christ amongst Christians at that day, went through the World, and preached freely the things that they had received from God; and they sought no mans Money, or Gold, nor Apparel, Acts 20. 33. And faith the Apostle, 2 Cor. 12. 14. I look not yours, but you; and that was their end altogether, to bring people to God by their Ministry: only Christ did allow, Luke 6. 4. into whatsoever House they entered, that was worthy, they might sit there abide, eating and drinking such things as were set before them. And it was the Apostles practice sometimes to reap carnal things, where they had their Spiritual things; and it was a small matter that they did so: Yet by a free Gift they desired to reap it, and not by Force and Violence did they ever obtain any thing.

But concerning this, Great is the Degeneration of Christians in this Generation; for now the Ministers amongst you Christians are maintained by an outward power, through compelling Maintenance of Tythes, and other Set-Wages, from the people, even from them that do not receive their Ministry; and they do not preach freely, but makes their preaching chargeable to whole Nations, and the maintaining of Christian Ministers is become a burden to whole Nations, and great Oppressions upon the poor; and now the Ministers seek men's money, and gold; and it doth not appeare, that they only seek a people to God; but on the contrary they seek peoples mony to themselves; and it doth not satisfy the Ministers now to eat and drink such things that are set before them in a House that is worthy, but they melt have so much a year and so much a Sermon, and so much for every particular man of his Parish, be they worthy or unworthy, to the value of a hundred, or two hundred pounds by the year; whereby poor people are greatly oppressed; and they will reap carnal things by force and violence, from them to whom they low no spiritual things; for they are suing at Law, and putting in Prison, and distraining peoples Goods by Force and Cruelty, to maintain them and their Families in Pride and idlenes, which things the Christian Ministers formerly in the days of the Apostles never did; but were often under great Sufferings, in Fasting often, and in Cold, and Nakedness often: Labouring with their hands, 2 Cor. 11. 27.

Wherefore ye Christians, behold how you are fallen, and how your Ministry is degenerated both in its Call, and in its Maintenance, being diversed quite
contrary to what the Christian Ministry was once: Behold, I say, how you are fallen! and your Ministry quite subverted from what the Ministry was in the days of the Apostles: Then the Maintenance of Ministers was by a free Gift from them that received their Ministry; and they would not make their Ministry chargeable to any: But now the Maintenance of Ministers is by Force and Cruelty, and great Oppression of many people; and their Preaching is chargeable to many Nations. Then they fought no man's Gold, nor Money, nor fought Riches from the people; but only fought the people to God: But now men's Money and Riches are fought, and taken from them by Violence, without regard of seeking people, or bringing people to God. Then to eat and drink (in a house that was worthy) such things as were set before them; and to reap carnal things, as Meat and drink, and Necessaries, by a free Gift, from them that received their Ministry; this was a sufficient Maintenance for the Christian Ministers: But now, so many Hundred Pounds by the Year, to maintain themselves and their Families in Pride and Idlenes, and to reap it by Compulsion and Injustice from poor people: In this manner are the Christian Ministers now maintain'd, which is manifest to be quite contrary to the Practice of Christian Ministers in the Apostles days.

Behold your Fall, ye Christians, and how you are degenerated! The Lord is come to try you, and to search you; you are weighed, and are found too light; you are measured, and are found wanting; what the Christians once were in their Purity, you are not, in many things, but the contrary; which sheweth that you have the Name of Christians only by Tradition, but are without the Life; and being parallel'd with the Christians, who truly followed Christ, you are no whit equal to them in any thing, but wholly contrary in all things; shewing you follow another spirit, then they who were Followers of the Spirit of Christ; so witnessing to the whole World, that you are degenerated, out of Christ, the true Vine, and are Branches in a degenerate flock, which brings Fruit forth through you, which honoureth not God, but grieveth his pure Spirit: And be Witnesses against your selves, that you are fallen and degenerated from that Life and Practice which was amongst the Apostles and Christians.

Again, As concerning your Worship, which is now practiced amongst you Christians through the World; herein also will your Apostacy greatly appear; for the Worship of the Christians was one, and guided by one Spirit, and was in the Spirit, and in the Truth, faith Christ (John 4,) concerning the Worship of Christians, God is a Spirit, and they that worship him must worship him in Spirit and in Truth. And faith the Apostle, We are the Circumcision, that worship God in Spirit, and rejoice in Christ Jesus, and have no Confidence in the flesh, Phil. 3.3. And these were Christians. And also, Rom. 6.7. They worshipped God not in the Oldness of the Letter, but in the Newness of the Spirit; and the spirit guided them in all things, and was their Teacher in all their Worship; for, the Spirit taught them to pray, and they prayed in the Spirit; and they knew not what they should pray for, as they ought, but the Spirit made Intercession for them, Rom. 8.26. And the Christians were exhort to pray in the Holy Ghost, Jude 20.

And the Preaching of Christians, it was in the Spirit, and by the Teachings of the Spirit; For they preached as the Spirit gave them utterance, Acts 2. And Philip was led by the Spirit, and the Spirit of the Lord moved Philip to go and preach to the Eunuch, Acts 8. And the Apostles went up and down, as they were moved and led by the Spirit, and preached and prayed in what place, and at what time and season, as the Spirit moved them, and gave them utterance; sometimes in the Fields, and sometimes in Houses: This was the Practice of the Christians in their Preaching and Praying.

And also the Apostle said, I will pray with the Spirit, and with Understanding; I will sing with the Spirit, and with Understanding: And he exhorted the Christians,
The true State of Christianity.

To speak in Psalms, and Spiritual Songs, singing to the Lord, and making melody in their Hearts to him, Eph. 5. 19.

Now this is the Testimony concerning what the Worship of Christians was, its manifestation, that it was in the Spirit, and by the Teaching of the Spirit, their preaching, praying, and singing were in the Spirit, taught and exercised therein by the Spirit which they had received from God.

But now the Worship of Christians at this day, is not agreeable to this, being laid to the line of Judgment, is proved contrary: for first, the Christians now are divided in their Worship, and have many Forms of Worship, some worshipping after one manner, and others after another; so that amongst the Christians there are divers Forms of worshipping, and they are striving and contending about their Worship, every one prating their own Form, and striving one against another's Form of Worship, and this, whereas, that the Christians now are not guided nor exercised by the one Spirit of God, in their worship; and this shows that the Christians now are degenerated from the true Worship of God in Spirit, which once the Christians Worshiped in; for then the Worship of Christians was one, and in one Spirit; but now the Worshippers of Christians are many, and divers, and divided one from another, and they are not in unity in their Worship, but in strife and division; and herein you are apostatized from the Life of Christianity, and its manifest that the Worship of Christians now, is not in the Spirit, and in the Truth, but in vain Traditions, learned in natural knowledge by people that are not converted unto God, and any part of the Worship which is now practiced amongst Christians, whether amongst Papists of any sort, or Protestants of any sort; I say, every part of the Worship now practiced amongst Christians through the World, may be taught unto, and learned of, and exercised in, by a man that knows not God, neither is in the Truth, nor converted to the Truth; neither hath the Spirit of God guiding nor leading of him: And I say, That which may be done, or practiced by a man, that is not in the Spirit, nor in the Truth, nor is yet converted to the Knowledge of God, nor is not in any measure guided by the Spirit of God, is not the Worship of the true God, which is in the Spirit and Truth; but, as I have said, any part of the Worship now practiced amongst Christians, may be done and practiced by a man that is out of the Spirit, and out of the Truth, and unconverted to the Knowledge of God; and therefore the Worship now practiced amongst Christians, is not the true worship of the true God, which is in the Spirit and in the Truth, and which cannot be practiced without it.

Many more things might be said, as to prove the Worship of Christians now, as practiced by them, is not the true Worship of the true God; but this is true which I have said, that which is practiced without the Spirit of God, is not the true Worship of God, which must be in the Spirit, and cannot be practiced without it; but such is the worship of Christians; for the Christians now generally pray, some after one Form, and some after another, in their own wills and times, and know not the motions of the Spirit of the Father thereunto, nor guiding them therein, but in such a manner as they set upon themselves, or as the custom of the Country instructs them therein, and know not the intercession of the Spirit of the Father in them, nor know not the praying in the Holy Ghost: and as for the preaching of Christians, it is not now practiced as the Christians of old practiced it, nor by the same Spirit: now they only for what they speak, and gather out of the Scriptures; some having it written in a Book; what they will preach to the people; and this is not to preach as the spirit gives them utterance, neither is this from the teaching or moving of the Spirit of God, but by humane Art, and humane Craft, knowing before-hand, what, and how much to speak, so much as they have collected in their thoughts from such a Verse, and how long to preach, till a Glass be run, and know what to have for preaching: and this, and such like,
is the manner of the Preaching now among Christians, which hath no favour in it of God's Spirit, or of the Teachings and Leadings of God's Spirit in it; but altogether contrary, to wit, this Practice favours of Idolatry, and of vain Traditions, and Superstitions.

And in short, this Practice of Preaching among the Christians now, is not in the same manner, neither by the same Spirit, nor for the same End, as the Preaching of the Christians was in the days of the Apostles; which sheweth, that the Christians now are Apostatized, and greatly Degenerated from what the Christians were then: For again, the Christian Ministers now do not go as they are moved of the Lord up and down, from Country to Country, to convert people to God, as the Christian Ministers did then: But enquire for places of great Maintenance, where there are great Store of Tythes, and Set-Wages; and if they can, there they settle themselves, and preach in manner as I have said. And this practice favours nothing of the Teachings of the Spirit of God, nor of the Movings of that Spirit whereby the Christian Ministers of old were guided; which sheweth, that the Christian Ministers now are in the Apostacy, and in the Degeneration from God, and from what the Christians were then.

And as concerning the Practice of Singing now amongst Christians, it is not in the Spirit, nor with a good Understanding; but in a vain Form and Traditions, and not in the Spirit of the Lord: For now the Christians, many of them, in a Form sing the Conditions of others, as David's Prayers, and Praises, Troubles, and Afflictions; when as themselves are in a condition quite contrary to what David was, and so sing that which unto themselves is false, as being out of that condition of which they sing; and this is not singing with the Spirit, neither is it to sing Spiritual Songs: And others of Christians have another manner of singing; all which singing of Christians now hath no favour of the Teachings of God's Spirit in it; neither is it according, nor by the same Spirit, as the singing of the Christians once was.

A woful Apostacy is fallen upon you, ye Christians through the World, and you are fallen, you are fallen from the Life of Christ, and the true Practice of Christianity, as the first Christians were in; then their praying was in the Spirit, and the holy Ghost; but now without the Spirit, in Forms and Traditions: Their Preaching then was as the Spirit led them, and as it gave them utterance; but now by humane Learning and Policy, at such a Place, for so much a Year, an Hour by a Glass, what they have gathered by Study upon other men's Works: Then the Singing of Christians was in the Spirit, and their whole Worship was spiritual, in the Spirit, and in the Truth; but the Singing of Christians now, and all their Worship, is in vain Traditions, exercised, without the Leadings and Movings of the Spirit of God: Then the Worship of Christians was one, and by one Spirit; now it is divers, and in division, and in many contrary Spirits.

Alas, oh ye Christians! consider how great is your Fall, and how woful your Degeneration, in respect of your Worship; fallen greatly from the teaching of the Spirit of God, in your Praying, in your Preaching, and in your Singing, to follow humane Learning, and worldly Policy, and vain Traditions, the Customs of the Country, and your own Imaginations, in your Praying, Preaching, and Singing, as I have proved unto you.

Oh consider how great is your Apostacy from the true Life of true Christianity! Greatly do you err from the pure Way, wherein the true Christians walked, and being truly paralleled with them, and measur'd with the Spirit of true Judgment, you are found not equal to them in any measure, but rather contrary altogether, shewing you are guided by another Spirit then once the Christians were, and that you follow another Teacher then once they did; your Practices do make it manifest, which are contrary, and not according to what the Practice of the Christians once were: Is not my Judgment just upon you? Have
The true State of Christianity.

Have you not lost that, and are departed from it, which gave the Name of Christian; and so have the Name without the thing; a Professio of Christianity, but no true Title therein; but having lost that which gave the true Title to the Name? So that this is your state, and this is your Condition generally, ye Christians through the World; A Name you have of Christianity, but to the True Life thereof, in every Particular, are you dead.

And now all ye Christians upon Earth, Behold, behold how you are fallen and degenerated in all these things, and many more, which might be named! Fain I say from the true Christian Life and Practice, wherein the Christians once were, fearing fully to all the World, that the Spirit of Christ doth not now guide you Christians, but another Spirit, which brings forth through you other Works and Fruits, and of another nature than what the Christians once brought forth; and being compared with them, you are no whit equal, in the very way and means, whereby you are made Christians, you differ from them, and in all your practices, and in life and conversation you are contrary to them: And in respect of your Worship and Ministry, in every part thereof, are you altogether contrary unto what the Christians once were; yes, in your very Apparel you shew a Degeneration from the true Life and Practice in Christianity; for the Apostle exhorted the Christians to adorn themselves in modest Apparel, with Shamefacedness and Sobriety; not with bordered Hair, or Gold, or Pearls, or costly Array, 1 Tim. 2.9. And the Christians were there exorted, That their Adorning should not be the outward pleasing of the Hair, or of wearing Gold, or putting on of Apparel.

But now amongst ye Christians is a practice found quite contrary; What Vanity and Excess is in your Apparel, striving to excel one another in Pride and Vain-Glory, in your Gold, and Silver, and costly Array; spending the Creation of God to satisfy your lustful Minds; fearing another Spirit then was amongst the Christians of old, whose words and Name ye profess, but are degenerated from the Life, in things of greater and lesf moment.

Alas, alas! Oh wo is me for you! How is my spirit often oppressed in the remembrance of your woful Fall? What shall I say unto you but this? You are revolted, and gone away backward from the Way of Life, and you have altogether forgotten God, and are degenerated from Christ, the living Vine, and the Anger of the Lord is now greatly kindled against you, to confound you, and to confound you, because you are revolued and turned aside from the pure and perfect Way of God, which once was manifested amongst Christians.

And your Backsliding and Apostacy is truly compared to that of the Jews, who did retain the Name of the People of God, after they were turned aside from his Commandments; even as you do retain the Name of Christians, though you are departed from Christ; For the Jews had seen and known much of the Power, and Presence, and Hand of the Lord; in many great Victories and Deliverances; and the Lord had chosen them above any other People at that day, to place his Name with them, and amongst them; and yet after all that, they forgot his wondrous Works, and rebelled against him, and became a Stiff-necked and Hard-hearted people, much more then any other besides them; and they would not be instructed, nor reclaimed by the Voice of the Prophets, but smote them, and slew them; and when Christ their Saviour came, they would not receive him, nor walk in his Ways; but crucified him, saying, They would not have that Man to reign over them.

And to this, in every particular, are the Christians now found equal, and agreeing with Backsliding Israel; for much of the Hand and Power of the Lord were the Christians made Partakers of; and the Lord wrothe great Deliverances for them, when they were few in number, and under heavy Yokes and Bondage, through Persecution and cruel Dealing; yet then the Lord was
with them, and increased them greatly in number, and gave them Victory in a great measure over all their Enemies; but now are they revolted, even as the Jews, and have forgotten God, and greatly rebelled against him, and have turned his Love to their Lufts, abusing his Loving-kindness, and become a stiff-necked and hard-hearted people, as ever were the Jews; and now you will not be instructed, nor reclaimed from the Error of your ways, but abounds in all manner of Unrighteousness, and will not hearken to the Voice of the Lord, nor return to him; but are a gain-saying people, and will not return unto him from whom you are fallen; but hate the Light which Christ hath lightened you withal, neither will have Christ to reign over you, but crucify the Life, as the Jews did.

And as the Sacrifices, and Oblations, the Sabbath-keeping of the Jews, and all the Works of Righteousness, were an Abomination to the Lord, after they were departed from him; even the very practice of those things, which God had once commanded them to perform, became a Burden to the Lord, and his Soul could not away with them; even their New Moons and Sabbaths his Soul hated, Isa. 1: and all their Sacrifices were, as if they cut off a Dog's Neck; and their Oblations, as if they offered Swine's blood; and their burning Incense, as if they blessed an Idol, Isa. 66.

1 say, The very Practice of the Jews, after they were revolted, and become disobedient Children in those very things which God had commanded them to do and practice, and which once the Lord accepted the doing of by his People; yet after they were turned aside from the leading of his Spirit, the practice of the very same Works were hateful in the sight of the Lord; when they performed Works of Righteousness to him, and yet their Hearts went after their Covetousness, and their practicing of that which God had once commanded to be done, their doing of it was Idolatry, and was a Burden to the Lord's Soul; and their Righteousness, and all their Practices therein, were as filthy Rags, even loathsome in his Presence, when their Fear towards him was taught them by the precepts of men, and they had lost that pure Fear, which once was taught them of God; but they were gone from his Fear, which should have kept their Hearts clean; and their Heats were defiled and polluted, and therefore not any of their Performances to him could be accepted, but were altogether become an Abomination.

And even thus is it at this day, as concerning the Sacrifices and Performances of Christians; being (as I have said, and made manifest) departed from the Lord, and from the Spirit of Christ: All their Prayings, and Prachings, and Singings, their Baptisms, and Breaking of Bread, and even all that which you perform as unto God, as the Worship of him, is not accepted, but Abomination unto him; and his Soul is burdened with all these things, you not being led with the Spirit of Christ: And even your practicing of these things, which the Saints and Christians once practiced, and were accepted of the Lord in so doing, while they were led by the Spirit of Christ; I say, The very practice of those things now by the Christians, being degenerated, is become Idolatry, and Abomination to the Lord.

And this I declare in the Fear and Presence of the Lord: Even all your Praying, and Preachings, and Profession, all your Sabbath-keeping, and Set-days of Humiliation, and even all your Practices of Religion, which you do and perform, are Idolatry, and a Burden to the Lord's Soul, in the state that now you stand, not being led by the Spirit of Christ, but being from it departed; and your works not brought forth by it, but by another spirit.

And now faith the Lord unto you Christians (who are degenerated from the Spirit of Christ): To what purpose is your Preaching, Praying and Singing? They are a Vexation and Burden to the Righteous Soul, and the Lord hath no delight therein; away with it, away with it: Your Profession and Practices flinch.
The true State of Christianity.

... in the Nolleris of the Lord: All your Baptisms and your Sacraments, which ye perform in a vain Tradition, and not by the Spirit of the Lord, they are hateful in his sight; away with them, away with them; they shall crumble to the dust, and immediate Desolation in one day; the Lord will break them down, and never build them up again. Your Preaching by a Giaf, for so much a Sermon, or so much a Year, what you have gathered out of Books, and studied for from other men's words; down with it, down with it, it is an Abomination to the Lord. And your Ministry, which is made and sent forth as Tools, and by natural Learning, through the attainment of such Arts and Sciences, and being approved of such and such men, and sent forth to such and such a Parish, to have so much Money by the Year for preaching what hath been studied for, and not by the Gift of the Holy Ghost; away with this Ministry, away with it; it a mocking of God, and a deceiving of Souls; the Lord will confound it, and bring it to Destruction. And your singing of the Saints' words in Rhyme and Meeter, and their Conditions, which your selves never knew; this is Abomination to the Lord, and a Practice which his Soul hates; away with it, the Lord is riven to confound it. Away with all your Worship, which is not in the Spirit, nor in the Truth; but in vain Traditions of men, practiced by you in a vain Form, and not the Power of God: The Lord will bring it down to the ground, and restore and estabish his own Worship, which is in Spirit and in Truth; and he will give, and hath given his Ministry again by the Gift of the Holy Ghost, which hath been lost for many Ages, while this Night of Apollacry hath over-speed the World, and the Lord shall no longer be worshipped in vain Traditions of men, but his people shall be restored and renewed, to worship him in Spirit and Truth, and the Christian Life shall again be brought forth, and the Spirit of Christ shall be the Leader and Teacher of his People: And now the Day of the Lord's Visitation is again revived, for to gather his People, and to restore them again to his perfect Way and Worship.

Therefore hearken, and behold, ye Christians, this is the Testimony of the Lord concerning you: You have been fallen and degenerated from the Life of Righteousness, and from the true Way and Worship of the true God; and you have long been flambing and sleeping in this long Night of Darknes, which overshadowed you, and darkened that glorious Appearance of the Son of God, which once shined upon the Christians, and in Blindness and Darknes have you walked for many Ages, and your Worship hath been subscribed, To the Unknown God, and woefully have you been walking in unclean Paths, and you have erred, you have erred from the Life of Christ, and from his Spirit; and you are gone from your Husband, and followed other Lovers; and you have been drenched in Iniquity, and altogether polluted by Transgression; and the State in which you now stand, is a state seperated from God, a state of great Ignorance and Darknes, and a state of hainous Rebellion against God, whole Soul and Spirit is greatly oppressed and grieved because of your Degeneration, who are become more ignorant of God, than the Ox is of his Owner, or the Ass of his Master's Crib; and even the very fame Vilition is fear concerning you, as the Prophet saith concerning Israel.

Therefore hear oh Heavens, and give ear oh Earth; for the Lord doth speak unto you Christians: I have nourished and brought up Children, and they have rebelled against me; and the Ox knows his Owner, and the Ass his Master's Crib, but the Christians do not know, the People do not consider.

Ah! sinful Nation, a people laden with Iniquity, a seed of Evil-doers, Children that are corrupted, that have forsaken the right Way, and provoke the Living God to Anger, and ye are gone away backward; the whole Head is sick, the whole Heart is faint, and from the Sole of the Foot, even unto the Head there is no Soundnes, but your Conditions are Wounds, and Bruises, and purifying Sores; you are not closed, neither bound up, neither mollified with...
The true State of Christianity.

1658

with Ointment; and your Country is desolate; and your Cities are burnt as
with Fire; your Land Strangers devour it in your presence, and it is desolate,
and overthrown by Strangers: and that the Lord of Hosts has left us a small
Remnant, even a Seed, ye Christians would have been as Sodom, if any man
hath an Ear to hear, let him hear: This Vision is as true unto you Christians,
throughout all the World, as ever it was unto the seed of the Jews: This is
your state, and this is your condition, and thus ye stand in the sight of the Lord,
though in your beginning brought up the Christians, and nourished them by his Living Word; and with
his Word he cherished them, and they grew unto a goodly stature; and were com-
plete in Christ, Col. 2. 10. And they were come to the spirits of just Men made per-
fected; and unto Mount Sion, and to an innumerable Company of
Angels, to the general Assembly and Church of the First-
Born, which are written in
Heaven; and to God, the judge of all, Hebrews 12.
22, 23, 24.

To this state were the Christians nourished and brought up, in the days
when they were first brought forth, when they were begotten and born
again of the immortal Word, that abides forever; and they were sanctified, and
purified, and made clean; unto this were they nourished, and brought up out
of Darkness, and from under the shadow of Death. But notwithstanding
this, the Christians now have rebelled against the Lord, and do rebel against him:
And though the Lord hath been unto them as an Owner to the Ox, and
as a Crib to the Ass; even as thus hath the Lord been unto the Christians, yet
they know it not, neither do the Christians consider; but are indeed grown
limp, and laden with Iniquity; and the seed of Evil-doers brings forth its
fruit through Christians, being become children that are Corrupters, having
forsaken the Lord, and his Way, which was made manifest in the days of the
Apostles, and the Lord is greatly provoked; for the Christians are gone back-
ward, from what they were in their beginning, as I have fully made manifest:
And this Vision of the Lord is unto you, all ye Christians, even as a Tree that
is of the most precious Seed, and the most noble Vine that is planted in a good
Soil, that is digged, and dreefed, and grown to a goodly stature, and bring-
ing forth some acceptable Fruit unto the good Husbandman, for a season; yet
this Tree becomes blasted by an unwholesome Air, and becomes degenerate from
its vertue, and property and nature; and becomes a wild Vine, and a Plant of
great Disgrace, cealing to bring forth any good Fruit, and becomes fruitful in
all evil, and the Labour of the good Husbandman is lost; for, while he looks
for good Fruit, nothing appears, but Fruit of an evil Taffle, which is altogether
loathsome unto the good Husbandman. This Parable is unto you Christians,
and this is your state and your condition. Therefore behold, What shall
the Lord do unto this Tree? Shall he not cut it down to the ground, and cast
it into the purging Fire? Shall he not lay his Ax to the Root, and caufe all its
Branches utterly to wither, and caufe it to cease in beeing, even as it hath ca-
seed in bringing forth Fruit? Shall not the good Husbandman destroy this Tree,
with all its corrupt fruit? And shall not his own Hand accomplish the Purpose
of his own Heart? This Tree shall be Fued for this Fire of his Anger; he will
pluck it up, and not plant it again, because it is degenerated.

Give ear, all ye Christians, to the Testimony which is concerning you. You
are fallen, you are fallen; and being compared to what the Christians were, you are no whit
equal, but are diverted in all your Practices, from that Spirit which led the Apostles and
Christian Churches; and your works show another Spirit, than the Spirit of Jesus:
Wherefore great is your fall, and to be lamented; and though you have the name of Chris-
tians, yet you want the Life.
An Objection. But whereas it may be objected by some, and said, Seeing the State of Christianity is thus discovered, what is was in its beginning and purity, and what is now is in its degeneration; and seeing the present State of Christians is thus condemned, what do I believe concerning the state of Christianity to come? What shall succeed this present Degeneration? And may it be expected, that ever Christianity shall be restored to that state of Purity, as it was in its beginning? And whether may men expect to come into the same Life again, and to know the same power, and Worship and Unity, which was amongst the Apostles and first Christian Churches? And whether do I judge, that ever the Ministry can again be received by the Gifts of the holy Spirit only, without natural Learning and Languages? And whether the same Spirit is to be waited for, and received? And whether the same Abounding can be known in this Age, or any Age to come, as it was in and among the Apostles and Christians, before the Apostacy and Degeneration.

Answer. To all this I answer, and do say, That the present state of Christianity is woful, and to be condemned of the Lord, as being degenerated from his Life, Power and Spirit; whereby all hearts are darkened, and all minds estranged from the Covenant of Life and Peace, and from the fence and feeling of the Life of God: and now in all the Ways, and Worships, and Practices of Christians, they are fallen and degenerated from that Life in which the Christians once were; and the Bealt hath raigned over all for many Ages; and because of his Power, and Greatness and Dominion, who hath been able to make war with him? he hath killed the Saints, and hath subjected all Nations under his power; and every Nation hath received the Mark of the Bealt, and born his Image for Generations; and all Flesh hath stagger'd, and hath been made drunk with the cup of Fornication, that hath been in the hand of the Whore, who hath fete upon this Bealt, who hath caufed both small and great to worship him; and all that would not, he hath had power to kill them. And this Government hath ruled over the whole Christendom, and the Worship practiced hath been but the Worship of the Bealt, while people have been err'd from the Spirit of Christ, and not guided by it only: And people have been compelled to Worship by Laws of Men; they have been compelled to sprinkle their Infant; and they have been compelled to go to Steeple-houfes; and compelled to keep a Sabbath; and compelled to hire Priests, and to pay them Wages against their wills; And all this compelling by an outward Power hath not been the Worship of God, but favour'd altogether of the Worship of the Bealt; for you may read, Rev. 13, 12, 13, 16, 17. how the Bealt caufed all, both Small and Great, to worship him; and all that would not worship him by his power, he hath had power to kill them. And all compelling, and caufing to worship by an outward Power, is the worship of the Bealt, for Christ, nor his Apostles, never caufed any to worship God by an outward power: For while Christianity kept its Purity and Authority, they begot People to God, and to worship him, by the Word of God, and by the power of the Spirit; and they did not bring any into their Sect, nor to worship with them, by an outward Law and Authority; for that is in the Government of the Bealt; it was he that first caufed both small and great to conform to his worship, and it is his power that upholds it, and maintains it unto this day.

But now the Seed of God is arifing, which is able to make war with the Bealt and his Kingdom, and his Worship shall be thrown down to the ground; and all this caufing and compelling to Worship, caufing to keep a Day; and caufing to hire Teachers, to maintain them; and this caufing to go to Steeple-houfes, and to maintain them; and all this caufing to pay Tythes, it shall fall to the ground, and be beat down by the Seed of God, which is arifing, and they shall be no more found among true Christians; nor the Bealt shall not be worshipped, nor his Authority any more of force; for the Day of the Lord hath
The true State of Christianity.

1653

hath now appeared, and the Light is sprung forth, which hath made all things manifest, and now the difference is known, between the worship of the Beast, and the worship of the true God. And concerning the state of Christianity to come, this I know and believe, a glorious Restoration thereof shall appear throughout the whole Christendom, and Christianity shall again be restored to its former purity; and Christians shall, and may receive the same Spirit from which the Christians have been degenerated; and the same Life, the same Power, and the same Worship, and Unity shall be revived amongst Christians in the Restoration; even the same that was in the beginning before the Apostacy; and the Glory of God shall again appear among his people, and they shall again worship him in Spirit and in Truth only, as they did before the Apostacy; and all this traditional worship, and false imitations which hath been set up since the Apostles days, shall be overthrown and confounded; the Lord is risen, and will dwell down, and overthrow all this Idolatry now practiced amongst Christians; And a great shaking and confounding shall suddenly come amongst Christians; for the Lord will break down that which hath been builded, because it is polluted; and he will pluck up that which hath been planted, because it is deceived; and a mighty work will the Lord work in the Earth, the Kingdoms of this World will be change into the Kingdoms of Christ, and Christ shall reign in and among his People; and his Spirit shall be the Teacher and Leader of his People; and all false Teachers will the Lord confound and confuse, all these Hirelings who go for Gifts and Rewards, and all this manner of Preaching and Teaching, which are come up since the Apostles days; all this Preaching which they study for, and by a Glass, and for so much Money a year, all this shall be tumble down into the Pit: God's Vengeance shall come upon it all; and the Anointing shall be received, and it shall dwell in People, as it did in the Apostles; and the people shall need no other Teacher, but as that Anointing teacheth all things; and for this Spirit and Anointing all that fear God may wait to receive it in this present Age; which Spirit brings into the same Unity and Life, into the same Worship and Fellowship that was amongst Christians in the beginning, before the Apostacy; and this State may Christians be restored to; and for this State all that fear God, and love him, are to wait; for this shall come to pass in the World.

And as concerning the Ministry, I know, and do believe it may be, and is received again, as the Apostles and Christian Ministers first received it, to wit, by the eternal Spirit and Gift thereof, through the Revelation of Christ Jesus in them: and such may and do preach the Gospel freely, as they do receive it freely, and without natural Learning and Languages.

For by that can none be made Ministers of Christ, nor by any thing without the Gift of the holy Spirit; and Christ's Ministry shall again be received thereby; this I believe: and all this Ministry made, and sent forth by natural Learning, and without the Gift of the holy Spirit, the Lord will confound it in this Age; for this is come up since the Apostles days, to make Ministers by natural Learning, and it stands in the Apostacy, from the Life and Spirit of Christ, and its call, and work, and maintenance, favours not of the Kingdom of Christ, and the Lord will bring it down, and the Gift of his Ministry, will he restore by his Spirit; and this is, and shall come to pass, and it may be waited for in this present Age; and the Lord will restore his Ministry, as in the beginning, and his work shall be glorious; for many there are, is, and shall be converted to God, and brought out of the degeneracy, and to that shall people come which all Christendom hath been apostatized from, and shall receive the same Spirit, and the same Anointing which was amongst the Christian Churches; and life and immortality shall again be brought to light through the Gospel, which hath been hid for Ages while darkness hath been over the minds of people.

And
The true State of Christianity

And I say, and testify before all the World, That Christianity shall be restored to its former state; Life shall spring forth, and Truth shall be encreased; and Faith shall wax strong, even the same Faith that the Apostles had, which gave them Victory over all the World, which shall again give People the same Victory; and this shall be known in the Earth. For the Marriage of the Lamb shall come, and all his People shall be joynd unto him; and there shall be one Way, and one Worpship, and one Teacher; and every one shall sit under Christ's Vine, and none shall make afraid: Yes, and more then a Vine shall be known, and more then a Door, and more then a Shepherd shall he be known to be to his People, and greater then a Rock shall he be witnessed to be, and more then a Teacher in the Wilderness: If any man have an Ear to hear, let him hear; and more and greater is he becoming to his People, then is lawful yet to utter: 

Wherefore all ye Christians upon Earth, Awake, awake, and put away your Whoredoms, cast off your Idolatries, and strip you, and make you clean of all your Adulteries; drink no longer of the Cup of Fornication, nor eat no longer of the Abominable Flesh, nor wear no longer your Garments of Unrighteousness, but strip ye, and be holy, all your old Garments must be put off, before you can appear before the Lord. 

A great Work will the Lord work amongst you, he will shake and overthrow all your Altars, Images and Idols, which you have set up and worshipped; The Lord hath uttered his Voice; the Beast that hath many Heads and many Horns shall tremble; and one Head, and one Horn only shall be exalted, and the Government shall be set up, of whose encreas there shall be no end; and people shall be brought into that, and they shall go forth no more; for who come to this, Time is no longer, and the Kingdom and Government is delivered to the Father, and be is become all in all. 

And all that ever come to know these things, must first come to the Light of the Lamb in them, with which every man is lightened that cometh into the World: And all that ever know these things, must first be brought to the Principle of God in them, which they have trespassed against. And all that own the Light of Christ, and walk in it, shall come to know these things, which to know and be in them, is eternal Life.

Therefore all ye Christians, come to the Light which Christ hath lightened you withal, and that will let you see the Government of Satan, and of sin and death, which has been ruling in you; and the Light will teach you to war against it, till it be subdued; the Light will discover unto you that nature, in which the kingdom of Satan bears rule; it will let you see the Devil, who is the Prince of darkness, who is the Adversary of God, who is out of the Truth, and he has drawn all people out of the Truth; but if you love the Light of Christ in you, it will teach you to war against him, and against all that is out of the Truth; for all that is of Satan's Kingdom, that is out of the Truth, and must be destroyed by the coming
The true State of Christianity.

1658

ing of the Kingdom of Christ; whose coming is in the Light, which Christ hath enlightned every man withal; who comes to destroy the Devil, and his kingdom, and all his works: So to the Light must all minds be turned, which will reveal the kingdom of the Man of Sin, and confute it: The Appearance of Christ is Light; and Christ is the Light of Israel, which is as a Fire, to confute all fruitless Trees, which cumber the ground, which the Lord will confute by the brightness of his coming.

And now is the Man of Sin reveal'd, even in the hearts of Christians, so call'd; and he hath long new'd himself to be God; but now the Lord will bring him down: For, Antichrist hath ruled for many Ages, and the Lord of Life has been crucified in spiritual Sodom; but Sodom shall be consumed by Fire; and the Lord will avenge himself of all his Enemies; and all People and Nations shall know, that there is a God, who executes Justice and true Judgment, who is a God near at hand, to reward his People with Everlasting Life; and to give unto his Enemies, Judgment and Condemnation.

Written by a Friend to the Creation; a Servant of the Lord,

E. B.
A DECLARATION
To all the WORLD

Of our Faith;
And what we believe, who are called,
QUAKERS.

And this is written, that all People upon Earth
may know by whom, and how we are saved, and
hope for Eternal Life; and what we believe concerning
God, Christ, and the Spirit; and of the things that
are Eternal, appertaining to all Mankind to
know and believe.

Concerning God, Christ, and the Spirit, thus we believe:

First. That there is only one true God, who is a Spirit; and his Presence filleth Heaven and Earth; and he is Eternal and Everlasting, the Creator and Preserver of all things; that Heaven and Earth, and all things therein by him were framed and brought forth; and all things remain unto this day by his Power; and whatsoever he willeth in Heaven and Earth, he brings to pass by his Word and Power.

And we believe, That this God only is, and ought to be feared, loved, obeyed and worshipp’d by all Creatures; and no other thing besides him in Heaven and Earth.

And we believe, That his Worship, and Obedience, and Fear and Love is to be given in Spirit, even in what his own Spirit moveth and leadeth his People unto.

And we believe, His true Worship, required and accepted of him, is not by the Tradition of men, in outward Observances, or Set-days, or Places; but he is worshipp’d only in Spirit and Truth, without respect of Time, Places or things; and that none can worship him in Righteousness, but his Children, who are born of his Spirit, and are led and guided thereby.

And we believe, That this God hath given his Son Christ Jesus into the World, a free Gift unto the whole World; and that every man that cometh into the World is lighted by him, that every man might believe, and be saved.

And we believe, That he is given into the World, and no Nation, Country or People excepted; but unto all Mankind is he given of God, and hath lightned
A Declaration of our Faith.

And we believe, That Salvation, Justification, and Sanctification, are only in him, and wrought by him, and no other: for there is no other Name given under Heaven, but him alone, by which Salvation is.

And we believe, All that receive him, and believe in him, are reconciled to God, and are made alive to God, to live to him in all things, and do receive the forgiveness of Sins, and are set free from all Unrighteousness, and from the Body of Sin and Death, and have the Witness of the Spirit in them; and the Spirit of the Father they have received, and it witnesses in them of the Father, and of the Son, and of the things that belong unto their Peace; and it is the Earnest of the Inheritance, and the Seal of the Promise of Eternal Life, and by it are the deep things of God revealed to Mankind, and by it the Father and the Son dwell in the Saints, and by it have they Fellowship one with another; and the Father, Son, and Spirit are one. And this we faithfully believe.

Again, concerning Christ, we believe, That he is one with the Father, and was with him before the World was; and what the Father worketh is by the Son; for he is the Arm of God's Salvation, and the very Power and Wisdom of the Creator; and was, is, and is to come, without Beginning or End.

And we believe, That all the Prophets gave Testimony of him, and that he was made manifest in J udæa and Jerusalem, and did the Work of the Father, and was persecuted of the Jews, and was crucified by his Enemies; and that he was buried, and rose again, according to the Scriptures.

And we believe, He is now ascended on High, and exalted at the Right-hand of the Father for evermore; and that he is glorified with the same Glory that the had before the World was; and that even the same that came down from Heaven, is ascended up to Heaven; and the same that descended is he that ascended.

And we believe, Even that he that was dead is alive, and lives for evermore; and that he cometh, and shall come again, to judge the whole World with Righteousness, and all people with Equity, and shall give to every man according to his deeds, at the Day of Judgment, when all shall arise to Condemnation or Justification; he that hath done good shall receive Life, and he that hath done evil everlasting Condemnation.

And we believe, He is to be waited for in Spirit, to be known after the Spirit, as he was before the World was; and that is the Knowledge unto eternal Life, which all that believe in him do receive; and he subdues Death, and destroyeth him that hath the power of it, and quickeneth his Spirit all that the Father hath given him: and we believe such he justifieth and sanctifieth, and such are taught of him; but he condemneth all that believe not; but continue in unbelief, and are not taught of him. And this we faithfully believe.

And we believe, That unto all people upon the face of the whole Earth, is a Time and Day of Visitation given, that they may return and be saved by Christ Jesus, who is given of the Father to call the Work of men to Repentance; and the most ungodly of Sinners are convinced by him of their ungodly deeds, that they might believe, and be converted and saved.

And we believe, Herein is the Love of God manifested to all Mankind; and that none are lost out by him before they were born into the World; but unto all men is a Visitation given, and they that do perish it is because they do not believe in Christ;
A Declaration of our Faith.

Christ, and destruction is of a man's self, but Salvation is of God, through believing in his Son, who takes away sin, and reneweth into his own Image, that they may become Heirs with him.

And we believe that there is a Crown of Eternal Glory, and an Inheritance of Eternal Life to be enjoyed for evermore by all that believe, and are chosen of God; and that there is an everlasting Misery and Destruction to be possessed by all that believe not, but continue in the state of Reprobation, and are not changed from the ways of Sin and Death; but walk after the ways of their own Hearts and Lusts, fulfilling the will of the Flesh, in the Evil of this World, and follow not Christ, the Light of the World, that they may be saved: And we believe upon all such the Wrath of God abideth, and that they have no part in the Inheritance of God.

And we believe, That it is only he that is born again of the Spirit, and that walks after the Spirit, who is changed from Death to Life, and who is redeemed out of the World, and all its ways; such only must inherit the Kingdom of God, and they only have right thereunto, and none belies, even they that are washed and cleansed from all Unrighteousness by the Blood of Jesus, by which their sins are remitted; For his Blood cleanseth from all Unrighteousness and Sin; yea, all such that walk and abide in the Light, which Christ Jesus hath lightened the World withal.

And we believe, That the Saints upon Earth may receive forgiveness of sins, and may be perfectly freed from the Body of sin and death, and in Christ may be perfect and without sin, and may have Victory over all Temptations by Faith in Christ Jesus.

And we believe, Every Saint, that is called of God, ought to press after Perfection, and to overcome the Devil and all his Temptations upon Earth; and we believe, they that faithfully wait for it shall obtain it, and shall be presented without sin in the Image of the Father; and such walk not after the Flesh, but after the Spirit, and are in Covenant with God, and their Sins are blotted out, and remembered no more; for they cease to commit Sin, being born of the Seed of God.

And we believe, The Gospel of Christ is the Power of God unto Salvation, and that it ought to be preached freely unto all people, and Christ to be held forth unto all Mankind, by the Ministrers sent of him: And we believe this Ministry is received by the Gift of the Holy Ghost; and all they that receive it, are lawfully call'd to the Ministry, and they may preach the Gospel of Christ freely, as they have receiv'd it freely: And this Ministry is not of Man, but of God, and is made powerful to the converting of Sinners, and to the bringing of people to God, and to the Knowledge of his Ways. And we do not believe, That any man is a Minister of Christ, without the Gift of the Holy Ghost, or that the Gospel can be receiv'd by natural Learning or Education.

And we believe, Such as preach for Hire, and have Hire for preaching, are not the lawful called Ministers of the Gospel of Christ, such as are Proud, and High-minded, and Covetous Men, who do not profit the people at all, such as have run, and never were sent of Christ, who calleth by his Spirit into the Work of the Ministry; and as every one hath received the Gift of that, his Spirit, so he may administer to others.

Concerning Rulers and Governours, we believe, That there ought to be Rulers and Governours in every Nation, City, Country, and Town; and they ought to be such men as fear God, and hate every evil way; who will judge for God, and not for man; and will judge righteously, equally and justly, and will give true and found Judgment unto all men, without Bribery, or Respect of Persons, not regarding the Rich above the Poor, but being a Prince unto all that do well, and a Terror to all Evil-doers: whatsoever, having knowledge in the pure Law of God, and themselves continually exercised therein. And we believe, That every Law of man ought to be grounded upon the Law of God, pure.
Reason, and Equity being the Foundation thereof, that God's Witness in every man may answer to it: and the Law ought to be known unto all people, before Transgression be charged or punished in any man. And we believe, that every Transgression ought to be punished according to its nature; and that the Punishment exceed not the greatness of the Transgression, neither ought any Transgressor to escape unpunished; neither ought any upon false Supposition or Jealousies, to be caused to suffer, without the Testimony of true men, or the Confession of the Party. And we believe, that the Executors of the Law ought to be just Men, and not given to Pride, Drunkenness, or any other Evil whatsoever; and ought to be chosen every year, or otherwise, by the Consent of the people; and that no man be flapped of his free choyce, except justly taxed. And we believe, that all Governors and Rulers ought to be accountable to the people, and to the next proceeding Rulers, for all their Actions, which may be enquired into upon occasion; and that the chiefest of the Rulers be subject under the Law, and punishable by it, if they be Transgressors, as well as the poorest of the People. And thus true Judgment and Justice will be brought forth in the Earth, and all that do well will have Praise, and live in Right and Peace; and all Evil-doers whatsoever may stand in awe, and be afraid of God, and just Men, and the Execution of just Laws.

Concerning Religion, we believe, That it is only the Spirit of the Lord that makes men truly Religious; and that no man ought to be compelled to, or from any Exercise or Practice in Religion, by any outward Law or Power; but every man ought to be left free, as the Lord will persuade his own mind, in doing, or leaving undone this, or the other Practice in Religion; and every man, of what Profession in Religion soever, ought to be protected in Peace, provided himself be a man of Peace, not seeking the wrong of any mans Person or Estate.

And we believe, That to oppose false Opinions, and unfound Doctrines and Principles, seeking to convince them that oppose themselves, by Exhortation, or sharp Reproof, by word or writing, ought nor to be counted a Breach of the Peace, or to strive about the things of the Kingdom of God, by men of contrary Minds or Judgments, this ought not to be punishable by the Magistrates and their Laws; for we believe, the outward Laws and Powers of the Earth are only to preserve mens Persons and Estates, and not to preserve men in Opinions; neither ought the Law of the Nation to be laid upon mens Consciencs, to bind them to, or from such a Judgment or Practice in Religion: And we believe, that Christ is, and ought only to be Lord and Exerciser of mens Consciencs; and his Spirit only must lead into all Truth.

And we believe, That Obedience and Subjection in the Lord belongs to Superiors, and that Subjects ought to obey in the Lord those that have Rule over them; and that Children ought to obey their Parents, and Wives their Husbands, and Servants their Masters, in all things which are according to God, which stands in the exercise of a pure Conscience towards God: But where Rulers, Parents, or Masters, or any other, command or require subjection in any thing which is contrary to God, or not according to him, to such causes all people are free, and ought to obey God rather than men: and we believe, That herein God will justify them, being guided and led by his Spirit in all that which is Good, and out of all that which is Evil.

Again, We believe concerning Election and Reprobation, That there is a state of Election, and a state of Reprobation, a state chosen of God, and a state rejected of God, and that all Man-kind are in one of these states, all that are elected, are elected in Christ; and all that are out of him are in the state Reprobate, bringing forth fruits of Death and Darkness, being Children of Wrath and Disobedience, in the alienation and separation from God, in the Transgression, unreconcil'd to God, the Enmity ruling in the Heart, being in the Fall, and not restored to God again, but ignorant of his Power, and of his Wisdom, having the Understanding darkened, that they cannot see nor perceive the things that are Eternal; and in this condition his best Works are Sin, and whatsoever he doubt
A Declaration of our Faith.

...doth, he cannot be accepted of God; for he is dead to God, and alive to all evil, bringing forth all his works out of that Ground which is cursed. This is the condition of all Mankind upon the face of the Earth, in the first Adam, and this is the state of Reprobation; and all that abide herein are rejected of God, and shall never inherit eternal Life, but go into Perdition; yet have all such a Day of Visitation, that they may return out of the state of Reprobation; but hating Knowledge, and despising the Love of God, they continue in the state Reprobate, and the Wrath of God abides upon them. But they that are chosen of God, are delivered from Wrath; for they believe in the Light, and become Children of the Light, and are renewed in Mind and Heart, and receive the Love of the Father, and become planted into Christ, the second Adam, and are chosen in him to bring forth Fruit unto the Father, and all their Fruit springeth from that Ground which is blessed; for they are led by the Spirit of the Father; and such are in the state of Election, who are made Heirs with Christ of the Everlasting Inheritance, that never fades away. And this we faithfully believe, That Mercy is not shewed to the Reprobate, nor Judgment to them that are chosen of God.

And this is to go abroad in the World, that all people may understand what we believe, and what we have received of God; and they that believe this, and walk therein, by the Spirit of the Father shall be saved; but they that believe not, but are disobedient to the Truth, shall be condemned, because they do not believe. Much more might be written, but in short, this is given forth, by one that hath believed and received the Knowledge of these things from God.

A Friend unto all People.

E. B.
Some of the
PRINCIPLES
OF THE
QUAKERS
(Scornfully so called by men)
VINDICATED,
And proved Sound, and True, and according
to the
SCRIPTURES:
In Opposition to the False Charges, and Lying.
Reports, given forth against the Truth, in two Printed
Books, put forth by one Philip Taverner, a suppos'd Minister of
the Gospel, in Middlesex near Oxford.

And hereby Truth is Manifested and Discovered, and the
Controversie determined by the Judgment of Truth, between
Philip Taverner aforesaid, the Accuser, and Edward Burroughs, De-
fendant of the Truth, who contends for the Faith of the Gospel,
and for the Word of God in the Heart, against all such Gain-sayers,
as have the Form of Godliness, but deny the Power, and many
such are in this Age.

WV
Heress P. Taverner, one of Truth's Opposers (whether through
Ignorance or Subtilty, I now determine not) hath again ap-
ppear'd against me, and the Truth in Print, as in Vindication of
himself, and his former Work, who about four Moneths ago, gave a false
Relation of a Dispute; but instead of mending the matter, he hath made his
own cause the more vile, as may appear to such who take a perfect view of the
Proceedings from the beginning to the end thereof: Now the intent of this
my Reply is to clear the Truth further, and to take off his false Aspersions, which
he hath cast upon my innocent words in my former Book, in answer to his
first. And as for the rest of his Book, which hath no relation to mine, nor to
the Dispute, I shall pass it by.

The Title of my first Book was, Something of Truth Made Manifest, &c. To
which sayst thou, A plausible Title to cover a Bailing and Bitter Spirit under, that it
may walk in the World lest suspected, &c.

Reply,
Reply, My words are truth; for in that Book Truth was made manifest to many in relation to the former Dispute, to the Satisfaction of many: and as for railing and bitterness of spirit, I do deny, only I am zealous for the Lord's Truth, to speak plainly, by reproving them that gain-say it, and to that of God in every man's Conscience do I desire to be manifest, and seek not by bawling words to cover Evil, that I may not be suspected, though thou seemest falsely to say it: but let my Knowledge be what they will, for of the Lord do I seek to stand approved, and not of man; for the few inward hath no Praise of man, but of God: And as for railing Language, and bitter words against thee, I have used none, but spoke the truth in Plainness.

The next thing thou seemest to humble at, is, whereas I said [I suppose thou hast ambition, false thyself Mr. Philip Taverner.] and thou now seemest to hide thy self from the force of my words to the light of the World, which appears a little to strike upon thee with some Shame; and thou sayest, This did not profess Mr. before thy Name, but the Stationer did it; who (sayst thou) was pleased to honour the Man with that Title, &c.

Rep. Now instead of clearing himself, he hath shewed more guilt of Ambition, then before, and my words were, [I supposed] and not an absolute Charge, as he saith, and had not I good Reason to suppose it, that it was his Ambition, being also contrary to the express Command of Christ, Matt. 23, and indeed, I hardly ever read any Superficiality like to it, by the greatest and noblest of men, as men account; and it is a thing far above Humility, and not becoming any man, much less one that professeth himself to be a Minister of Christ, to subscribe himself, or be with his consent, Mr. such an one: but he seems to cover himself from Ambition, because saith he, he did it not himself, but another; I say, I shall not charge him here with Falsity; but I am sure it is very unusual for any man to add any thing to another man's Book, without his knowledge, I never knew it done by any Stationer, who hath bad some knowledge of their Ways: but yet he acknowledges it was done in Honour to him, to subscribe him Master, and here he hath justified the thing, and shewed, that he is indeed guilty of Ambition, who confesseth, that it is an Honour to him, to be subscribed Mr. by another; for he saith, The Stationer did it; Insinuates he with that Title: And here men may take notice what Honour this my Adversary looks after, even the Honour that Christ forbiddeth, who faith to his Ministers, Be not so called of men Masters; but the man hath honoured Philip Taverner with titling him Mr. as he saith.

The next thing treated proves also that he is Ambitious, for he pleads much the lawfulness of Titles, of Civil Respects, as he calls it, and this is all to justify the Title of Master to himself, and thereupon hath wrested divers Scriptures: What though the Unbelieving Grady used the word, Master, or Sir, John 12: which he hath quoted, is this an Example sufficient for Christians to break the Command of Christ? Matt. 23, 10. Neither are any other Scriptures a Warrant for any man so to do, though for a whole Page he treats only as for the lawfulness of such Titles, yet in the end would shew guilt from his own Door, that he affects not Titles; for he saith, Thus he foolishly saith he would have so done to him, And this his seeming to justify himself proves himself guilty, knowing that he had given truly occasion for People to judge he would have it so; and in the end would blind the minds of the Simple with words of seeming Honesty, that he would not have it so done to him, as if he cared not for it.

And whereas I said in my last, [That I am without any Prejudice towards the name (viz.). P. T. He saith, I must give him because he question it, first, from my railing Words against him; Secondly, from my Scourful Pious, &c. (faith be.)

Rep. I have no Prejudice against him, God is my Witness; and he may question what he will, who is in the Unbelief, for he is manifest by his former, then
be questions where he hath no just occasion, shewing much prejudice in himself, for he said in his first Relation, commenting upon some of my words, If by such words I meant so, then it was truth; but if I meant so, then it was false. And was not this a perfect sign of prejudice in him, who had not just occasion to except against the words as they lay; nor could not condemn them, but upon giving his own interpretation of them first? Whereupon I said in my first Answer, p. 144, [Also poor man! must I be judged upon thy own Meaning, &c.] and yet in these words I shewed no scornful Pitty to him, though he falsely opposeth it, and faith it; and so while he cannot believe that I am without Prejudice against him, he shewd himself guilty of prejudice towards me and my words, to be seen and justly believed by many.

And whereas he faith, Its doubtful how far I own the Authority of the Scriptures because I say in my first, [We through Patience and Comfort of the Scriptures have had Hope] have had Hope, faith he: Now it seems, because I place my words, we have had Hope, his unbelieving doubtful Heart questions whether I own the Authority of the Scriptures, and would falsely conclude, That through the Comfort of the Scriptures we have no Hope now; and faith he, Are you now flown so high that you need not, &c.? pag. 3. And therefore I may now answer further. Yea, through the Promis of the Lord, declared in Scripture, we have Hope at present. That God will bring down and overthrow all such that deceive the people, who are made Ministers by man, and of man, at Schools and Colleges; and all this set Maintenance by Tythes, and calling people into Prison, and spoiling their Goods to maintain Ministers; as at this day in the Nation; many Hundred have been cast into Prison, and many Hundred Pounds worth of Cattel, of Bedding, and all kind of Goods have been disstraine for to maintain the Ministry. I say, We have Hope, according to the Scriptures. That God will bring down all this, and your preaching for Money, and bargaining with people for so much a yeare, and your preaching what you have studied for out of the Scriptures, by a Glass in a Steeple-house, where the Bed is used to be said, God will confound all this, and poor people shall be delivered from the Mouthes of thosc Deceivers, that make a Fare upon them, and preach for Hire, and seek for their Gain from their Quarterly, and these things, with many other, we hope for at present: Wherefore think not in thy self, we now do not hope; for we both do, and have had Hope; through Patience and Comfort of the Scriptures.

Whereas I charged P. T. in my last, [That he had wronged, both me and the Truth in his Relation, &c.] which he faith in his Answer is false; and he faith, He doth not apprehend me and the Truth so well agreed, that it is possible to wrong us both as once &c. pag. 4.

Rep. That he wronged me it appears, in his not relating all that I said at the Dispute (the Ground of this Quarrel) not by half and more I know; and in relating more then himself spoke, by far: And let sober men judge whether he did not here wrong me, in relating a thing that paffed between us, and relating much more then ever he spoke, and much les then I spoke; if the truth of that Matter (were it wrong or right Matter) and my selfe, be not by this kind of Doctrine wronged. I appeal to all honest People, whose both he and I am silent: to the False-Dealing and Wrong in his first Book, is upon him still, according to my Charge, unremoved.

And the Lye in this his last Book, in that he faith, I say Fally; when I have spoken the Truth, which is a Lye in the highest degree, in saying when I spoke the truth, That I spoke Fally; and his Proof, in that the Truth and I do not agree, is, because I said in my first, [The Saints have no need of Scriptures to teach them; but the Spirit of the Father leadeth and teacheth into all Truth.]

Rep. My words are justifiable; for, It is the Spirit that leadeth into all Truth; John 16. and the Saints need no men to teach them, but they have the Understanding within them; and they know all things by the Ordeion, 1 John: and the Spirit of the
Father is given them, by which the Scriptures were given forth; And the Lord is the Teacher of his People, and they need not any to say to them, Know the Lord, Jer. 31. Ye they that witness this, do not make the Scripture of none effect, but own it in its place, yet not as their Teacher, for then they should deny the new Covenant, Jer. 31. and then something besides the Spirit leads into Truth, and they have something to teach them besides the Anointing: But if this be all the Proof that can be given against me, That I and the Truth do not agree, I doubt not but all Spiritual men will see the Emptiness and Weakeness of the Witsens against me; and will be more confirmed, rather then shaken, that I and the Truth do fully agree, though P.T. speaks otherwise falsely against me: and as if I had contradicted the Apostles words, which he quotes against me, who faith, Whatchoever things were written afore time, were written for our learning; which Scripture I do own, and no way contradict; is the Error of his judgment, which to judgeth; for, even they for whom the things that were written, were for their learning; yet they were led into all Truth by the Teachings of the Spirit, and they were taught of the Father; and what was written to them, was not written because they knew not Truth, or to teach them Truth, 1 John 2. 27. let him learn what this means.

The next thing he notes is, whereas I said [I then proved (meaning at the Dispute) by many Scriptures, That some were perfect in this life, 1 Cor. 2. 5. even perfect without sin, John 1. 47. 1 John 3. 7.] And to gainsay this he hath brought, 2 John 18. If we say we have no sin, we deceive our selves, and the Truth is not in us: and faith he, Who speaks truth in this E.B. or the Apostle? as if I had spoken contrary to the Apostle? Solomon also (faith he) tell us, There is no such Man upon Earth, that doth good, and sinneth not: which also he brings as a Witness against what I have affirmed.

Rep. Its true, Theld forth a state of Perfection to be waited for, and attained unto upon Earth; and I am not ashamed of my Principle, neither is it found too light. For that Scripture, 1 Cor. 2. 5. doth tells, that some were perfect upon Earth in the days of the Apostles; and if they were so, the same is to be waited for and witnessed in this Age, for the Hand of the Lord is not shortened: And that Scripture, 1 John 3. Whachever abideth in sin, sinneth not: and whachever is born of God doth not commit sin, ver. 6. 9. doth clearly manifest, there is a state upon Earth free from sin, wherein Power is received and felt over all Temptations, and over the Devil, even such an estate, That the Wicked One cannot touch such as are born of God: and this was the thing I held forth, and do vindicate against all Opposers. That the Saints may wait for, and witness upon Earth, to have power over sin, and over its Temptations, and free from the committing of sin, by the Power of the second Adam living and dwelling in them: And thus must thou believe P.T. or else thou believest not Scripture, nor that any are born of God, or abide in Christ; if thou believest not that, then confession errett in Judgment, who art unbelieving of what the Scripture bears witnesses of. Therefore tell me plainly if thou believest, That there are any that are born of God, and abide in Christ; then must thou believe, Such do not commit sin; else thou denieth the Scripture: And what I held forth herein, I do not contradict the Apostle, nor Solomon's words; for true the Apostle said, If we say we hate no Sin we deceive our selves; but art thou so blind that thou dost not see, he speaks there of a state before Confession of Sins, and the words faith the Apostle, If we confess our Sins, he is faithful and just to forgive our Sins, and to cleanse us from all Unrighteousness; so I do agree with the Apostle's words, and do not contradict them? For I do say, If any say they have no sin, before they do confess their sin, and forsake their sin, and be cleansed from it, I do say they are Lyes, and the Truth not in them; and I also say, If that after a man hath confessed his sin, and be cleansed from it, and hath his sin forgiven him, and witnesseth that he is born of God, and does not commit sin; Lye, he speaks the Truth also, and the Truth is in him. And though Solomon did say, Thea,
There is not a just man upon Earth, that doth good, and sinneth not; yet is my affirmation on true notwithstanding, for Solomon forgot the Lord, and his heart went after many strange women, and became a Transgressor, and in that state did not know the birth born of God, which doth not commit sin; for he was but under the administration of the law, which doth not make perfect; as pertaining to the conscience, and peradventure in that state, he being err'd from God, he did not see any that did not sin: These things will be plain to some, though perhaps thou mayst shut thine eye against them; and Solomon was not our Example in Conversation, I am sure, nor hardly in Doctrine. And thus I have weighed thy Text, which thou seemst to say before, I have not weighed; and my Principles are proved found, and thou and thine too light, and the wind of the Lord will scatter them.

And P. T. confesseth, Every Real-hearted Christian may be, and is in Scripture called Perfect.

Rep. Then wherefore doth he oppose me, who giffith the same thing? and he now confesseth even, That every Real-hearted Christian may be, and is called Perfect in Scripture: And is not he here guilty, in that he charged me falsely, in pag. 21. of his last, With going Rounds, like unto a Horse in a Mill, who sometimes denieth Perfection, and sometimes confesseth it, to be attained in this life? but he is forced in the end to confess to the Truth, and to justify me.

And also the Scripture doth testify, The Saints were already perfect and complete in Christ, while they were in the Life upon Earth, Col. 1, though there be a time wherein all the Saints do complain of the Body of Sin, in their Warfare and Travell; yet there is a state also, wherein they have put off the Body of Sin, and are the Servants of Righteousness, and free from Sin, Rom. 6. 22. But P. T. shews little Experience in those states, as of the Travel under the Body of Death, and also of the Victory over it; and so what he speaks, is but by guess from other men's words, and then it is no marvel if he errs in Judgment, and bring one Scripture to contradict another, not having the infallible Spirit that gave it forth, nor feeling the States, nor the passing through these Conditions declared therein, for there is a time of Travelling, and complaining under the Body of Sin, and its Burden; and a time of Freedom from it, and Victory over it, yes, even in this life upon Earth.

And whereas I said in my last, Many of the Saints daily received more and more of God's Wisdom, and of his Power and Life revealed in them, wherein they grow up to God from Strength to Strength. Now faith be, But whether he doth not own some to have attained so high, that there can be no Addition, as a Query; my soul (faith he) has not been able to enter into his secrets in this thing, (because my words were, Many of the Saints, &c.)

Rep. My first words it seems he cannot contradict, but owns them to be true; so I need not defend them; only he supposeth a Question, in which there is no much Edification to be answered, and I have no secrets in what I speak, for to the children of Light my words are plain, though to P. T. and such, they may be Parables and Secrets: But as for my own particular, I now here answer the Question, and further reply, I do grow up in Wisdom and Knowledge daily; and never knew so much of P. T.'s Decrees, as now I do, since, and at the Dispute (the Ground of this our Debate) so I thought good to let him know, that I do grow in Truth, which doth daily discover more and more Decrees in him, and them that oppose Truth; and so also grow in the Knowledge of his Error of Judgment and Ignorance, that I may condemn it, and judge it.

And whereas I said, The Light which every man is enlightened withal by Christ, is sufficient to bring up every man to believe in Christ, that loves the Light, and walks in it; and unto such is Grace added and increased daily, &c. as in page 16 of my first more appeareth.

In opposition to this, to overthrow it, as he supposeth, he hath nominated that Scripture, 1 Cor. 2: 14. The natural man perceiveth not the things of the Spirit if
The Second Answer to Philip Taverner.

God; for they are foolishness to him, neither can be known them, because they are spiritually discerned, &c.

Rep. Now my words are true, and no contradiction to the Apostle's words, except to such as are blind, that cannot discern between Light and Darkness; and such will judge falsely, and out of an evil mind make an appearance of seeming difference, where there is none; for the Light, that lighteth every man that cometh into the World, is Christ, John 1.9. and that Christ, the Light, that lighteth every man that cometh into the World, is sufficient to bring every man, that loves the Light, and walks in it; to believe in Christ: these are my words, and the intent of my mind; and would any man, that were not stark blind, make any opposition against this Doctrine, or bring a Scripture to prove the contrary? which Scripture I own, and do no way contradict; For the Natural Man doth not perceive the things of God, nor know them: yet this is not contrary to what I say.

That Christ Jesus lighteth every man that cometh into the World, which Light (Christ) is sufficient; and he changeth men from Natural to Spiritual, as they are brought to believe in Christ, that hath lightened them. And he opposeth me, as if I should say, or hold forth, That the natural man perceiveth and knoweth the things of God, and that the natural man hath Faith; which I never spake, nor entred into my mind to say: so he hath drawn his evil Consequences from my words, and then confounded his own Conception; but my words remain untouched; for my saying and intent is, That Christ lighteth every man that cometh into the World; and his Light is sufficient to give Faith, and to change a Man from natural to spiritual, and to give him the perceiving and knowledge of the things of God, and of the Spirit; and my words, nor intent, is no contradiction to the Apostle's words, though P.T. falsely judged so, for want of better Understanding, I suppose, rather than through Subtlety at this turn. And thus my Principle is proved sound, and the Title of his Book a Lye.

And whereas I said, [That Christ wrought Righteousness perfectly without us, and also falsifies Righteousness in all that believe, and no man is justified by one of these without the other, or that hath not the other.] pag. 12. of my first. He saith, Whether I do not confound Justification and Sanctification, he leaves all rational men to judge, &c.

Rep. That Christ wrought Righteousness without us is not denied by him; nor that he fulfils the Righteousness of the Law in the Saints he cannot well deny; let him read Rom. 8.4. and that no man is justified by the Righteousness that Christ wrought without, who believes not, nor is converted to God, but in the power of Satan: This all the Children of God believe, and know, That none are justified by Christ's Righteousness without, but who are converted to God, and have received Christ; and he is in them, for else they are Reprobates, and not justified: And so I am not ashamed of my Principle, though he would flander it too; for he that hath not Christ, God's Righteousness within him, is a Reprobate, and not justified by any Righteousness without. Neither do I confound Justification and Sanctification, which he falsifies me with, for they are one in Christ; for he is made unto us Sanctification and Justification: and the man that is in the Pollutions of the World, unfashioned, is not justified, but condemned: so none are justified by a Righteousness without them, but them that are fashioned by him within; this I own, and do not deny; and men that are in the same corrupt reason with him, must not be judged by: And also, do justify. If any Work be wrought by us, in the Strength and Power of Grace, and not in our own strength, then is it the Work of Christ in us, the Work of God's own Righteousness; and then no Work or Work is justified, but what the Spirit of Christ leads unto: And though P.T. ignorantly commenteth upon these words, yet are they words of Truth and Righteousness, and all that he faith proves nothing to the contrary.

And whereas I did ask him, which he had ignorantly affirmed in his Relation, [Whether that Righteousness, which Christ doeth in us, in his Strength and Power, and not in our own, is called Our Righteousness? which he seems to answer, but he hath misunderstood my words, for I meant not Our, by enjoyment, but Ours in the sense.
the Prophet speaks, when he said, Our Righteousness is as filth by Ragge: I know, the Righteousness that Christ works in us by his Spirit, and the Power of his Grace, is Ours by enjoyment in the second Adam, as the Gift of God to us, but not Ours in the first Adam, in the Righteousness of the Law, in the State not converted, and that was the strength of my Query, where that Righteousness, wrought in us by the Spirit and Strength of Christ, and not in our own, is called our Righteousness, ours as in the first Adam: But I see thou hast not understood the meaning of my Query for weakness of Understanding; and then how shouldst thou rightly answer it?

Also I queried, [If Christ working Righteousness in us, by the Power of Grace, not by our own striving, can be called the Righteousness of the Law] which he had affirmed: Now I meant, the Righteousness of the Law in the Flesh, and not in the Spirit; I know, the working of Christ both in us to will and to do by his Spirit, and Strength, and power of Grace, is the fulfilling the Righteousness of the Law by Christ in us; but it is not the Righteousness of the Law in the Flesh wrought by us, as unborn again: But to this thou hast not answered, but hast answered thy own conceiving, and not the innocency of my Queries.

And whereas he Humbles, and is offended, because I said, [No man is justified in any work or work, but what they are led unto by the Spirit; and those Words or Works the Spirit leads unto, are justified, and no other words or works.] And from this he would falsely conjecture, I hold a justification by Works, and by something without, or besides that which Christ wrought within.

I say No, by the deeds of the Law shall no Flesh living be justified, but yet, he that moveth and leadeth into Words and Works of Truth and Righteousness, the same doth justify the Creature in the Words and Works which he is led unto, and this is not in opposition to the Apostle's words, which he seems to bring against me, Rom. 5:9. While we were Sinners, Christ died for us; much more being justified by his Blood, we shall be saved from the Wrath: This is not contrary to what I say; for we do own the Blood of Jesus to justify; but yet not such who are not cleansed by it; and led by the Spirit into all Truth, but it is they that are justified only, who are led into all Truth by his Spirit, such are justified by his Blood in the Spirit, and saved from Wrath, who are born of the Immortal Word; but they that remain in sin, are not justified, nor saved from Wrath.

Then he queried, Whether I impute Pardon of Sin out of Doors?

Rep. I answer, No; for they that are led into all Truth by the Spirit, their sins are pardoned, and forgiven, and remembered no more, but blotted out, and cannot be read, for they are cleansed from it, and commit no sin.

Then he asked, Whether I grant two formal Causes of Justification; the one, Forgiveness of Sin; the other, Inherent Righteousness?

Rep. I say, Both the Cause and the Work of Righteousness is in God, his free Love and Mercy, which is over all his Works, and they receive the Work of it, and the Gift of it, that are led by the Spirit, as the Effect thereof, and none else; Though he asketh, Whether Forgiveness of Sin hath its rise from what Christ wrought in us, or what Christ hath done and suffered for us? I say, Whatsoever Christ hath done and suffered without man, while man hath not received Christ, nor the Work of Christ in him, but remains in the first Adam, in Transgression; the true Work and Ground of Justification he knows not, nor hath not, neither knows the Mediatorship between God and him.

Then in the conclusion of this matter P.T. faith, Thus far thou know, E.B. and the Truth are not so well agreed; but he that cleaveth to the one, must forsake the other.

Rep. Hold Friend, come back again, What hast thou proved yet any thing against me, save that I hold the Truth? Thou hast drawn a Conclusion too soon, without sound Evidence; and thou must not be judge in thy own Cause; neither hast thou proved me and the Truth to disagree ever a whit, as just men may judge it appears thou art the man that feareth to be Righteous in thy own eye, and just...
justified thyself, and wouldst condemn the Righteous? And though thou shalt, we do not agree, viz. E. B. and the Truth; yet thou hast not, nor never art able to prove it; for all that are sanctified, are justified, and none are justified, but them that are sanctified, though not as the Cause, yet as the Fruit and Effect, which will appear in that man that is justified.

The next thing he observes is, whereas I said, [As true a publick Dispute I had, the time and place mention'd, with a Company of Priests, and this same P. Taverner was one of them, &c.] First, Phil. Taverner, in answer to this, hath pleaded for the Honourable Name of Priests.

Rep. Yes, the Name is Honourable, who are come to the Priest-hood that was made after the Power of an Endless Life; to which P.T. and the Generation of Priests are not yet come, as they make manifest; But that Priest-hood was not my meaning: Neither did I speak scornfully and reproachfully against any that Labour in the Ministry of the Word, as falsely charges me, line 34, 35. But the People might know who I meant by the word Priest; for Ministers of the Gospel I could not call them that are not so, without Offence to my Conscience, because I am taught to speak the Truth in all things: But Priests I may call them, such as I mean, as dispersed against Christ, and spake against him, the Priests, that were subverted from God's Law, and that are Persecutors of the Innocent, such Priests I mean, and lawfully and truly such Priests I may call them. And as for Labouring in the Ministry of the Word, which he signifies as if they did; Do not they Labour to get Peoples-Money, and Tythes, the Tenth of Corn, and Hay, and Eggs, and Pigs, and Stipends, so much a Year, or so much a Sermon? If it be not so with some, at least, let the Country thence be judicious: And what was the meaning that P.T. himself was about removing from one Parish to another, a little while since, except for Money and Hire? Tell not of the Ministry of the Word, till ye repent, and reform your selves, by denying your Hire, and Tythes, and old Pulpit ways, and House called your Churches, and all your Practices of Public Priests; for your Garments yet smell thereof, and your wages give evidence, that you are of the flock of the Public Priests, Priests that persecuted Christ to death; and not of the flock of the Priests, truly called and ordained under the Law, keeping the Covenant, nor yet Priests in the Gospel-Administration: For I know you defer not the Title of Priests, upon neither of these accounts. And as for Scorning, with which thou chargest me; Thy Charge is false, ye say, I brought to Glory in the Lord over all the false Prophets and Deceivers, rejoicing with a Holy Deception, even as the Virgin, the Daughter of Zion deserted and laughed to scorn, Isaiah, 37, 22, and in no other sense.

And whereas I said to the people about Dragon, concerning their Teachers, [See the O sece from your Teachers without you, and hearken to the Voice of the Lord, from them who are dumb Shepherds, and preach for Hire, that take Gifts & Rewards for Preaching, &c.] as in the 17th and 18th page of my first. To this he faults and Querries, Why, am I a Teacher of them, called Quakers, and saith my Charges are high; but do you charge it falsely upon some, who are as far from the guilt of it as myself? and thus he goes on, page 19.

Rep. Good Reason I have to bid you cease from all your Teachers without, even as the Prophet, Isaiah 55, 1, 2. I answer, I am no such kind of Teacher, as preaches for Hire, and divines for Money, and for great Gifts and Rewards, and doth make Merchandize of Souls; yet am I one that turns people from Darkness to Light, and from Satan's power to God, and to the Anointing, that it may dwell in them, that they may need no man to teach them; and such were the Apostles, and them that are sent of Christ, but such Teachers I would have them to cease from, where people are always learning, and never able to come to the Knowledge of the Truth, 2 Tim. 3; and such Teachers are you about Dragon, as well doth appear. And between these two kinds of Teachers there is a great difference; and though my Charge is high, yet it is just; and I charge none
none falsely herein; for, who can clear themselves from the guilt of it, of that generation? if any, I condemn them not, but can P.T., do it? ask his neighbours; Hath not he sums of money by the year, tythes, or other wages for preaching? try him a little; give him nothing for a year or two, and then if he preach to you, and never complain for want of wages and money, then I will believe he is clear, and then he may better boot than he can now: and as for divers of that function in that country, they have call men into prison, where, they yet lie, and taken suit of them at law, and taken their goods, because some could not for conscience sake give you hire, and tythes, and money; and are these free, or guilty of my charge? let the lord judge, and all his saints.

His faith, He doth not plead for all who go under the name of ministers in England; whereas there is many of them no better than wolves in sheep's clothing, &c. Then why doth he not come out, and cry against them, but remain amongst them in their practice? for wherein can he clear himself of any one thing, which they are guilty of, which he confesses are wolves in sheep's clothing? was not his call the same with theirs? and is not his practice in ministry and maintenance generally the same with theirs? if he hath ought to say, to clear himself, we shall answer further, otherwise all men shall judge, that while he accuseth some of England's ministers to be wolves in sheep's clothing, himself is found also guilty, except, I say, he can make appear a perfect difference between his call, practice, and maintenance, and theirs, which he is never able to do, or to justify that he is not of the same nature, and by the same spirit, but contrary to theirs, that he accuses, and fears to be wolves in sheep's clothing; and I have as much ground to suspect him to be one of the wolves in sheep's clothing, as he has ground to suspect his own companions and generation to be such.

And in that he faileth, some of the Quakers have been found guilty of blasphemy, and that some of them are found vain-light persons, or heady, and high-minded.

Rep. He doth here secretly charge and prove nothing, for blasphemy we are come out of, and have deny'd all lightness after the feln, and high-mindedness, and if any such come among us, they are deny'd, and are not of us till they be converted to God, and turned from all evil: but this his secret charge against others is but that himself may seem clear.

Then he asks, Are all guilty of preaching for hire, and divining for money, &c. and bids me, Not condemn the generation of the righteous: and then confesses, They take that which the state allows, or that which they have given by persons; and justifies it, and faith; It is not a preaching for hire, &c. pag. 19. of his last.

Rep. All that I charge to be guilty, are so; for I charge not the guiltless; but ask the country people, ask them how many of their teachers are clear, and have not money, tythes, or other things for preaching: and I have taken heed of condemning the righteous, and yet dare not let the guilty go unjudged and unreproved, and therefore them I do reprove: and now in the end he hath justified preaching for hire, though he in the same page seemed to deny it, but whether is that a maintenance according to gospel ministry, as practised in the days of Christ, and his apostles, or whether that comes not under the account of preaching for hire, in taking gifts of the state, and gifts of persons, which thou justifiest. No such maintenance did Christ allow to his ministers, as to take sums of money yearly for preaching, nor such things were never justified by Christ, but into whatsoever house ye enter, eat such things as are set before you, faith Christ: And that is balam's practice, To take gifts of the state, or of great men, for he would have taken the gift of balak. So by their own account, the best of England's teachers, (for some of them thou pleaded not for,) go for gifts and rewards, as the false brethren did in the days of the apostles; for, though you would seem to clear them of preaching for hire, yet hast thou proved them guilty of preaching for gifts and rewards: and is not their taking gifts from the state and persons, which thou justifiest, a perfect preaching for gifts and rewards, as ever the false brethren, which the true apostles declared against?
against it. And so out of thy own mouth they are proved such (even the bell of them which thou vindicatest) as go in Baladim's way, preaching for Gifts and Rewards: And is it not time now for people to cease from you, who are found, by thy own confession, in Baladim's way, and in the way of the false Apostles, preaching for Gifts and Rewards from persons, and from the State; and so out of thy own mouth I am justified, and your selves condemned.

Then whereas I said, [Who be Damned Shepherds, which do not gather you to God, &c.] And he faith, There are many, who lift up their Voices, as a Trumpet, to tell people of their Sons, &c.

Rep. It appears true throughout the Nation, that people are not gathered to God, for doth not Wickedness abound, and people thus forth an unconverted state? And what though many may out of Hypocrisy, and for Ends to themselves, cry against Sin in others, and live themselves in the same; people hereby are not profited, at all for such as have run, and not been sent do not profit the people: for while themselves live in that, which they cry against in others, the Power of the Lord is not with them, to convert Sinners. But for a better discovery of the Teachers of this Generation, I refer the Reader to a Book called, A Faithful and Lawful Tryal of the Teachers, &c., whereby in them are set forth what they are at large.

The next thing he hath observed, is, where I charged him in my last, to have given a Relation of much more then he spoke, said I, [I believe four times as much: and much less then I spoke as that Difference.] and at this he seems to be offended, yet confesseth himself guilty, but not guilty so much as four times. Well, but many that were there present, who have not forgotten the Matter, may truly feel to my Charge in this particular; and he seems not to clear himself at all, but is forced to confess himself guilty by silence, that the related not much by far as I spoke; and yet called his Relation, A Faithful Account, but was thereby proved Unfaithful, though now he would seem to cover himself, and blame me for charging him too deeply; but my words remain true upon him, that his former work was neither perfect, nor altogether honest: and in this he hath no whit amended it, but the rather made his Weakness more manifest, as the honest Reader may judge.

Then whereas I charged him with a Vain, Light, Scornful spirit; because his first Book he call'd, The Quakers' Rounds: and he would excuse himself from my Charge, and fayes, That it was a Name according to the Nature, &c.

Rep. My Charge on him was true; for his Title did favour of a Scornful spirit; for the name, Quakers, was given in Scorn and Derision, and he to that end did use it: And as for going Rounds, of which he speaketh, himself is the most guilty, as before I have shewed, in denying a thing, and then confessing it.

And whereas I charged, [That his former was not a Faithful Account, though he calls it so.] and I prov'd in my Charge, which he is not able to remove. That it was an Unequal and Fals Account, by relating much more then himself spoke, and much less then I spoke; and this he confesses still; and that I am sure made it a False Account, and unauthor'd; and he clear's not himself of it, though he fayes, Christ spoke many things at several times, which are not particularly related: yet Luke's Relation and John's Relation was true, &c.

Rep. Their Relation was true, in that wherein they took in hand to relate, they did relate truly: but he hath taken in hand to relate that which he hath not done truly, as in my first I did make appear, as may be seen. The Book is called, Something of Truth Made Manifest, &c., to which Book I refer the Reader to understand more of Philip Taverner's Folly; and the Manifestation of Truth.

And whereas he again charged the Quakers with a spirit of Jeering, And Scorns and Tres are not a Fruit of the Spirit, (faith he) &c.

Rep.
Rep. Here P. T. hath endeavour'd to mend the matter, by his Considerations and Meanings given to R. G.'s words; now the words of R. G. were these; he said, He maketh known the letter the Word; and upon that brought his Argument: And is not the Letter mee, the Writings, and nothing else? but when they see they cannot make good their own words, then they turn off the strength of Reproof, by they mean so, or they mean so, and no man ever could, or can prove in all the Scriptures, That the Letter (the Writings) are called the Word, but as I hold confessed, that which is written is the Word, and the Writings are the words that declare of the Word, which was in the Beginning; but P. T. would fain reconcile this Difference between us: say they, The Writings, the Letter, are the Word; say I, That which is written is the Word: Now between there is great difference, as Spiritual Men may judge; as much as between a dead Trumpet, and a living Branch bowed through it: Nay, it is hard to reconcile that which is contrary in nature, they must leave preaching for Money, and cease to take Tythes and Gifts for Preaching, before I can be justified; and another Birth must speak and live in them, and that which now lives in them is slain, and their crown laid down; before reconciled I can be justified, or agreed to me, though I have no Envy against Perfections, more then the Saints hate with them that opposed the Truth, nor no Weapon shall I use against them, I say that is Spiritual; and the Sword that goes out of the Lamb's Mouth, and all the Scriptures which he quotes, page 23, do neither say so, nor does. Then the Letter, the Writings, are the Word, as so called, though Ephes. (vii. 5, 5.) said, He would show them the Word of the Lord, did he then show them the Letter, the Writings, the Scripture? I say, No; therefore he did not call the Writings the Word of God, as you assured, and seeks now to prove: but thou pervertest Scripture; and prove nothing to propose: yet though the Word of the Lord came to such a Prophet, and to such a Prophet, as thou hast proved in Hosea, Joel, and others: yet did the Writings and the Letter come to them, or that which the Letter and Writings declare of the Letter-Men judge: That; nor all thou canst say, doth not prove, that the Writings, the Letter, is the Word of God, and so ever any of the Holy Men of God called them so: so that better Proof is given, which I never expect, I need not recite anything that I have said contrary, viz. That the Letter or Writings are the Word, only the Holy Men of God so called: But still I say, The Writings and Letter are not the Word, but the Writing of, or is the Word of God that lives forever.

Then in that I charged R. G. with saying, when I had my Bible in my hand as the Dispute, I had the thing insinuated in my hand, said he, which thing P. T. in his first Relation had much falsified, but now he seems to acknowledge the thing, and except of, by supposing it was A Slip of his Tongue, the highest matter of Offence in it.

Rep. As for the words, not only my self, but thirteen others do well remember them spoken by R. G. thy Fellow-Discipul, and had not ye then confess a Slip of the Tongue, it had gone no further; but in that thing, in thy first Relation, gave a wrong Account thereof, and had laid down the thing quite other wise then he spoke it, this made the matter more a Transgression, and thy Account to be false: neither am I ready to catch words from the Mouth of my Opponent, as thou chargest me, but as that Charge is justified against me and the Truth
Truth, I must needs make use of it, to shew the Folly of such men that will so do, even one of their own Mouths often, and by their own words to confound them, and wouldst thou have me to give away a just Cause, through neglect of hearing and taking notice of such foul words; as to say, I had the Thing in my hand that was signified of in the Bible, when I had the Bible in my hand, and so let Deceit a top on me for want of reproving Evil? I am otherwise taught, do thou judge what thou wilt; and herein my Principles are found to agree with the Scripture; for it faith, A man shall be justified by his words, and by his words shall he be condemned.

And as for my Answeres to his Queries, rais’d from some words of mine written in a Book, called, The Standard, &c. My Answer say’st thou, is little else than affirming the same thing over again, &c. Now I say, It needles here to tranferbe the Queries and Answeres over again, but let them be looked in my first Book, called, Something of Truth Made Manifeat, &c. where it may be seen, that my Answeres are sufficient, and laid down to the satisfaction of all reasonable men, that desire to be resolved, though thou sayst, I there is a little evidence of Truth in the left, as in the first; but doth not at all discover the falseness of them in any particular, which had been right for thee to have done, and not to have charged evil in general upon my Answeres, and prove nothing: but who will believe him, except such as take his words for an Oracle & for them that have received the good Understanding cannot believe him.

Then in the Conclusion, he charges me with want of Certainty, because I said, What can be in the heart of such a man, that can draw so bad Consequences from such upright words? when in his former he had concluded, That I held forth Giddy Doctrine, and weakened the Authority of the Scriptures, to begot undervaluing thoughts of them, and such like; because I had affirmed the Truth in saying, That the Devil and Pharisee spoke something that’s written in Scripture. And had I not reason to question what is in his heart, who had the boldnes, without Fear, to conclude so evilly against me, as he did; not proving the contrary to what I said: And in that I did charge Darkness and Blindness upon him, so I do, and may still, till he Repents; for doth he not accuse me falsely in many things, as in saying, My Principles are too light, &c. but proves not particularly his Charge: and in his first Book accused us, as if we had a Pope in our Bellies, which words are both Lies and Scornful? and are not these things true Signs that he is in Darkness and Blindness; and so my Charge is not false upon him.

Then he faith, I will not judge E. B. hastily, &c.

AnsW. Hast not thou falsely judged me already in many things, as I have shewed? yes, and the Lord in time may let thee see thy judgment is false, and awaken thy Confidence to Repentance; and then shalt thou confess, I have done thee no Wrong, but the Wrong-Dealing lies at thy Door: so that by what is said, the Title of thy Book is a Lye, and utterly false; which is, Some Principles of Edw. Burroughs, called a Quaker, Examined, and found too light.

Rep. Now in this I shall not be Judge altogether in my own Cause, but leave this to the view of sober Men, and require their Judgment, when they have read this soberly over, what one particular, inflaunced by him, is proved to be unfound or too light? for, according to the Testimony of the holy Men of God in Scripture, whereby may I confirm the Truth of what I have, and do hold forth; and to every man’s Confidence do commend my self, to be approved in the light of God, and good Report or the Report of men I regard not, but treader over them both; and wherein the Truth is wronged, I am bound to give my Evidence for it, and against its opposers; and that is the very end of this my present Work, to contend for the Truth, and not for Maltery, though Truth doth give me Maltrey over Deceit, and to hold forth the same Faith, Light and Truth which the Apostle witnessed before the Apostacy, which hath been clouded in all this dark Night of Apostacy, which hath been over the World for many Ages, since the Man-child was caught up to God, and the Woman fled into the Wilderness, Spoken of
in the Revelation; but now the Light is made manifest, and the Glory of the Lord is revealing, and the Day is dawned, and the Night is over to many, and the subversion of this Ministry now in England, is clearly seen from what the Ministry of Christ was in the days of the Apostles.

And now as concerning this Controversie, between Ph.Taverner and my self, whoever is not satisfied herewith, but desires a full and true Account of the matter, may peruse his first Book, called, The Quakers' Rounds, &c. with my first Answer, called, Something of Truth Made Manifest, in Opposition to a False Account, &c. and then his second Book, called, Some Principles of Edw. Burroughs, &c. and then this my last; let them be all read in order, and soberly, by such as are not satisfied about the matter, and I doubt not but thereby you may be resolved, who is in the Truth, and who is in the Error: and they may see, that my last Book he hath not faithfully answered, but past by many material particulars, and in something hath no way seen to clear himself of what I have truly charged upon him, but he remains under the guilt of my Charge; and to the Light of Christ in every mans Conscience, and to all whose Judgments are thereby guided, I do refer myself to be judged; and what I have written, I leave to be judged.

And divers other things there are held forth by Philip Taverner, which I have said little to; but they are recorded as his Principles, among a great number of the Priests and Professors, in a Book answered to go abroad, called, The Priest's and Professors Principles, and the Quaker's Answer to them; whereby all that desire further to be satisfied may, in reading many hundred of particular sayings, and affirmations of Doctrine, held forth by Preaching and Print by the Priests, which are answered, and the Error of them shown; to which I refer my Reader to know more, if what I have here written be not enough: For the Manifestation of Truth is my Crown and Life, over all the World.

London, the 20th of the 7th Month, 1658. Edward Burroughs.
A TESTIMONY

Against a

Great Idolatry

COMMITTED:

And a

True Mourning

Of the Lord's Servant,

Upon the many Considerations of his Heart, upon that Occasion of the great stir about an Image made and carried from one Place to another, happening the 23th day of the 9th Moneth.

It came to pass, and happened, that being at Kingston upon Thames, the 23rd day of the ninth Moneth, it was ordered the next Morning, that I came from thence to London; and as I entered in at Charing-Crofts, I beheld a very great Multitude of People gathering together, and thronging and pressing exceedingly, and the whole Streets were filled, from one side to the other, upwards and downwards, so far as I could see; with abundance gazing forth at every Window, and upon the Belconies, and Howfe-tops; and the Image was pull'd down for people to look out into the Streets; and an exceeding number of people there was, all the Streets thronged, that I thought it could not be possible that any more could throng in, or pass by; and there were Guards of Soldiers, both of Horse and Foot; and they stayed me, and stopped my Horse; and said, I might not pass that way; neither indeed could I well, by reason of the throng of people: and I stay'd a very little, but presently pass'd back another way, in a kind of wondering at this great stir I found in my way; and I beheld all spirits of people were up in a Wonderment and Admiration, and gazing they were, and hurrying, as if some marvellous and great thing had happened to them, or were to be seen by them; and I felt the spirits of Men, Women and Children were all on Fire, and they were in an admiring frame, and in a condition not usual. And as I pass'd along, I turn'd in my Mind, to see of the Lord what this thing might be, and what might be the End of it, and why was this gathering, and running, and thronging of Multitudes in this manner, and in this frame; and presently, upon consideration, I perceived that a dead Image, and invent'd Picture would be carry'd that way; and that all this pressing, and stir, and the gathering of this great Multitude, was only to see and behold a dead Image without life or breath; and then my spirit was grieved, and my soul was vexed within me; and it run through me, Vanity, Vanity, Folly, and Madness: What
is all this setting of Guards, gathering of people in such thronging Multitudes, and pulling down the Glass, and gazing of Men, Women, and Children, high and low, rich and poor, people of all sorts that were come together? Is all this wondering of people and inflaming of spirits in this admiring mood? Is all this (said I) but to see a dead invented Image of Wood or Wax, arrayed and decked with some foolish Inventions? Said my spirit, Oh Abominable! Of Idolatry! Oh Folly and Vanity! and my life was grieved. What is all this preparation of people in this wondering frame, but to behold an Image carried, and to see some foolish people following after it in their Idolatrous Robes and Gestures, such who had invented it, and been at cost with it? And then my spirit was burdened, and the very smell of Idolatry and Abomination entered upon me, and the weight of all this Iniquity came into me, and vexed the Righteous, and the very fence of this Abomination fell upon my Life, and I felt the burden of their so great Wickedness; the making the Image I felt a burden, and all the foolish Circumstances about it, for many days, and the people's Folly and Madness, that so gathered and pressed to behold it, and so wondered after it, was a burden to me, and they that carried it in their foolish gesture: All this is Iniquity and Abomination, said my spirit; and I was loaded therewith, and said, Certainly the Judgments of God will meet with this Work, and the Lord will be avenged because of it; and their Souls should once feel the burden of it with Terror, as mine at this present. And it came into me, It might be some would be wounded, or pressed to Death, or some Wickedness would come out of this Wickedness, that the Anger of the Lord might break forth, and smite such as were the Foundation of this sinful Abomination; and my spirit had a deep sense of the greatness and sinfulness of this high and mighty Idolatry; and it wounded me, and made me sad: But immediately (from that temper) on a very sudden my spirit was changed, and I was filled with the Indignation of the Lord God against this Image, and this fire about it; his Plagues, and Fury and Fire run through me to cry, Plagues, Plagues and Vengeance against them, because of this Abomination: And I found my spirit set on fire with the very Power of God riding in me against this Idolatry, that if it had been moved to it, and it had been possible to have done it, I could have ridden through the Guards, and over the Multitude, to have found the Judgments of God, and his Woes amongst them, and through them, and I could then have engaged the loss of my life, that the Lord might have been avenged upon this Image, and Image-Makers, and Image-Followers, and Image-Wonders after, that my Soul might be freed from its present burden, through this grievous Wickedness: Said I What silly, foolish, blind, ignorant people are these? What a power hath the Devil over them? and how are they led captive at his will! What an influence hath the light of a dead Image upon their dead hearts and carnal minds! Was ever the like, said I? Is there greater Abomination at Rome? What Blindness and Senselessness is over the hearts of these people? And after this manner, for a good season after, my spirit within me aggravated and unfolded this great Abomination, tumbling it over and over in my own Breast, with a secret pity for their Souls which were engrained and captivated through all this Wickedness. But further, I considered, that all this Abomination and sinful Idolatry is about the Funeral of the late Oliver Cromwell, then said I, What for him? Alas for him! who was once a great Instrument in the Hand of the Lord, to break down many idolatrous Images, and grievous Idols, and did not the Lord once stir up his heart against all such things? And did not once his Children, Officers, and his brave Souldiers and Army, pull down all the Images and Crosses, and all such like Popish stuff, where ever they met with it? And said my spirit, What grievous and abominable work is this? Have they now made a collyf I mage of him? and are such as were once his Souldiers now guarding it, and watching over it? and his Children and Officers following it, and Multitudes of the Inhabitants of London wondering and gazing after an Image of him? This
A Testimony against a Great Idolatry committed.

is sad, said I, and great pity, What a change is this in so short a time? Was it but a few years since that he, and his Army, and his Servants, and his Children, and Officers, were so zealous to throw down Images, Pictures, and Idol, that they could not endure the light and worshipping of them? And have they now made an Image of him, which his Officers, Children and Kindred are carrying from place to place, and following it, and Multitudes cau'd to wonder after it? What a change is this, said I! Oh sad! Are people running after Images again, as in the time of Popery? And have they made an Image, and deck it with costly array, and set it up for People to visit a long time, and then haling it from place to place? Are they doing this in London, as they do at Rome amongst Papists? This is Pitiful: But how cometh this to pass?

I began to consider, and said, I knew the Man, when he was living, and had the knowledge of his spirit; and I was perswaded, if it had been asked him in his lifetime, if such work should be asted about him, such an Image made like him, and laid for so long time in a sumptuous place, and manner, and then carried by his friends, and Children, Kindred, and Arms, and then set up in such a place, and be removed from place to place. I say, I believe he would have denied it, and said, it shall not be thus for me when I am dead; I suppose he would not have suffered it thus to have been; he was more wise, I thought, he would have said; Nay what, to make an Image of me, and deck it diversly from one form to another, and visit it; and then carry it from place to place, up and down! this will be a theme to my Children, and a disgrace to my Kindred, and a reproach to my Officers, and whole Army, and all the Nation will mock and be offended, and they may say, These are they that were once Enemies to all Images and dead Idols, and pull'd them down, and broke them down; and are these now making an Image, and setting it up, and wondering after it from place to place? Nay, (might he have said) if thus be done, they at Rome may laugh us to scorn, and the Papists may say, We have learned of them, and put their Person from among us, and hæmmed, and killed them, and set up their Practices: sure he would have said thus; or I am certain, the Witness of God in his Conscience might truly have said it, because it is Truth.

But upon another consideration, I said this is come to pass after this manner, though he was once zealous against all Popery, yet he did too much forget that good cause, and too much fought the greatness and honour of the World, and loved the praise of men, and took flattering titles, and vain respects of deceitful men, and many great Abominations were upheld through him, as Tythes, and Old Ma's houses, and ordaining of Ministers by men's will, and the false worships, and Sprinkling of Electants, and such like Popish stuff, first invented at Rome, and he suffered the Servants of the Lord to be persecuted, and imprisoned, for denying and crying against such things as were Popish, and which himself sometime seem'd to deny; and because of this, said I, this may justly be come to pass, that an Idolatrous Image and Picture, could be made of him when he is dead, and decked, and laid in a sumptuous manner, and visited, and then carried from place to place, (as was usual in the time of Popery) for multitudes of foolish people to gaze upon, and wonder after; and admire, and praise; that all men might see the first cause is lost, and that as, which his Kindred and Army had once in their hearts against Popery, is extinguished, and people are turn'd again to gaze after Images, which is Popish; for such practices that day between Somerfet-howe and Westminister were first ordained at Rome, and practis'd by the Papists; and he that suffered many to be imprisoned, for denying and crying against such Worships and Practices, as were in them selves Popish, and which he himself once fought against; its happened now, when he is dead; and its suffer'd now that they should make a Fool of him in a Popish way and manner: For such Practices are no other then Foolery and Foolishness, tending to the Dihonour of a good Man.
but in the midst of my Considerations, a pitty struck through me, for once noble Oliver, that is now dead, and his place no more found: and I was grieved he should be thus abused, being dead, by such a tir about an Image made of him, for many weeks together, as hath been; and I began to reflect on my former acquaintance with him, and the former dealings of God towards him, and what a gallant instrument for the Lord he once was; and how many glorious and noble Victories God once gave him; and what good parts, and what a gallant spirit there was in him, and how once he shewed me, and declared what the former dealing of the Lord had been upon his Soul; and how he was troubled in conscience formerly, & my spirit run through many such things, with a great deal of seriousness and pitty: And then said I, Alas, alas! As it ended all in this & all his former service for God and the Nations; all his Victories, and his good Actions, and his beating down Superstition; Is this the end of it all; the making of an Image, and carrying it from place to place, it ended all here, what formerly he hath been, and what he hath done? how hath this cloud of Folly cast a flink and darkens upon his former brightness, and glory, and nobleness? and is this the end, and final farwel of once noble Oliver? what, only the sight of an Image carried and set up? Hath the City of London, and the Nations no better Memento of him? But, oh! I had been faithfull to the end, to God, he would have left a more lively and heavenly Character to have been read for his sake, then an Image of him, and such Idolatrous practices; and my life could have forrowed upon some considerations palled through me about this business; and for some hours my spirit could not rest; and in the very time it lay upon me to write this: And after all this, said my spirit; Where are all the old Priests now, and his ancient Teachers, who once had a great zeal against all these things, and against all such practices? Where are they now? are they blind also, said I, that they cannot see this abominable Idolatry, and try against it? had they any hand in it? or were they Confessors to these things? What is become of them? Is their zeal for the Lord, and against Idolatry quite gone? thought I, they might have prevented this disgrace to their old Mater, who hath served them well, and let them in great places, and put them in large Benefices, and they might have done something for him when he is dead, and have prevented this Folly, and Idolatry, which is acted upon him this day; for certainly all people in the Nation that fear God will be offended, and judge in their hearts such work, the framing of an Image, and sounding Trumpeters, and beating Drums before it, and cloathing Horses in Mourning; and Traying their Pikes; even the very Honourable of the Nation clad in Mourning, and following this Image, and all this tir, and soft, and preparation for many Weeks before-hand, and such decking in Mourning Attire of great and noble Men, and all but to accompany an Image from one place to another, whereby people are deceived, who might look upon it to be the Burial of Oliver Protector; whereas it was but an Image, made by hands, & decked & trimmed in a vain manner, as if it had bin some Poppit Play; which if it had been indeed his Bones, they had accompanied to the ground in such a manner, that had bin less condemnable, and I should not have ought against it: But for the Wivesmen in the Nation to be chief in these things, and to exercise themselves in such Folly and Vanity, this grieves the Righteous Soul; and if I should justify it, the Lord would condemn me: but the blame will fall upon themselves that acted it, and chiefly upon their Priests and Teachers, because they were consenting to such Vanity, and piece of Popery, as this was: And had these old Doctors and Teachers feared God, and their Hearts been aight towards him, they would have endeavoured the stopping of this Abomination; and another way might have been thought upon, whereby a more lively and godly Monument of their old Mater might have stood to Generations.

What shall the making, and visiting, and conveying, and setting up of a dead Image, for foolish people to gaze upon, and run wondering after in their wicked minds?
minds? Must this be all the Monument? And shall we have no other Representation of once noble Cromwel? Is his Life, and former Glory and Nobleness shaddow'd with the sight of a dead Image? Alas! This present nothing at all to such as fear God, but Folly, and Ignorance, Vanity, and Idolatry; and when they look upon it, they shall be grieved in their spirits, and vexed when they can find no more Monument of that once noble man, but an invented Image and Picture; and the Priests shall be ashamed, and may have the greatest rebuke for they that lead the people have caused them to err.

And now upon the whole matter, from the very beginning to the end thereof, I do declare against it; and that a fearful Abomination hath been committed in the sight of the Lord, in relation to this Image; and you have vexed the Lord's Soul; and his Hand you shall feel upon your Consciences, and the weight thereof in the time to come: the spending of so much of the Creation, and wasting Money, and other things, the Lord will say to your charge; and the whole City hath been abused with running and wondering after the work of your own hands.

And now all you that have gone to gaze and wonder after an Image; What saw you? What beheld you? What wondered you after, ought except folly, and vanity, and a dead Image, whereby the man and his Nobility was abused, in honour to whom they say it was done? And when many dayes were spent, what were you the better? What were you edified? were you not convinced of your own Folly? And might not your Wickedness reprove you? And did not the Light in your own Consciences check you, and prick you, and condemn your vain minds, that wondered after Folly? Though now you may be hardened, yet one day you shall confess, when the Witness of God in you doth arise, and bring all your deeds to remembrance; then shall you say. This work was Abomination, and a great Sin in them, who invented it, and caused it to be brought forth, and your selves that foolishly wondered after it; and the Judgments of the Lord are against all these things.
MESSAGE
PROCLAIMED,

BY

Divine Authority;

From the chosen Assembly of the Redeemed People in England, to the Pope (chief Bishop) of Rome, and to his Cardinals, Jesuits and Priests, and all other the Officers of the Roman Church, where it shall meet with them through the World:

That they may appear, and come forth to Tryal; and shew if they have the same Faith, Power, Spirit, Authority and Government, as had the Apostles and true Churches, before the Apoltacy.

And this is a full Invitation and Challenge to the whole Church of Rome, and the beginning of Controversie with her, for the perfect manifistation of the long hidden Truth; betwixt them that are in the Truth itself, and such as have the Form, but not the Power; that all things may be brought to Light, and true Judgment.

Where we, a poor, despised, and rejected People, among the Nations of the Earth; yet Dreadful and Mighty, because the Majesty and Presence of the Lord God is with us, who hath called us, and chosen us, and gathered us, and redeemed us from among men, out of Kindreds, and Multitudes and Peoples, into one Body and one Spirit, out of all the Sects upon the Earth; and we are of one Mind and one Soul; having Fellowship with the Son, and with the Father; being come through great Tribulations, and many fiery Tryals, and are refined and purifed, and made clean and white in the Blood of the Lamb; being fully recover'd out of the great Deluge of Darkness and Apoltacy, which hath overflown and drowned the whole World, and all Nations, since the dayes of the true Churches and holy Apostles.

And know ye, That we are none of all the many Sects, nor of the divers Wayeres, and formal Worshippers, that are but in the Imitations, figneof what the Saints of old spoke and performed in the Power and Spirit of God, which hath been spoked and practiz'd by all the divers Sects and false Churches, without the Spirit, Power and Life, that was in the Apostles; so that all Religion hath been, and the Profession and Practice thereof, for many Ages, but as the floating of a broken Vessel upon the Waters; driven with the several Winds, wanting Anchor, and skilful Martiners, which have not carried to perfect Reft the Hope of Eternal Life.

But
A Message to the Pope, &c.

But know ye, that now at last, through our long and wearied Travels, and after all our tedious Seekings, and our zealous Practis and Profession in Chri-
lianity performed by us, while Darkness covered us, and the Earth; hath the
Lord let us safe upon the Rock Christ Jesus, upon whom the Church of Christ
firmly standeth, and the Gates of Hell cannot prevail against; and he hath
made our Habitation sure upon the Mountain of his House, which is es-
tablised upon the top of the Mountains, whereto we now are gathered, and rest in a
certain hope and tried confidence, and doth view the whole World, and the
state of all Mankind, and measureth the times and seasons thoroughly Gen-
erations; and the state of the Church we perfectly know, by the inspiration of
the Almighty, her estate before the Apostles days, and in the Apostles days,
and since the Apostles days, and her increase, and decrease, and estate, since
the beginning of the World till now, and at this present time, to us is certainly
known, by the Spirit of Jesus, and the Light of the Lamb, which now is riven
upon our Mountain, and thine in our Habitations.

And first we certify you, as for the many false Sects and Churches (so called)
and many of the divers worthippers, and separat forms of Churches, riven
up since the Apostles days, from the leaf of them to the greatest, we have
searched and examined, and are not fully satisfied (but rather the contrary)
that they are perfectly sound in the Faith, but rather degenerated, from the
Power, Spirit, and Life that was in the Apostles, and among the true Churches
before the Apostacy; and we have sought out their first original and root, and
we find they fall short of the true Church and the Apostles; first in respect of
time, many Generations; and also in respect of life, and power, and purity,
and they want the spirit, and dominion, and Government, that the true
Churches and Apostles posseeded; and we certainly believe, they are many of
them come up, and riven in a dark Night, long since the days of the Apostles,
while the Sun was yet unriven, and while the Mountains of Ignorance, Blind-
pess, and Wickedness covered the face of the Earth, and the Clouds of Dark-
nesses cast upon the face of the whole Heavens; and while yet the Man-child re-
ains in God; being caught up to him, and the Woman lodged in the desolate
Wilderness, being either fled because of the great red Dragon.

And we believe not, that any of them are the Lambs Wife, lawfully joyned to
him, neither are they the Virgin, in which there is no spot; nor the Spouse, tru-
ly in election to Christ the Bridegroom; for we have had controversy with them
this divers years, and weighed them, and measured them in the balance of equity,
and they appear to us, not to be of a true descent from that Vine, into which true
Church was planted; but their original may be of a latter race.

And to say no more of them, we certainly know they are foullly spotted, and
have not the favour, nor parts, nor garments of a Virgin; and Christ the Bride-
groom they have deeply wronged, for many false Sects have riven out of the great
Whore, the mother of Harlots, who hath been in open and secret Fornication,
ever since the days of the Apostles, and such are her off-spring, and not of the true
Seed, left, which is heir by right, of the inheritance of Life eternal, the King-
dom which hath no end.

And for as much as the Church of Rome hath openly pleaded, as we have heard,
and some of your Members also to our faces, that she is indeed the true Church,
and the alone, and none besides, and that you can fetch your original by line
truey from the Apostles; and Church of the Saints, and are not degenerated in
any particular of Faith, Doctrine, nor Practise, from the Life, and Power,
and Government, and Spirit which was among the true Church, and in the
Apostles.

These things, with others the like, have we heard of you, and concerning you,
by many; And now, because the Lord hath put it into our hearts, to have con-
 troversie with you, and to seek out perfectly your original, and to justify
you, or condemn you accordingly; and having the certain infallible Spirit
of the Lord God to try all things, we are purposed in the Lord to visit you; and to examine to the Foundation, your rise, and first beginning, from whence you come by descent, and what you truly are in your present Estate; and whether you be indeed the true Church, and have the true Spirit; or whether you are otherwise; that all the World may be satisfied, and more perfectly know the full Truth concerning the Church of Rome; and your Seed and Root we will examine, and your Birth and Original we will search out; and your Faith, and Worship, and whole Religion we will lay to the Line of true Judgement, to justify you, or condemn you eternally; for the Saints shall judge the World, and your Garments shall be stripped off, and your Secrets discovered, and your whole Body, and Members made fully manifest, that the very truth of all things may appear, and be embraced, and the Whoredoms of the whole Earth may be laid open, that the Just and the Innocent, that hath long lain groaning in great Captivity, may be delivered from under all Bonds of Oppressions, Whoredoms, and Iniquities; and this will the Eternal God, by us, speedily bring to pass amongst you.

Wherefore thou Pope, greatly admired, and highly exalted, and to all the Cardinals, Friars, Jesuits, and Priest, and all other Officers under thee, I am moved of the Lord God of Heaven and Earth, (who is the only Holie, and highest of all) by this Message to visit you, requiring you, and charging you, in the Name and Authority of the Dreadfull and Mighty God, before whom all men and Nations are as nothing in Comparison, but may be turned at his pleasure, and dashed to pieces by his Mighty Hand; and unto whom all the Sons of Adam in the World must give an Account: and as you will answer it to him in his dreadful Day of Judgment and Vengeance, and as you love and will obey your God, and Christ whom you profess and serve, and as you would honour your God, and bring People to your Way and Worship, and Religion, upon these Engagements, and by the Authority of the Almighty, I lay it upon you to answer, and for you to return your knowledge and opinions to the Particulars following, which I am moved by the Lord to query and demand of you, that your Doctrines, Practices, and Worship, and whole Religion, in every part thereof, may be viewed, and examined, and measured according to the Saints and Apostles writings, and may thereby be cleared, or otherwise reproved and condemned: And if your Profession and Practices in Religion be sprung from the true Grounds, and true Spirit, and your Church be indeed the true Church, that can prove her pedigree truly descended from the Church of Christ before the Apostacy, and clear her self from all degeneration in every degree, and that she is perfect in the faith, and worship, and practices of the holy Church and Apostles of old; then shall all that love God, and fear him, and hopes for life eternal, separate themselves from all Sects, and Apostacies, separated from you, and come in, and return again to you, as to a faithful Mother, and joyn with you in all things, and add themselves to your Church only, and renounce and deny all the contrary, that is not of you; and so shall your names and honour be increased through all the Earth. But and if after lawful trial, and just examination, and searching out the matter, it be proved against you, that you are degenerated from what the true Church and Apostles were, and are not built up upon Christ the true Rock and Foundation, but diverted from the Power, Life, and Spirit, and true Religion which the Apostles were in; and that your Church is not the true Church, but a false Sect, and your original cannot be fetched from the Apostles, but is of a latter and more corrupted Race; then shall you deny all your Religion, and Church, and renounce your Profession and Practices, and come to them, and joyn with them, that can prove their Church to be the true Church, and can fetch their original from the Spirit of the Apostles, and that is built up upon Christ the everlasting Foundation (wherever this shall be proved to be) wherefore appear and come forth to trial, upon this condition, joyn issue with us, and answer these things.
things in plainness, and let us know your Judgements, that a return you may
receive.

First, Whether you are indeed the only true Church of Christ, his Body,
of his Flesh, and of his Bones, called, and gathered, and united by the eternal
Spirit of Jesus, perfect in the Faith of Christ, perfect in Doctrine, and perfect
in Worship, as were the Churches of Christ in the days of the Apostles? and
whether the Eternal Spirit dwell in every particular Member of your Church,
and doth lead each one of you into all Truth, infomuch that you need now no
man to teach any one of you, but as that same Spirit that dwells in you? answer
me plainly, yea, or nay.

2. Whether are you not in any particular of your Faith, Doctrines, Prac-
tices and Worship, in any degree degenerated, nor deviated from what the
Faith, Doctrine, Practice and Worship were, that the true Church was in, in
the days of the Apostles? And whether will you admit of tryal in all things you
profess and practice, by the Scriptures, the Writings of the Saints, yea, or
nay?

3. Whether your Church of Rome doth receive the pouring-down of the
Spirit upon Sons and Daughters immediately, and every Member receive
the Holy Ghost, and is filled therewith, and baptized therewith, as in the
tru Church? and whether you have received the Holy Ghost, and
Everlasting Comforter immediately, as did the true Church, in the days of the
Apostles? Answer me these things in the Truth of your Hearts, that you may be
own'd, or denied.

4. Whether the Faith you profess hath perfectly purified your hearts from all
Sin, and hath given you Victory over the World, that now the body of fin is
put off, and you are free from it, and do not commit fin? but are every Mem-
ber of you without Spot and Wrinkle, and cleansed from all Unrighteousness,
being the Servants of Righteousness, and not of Sin? and whether you believe
this Condition to be attainable in this life upon Earth, and to be enjoyed, and
waited for, yea, or nay?

5. What is your ground of fornicating Infants with Water? and whether be
that first instituted, had the Gift of the Eternal Spirit, and was led thereby for
we know it was first ordain'd at Rome, in your Church, and all the Protestants
received it from you, who are not able to give us a sufficient Reason thereof, but
we are not satisfied therein; therefore tell us, Whether are people thereby made
Members of the Body of Christ, and baptized into his true Church? and is it
a perfect Seal and Sign of the new Birth, and Regeneration, as is professed? and
doth that give all Children, that are sprinkled, a Right to the Kingdom of God,
and to be Members of the Church of Christ? and satisfy us plainly, Is the sprink-
ling of an Infant (never having heard the Gospel, but while unconverted and
unchanged in Nature) the true Baptism into the true Faith of Christ, as it is
professed? answer me plainly, yea, or nay.

6. Whether the Body and Blood of Christ, that is Meat indeed, and Drink
indeed, be carnal and visible things, to be seen, felt and known visibly and
carnally? and whether Bread and Wine (that is Mortal, and will corrupt)
be the very Body and the very Blood of Christ Jesus? and whether Christ
bath any other Body and Blood, to be known in any other way or manner than
what is professed to be visibly and carnally known by your and is that Bread, af-
fer Consecration, the very Expulsive Image of the Father, and was with the
Father before the World began? else is it not the Body of Christ: answer me
plainly.

7. Again, We are not satisfied concerning your Burning, and Torturing,
and imprisoning in cruel Inquisitions and Goals such as dissent from you, and
cannot believe, in your Church, which ye call Hereticks; whether is not this
done by your Church, or any Member thereof? and do you justify the doing
of it by the Authority of your Church? and we demand of you to give us Ex-
ample
ample for such Practices in Scripture, ever Praised by the Apostles, or true Church, or any Member thereof, to Burn, or Kill, or Imprison such as would not own them, or were Heretics? otherwise, we must condemn it, and judge you eternally for it: And whether such Practices, done at Rome, and in her Dominions, be not Murder, and Cruelty, and Tyranny, and shedding of Innocent Blood, and of the Devil, the Wicked One? answer me plainly, and satisfy us herein, that we may know how to deal with you in controversy.

8. Again, We are not satisfied concerning the abundance of Images of the Saints, set up, and bowed to amongst you; and your praying before them, and to the Saints, and by Beads, and in Set-Forms; such things you practice; and also your keeping and setting apart the Saints days, and your Holy-dazes, and eating with respect to days, denying of Flesh such and such days, and observing of Days, and Meats and Drinks, and Fastings in your own wills, and your Nunneries, and keeping Men and Women one from another in secret Houses; whether these things commanded and required of the Lord from you? and we charge you to give us some Example, that ever the true Church practiced such things; otherwise, if you do not, nor cannot prove these your practices from the Scriptures, and Example of the Apostles before you, we must deny you, and condemn your practices forever; and cannot believe, that your Church is the true Church, nor you lawful Successors of the holy Apostles.

9. What you believe concerning the Reign and Government of Christ, and his coming? is He, his Reign and Government visible, and of this World, or invisible, and from Heaven? and whether Lyars, Whoremongers, Adulterers, Drunkards, Man-slayers, and contentious Men, or any that live in any Sin or Transgression, in the first Nature, be of the Kingdom and Government of Jesus, or have any part or portion therein in time to come forever? and how may such ever have part therein? and give us your knowledge in these things: And also, what you hold and profess concerning Election and Reprobation, that we may know whether your Knowledge and Faith be found and perfect in these things, and to be embraced, or condemned and denied.

10. What is the Man-child, that hath been caught up to God? and what is the reason of his being caught up? and what is the Woman that fled into the Wilderness? and what is the reason of her so fleeing? and when is the time (is it come, or to come) that the Man-child hath been caught up, and the Woman fled, and that the Man-child shall come down again, and the Woman again return? and what is that Beast, the first and the second? and is his kingdom come, or yet to come, who reigned over the Kings of the Earth, and caused all, both small and great to worship him, and killed the Saints, and overcame them that would not worship him, and made war against the Lamb, and persecuted the Woman's Seed? and when is it that the World wondred after the Beast, is it come, or to come? Answer these things in plainness, we demand of you.

11. What, and who is that great Whore, that sitts upon many waters with whom the Kings of the Earth commits Fornications, and who hath made Nations drunk with the Wine of her Fornications, and who hath reigned over the King and Dominions of the Earth? and is that Whore come, or yet to come? and whether is your Church every whit free from the Fornications of that Whore? and will you admit of lawful trial by your fruits and works, and suffer judgment accordingly? and whether the whole Church of Rome, or any part of her Dominions be the Multitudes, Peoples, and Nations, and Tongues, the Waters on which the Whore sitts? and whether your Church be wholly free from that Woman which hath drunk the Blood of Saints, and of the Martyrs of Jesus? and shew us plainly who that Whore is, if you can; and what is her Flesh, and the Fire that must burn it.

12. Whether
A Message to the Pope, &c.

12. Whether are the false Prophets and Deceivers come, or to come, which Christ said should come? if you say, they are come; when did they come? and who are they? and how may they be known? and what was their first original? and out of what doth all false Prophets and false Prophecies come? is the Church of Rome clear of all the false Prophets? and whether is your Ministry in the very same Power, Spirit and Authority, which the Apostles were in? is its Call and Ordination the very same? is its Maintenance and Practice the very same? and is its Fruits, Effects and End the very same, or some other? let us know from you, that we may lay you to the Line of true Judgment, for all People and Nations to behold.

And come Friends, let us reason a little with you further; We are not satisfied, that the Bishop of Rome is true and lawful Successor of the Apostle Peter, Peter a Tripple Crown? and did Kings Bow and Kneel to him? and had Peter such Large Revenues, and Money out of the Nations, as the Pope hath? did Peter sell Pardons for Money? or did any buy Religion of him? and did Peter at all rule over mens Consciences? and was Peter named Holiness? We demand of you to prove rightly and truly, That the Pope doth succeed Peter in the same Spirit, in the same Power, and in the same Conversation; and that his Call to over-see the Church be justly the same as Peter's was, and that he execute it perfectly as Peter did.

Also answer us plainly, What is the Seed of the Woman? and what is the Head of the Serpent? and is his Head bruised, yea, or nay? And what is the Devil? and what is his beginning? and what is the kingdom that he is Ruler of? and how is his kingdom to be destroyed? And what is the Flesh of Christ, and his Blood, which was before Abraham? and how is Christ made under the Law? answer me these things.

And what is the Death that hath reigned over all? and what is the power thereof? and what is the fruits of that death? and when must that death be destroyed? and is it destroyed among you? and what was man in his Creation of the Dust of the ground? and what was he that was the very Image of God Male and Female, before Adam was formed out of the Dust of the Ground, or Eve taken out of him? declare these things plainly, if you can; and what is the first Transgression and the Curse? and whether any can be made free from the Curse, upon the Earth, yes or nay? and what is the Kingdom of Heaven that is like a little Leaven, and that is like a Net cast into the Sea? and what is that which must be leavened? and what is that good Fish that must be gathered into the Vessels, and that bad that must be cast away? and how doth the Kingdom of Heaven bring the bad out of the Waters to the Shore? and why is it, and wherefore, and what is the reason, that nose can enter the Kingdom of God, nor see it, but such as are born again? and how is a man born again? and what is that Mothers womb, that bath, and all mankind came out of naked, and that must return thither again naked? and what are the Fig-leaves that hath covered in Transgression and what is the Covering of the Spirit? and what must be covered, and what not? and why is it, and how comes it to pass, that one and the same thing is fin, and wickedness acted by one and the same thing, good and just acted by another? these things answer to us plainly, and also prove all your Practices and Profession by plain Scripture, and give us Example from Peter, and the true Churches, that he and they practiced the same things, which the Pope and you do, if you would have any to own you; otherwise, if you do not, or cannot satisfy all people in these particulars by the Scriptures; then forsake your Religion, and renounce your Church, and confess your selves to be Deceivers of the World, and to be deceived; for God will tear your Garments, and mar your Beauty, and stain your Crowns, and uncover your Nakedness, and subdue your Power, and lay your Strength, and pull down your strong Hold, and the Dread of the Almighty will come over you.
And come, Friends, answer me, is the Light by which you walk everlasting? and is the Day dawned, and the Sun risen, that never goeth down? and have you seen the signs of the coming of the Son of Man? and what are the signs of his coming? and what is that Sun that must be turned into Darkness? and what is that Moon that must be turned into Blood? and what are the Keepers of the House that must tremble? and do you own quaking and trembling at the Word of the Lord? and did you ever quake and tremble, or is there such a thing in your Church? and what is that Part in Man that must tremble? is it not that Part in Man that the Devil enters into? answer these things; and what is that Mother of Harlots? and where is she that hath been drunk with the Blood of the Saints? and what is the Mystery of her, declare it if you can? and what are her Garments? and who are her Children? and of what nature are they? and how may they be known? and come Friends, answer us; have you seen God face to face, as did Jacob and Abraham? and have you seen his shape perfectly? give us a Description of him if you have; and do not all those that be of the seed of Abraham hear God's Voice, and see his shape? and are any of Abraham, but who are come out of the World, and have denied it, and bear the daily Cross of Christ, which mortifies to the World, and doth your Wooden Crosses, and Stone Crosses in your Towns, and high-Ways, and in your Houses, and Crucifixes in your Breaths, crucify you to the World, and mortify you? or are you not such as have a Form of a Cross of Christ, but want the Power? and what is the difference between all your Images, and the Images the Prophets declared against? and what life is there in the Image of Christ or Mary, painted or graven in Wood or Stone? are your souls refreshed thereby? and is not that all the Unity you have with Christ? and is that Unity and Fellowship you have with Christ, the same that they had, that had Unity and Fellowship with the Father, and with the Son? and have you Unity with the Son, and with the Father, as the true Church had? tell us plainly; and what is Antichrist? and where is his reigning at this day? and what is his Marks and Signs? and what is the Marks of the Beast, that every one received in their Foreheads, and in their Hands? and what is his power by which he caused every one to worship him? and is the Church of Rome wholly free from that, from cauling and compelling people to be of your Religion, and come to your Worship, by your Fire and Fagots, and Inquisitions? make it us plain, that this is not the Beast's power, for we have a jealousy at least, it is not the power of God that was among the Apostles. And why do you kill Creatures? did Christ or the Apostles kill Creatures that were not of their Religion? doth not this show that you want the Power and Spirit of God among you; and the Spiritual Weapon that beats down the strongholds? we cannot believe that you have the Spiritual Weapons which the Apostles had, except you make it appear to us; and can any be converted to the true Church, but by the immediate Work and Spirit of God? and they that have that need not be ashamed: but then, why are some of your Ministers creeping up and down the Nations in Holes, and dare not be seen, but lies many years together undiscovered, not daring to preach their Gospel, and discover their minds? did ever the Apostles thus? and is not this a sign that they have not the Power of God to carry them through, but runs into Holes and Corners for fear of their lives? is this the way of the true Ministers of Christ? and what is the Lamb's Wife? and what is her Adorning, and her Beauty? and are you the Lamb's Wife, and are married to him for ever? hath every Member of your Church the Witness thereof? and answer us; doth natural Learning make a Minister of Christ? or were the Apostles made Ministers thereby? and can a man learn the Ministry, as he learns a Trade? and is the Preaching of the Gospel a Trade? or is it not the Gift of God? and can it be bought and sold? and what is Eternal Life? and how is it received? and have any that hope, but them whose Hearts are purified? And must not every one be purified before
before they see God, who is Pure? And how comes man to be a Reprobate and how comes man to be a Son of God again? And what is the Way and Means of Life Eternal? Is it Carnal, and visible Things, and Ordinances? Is it the doing and performing of something by the Creature, or by the revelation of something in the Creature? And must not Christ be revealed in every particular? and is not that the true Bread of Life? And is there any other Bread that is Eternal, but Christ, which the mortal Eye cannot see? And we are very doubtful, that Bread and Wine, after Consecration, is not the very Body and Blood of Christ; and except you can prove to us by plain Scripture, and give us sound Reason to demonstrate things, we must judge you, and shew your Folly to the whole World. And why do you pray for the Dead? is that available? shall not they receive according to their works, that they have done? Give us Example that ever the Apostles did so, or else we will say, You are blind, and in the Dark: And tell us plainly, what Error is, and what Schism is? And what is the Eye that the god of the World hath blinded? And what is the Eye that sees God? is it Mortal, or Eternal? Answer us these things in Plainness, that we may know how to return in Controversie with you, for the Lord God is risen, that will break in pieces and confound all the World.

And come Friends, give us your Answer; Are you of Abraham's Seed, that was a Friend of God, that had not a foot of Ground; but forsook his Place and Kindred? Are you of that Birth, that hath no Father upon Earth? And are you Heirs of God's Promise? And have you made your Calling and Election sure? And is the Seed come out of Egypt's bonds? And are all Egypt's bonds broken yet? And what is the Bondage of Egypt? And was not Transgression the Reason of it? And what is Pharaoh? out of what Root did he spring? and whose seed is he? and is not the hard heart of Pharaoh? Killers and Murderers, are not such of Pharaoh? And tell us plainly, Are you Redeemed from Pharaoh? or are you such as oppose the Seed, as Pharaoh did? And tell us who was the Inventor of all your Images, and who was the Former of all your graven Images? Are not they all Invented, and come up since the Apostles dayes, which ye have set up? and what is Purgatory? and from what had it its rise and original? and what ground have you out of Scripture for such a doctrine? And what is the Rule of Faith? and what's Faith? and what doth it give victory over? and what doth it overcome? and what is the Vail that hath bin spread over all Nations? and what is the Mountain of the House of God? and what are those Mountains the Wicked shall seek to cover themselves under? and what are those Mountains that people expect Salvation from in vain? and did not John come to throw down the Mountains? and what are the Mountains that he came to throw down? and what is the Valley he came to raise up? answer us.

And what is the Sword of the Spirit? and whether have ye the Sword of the Spirit, and the Spiritual Armour? and what is your Church defended and upheld by, Spiritual Weapons, or Carnal? are not your Goals, carnal Weapons, and your Inquisitions, and your killing people about Religion, are not all these carnal Weapons? and had ever the Church of Christ such Weapons? answer me plainly.

And do you not expect the Lord will suddenly plead with you? and are not ye them that put off the Day of the Lord, and cause the Seat of Violence to come near? and are not ye them that have Eyes, but see not; Ears, but hear not; Hearts, and understand not? and is not your Eye blind, that should see God's Presence; and your Ears stopped, that should hear his Voice? and have you heard his Voice and seen his Shape? if you have, what is he like? answer us.

And what is his Word? and where doth it dwell, in your hearts? or is it without you? and can any thing without you persuade you, and take away fins out of your Hearts? and must not Christ be within? and what are the Fruits,
and Signs and Marks of a Saint? and why do you go Pilgrims to visit dead Bones? what is the reason of it? and who was the first that instituted it? And what is the meaning of your holy Water? give us Scripture for all these Practices, or else the Power of the Lord will tear you to pieces, and lay open your Foundation, and none that love God can join unto you: And can any of you pardon Sin truly, that it shall never more be remembered? and are not your sins remembered with the Light in your Consciences sometimes? and is there not a Light in your Consciences, that doth convince you? tell me plainly.

And whether do you own, That Christ hath lightened every one that cometh into the World? and what is the Light? and do you know Christ, as he was before Abraham? and have you seen his Day, as Abraham did? and what is the Day of Christ? doth the Carnal Eye see it? give us your Knowledge and your Judgment in all these things, and lay down your Principles at full, and prove by the Scriptures what you hold and profess, if you would have any to turn to your Religion; otherwise, renounce your Church, and come out of Babylon.

What is Babylon, and the Mother of Harlots? and what is spiritual Egypt and Sodom, where Christ is crucified? and what is the Whore? and what is her flesh, that has lain on the Earth? and what is the Fire that must consume her flesh? Many are jealous concerning you, that you are not the true Church; but that you have drunk of the Whore's Cup, who hath made all Nations drunk: and if that time come, that the bath made all Nations drunk, then how can you clear your selves, being Nations and Multitudes of People? To all these things I expect your speedy Answer.

And what is the Death that hath reigned over all? and how is Man recovered out of it, and when? and what are the Gates of Hell? and what is the Rock that they cannot prevail against? and whether your Church may never be prevailed against? and whether they be not your Inquisitions, Stakes and Paggers, and killing people, that do principally defend your Church? and if you should cease your Inquisitions, and killing those you call Hereticks, whether would not you be prevailed against by many other Sects? Lay away your perfecution of People that you call Hereticks, and do not deal with them after the manner which you have done, by Inquisitions, and such like; and only by found Arguments, and the Power of the Spirit, defend your Religion; (1553.) 12, 13.

And dare you suffer a certain number of us to come among you, and preach what we hold; and a certain number of you shall freely come among us, and freely preach what you hold, without Persecution, or any Violence, as we would expect and have the same from you; engage man for man with us, and do no otherwise deal with ours, then we deal with yours, and take the free liberty to deal with our men, as we deal with your men, but no otherwise; and let each of the Messengers preach and hold forth what they would have, and what they really hold and believe, and convert the most either of them can to their own Religion; and then let all the World see, which have the Power and Spirit of God with them; and whether your Ministers or our Ministers do turn the more people from you to us, or from us to you; and send your Answer, whether you will agree to the Premises: and if you do, send your Messengers when you please, and we will engage in the Lord, their Persons shall not be harmed; but if they were, then take Man for Man, Life for Life, of our Men sent to you: and let that God be the true God, that appeareth in most Power and Authority, and let him be worshipped forever, whose Power converts the most to the knowledge of him, out of Wickedness; and let that Church be the true Church, which cannot be overcome: And as you are willing to be made manifest, join issue with us in this business, and propound your own time when the men shall return, and whether the continuance of the Matter be for Days, Months, or Years, and let each of the men return without harm of Person, and this will be a way truly to try and make manifest all things to all the World, and
A Message to the Pope, &c.

and whether you or we be in the right Way, and of the right Church: and use you no Weapon against us, but the soundest Arguments you can, by words; according to the Scriptures; and the same Weapons we will use against you, and no other, but the Authority of the Spirit of God, and Arguments thereby, which shall be according to the Scriptures, the Apostles Writings, and the Testimony of the true Church.

And hereby in the sight of the whole World, let your Church, and Faith, and Principles, and Practices, and Worships be tried; and our Church, Faith, Doctrines, and Worships, and Practices; and whether they be yours, or ours, that do overcome, or are overcome, let that decide the Controversie; and whether it be you, or we, that are soonest overcome, and that prevail the one against the other in this Tryal, and in these Proceedings.

And that which is Overcome and Prevailed against, is not the True Church, against which nothing can prevail, no, not the Gates of Hell: and whether your Church, or ours, cannot be prevail'd against by the other, let that be the true Church; for that which is prevail'd against is not the true Church; and whether it be you or we that are elected, and of the Election, which cannot be deceived; if we be not elected, and you Deceivers, then it is possible you may deceive us; but if we prove, that we be in the Election, then you cannot deceive us; and if we be in the Truth, and of the true Church, then it will be Happiness for you to be converted and turned to us.

Come to the Tryal as soon as you will; and if you be in the Election, you need not be afraid to be deceived by any; for the the Elect cannot be deceived, whoever that be, whether your Church, or our Church be the true Church, and in the Election.

And if your Ministers among us do preach the same things, and by the same Spirit, and hold forth the very same Faith, Principles, Worship and Practices, which we do, and are of; and it be proved, they are of the same Spirit and Principles we are of, agreeing in all things; then we will own them to be Christ's Ministers: And if our Ministers among you, do hold forth that true Faith, and Principle, and Practice, and Worship, and by the same Spirit as Christ and his Apostles did, and prove what they say by the Scriptures, then shall you receive them as the Ministers of Christ, and renounce all that you hold and profess, contrary to what they hold and preach among you.

And hereby things may come to a fair Tryals, and the naked Truth may be made manifest, whether your Church, or our Church, be the true Church of Christ, truly descended from the Church of the Saints of old; and whether your Ministers, or our Ministers, be the lawful Successors of the Apostles.

And we would willingly come to deal with you upon these terms, that it may be manifest who they be that are of the true Seed, and who they be that are of the Election, that cannot be deceived.

And we have many things more to write unto you, and to query of you, and to demand, when we receive your answer; and if you give us ground to accuse you, we will thresh you, and lay it to your charge, by the Authority and Spirit of the Lord; and if you answer us plainly, we shall more perfectly know what to do.
To the POPE.

Thou Mountain, hear the Word of the Lord God; thus saith the Lord God unto thee, I will lay thee low; I will break thee down; I will slay the glory of all flesh; my Sword shall enter into the Hearts of my Enemies; I will slay the Wicked, and I will crush the Head of the Ungodly; and I will grind the hard hearts unto pieces; I will come in a day unexpected; I am at the Door, behold me, and I will take Vengeance without Pittry upon all my Enemies; my Hand shall not spare, my Eye shall not pity; but I will tire, and rend, and give unto thee, and unto all Mankind, the fruit of your own doings: Innocent Blood cries unto me, that hath been unjustly shed, and the Righteous Soul groans under the Altar unto me; and now I am risen, and I am begun to work in the Earth; and I will go through Nations, and tread them down under my Power: I have raised a Seed which shall tread the Mountains, and my Word is gone forth out of my Mouth, which shall beat them to Dust; and my Power shall knock at thy Gates, and break down thy strength, and it shall prevail against thee.

Oh thou Mountain! whose Seat is high, and whose Power is great; and who hast been able to make War with thee? Thou hast swallowed up the Poor and Needy; and thou hast eaten up the Innocent, as the Ox eateth up Grass; thou hast continued for Ages; and thou countest thy Self the most Ancient; and thou hast been without fear of any man; and thou hast not regarded the Honour of my Name; but exalted thy Self altogether: But now saith the Lord the Dread of the Almighty shall come upon thee, and the Majesty of the Lord of Hosts shall appear terrible unto thee; and thou shalt know, there is a God that can do whatsoever he will; and he will wound the mighty Men, and none shall heal them; and he will vex all his Enemies in his Displeasure; and he will break them, and none shall bind them up: Thy glory, and the glory of the whole Earth, is as Grass before the Mower, and as the Flower of the Field, that is soone withered; and thy treasure, and the treasure of all Nations, is of no respect unto him; the Strength of the whole Earth is Weakness before him, and the Crowns of Princes he accounteth as the Dust; he treadeth over it all, and his Everlasting Arm reacheth beyond it all; and he is awakened, that will strike through Kingdoms, and that will stain the glory of the whole Earth, and thou must know his Power; and the Cup of his Wrath is full, of which all Nations shall drink; and none shall escape it: Prepare thy Self for the Anger of the Lord is gone forth; and the Almighty is grieved, because of the Abominations of the Earth; and he will cast into the Fire, and purge, and purifie, and new mold and correct Rulers, Kings and Peoples; for he hath long been grieved, and borne the Iniquity of the Nations; but his Long-suffering is well-nigh finished, for the Nations have provoked him to Anger, and turned his Long-suffering into Fury, and he hath put on him the Garment of Vengeance; and the time is at hand, that Sorrow shall take hold on the Stout-hearted, when he appears, who hath been pierced; and Anguish and Pain shall come upon thee, and the World, and the Day of Trouble and great Distress ye shall not escape; the Rod of his Wrath shall smite you: The Mouth of the Lord hath spoken it.

And although thou art exalted as a God, yet thou shalt be a Man, and not a God in his Hand, that shall slay thee; and although thy Seat be a high, yet it shall be laid low as the Ground, and thy Honour shall be laid in the Dust; for though Dust and Ashes before the Lord, and thou shalt be no more admired, when Destruction shall come upon thee: The Lord hath viewed thy Way and Path, and they have not been upright before him; he hath entered into
A Message to the Pope, &c.  473

the Secrets of thine Heart, and thy intent hath not been hid from him; and that which hath been done in secret shall now be laid open, and all secret things shall now be brought to Light; and all the Churches shall know, that he searches the Heart, and tries the reins, who is a God, Great and Mighty, and giveth unto all Creatures Life and Breath: and he will change at his Pleasure all the Children of Men, and bring them to an Account before his Judgment-seat: wherefore let all Flesh tremble before him, and let all the earth bow before his Presence, who changeth, and subdueth and over-turneth at his Pleasure, and bringeth men to destruction who have rebelled against him.

Wherefore thou Pope, chief Bishop at Rome, this is unto thee from the Mouth of the Lord. Come down, come down, lay down thy Crown, subject thyself, and tremble before the Lord God of Vengeance, lest he come upon thee, and crush thee to pieces; and thou shalt know, that this hath the Lord spoken, in the day, when the fiery flaming Sword, which is already drawn, enters into thy Bosom, and smites thy Honour and Renown. Behold I have heard the Voice of Howling and bitter Lamentation. I have heard the Voice of War, and not of Peace; I have seen, I have seen the Strong become Weak, and the Mighty become Miserable, and the Proud and Honourable brought into Contempt; yea, I have seen her that was a Queen, and has said, She never shall see Sorrow; I have seen the lots of children and Widdowhood come upon her, even in one day, I have seen her Beauty turned into Bitterness; I have seen her Honour brought into Contempt; I have seen the Whore, that has made all Nations drunk with her Blandishments, that hath had the Golden Cup in her hand; I have seen the Cup of Indignation prepar'd for her to drink; I have seen her cast upon the Bed of never-ceasing Torments; I have seen the City, that was full of people, that was the Glory of Kingdoms, that made all Nations rich with her Traffic and Merchandize; I have seen that City laid desolate, and did inhabit, and made the Sorrow of the whole Earth; and I have seen the smoke of her burning ascend for ever: and this is, and must shortly come to pass; and if thou haft an Ear to hear, thou mayst hear; and these things are true and faithful, and they shall not fail; but the Wicked shall know the Majesty, Dread and Terror, the Vengeance and Indignation of the Almighty.

This is attested unto by many, and written and subscribed by one that hath a Name not seen nor known of the World, but known among Men by the name of,

Edward Burroughs.

Return your Answer to me, or any of the People called Quakers, for me, in London, from whence this is sent; being written the 24th of the 8th Mon. 1658.
A FAITHFUL TESTIMONY,
Concerning the True Worship of GOD:
What it is in itself, and who are the True WORSHIPPERS.

In Opposition to all the False Worship in this Nation, which is Idolatry, which is discover'd in its Foundation, and in its Manifestation, not to be ever commanded of God, or practised by his Apostles and Saints, but it is declar'd to consist chiefly of such things and practices as had their first Beginning and Ordination in the Church of Rome, whereby the Hypocrisy of this Generation doth appear, in denying, and crying against the Papists Idolatries, and yet are found in the practice of the same thing in their Church, Ministry and Worship, which were first instituted by the Pope's Authority.

Forasmuch as there is in the World a great Controversie among people; concerning the Worship of God; one crying, This is the right Worship; another, That is the right Worship: And people in these Nations are divided about the Worship of God, and divers one from another in their Performances and Practices of Worship; one sort worshipping after this manner, another after that; and there is great strife through the whole Nation about this matter, and a great dis-satisfaction among people, which is the right Worship, and who are the right Worshippers; and Thousands are desiring after the right Worship of God, and to become Worshippers of him as he requires: Therefore now it is upon me to shew unto all the World, what the true Worship of God is in itself, and who are his true Worshippers.

First, The Worship of God in itself is this: It is a walking with God, and a living with him in Converse and Fellowship, in Spirit and Truth; for he is only worshipped therein: and to do the Truth, and speak the Truth: This is the True Worship of God, where the Mind is guided with the Spirit of Truth, and the Presence of the Lord felt at all times, and his Fear in the Hearts of people, and his Counsel flood in, and his Covenant felt, which unites to the Lord in Spirit: this is the True Worship of God, and it is without respect of times or things.
And now none upon Earth can thus worship God, but who are changed and renewed in heart and mind, and born of the Spirit, and led thereby, where the Body of Sin and Death is put off, such as are redeemed out of the World, and out of all its ways and nature; such only can worship God in the Spirit and in the Truth, and such is the Father seeking to worship him now in this present Age: And there is never a one upon Earth, that can worship God as he requireth, who remain unchanged, and are in the Transgression, unrenewed and unconverted, such cannot worship the True and Living God; but that which they perform and practice, as the Pretence of his Worship, is Idolatry and Abomination, and the Lord hath not required it at their hands; for none can walk with God, nor have unity with him, but who are renewed and changed; nor none can do the Truth, and speak the Truth in all things, but such who are led by the Spirit of Truth; and such are in the Covenant of God, and true Worshippers of him; and all that is contrary, is not the Worship of God, but Idolatry, as I have said.

And now as concerning this Worship practiced in England, in these Steeple-Houses, Churches (so called) it is not the Worship of the Living God, but Superstition and Idolatry; for people have not learned it by the Teachings of the Spirit, neither doth the Spirit lead them therein; but it standeth in Form, without Power, and in the Inventions and Traditions of the Fathers; and there is not in it the manifext Presence of God, neither do you Worshippers meet with the Lord, nor enjoy his pure Life and Presence in your Practices; and the substance of your Worship (as it is now practiced) is made up of Inventions, some part of your own, and some part brought along from the church of Rome.

And is it not great Hypocrisy in you, to profess a denial of the Church of Rome, and yet be found practising some of the same things as your Worship, which the Church of Rome first instituted, and practised as her Worship? Shall we instance unto you some particular things? Was it not by the Authority of the Church of Rome, that these Houses, in which you worship, which you call Churches, were first set up, and made Worshipping-places for them? And is it not a little while since that the Masts, and old Popish stuff, was therein exercised with as great Zeal towards God (if not with as good Sincerity) as you practice yours at this day? And are there not the very Signs and Symptoms of the Romish Idolatry yet upon these Houses, being full of Images on the Walls, and on the Pillars, and on the Glass-Window, and Crosses about them, and many other things, which were Popish Inventions; as also, the Names given unto them, and confected Bells in them, and such like stuff? And was it not a little while since there were the Altars, and the Rails, and the Font, and other such like things, which lately were broken down? But however, though something there may be altered, and changed, and converted to another use, and something taken away, and other Inventions brought in instead thereof, yet still they are the same Houses which you worship your God in, which Houses were set up by the Authority of the Pope; and there remaineth yet the Pope's Sign and Symptom of the Romish Church upon them; and these Houses you call your Churches; and Thouand of Thouands of blind ignorant people, dying and respecting in their minds of these Places, more than any other, supposing them to be more holy, and that other Places are not so good to worship in.

Alas! poor, blind, ignorant people, that deceive your own Souls in the Traditions and Inventions of man, which you live in the practice of, supposing it to be the very Worship of God, which is no other in it self but Idolatry, and you Idolaters; for, do not all Unconverted People, and Unrighteous People, such who are not taught of the Lord, nor led by his Spirit, but daily run into Iniquity, and into evil; are not such found Worshippers here in Steeple-Houses, conforming themselves to these things, and these practices? And can such worship God? Or is God worshipped by such?
I tell you nay; the Lord God is pure, and they that worship him must be sanctified, and led by his Spirit, which leadeth into all Truth.

But now, as concerning your present Practices, which your Worship consisteth of; they are not such as ever the Lord instituted, but such as men have set up in their own wills and wisdom, and not in the Lord's: As for your sprinkling of Infants, which is a chief Practice of your Worship, was not this first ordained at Rome? read the Records: And was it not a Papist Invention, which you are thus zealously reforming, as if it were indeed required of the Lord? Can the Unconverted and Unregenerated be truly baptized into the Faith of Christ? No: But the Unconverted and Unregenerated are Partners of your Baptism, into the Faith which you profess. There was no such practice in the Christian Church, before the Apollacy; but when the Apollacy came in, then came up these Inventions & Imitations, which you practice as the Worship of God, when as he never required it, neither did his Saints, and his Apostles, ever give your Example for it, and by it, nor in it God is not worshipped; neither is in it self, nor as practiced by you, any part of the Worship of God; but hands in the Inventions of man, and is after their Traditions, and not after the Commandments of the Lord.

And as for your singing of David's Experiences in the form and manner as you do, praetizing it as another main part of your Worship; This is the same with the former, neither ever commanded of the Lord; nor (in the course and manner as you do it) was it ever practiced by the Saints of old; and is it any better then a Papist Invention? For was the Nation in any better state then Popery, when that practice was first instituted, and begun to be performed? you your selves will confess, that it was in the time of Darknes, and through the Ordination of the Bishops and Prelates, whom you your selves say, were little better then Papists in their Worship and Practice; and yet this you practice at this day, as a part of your Worship, which hath no better beginning then as I have said; and from them you have received it, to wit, From the Bishops and Prelates: Yes, the chief part of your Worship consisteth of the performances of such things as you have received Traditionally from them, and from Rome; for all these things they instituted.

And as concerning your Ministry; Is it any other with that, then with these particulars, as I have mentioned? Is it not the same Ministry in substance, though in some particulars altered, as was in the days of Popery and Prelacy? Have not your Ministers the same Call to their Ministry, Practice in their Ministry, & Maintenance at this day, as was in Generations past, when this Nation was under the cloud of darknes & Ignorance, as your selves will confess? are not they made Ministers now by natural Learning, receiving Ordination from man, through the attainments of such Arts, and Sciences and Degrees, through natural Learning and humane Policy, not having their Ministry by the Gift of the Holy Ghost, no more then the Papists and Prelates had before them, who were made Ministers by the same Power, and after the same manner, as these are. And it was the Church of Rome, and by the Papist Authority, that Colleges and Schools, to make Ministers by them, were first ordained and set up; and as that Ministry was sent forth in the time of Popery, by the same way and means (generally are as to subsistence) are your Ministers now sent forth, though in some particulars differing in matters of Form, yet the same for substance: But Christ's Ministers, in the time of the true Church, were not thus sent forth, but had received Power from on High, and the Gift of the Holy Ghost, whereby they were made able Ministers; and not by any other thing, nor by any such means or way as your Ministers now are set up and established: and this Ministry is differing from the true Ministry, which Christ sent forth, and is not according, but contrary in all things; and it is not the Ministry of God, neither brings people to God; for by this Ministry people are not converted; but
concerning the True Worship.

but are such as they that the true Prophet cryed against, saying, They have run, faith the Lord, and I have not sent them; therefore they shall not profit the People at all.

And as for this Maintenance of the Ministry of the Church of England, is it not the same as was in the days of Popery and Prelacy? was it not by the Pope's Authority, that Tythes were first established, and set up to be the Maintenance of his Ministry? And did not the Romish Church first ordain, that the people should give the tenth to the use of Religion, and to maintain their Ministry? if you search the Records, you will find it so.

And was it not the very practice of the Papists and Prelates Ministers, to have Hire, and great sums of Money by the Year, and Stipends, and large Benefits for preaching? and the same things are practised by these Ministers, which they have borrowed from the Papists and Prelates, which went before them; for are not these Ministers maintained by Tythes, as the Pope's Ministers were? And have they not Hire, and great sums of Money by the Year, or Quarterly, even as the Papists and Prelates had? Wherefore it is plain, that the Maintenance of your Ministers is the very same for substance, as theirs was that went before you, which you your selves say were Idolaters; and if they were Idolaters, how can your Ministers be free, which do practice the very same things, unto the very same end? And do not the Priests of this Generation far exceed the Papists and Prelates. Was there ever, in Generations past, such calling people into Prison, and spoiling peoples Goods, as is at this day, through the means of these Priests, and all about their Maintenance, and for their Tythes, and Hire, and yearly Stipends, and quarterly Gain? Did ever the Papists or Prelates worse in this particular, with any people that denied them Wages, then those do that denied them.

Oh! great Blindness and Ignorance is over your hearts, and great Hypocrisy among your Ministers, who profess a Denial and Disenting from the Church of Rome, and cry against them, as Hereticks, and that they are in Ignorance, and yet practice the very same things: Their Call is the very same to their Ministry, and their Maintenance the same, and Practice in many things, the very same as theirs was, which they seem to deny; and this is great Hypocrisy, to call out and kill their Persons, and yet to uphold in many things their practice, relating to their Worship and their Ministry. Oh abominable Idolatry! the Hand of the Lord is against it.

But this is not the way that Christ's Ministers were maintained; they had no such Hire, nor great Sums of Money, nor yearly Tythes, as these Ministers have through the Pope's Institution; But into whatsoever House they entred, that was worthy, they might eat such things as were set before them; and the Apostles might freely reap carnal things, where they had been in spiritual things; but this was after another manner, and after another nature; for if thy had not that, yet did they not call men into Prison, and spoil their Goods that would not give it them, as this Generation of Teachers do: And the Lord God is risen to confound this Worship, and this Ministry, which is Idolatry; and this Church, which is but a Feigned Imitation: and he will establish his true Worship, that is in Spirit and in Truth; and his true Ministry, that is by the Gift of the Holy Ghost, and his true Church; and this shall be brought to pass in his Day.

But again, There is another Practice which you have, which the Church of Rome and the Prelates had (your Predecessors) If any come in the Name of the Lord to declare against you, and against your Abomination, to cry against your Sin, and cry Repentance among you, that you may be converted to God, this you account a great Transgression, and persevere them that do it, by Imprisoning, and Whipping, and Stocking, and by imposing great Fines upon
upon them, and causing them to suffer cruel things: and this did the Papists and Prelates, in like manner as you do; if any were moved to cry against them, they indeed rewarded them, even as you do at this day; the same thing you do against such as are moved of the Lord to come among you; and herein you succeed them, and bring forth the same Persecution in your Churches, as they did in their Churches; and this is the defence of your Church, and of your Ministry, Carnal Weapons, Imprisonment, and Whipping, and Stocking, and causing the Bodies of people to suffer through Cruelty and Injustice; and by this means is your Church and Ministry defended and preserved; or otherwise, it would presently fall, as not being able to continue, nor relieved, nor gain-fay the Spirit and Power of God, which now is risen to oppose them, if they had not carnal Laws, and earthly Powers, and Goals, and Houses of Correction to defend themselves by: And is this the Church of Christ? and is this Christ's Ministry, that has need of such Weapons as these? The Apostles and true Churches never did thus, neither sent people to Prison that opposed them, nor had such Cruelty to execute upon the Bodies of people, though many did oppose them out of Wickedness; but the Spirit and Authority of the Lord did defend them from all their Enemies.

But your church and ministry is manifest to be another then that was, and to be defended by another means, even by the same means that the Papists and Prelates of old were of a long time defended by; but when the measure of these things are fulfilled, they will come to an end, as the measure of that Generation's Iniquity was fulfilled, which went before you; so in the Lord's season will your measure be fulfilled, and the Lord's People shall be free, and all Bonds of Iniquity broken.

And thus it is manifest, that this Church and Ministry succeeds the Church of Rome, and her Ministers, far more then the Church of Christ, and its true Ministers; and to that it is not equal in any thing, but to the Church of Rome, it is comparable in many things: so that it is manifest, that this Church and Ministry is not quite another then the Church and Ministry of Rome; but such as have differed from them, and are truly sprung out of that Root, and is the same still in substance, though differing in some Practices, having call out some old Inventions, and brought in some new; but, as I have said, remain still the fame in nature and substance, though differing in some particulars, yet succeed in many particulars, as I may shew more fully hereafter.

And though you bare the Name, and file your selves, The Reformed Churches; you mean, reformed from the Church of Rome: But how are you reformed, but by some visible Appearances, and not in the Ground, having put off but some of her Garments, and remain the same Body for substance in nature and matter, though differing only in Appearances? For, the Church, which is the True Church of Christ, is not thus reformed, only changed in part, and altered in degrees; but the true Church denyet the church of Rome in her very Being and Ground, and in all her Practices whatsoever; for, though many Sects have risen one from another, yet all the same for substance, only differing in particulars. But as for you, to whom this Particular is written, that Worpip God in Steeple-Houses; you are not so much differing from the church of Rome, as many others are, which are not true Churches neither, but the Lord God is now gathering his people: wherefore, come out of your Idol-Worship, and Idol-Temples, for God dwells not in them, nor is not worshipped there, but he dwells and walks in his Saints, and is worshipped in Spirit and in Truth, and his Day is dawned, and his Glory risen, and he will confound this church and ministry, which bears the Mark of the Beast Whores, and have her Symptoms and Characters remaining upon them unto this day, as it is manifested.

Object. And though some may object, and say, That God commanded a Temple
concerning the True Worship.

1659

so be built for the worship of his Name, and Ordinances to be practised in the time of the old Covenant. To which I do say, ye, it was so, a Temple was built by Solomon for the Seed of the Jews to worship in, and to come to Sacrifice to the Lord in, and there was an outward Worship, and Ordinances; but it is many hundred years since this Temple was destroyed, and Worship and Ordinances thrown down, which God once commanded, and his people once practised; and Christ the Life, the Power and Wisdom of God, was the Substance thereof, and unto whom he was made manifest, and in whom he was revealed in the Spirit, they utterly renounced and denied the Temple, and the worship therein, though once God had commanded it; and the Saints after the manifesting of Christ to them in Spirit, and after the Holy Ghost was given, we do not find through all the Churches of the Saints, that they worshipped in the Temple of the Jews; but witnessed against it, and said,

That God dwelt not in Temples made with hands, neither was he worshipped in Temples made with hands; but in the Spirit and in the Truth their Worship consisted, and therefore were perfecuted; but they bare Testimony against the Temple, and the Worship, and those Ordinances, which God once had commanded, and which once his People practised, though it was to the peril of their lives. But as for these Temples, and these Ordinances, and this Worship, which are now on foot, they were never brought forth by any Ordination or Commandment of God; but the Foundation of them is the Inventions of Men, and Mens Traditions taught them, and not the Spirit of the Lord; and therefore against those things, those Temples, and those Ordinances and Worships, much reason have we to cry against them all, as being neither Sign nor Substance of good, but wholly Inventions of men.

The Jews Temple and Ordinances were Signs of good things to come, and when the Substance was come the Saints deny'd the Shaddows and the Figures; but as for these, they are deny'd wholly, as being Idolatry and Abomination, from the beginning to the end of them; for, as I have shown, these things (which are the matter of which your Worship and Ordinance doth consist) had their rise and beginning in the days of Darkness and Ignorance, since the Apostacy came in: and so, in the Name and Authority of the Lord, we do declare against them, even against your Temples and whole Worship, to the intent, to bring you to the true Worship, that is in Spirit and in Truth, and that you might know your bodies the Temples of God, and that he might dwell in you, and walk in you, according as he hath promised in the New Covenant.

Wherefore all people, awake, and come out of your Idolatry, and idolatrous Worships; separate your selves, touch no more of it, that the Lord may receive you, and that you may come into his Covenant, which is Life and Peace for your souls; for in those Worships, and Temples, and all your Practices therein, you have not true peace with the Lord, nor the Refreshments from his pure Presence; but Sin and Death reigns amongst you, and great ignorance is over your hearts, and Idolatry corrupts your minds, and the Lord hath been forgotten by you days without number: God is not well-pleased, neither hath any delight in your Worship; for your worship of him, and fear towards him, is but taught by the Precepts of men, and by the Traditions of the Fathers, in the days of Popery; and if ever he opens your Eyes, you will see it; for it is with the humble and contrite in heart that the Lord dwells, him that trembleth at the Word of the Lord, whose heart is right in his right, and hath learned his Judgments and Fear; and such as are changed and renewed, and born of the Seed of God, and begotten by his powerful Word; such are the true Worshipers whom the Lord is seeking, and such will he find to worship him.

And whereas there is a great cry among you, and among many people at this day, about Deceivers, and being deceived; you say, and your Cry is one to another, Take heed you be not deceived, by false Teachers, and false Doctrine: This
This is the Cry of Parents to Children, and Children to Parents; and of Masters to Servants, and of Servants to Masters; and chiefly it is the Cry of your Priests to the people, *Take heed you be not deceived.*

_Now to all this I do say, That there are many Deceivers, and many are deceived; this is certainly true, and plainly manifest: But now, to shew what a Deceiver is, and what it is to be deceived, and who they are that are deceived._

First, That is a Deceiver, that Person, that spirit, or that thing that leadeth or inticeth the Minds of people into something, to do, or practice, or speak something which the Lord by his Spirit doth not lead to.

If say, That which leads the Creature to take up a Joy, or a Delight, or a Happines in something of this World, which is under the Sun, to place confidence or felicity in such a thing, that which thus leadeth or draweth the mind, whether it be person or spirit, it is a Deceiver, and deceiveth the Soul; and he, or they, that do follow this, and give up themselves into the obedience of it, to do, or speak something, that is contrary to God, or which his Spirit doth not lead unto, nor guide in; this person is deceived of the Presence of the Lord, and of the Comfort, and Joy, and Happines that is in him, and hath pleasure and joy in something of the Creation, that is not of him, but besides him; and this Person is deceived, and in Deceit, who hath placed a Joy, and Happines, and Confidence in some Creature, or thing, that is not perfectly the Lord; and another spirit, besides the Spirit of the Lord, hath leasit it self in the Heart, and taken possession of the Mind, and the Mind and Heart is thereby captivated by that way, in the works and pleasures of this World; and this is a deceived estate: and thus much of a Deceiver, and Deceiving in the ground, in that declared.

But now, You that are crying one to another, _Be not deceived, be not deceived._ Are you not such as are deceived already, and lie wallowing in the Deceit, and Vanity, and Evil of this World? For, while sin Hath power over you, and that Spirit that is not of God doth lead you, you are deceived; and thus it is with you, being unchanged and unnewed in Mind and Heart, are not you deceived? For you want the feeling of the Presence, and of the Comfort of the Lord God, and you are deceived of that, for that you have not; and another thing possesseth your minds, and the Joy and Pleasure of this World; and in your Exercise, Spiritual and temporal, the Spirit that is of this World doth lead you and guide you, the spirit of Unrighteousness, that leadeth contrary to him; and can you be otherwise deceived, or more deceived? For you are without God already, and want his Peace, and the Inheritance of Life Eternal, that is in him, you want the possession thereof; and you are following dead Idols and Vanities, which steal away your minds, whereby it is manifelt that you are deceived: For, all people upon Earth, that are not led by the Spirit into all Truth, that have not received the Promise of the Father, they are all deceived, and cannot be more deceived then they are. And so is the Cry in general among people, if any one forsake and deny their way of Worship, and Religion, and Profession, be it of what manner or nature ever, presently there is a Cry, (chiefly by the Priests, *Take heed you be not deceived; and you are in Herefie, and Error,* and such like: Thus have the Papists cried against them that have differented from them, and the Prelates cry'd the same, and now you cry the same to them that differ from you: But your Zeal is not so much against Herefie and Error, simply so, as it is to have your own Self and Worship upheld, and against them that do differ from you; and it hath been Anti-christs way, since the Apostacy, since the days of the Apostles, to cry, _Herefie, and Error,* and you are deceived, to all that did decline and differ from him; for you may read in the Scriptures, _Power was given to the Beast, to compel all to worship him,* and all that would not, he made War against, and had power to kill them: And
And thus have the Papists done, warsed against them that denied their church; and thus did the Prelates; and thus did you; your cry is, Heresie and Error, and they are deceived, who do forfay your church, and your ministry; and this cry have you learned of your Fore-fathers; the Romish church.

But cease all sorts of people to cry, That others are deceived, and that others are in Error; and see how your selves are led with the spirit of Unrighteousness and Blindness, and Ignorance; and a Cloud of Error is over you and between you, and the Son of God, who is appearing now in Majesty and Renown to exalt his Name over all the Earth; and Antichrist's way you have been in, who would have all to bow under his power unto his worship; But now the eyes of people are opened, and Life, and Righteousness, and Truth it self is sprung forth over all the Clouds of Darkness and Error.

Your Worship is, To the Unknown God, and him you ignorantly worship after the Traditions of men, and not after the Commandments of God; for the Tradition of the Fore-fathers is seated in you above the Witness, and blinded the Eye, and quenched the Spirit; your old Customs, Traditions and Forms, and your Exercise therein, fed that part which is carnal, and answers that in others; and your Worship, which is out of the Spirit of God, answers not the Spirit of God in others, to convert any truly to the Living God.

And the Lord will destroy your Worship, and confound it, and no more is the Lord worshipped in Steeple-Houses, they are left desolate of God's Presence, and no more in Days, and Times, and Things, but they that worship must be in the Spirit, changed by it, and led by it into the Truth: So when the Lord doth open your Eyes, you will see the Worship of God to be another thing, than you suppose it; you cannot be educated naturally in the Worship of God, nor learn it by Traditions; for it stands only in the Spirit, and is taught by the Spirit unto all them that are born of the Spirit; and who come to be born of that, are the true Worshippers of God, in which the Father is well pleased.

And as for your Worship in Steeple-Houses, God hath no Delight in, he favoureth it not, but it is an Abomination to him; it is not pleasing to him, because you be out of his Spirit, and worship after your own Traditions, and not after his Spirit: And this worship hath stood all this long time of Antichrist, while the Whore and the Beast hath ruled over Nations; and so one Tradition after another hath been brought in, and one false Worship hath risen out of another; and what people have had, it hath been by Tradition, and not from the immediate Spirit of God; and so the True God hath not been worshipped in his Spirit: And now all the World have been pleasing for their Traditions, and they be in respect above the Commandments of God, among ye that worship in Steeple-houses; you are even mad against them that cry against the Steeple-houses, and plead the Antiquity of your Worship, and of your Traditions and Ordinances; now they are ancient, even as ancient as since the false Prophets and Antichrist came in, and did put on the Sheep's Clothing, but inwardly ravening Wolves; these killed the Life, and slew the Prophets, and they set up Inventions of their own: and your Traditions and Worships are as ancient as since power was given to the Beast over Kindreds and Peoples; and the Lord God is bringing down your Worship, the Original of which came up when Antichrist went out into the World, as you may read in John's Epistle, and so you may plead Antiquity; yet not as ancient as the True Church is; for when the true Churches were apostatized, then came up your Worship, and your many Traditions; and this hath been while the Woman hath been fled into the Wildernesses, and the Man-child caught up to God, which when the Woman returns again, your worship & ordinance will be over-thrown, and the True Worship again established, and Liberty; but first you must know the Spirit to teach you, before you can worship
worship in it; and the Spirit must purify your Hearts, and make them clean before you can offer to God an acceptable Sacrifice; for your Sacrifices are not acceptable, but they are stained and polluted in the sight of the Lord, who now hath beheld what you are doing, and you are in that which his Soul hath no Pleasure in; and in the Day of your Visitation, the Witnesses in your Consciences shall answer it: so you are to know God by his Spirit, before you can worship him; the Word of the Lord must be felt in your Hearts as a Fire and as a Hammer, and you must be created a new, and have another Spirit, before ye can worship God.

So all you false Worshippers, you are called, that you may return, and may come into the True Worship, which is in the Commandment of God, and not the Traditions of Men; and in that Law written in the Heart, is God known, who worketh man’s Salvation, and which leadeth in the true and perfect Worship of the True and Living God, where the Lord is all in all: Therefore return, why will you dye and perish in your Iniquities? A Lamentation is taken up for you, Oh! why will you perish through neglecting your own Salvation? Come into the Spirit and into the Truth, that you may worship God, and be accepted of him, who is now appeared in Power and great Glory to gather his People to Himself.

This is to go abroad among all people, who are worshipping in Temples made with hands, and who are under this Ministry, and are of this Church aforementioned; that they may come to consider, and see the Error of their Way, of their Worship, and of their Ministry: And this is a Visitation from the Lord unto them all, by a Friend unto all your Souls,

E. B.
Some False Principles And ERRORS DISCOVERED And REFUTED:

In a short Answer to a Catechism-Book, which is said to contain, The Principles of Religion, put forth by a nameless Author: But is supposed to be the work of one Samuel Eaton, a professed Minister of the Gospel, among the Sect of the Independents, in Cheshire.

But upon true Examination, he is found to be teaching the Traditions of Men, for the Commandments of Christ, and his Principles are proved to be not according, but contrary to the SPIRIT of GOD and the Scriptures.

To the READER.

THE Reason and Cause of this being first abroad, is for the better Information of all, but more particularly for the good of that Assembly, to whom Samuel Eaton is Minister and Pastor, that they may know the Truth from Error, and the Way of Righteousness from all false Ways, and may turn from Idol-Shepherds, that destroy the Vine-yard, and tread it down; and may come to Christ, and receive him, who is the chief Shepherd, to feed his Flock with the Bread of Eternal Life.

And the Reason why these False Principles are charged upon Samuel Eaton, is this, It being doubtful to some, who was the Author of that Catechism, wherein these Principles and Doctrines were held forth; John Gredley and Anne Sheeld by name, were with the said Samuel Eaton, and asked him, If he owned that Book (the Catechism;) and he said, He would maintain all in it: That was his Answer.

THE Ways of the Lord are Equal and Just, but the ways of the Sons of Adam are altogether corrupted, and different and contrary to the Ways of Salvation: And the Wisdom that is of this World is Follies and God, and its End is Destruction to its self, and so all that walk therein.
An Answer to Samuel Eaton.

therein. And what is Man, that he shall prescribe a Way to his Maker? And who is it that will be more wise then God, to set him a Way how he must teach his People? Therefore in vain have men laboured, and have reap'd to themselves nothing but Wind and Confusion; And in vain have they sown for others to reap after them, whose Fruit hath been Emptiness, and not filled the Hand of the Gatherer. And in particular, this Book, with which I am now dealing, is the Fruit of an empty Tree, which cannot satisfy the hungry Soul, nor comfort the weary Seeker; for, the Satisfaction and Comfort of the seeking hungry Soul dependeth only upon the Lord, and upon the Bread of Life, that commeth down from God; and the soul that eateth thereof is satisfied and comforted forever, and hungereth no more, nor thirsteth any longer; but the Fountain is in him, and the Well springeth upunto Eternal Life, and he goeth no more forth. And if to be that all herein were true and found Doctrine, and were learned, so as to express it over again in words, this might be, and yet the soul still remaining in Anguish, and under Sin and Death, though increased in the Knowledge that is from below, and yet in a farther Ignorance of God; for the wisdom of this World knows not God, neither can it teach nor receive the knowledge of the things that pertain unto Life Eternal, but to the Simple, and to Fools, both the Lord teach and reveal the Knowledge of his Kingdom; and it is not received from Books, nor the Teachings and Tradition of men; but by the Manifestation of the eternal Spirit, which doth lead into all Truth, and reveals the Mysteries of Salvation.

The first thing that I take notice of is this, that is, God is a Spirit, and be is one in Being, and is to be distinguished into three Persons; and the Father, Son, and Holy Ghost are Personal Relations; and if one is a Person, such are the other, &c.

Answ. The Father, Son, and Spirit is one; this we believe and know, according to the Scriptures: but as for thy word, Person, that is carnal and too low a word to denominate God by, who is infinite; for God and the Spirit hath no Person, nor cannot truly be distinguished into Persons; for a Person has relation to Place, Time and Change, and is not in all places at all times at once; and the Scriptures know no such distinction; for God is a Spirit, and hath no relation to one Time, Place or Alteration more than another; but filleth Heaven and Earth, and his Presence is in all, and over all, who is blessed forever, and is infinite, and without Person, or confined Being; and the Scripture no where, in true Translation, doth denominate God, Christ and the Spirit by Persons, and Personal Beings, nor doth distinguish them into three Persons; for Persons are related to carnal, as I have said; and Persons is too low to denominate God, and Christ, and the Spirit by. So thy Principles are unfound, and not agreeing to the Spirit of God, and the Scriptures; and therefore not to be believed, nor received.

Whereas thou sayest, That the one standing Rule, according to which God is to be sought, worshipped and served, is the holy Scriptures; in which God hath revealed himself in all things, which he would have believed, and done, &c.

Answ. It is the Spirit of God that gave forth the Scriptures, which Spirit was, and is within the Saints, that leadeth into all Truth; and teacheth to know all things; and that Spirit of God only is the standing Rule to walk in, and to walk by it, was the Rule to Abel, Enoch, Abraham, and the rest of the old Fathers, that lived before any Scripture was written; and it was the Rule to the Prophets, to Christ, and to the holy Apostles; they all followed the Spirit, and walked in it; and spake, and wrought, and acted as the Spirit of God within them moved them, and led them; it was not the Scriptures, but the Spirit, that gave forth the Scriptures, that was the standing, unchangeable, un-erring Rule, of worshipping, serving and obeying the Lord God; and that same Spirit is the standing Rule to us also: For the Apostle commandeth,
An Answer to Samuel Eaton.

To walk in the Spirit: and that which we are to walk in is our Rule: and as many as are the Sons of God, are led by the Spirit of God: and then the Spirit is their Rule, and that guides the Feet in the Way of Peace: And in the Spirit is God worshipped: for they that worship him, must worship him in the Spirit and in the Truth: and such he seeketh to worship him: For, it is in the Hearts of his People, and within them, that God revealeth himself by his Spirit: For it is the Spirit that revealeth the things of God: and none knoweth the things of God, saveth by the Spirit of God: and that revealeth God, and teacheth to worship God, and to serve him: And the Scriptures they declare of the Rule, and of the Revelation of God, and are a Declaration of all things which are to be believed and practised by the Children of the Lord: so that the Scriptures are not the standing Rule, neither do they teach to worship and serve God: but the Spirit, that gave forth the Scriptures, that is the standing Rule, in, and through all Generations: and the Spirit doth reveal the Knowledge of God, and how he is to be worshipped and served.

And thou sayst, The Scriptures are the Word of God, given by immediate Inspiration of God: and that they are given to all men, to be read: And the Scriptures are sufficient to make the Man of God perfect, and thoroughly furnished: and are able to make wise unto Salvation: And the Scriptures are plain, and easy to be understood by the Simple; and there is Milk in them for Babes, and Strong Meat for Persons grown up.

Answ. Christ is the Word of God, and his Name is called, The Word of God: and the Word of God was in the Beginning, and shall endure forever: and this Word is not the Scriptures, and the Scriptures are not the Word: but the Scriptures are words of God, given forth from the Word, which was in their Hearts, that spake forth the Scriptures, which were wrote as the Holy Men of God were moved by the Holy Ghost, and given by the Inspiration of the Spirit of God: And the Scriptures are a Declaration and a Treatise of the Word that was in the Beginning, and shall endure forever: but the Scriptures are not the Word: And some of them were given to one sort of Men, and some of them to another, and some of them to all: But as for the Threatnings and Judgments propounded, and the Reproof of the Wicked, that part was not given to the Saints, nor spoken to them, and so not given to all: and the Promises to the Children of the Lord, and the Epistles to the Saints, and them that were sanctified, that part was not given and spoken to the World, and to the Wicked, who are unconverted, and so not spoken to all: though all may read them, yet none can understand them, but by the same Spirit that gave them forth, and who have not the same Spirit, to guide them, they cannot understand the Scriptures, for they were given forth by the Eternal Spirit: and the carnal wisdom, that is from below, and sensual, cannot understand nor receive the things of the Kingdom of God, which are declared of in the Scriptures: And so the Scriptures are not easy to be understood, but are sealed from the World: neither are the Scriptures without Faith (which thou hast left out) sufficient to make the Man of God perfect: but the Scriptures, through Faith, are able to make the Man of God perfect, and thoroughly furnished: this we know and believe, and do set the Scriptures in their right place, and give them their right Honour and Respect.

And as for thee and thy Generation, who are cursed from the Spirit of Truth, You know not the Scriptures, nor the Power of God: for Christ is the Bread of Life, and the Water of Life: in him is the Milk for Babes, and Meat for strong Men: and not in the Scriptures, who tell us of Christ the Life: and in them the Pharisees thought to have Eternal Life, but would not come to Christ, the End of the Scriptures, that they might have Life: and this
is the self same state with yours of this Age, who think to have the perfecting of Salvation, and the Milk for Babes, and the Meat for Strong Men in the Scriptures; but will not receive Christ, who is the perfect Salvation, and the Bread and Water of Life, for all the Children of the Lord, who are born of the Spirit: And so thy Doctrines, and thy Principles of thy Religion, are not found, nor agreeing with the Scriptures; but contrary, and by a contrary spirit; and therefore we cannot be of thy mind, but do truly judge thee to be unlearned of the Fasher, and knowest not the Way of Salvation, and so thou canst not truly inform nor direct others.

And thou sayest, Men are under a Necessity of multiplying Transgression, &c. Rom. 3. 12. Eph. 4. 17. 2 Pet. 4.

Answ. In this thou hast erred, and spoken contrary to sound Doctrine; for there is no Necessity laid upon any to commit any sin, much less a Necessity of multiplying Transgression, if there be a Necessity, who lays it on men, and why is that Necessity? Transgression is of the Wicked One, and who is of the Devil, and there is no necessity for that upon any account, because sin destroys the Soul, and is a Vexation to the Lord God, and a Cause of everlasting Misery; and for to act that, there is no Necessity, which hath these effects: And thou hast perverted the Scriptures quoted by thee, to prove thy false Assertion; which I have set down for the Reader to perceive, that all may see thou hast perverted them; for they prove no such Doctrine, as that there is a Necessity of multiplying Transgression, which thou hast affirmed, and brought the Scriptures to prove it; which is, first, false doctrine uttered by thee; and also a perverting of the Scriptures to maintain it; and this is two Evils, which thou hast committed in one Work, and because thou hast done Evil, it shall lie at thy Door, and there I will leave it.

And thou sayest, To be justified is not to be really cleansed from all Sin, nor is it to partake of real Righteousness and Holiness; but it may be accounted and reputed Just and Holy, and not to have Sin reckoned, &c.

Answ. There are none justified, but who are in Christ, and are changed, and renewed, and born again, and such are cleansed from sin; For he that is born of God sinneth not: and it is he only that is justified, and not the Old Man, that is unchangeable, and commits sin, he is not justified; and who are born of God, and are justified, are really cleansed, and do partake of Righteousness and Holiness, even of the Righteousness and Holiness of the Son of God; and in that Righteousness he is accounted Righteous, and in no other, nor by no other way, then by receiving Christ and his Righteousness, and being made Partakers of it in their Hearts; for the Apostle saith, If Christ be not in you, you are Reprobates, and such are not justified, nor accounted Just and Holy, but have not Christ within them, and his Righteousness, but who have Christ within, in the Hope of Glory, and are accounted Just and Righteous in the sight of God, the Body of Sin is put off; for if Christ be in you, the Body is dead because of Sin; and such are really cleansed; and if he be in you, you are made Partakers of real Righteousness and Holiness; and this is the Truth of the Gospel of Christ, which confounds and condemns thy false doctrine, for no man is accounted and imputed Just and Holy, but who are cleansed from Sin, and are in Christ; for, who do commit Sin are Unholy, and so reputed of God, and Sin is reckoned to them; and this all will find in the Day of the Lord, when he cometh to judge Righteousness, and to give every man according to his Works, and not according to what he may make a shew of, and profess in words; though all ye false Daubers with Untempered Mortar, heal up the Hurt of the Daughter of Zion deceitfully, and cry, Peace, Peace, by a false applying the Promises and Words of Christ, when God speaks no Peace; and even you, and your false daubed Wall, will the Whirlwind of the Lord beat down, and destroy utterly; And this I affirm, contrary to thy false Doctrine and Principles. Thus none are justified, but who have Christ in them, and really partake of Holiness and Righteousness.
An Answer to Samuel Eaton.

Righteousness, and are really cleansed from all Sin, and are born of the Spirit of God, and are Heirs of the Promise of Eternal Life.

And further thou sayst, Justification admitted not of any Degree; and if a Person be justified from any one Sin, he is justified from all Sin, as well from Sin to be committed, as those that are already committed; and who is once a justified Person, is not unjustified upon Sin committed, &c.

Answ. Grace, and Faith, and Truth, and Christ himself admitted of Degrees, or Measures, which are one; and there are several Measures of Life, of Light, of Grace and Faith, of Sanctification, and of Justification also; for, according as every man hath received Christ, so hath he received Sanctification and Justification, and no otherwise; for, Christ is made Wisdom, and Sanctification, and Salvation; and every one feels his Sanctification and his Justification, according to the Measure of the Gift of Christ; so that there are several Measures of Justification: And also, a man may be justified from one Sin, or some Sin, and not from all Sin; for, according to every man's Sanctification, so is the Witness of his Justification to him, and no more; and if thou knowest anything by Experience, thou knowest this: And no man is justified from the Evil which he is to commit; for that faith gives Licence to Sin; if any committing Sin, shall believe, that that Sin is long since forgiven, and he is justified from it; and if he shall believe, that he is justified, though he commits Sin, even long before he commits his Sin, this will be a cause to run into Sin, and is a Gap opened by thee into all Unrighteousness: Why, if people can believe they are justified from the Sins which they have yet to commit, what should restrain them from running with pleasure into all Unrighteousness? And if new Sins, always committed, do not make Persons unjustified, then may the Sinners rejoice in their Sins, and take their pleasure in Ungodliness. This Doctrine of thine is pleasant to the Wicked, and it is the Way and Principle of Liberty in all Sin, rather than the Principles to lead from Sin; and so thou hast shewed whole Work thou art doing, by strengthening the Wicked in his Way, so that he cannot turn from Sin, rather than drawing him from Sin; and this is the Devil's work.

And thou sayst, Both we are justified are regenerated and sanctified: and a little before thou sayst, To be justified is not so to be cleansed, nor is it to partake of real Righteousness; and Persons are justified from Sins which they have to commit.

Answ. These are Contradictions, and proceed out of Darkness, and not from the Light; and thy Folly and Ignorance may be read by all Men: For, who are Regenerated and Sanctified are also cleansed, and partake of real Righteousness.

And thou further sayst, That Sanctification is a real Change from Sin, to the Purity of the Image of God.

Answ. And I say, None are Sanctified, but they are Justified; so none are justified but who are changed into the Image of God; this is the Truth; and wherein thou hast said contrary, thou hast spoken contrary to the Truth; and the Truth will judge thee.

Again, Thou sayst, Sanctification is not perfect in this Life; and the New Man, the Spirit, or Law of the Mind, is that Grace, or imperfect Sanctification, &c.

Answ. Then Christ is not perfect in this Life; for he is made of God unto Sanctification, 1 Cor. 1. 30. But we say, Christ is perfect, and therefore Sanctification is perfect, and the New Man is the Image of God, and is created in Righteousness and in true Holiness. But thou sayst, The New Man is imperfect: consider of thy Principles, when they are compared with the Scriptures, and see the Error and Wickedness of them. And the Spirit and Law in the mind is the Spirit of God, and the Law of God, in which the Apostles served God; and to do all the Saints: but thou sayst, The Spirit and Law in the Mind is imperfect; and this is Error in the highest degree, to say or signifie, That the New Man, the Image of God, that is in Righteousness and true Holiness, and the Spirit of
of God, and the Law of God, is imperfect Sanctification; and Grace is the Salvation, and is God's Sufficiency, and that (thou sayst) is imperfect also; and thus thy Principles of thy Religion, which thou walkest in thy self, and thou wouldst teach to others, are Abominable, corrupted Principles of Error, and contrary to the Spirit of Truth, and to the Scriptures also. And no marvel that thy Name is concealed; for thy work deserveth not a good Man's Name to it.

Much more might be said, to lay open further thy Folly, but this is sufficient to men of Understanding; and contrary to thee I do affect. That the New Man, the Image of God, the Spirit and Law of God in the Mind, is perfect Peace, and perfect Sanctification: and thou hast said the contrary: and now whether thy Principles of Religion, or mine, be the most true, and whether false, let all sober men judge, with the Light in their Consciences.

And thou sayst, The old Man, the Flesh, the Body of Sin, the Body of Death, is the Sin that remains in sanctified Persons.

Answ. Who are sanctified, are freed from the Body of Sin and Death, and have put it off, and the Law of the Spirit of Life hath freed them from the Flesh, and from the old Man; for if the old Man, the Flesh, the Body of Sin and Death, be in the sanctified Persons, then there are none sanctified at all; and what are they sanctified, freed and cleansed from, if the old Man, the Flesh, the Body of Sin and Death; be yet remaining in them? Thou speakest like an unlearned man, and one that knows not the sanctified State, but art erring in thy mind and Judgment, and in thy words also; for we have put off the old Man, and are crucified to the Flesh, and made free from the Body of Sin and Death, and this is our Sanctification; and who are remaining in these things, are not sanctified, but are in the Degeneration, and have no part yet in the Kingdom of God, nor in Christ Jesus, but are without him in the World.

And thou sayst, The Sanctification of the First Day, hath put an end to the Sanctification of the Seventh, &c.

Answ. Here again thou hast uttered that which thou knowest not; for all days are alike unto God, and one sanctified as much as another, and no respect of days with him; but all are holy, and pure, and good; and when the sanctification of any thing is put to an end (as thou sayst the sanctification of the Seventh Day is) then the thing is no more good nor holy, but becomes evil and unclean, if it be no more sanctified nor holy; and in this Principle thou hast erred also.

As for the Seventh Day, it was commanded of God to the Jews, to be kept and observed holy to the Lord; and all manner of Labour to all Creatures was forbidden; which thing was a Sign and a Shadow of a good Thing to come; the End of which Ordinance was Christ, the Substance of all things, and the End of Days; and that there was any disannulling of that Command to the Jews, and a Command to keep and observe the First Day of the Week instead of the other, by any outward Command, this we read not in all the Scriptures; and what ground hath thou more then thy Imagination, I know not, to affect the changing of days, and to teach the observance of the First Day, as the Sabbath, instead of the Seventh Day, seeing thou hast nothing in the Scriptures to raise such a Principle from; and so would make exception of Days, and respect of Times, which the Apostles did not, after the Holy Spirit was come; for Days and Times all are alike to God; and who are come to Christ, the true Rest of the Immortal Soul, are in the end of Days, and out of the respect of Times, in the Substance, which endures forever: And in the Gospel Ministration, there is no Command or Injunction by Christ, or by his Apostles, given to us for the observing any one day more then another.

And thou sayst, when it is said, Swear not at all, The Meaning is, not Fairly and Unnecessarily.

Answ.
An Answer to Samuel Exon.

Ans. Christ has not spoken doubtedly, but plainly, and he has not left his words to thee to give thy false meaning upon: so thou takest too much upon thee, and intrudest into things thou hast not seen. And all Swearing, which is contrary to the Command of Christ, is unnecessary and vain; though by such false consequences, and perverting of Scriptures, thou and thy Generation hast made the people to err, and led the Blind by the way, for where the Scriptures are, they are in themselves, do not make for your turn, then it is means not thus, but otherwise, and this is the Consequence, and it must be interpreted, say thou, and so you pervert the Scriptures to your own destruction, and to the undoing of many others; for, you that lead the people cause them to err.

And whereas thou speakest of outward Seals of the Covenant, which is Baptism (that thou which appertainst to grown persons, converted, and also to Children, &c. Acts 2. 39.)

Ans. The Seal of the Covenant of God is the Spirit, even the Spirit of Promise, which sealeth and confirmeth unto God, and not any outward thing; for the Covenant of God is inward and spiritual, and not outward, and carnal; and the Seal and Testimony of it is the Spirit of Life, &c no Tradition of man: And as for Baptism in that way and manner administered and practised, as in the Church of England, it is wholly an Invention of man, and not after any Institution and Commandment of God: and Sprinkling of Infants, which is said to be Baptism, is so far from being a Seal of the Covenant of God, that it is a Mark of the Whore of Rome, and was by her first of all invented, and begun to be practised in her church, and your false Ministers have receiv'd it from her: and it is a Seal and Sign, that you, and your ministry and church is of the Whore of Rome, and not of the true Church of Christ; for the Apostles, nor true Church of Christ never ordained nor practised such a thing amongst them: and in the true Church, as sprinkling of Infants, and calling it The Baptist in the Faith of Christ, and the Seal of the Covenant, there was no such Practice and Doctrine amongst them; but it is come up since the true Church fled into the Wilderness, and since the Beasts received power over Kindreds and Nations, and it is an Institution of the great Whore, that hath set upon the Waters for many Generations; and she has made Nations drink her Cup of Fornication, and the original of this Practice and Principle was received out of the Whore's Cup, and not by any Commandment of Christ, or Example of his Church and Apostles. And I cannot but charge thee, that thou teachest for Doctrine the Traditions of men, and holdest forth for Principles of Religion, to be believed and learned, the Institutions of the great Whore, of whose Cup thou hast drunk, and wouldst also give it to others, that they may drink it also: And to accomplish which Evil End, thou hast perverted the Scripture, Acts 2. 39. for the Scripture hath no such thing intended in it, as to the baptizing of Infants, for which end thou hast falsely cited it, for, though the Promise is to as many as the Lord our God shall call, yet what is this to the sprinkling of Infants, which thou hast cited as a Principle of Religion, and wouldst seem to enforce it, by virtue of the Scripture mention'd? But thou hast abused the Scripture, and shew'd thy self to be disagreeing to the holy Ministers and Apostles of Christ, and to be agreeing with the false church of Rome: and this is answer sufficient to thee.

And thou say'st, The outward Covenant of God is conditional; and the Profession of the Faith entitles both such as make it, and their Infants unto it (to wit) the Covenant.

Ans. The Covenant of God is not outward, but spiritual, as I have said, and it is also free, even the free Gift of God; and the Promise and Covenant is freely manifested, without the performing any thing by the Creature, to obtain it from God; for it stands not upon condition, but upon free Love and Mercy, and many make a Profession of Faith, which have not right nor title to the Inheritance of Salvation, nor to God's free Covenant; neither can any upon Earth, much less Infants, void of Understanding, have any Assurance or Title in the Covenant of Life eternal, but who are regenerated, and born of the elect Seed, for they are changed and degenerated, in that state have no title nor right in the Covenant; but Abraham's Seed, which is Head of the Promise, which is born of God, and not from below, to that is the Covenant; so thou hast spoken things thou knowest not.
half manifested thy false Principles, which thou wakkest in, and wouldst cause others to receive them also.

Then thou speakest of Bread and Wine, which (sayst thou) are the outward Signs in the Lord's Supper, and are a Seal of the Covenant also, &c.

Answ. The Supper of the Lord is the Bread of eternal Life, the Body and Blood of Christ, and who eat thereof shall never die, nor Hunger and Thirst any more: And as for Bread and Wine, visible and carnal, that is not the real Supper of the Lord, and even the purest institution & Practice thereof is but a Representation of a thing, and not the very thing; and the End and Substance being come, the outward Sign may be neglected. But as for the manner and institution of that Practice in the Church of England, and the Practice itself, we deny to be either a Sign of Good past or to come; but in an idolatrous way it is held forth, and not in any true Honour to God; for he is thereby dishonoured: for the false church has gotten the form of that Practice, as well as of many others (which the true Church once practiz'd) without the Power, and now doth practice many things in meer Imitation and vain Idolatry, and in Form and Tradition, and without the Teaching of the Spirit, which sometime the true Church, and the Apostles practiz'd in the Power, and by the leading of the Spirit of God, and what the Command of God was unto them: So that though you may in some things practice the very fame which the Apostles did, yet having not the same Spirit to lead you, nor being guided thereby, as the Saints and the Apostles were, your works are but Idolatry, and formal, and not accepted of the Lord, but stick in his Nofriis: And your Covenant is outward, and your Seals outward, your Baptism and Supper outward and carnall, and while you are with Zeal professing your outward Performances, and following them, you neglect the inward, and the Substance, which is, Christ within you, the Hope of Glory, which if he be in you, then the body of sin is put off, and the old is done away, and the Representations are done away, and the Subsance and Salvation is come; and if Christ be not in you, you are Reprobate, notwithstanding all your Profession and Practices of outward Duties unto God, without his Spirit.

And whereas thou hast quoted, Col. 4. 10: Gal. 5. 17: Rom. 7. 23. to prove, That the New Man, the Spirit or Law of the Mind, is called, The imperfect Satisfaction.

Answ. Hereby openly thou hast shewed thy self to be a Perverter of the Scriptures, and a Writer of them to thy own Destruction, for let but reasonable men peruse the Scriptures mentioned by thee, and see if there be such a thing in them, as held forth by thee, That the New Man, the Spirit or Law of the Mind, is called, Imperfect Satisfaction; which thou hast asserted, and citation those Texts to prove it, but as to the thing it self I have anwered before; only this is to show thy manner of perverting Scriptures, which is the work of the evil Spirit in thee, and not the Work of the Spirit of God.

And thus I have examin'd some part of thy Principles of Religion, which thou hast put forth into the world for others to learn; and the Error and Falseness of them is laid open, and how contrary to Scriptures they are; and in hisse, as if were, I have pass'd over it, not willing to rake into things which gave no just occasion against Truth; but have only confuted a few of thy many particulars, which had I narrowly sought into other things, much Unsoundness would have been discovered; but what I have said is truly sufficient to discover unto sober persons the Error of thy Judgment, and of thy Principles and Practices, and of thy whole Religion. And before ever thou be a true Instructer of others in the Way, thou must first repent, and believe, and learn the Way thy self, which yet thou art ignorant of; for thou hast shewed no Knowledge, but what is infamal, and devilish, and from below, and merely carnal and natural; and meeting with thy Book; and requiring what the Author was, I was engaged to say something to it by way of answer, and to lay it to the Line of Judgment, according to the Scriptures; and it hath proved very guilty of Error, and perverting Scriptures.
An Answer to Samuel Eaton.

and of corrupt Principles; and in Justice I could not but condemn it: And if thou shalt receive the conviction of thy Error, and of thy false Doctrines by my Answer, and repent, it shall prove to thy good; but if thou shalt be stiff-necked and harden thy Heart, then shall thy Condemnation be the greater, & thy Judgments the more just; because God hath warned thee, and given thee a Day of Visitation, and showed thee the Error of thy ways and judgment, that thou mightest forsake thy Transgressions, and be converted, and live. But whether thou shalt harden thy heart, and remain in Error, or repent, or turn from it, my Reward is with the Lord, and in him I have Peace in this matter, whatsoever thy mind may be towards me in my Work; for I stand not to man's judgment, while I cannot be convinced of Error in this Business: And if thou shalt envy me, and have Wrath in thy Heart towards me, because I have dealt to plainly with thee, in reproving of thee; then thou wilt but add to thy own sin, and add more Wrath up in store against thyself, against the time of thy Judgment; and a greater burden will lie upon thy Conscience: Wherefore consider of these things, and if not the Day of thy Visitation pass over, & be shut up with the Night of Darkness, and thou be eternally condemned. And if thou shalt vindicate thy own false Principles, by answering to me again, thinking to clear thyself, and to reproach me: that will not prove thy best way, because thou wantest the Truth and Righteousness to stand by thee, and to appear bold in a sad cause will few more Wickedness, then Sign of Repentance: and if thou dost answer; a sound Reply will further unfold the Mystery of Iniquity, that lies hid in thee, and be thy greater shame.

And as for thee, and all the false Ministers, God hath discover'd you, and you are make bare and naked; and the false Woman, the Whore, your Mother, her Shame is discover'd, and her Judgment is come, and God is avenging us on her, and great Babylon is now come into Remembrance before the Lord, to bring her down to the ground, and you have long made a Pretend upon the Heritage of God, and been Spoilers thereof, rather than Builders of her Breach: and the hath been trodden down, and not pittied by you: And as for your poor ignorant Hearers, they lie in thick Darkness, and love to have it so; and the Blind hath led the Blind, and yet the Light is arising out of thick Darkness, and its Appearance shall be glorious, to expel all your Errors, and that Mud of Darkness that doth now cover thee; and this Light shall arise in mens Conferences, which shall discover the difference between every false, and the right Way; and all that take heed to the Light shall no longer fit in Darkness, nor in the Shadow of Death, but their Steps shall be directed in a perfect Way; and the Glory of the Lord shall shine forth upon them, and this will the Lord bring to pass, and be his Work, and set it short in Righteousness for his Heed's sake.

The 21st of the 3d Mon. 1659.

By a Lover of thy Soul, and a Seeker of the Good and Peace of all men.

Edw. Burroughs.
A MESSAGE
To all
Kings and Rulers
IN
CHRISTENDOM.
To all called Christian Kings and Princes, and to all the Parliaments, and Rulers, and Governors of every Degree throughout the whole

Christiant World.

CALL unto you all, by a Servant of the LORD, in the Name of the Lord God, Dreadful and Mighty, and the Highest Power over all the World; That ye take off Oppression, and relieve the Oppressed, and cease to grind the Face of the Poor, and from drinking the Whore's Cup, and from carrying of her; and from all Oppressions whatsoever, left the Lord God Almighty execute his fierce Indignation upon you, if ye will not turn at his Reproof, and hearken to his Voice when he calleth unto you.

Forasmuch as it hath come to pass in the World, for many Ages, since the last Glorious Appearance of Christ Jesus, and the Light of his Glorious Gospel, through his Servants the holy Apostles, that Antichrist, that Man of Sin, the Enemy of Christ and his Kingdom, hath ruled in the Hearts of people, and throughout & over the Christian World; and he has been exalted within and without, ever since the falling away from the true Faith, which once was delivered to the Apostles and true Churches; and he hath shewed himself to be God, and hath listened in the Seat of God, and hath exercised Lordship over the Persons and Consciences of Men, throughout Generations, ever since the falling away from the Faith: For the True Church, the Elected Spoufe, the Lamb's Wife, which once brought forth him that was to rule the Nations, and was clothed with the Sun, and had once great Beauty and Excellency, hath been fled into the Wilderness, and hath been desolate as without Husband and Issue; but hath remained in her place prepared her of God, where she hath dwelt in Mourning, and been fed with the Bread of Sorrow, being pursued thither by the
the Dragon, and his Floods of Cruelty, who also waited to devour the Man-
child, when he was born; and the Martyrs Blood hath been shed, and the
holy Prophets, and Apostles, and Saints have been made War against, and
killed and persecuted for Righteousness sake; and the two Witenesses have long
lain slain and rejoyned over in the Streets of the great City, and the Blood of
the Innocent hath been drunk, and the Lamb and his Followers have been made
War against; and the Dragon, the Devil, and Satan, hath deceived the World
into the Name of Christening, without the true Christian Life; and Righteous-
ness and Truth hath hooded afar off, and Justice and Mercy hath been wanting,
and the Fear of the Lord, and true Obedience to him, hath been in a great
measure expelled out of Nations; and even all that would not worship the
Beast, and his Images, and receive his Mark, the Beast hath had power to kill
them, and he hath had power to execute his Wrath against them that have fol-
lowed the Lamb, even all the time of Darkeens and Apostacy, which hath over-
shadowed the Christian world, since the Apostles days until this time; and all this
hath been since the falling away from the Life, and Righteousness, and Spirit of
Jesus, as I have said.

And the Beast hath been great, that arose out of the Sea, and out of the
Earth (when the true Faith was loit) and his power mighty amongst men; for
he received power from the Dragon, and made War against the true Church, and
sought to devour the Man-child; and power hath been given him over Kin-
dreds, Tongues and Nations; and all the World hath wondered and followed
after the Beast, and have been admiring his power, and his great authority;
and saying, Who is able to make War with him? for he hath had a Mouth given,
that hath spoken great things, and it hath been given him to war with the
Saints, and to overcome them by his unrighteous Laws and Decrees: and all
that dwell upon the Earth have worshipped him, whose Names are not writ-
ten in the Book of Life; and he hath had many Heads (even divers sorts and
changes of Government) and many Horns, with which he hath pulsed the In-
nocent, and ruled over the Earth, and kept all under his power; and he hath
set up Images to worship, and Lalchenees without Life; and he hath caused both
Small and Great, Rich and Poor, Free and Bond, to receive his Mark; and he
hath carried the Whole, and the hath journeyed upon him from Nation to
Nation, through the Earth, in the Sheep's Clothing, and made all Nations
drink her Cup of Fornications.

And the Whore, the false church, the hath fette as a Queen, in great State
and Authority, upon Nations, Tongues, Multitudes and Peoples; and
through the Beast's authority, which hath carried her, the hath ruled in great
authority over the Confessions, Persons and Estates of People; and the hath
drunk the Saints Blood, and the Martyrs Blood; and in her is found ever
until this Day, the Blood of the Martyrs, and the Prophets, and of just
Men, and of all that have been slain upon the Earth; and the hath exercised
Cruelty and Tyranny over the Heritage of God; and the hath had the Sheep's
Clothing upon her, even part of the Garment of the Lamb's Wife; and the
hath appeared in much Beauty, with a Golden Cup in her hand, in which the
Wine of her Fornications, and the Filthines of thereof hath appeared, and
which the hath caused the Nations to drink; and by her Sorceries and
Witchcrafts she hath deceived the World, and with her false Miracles and Shews,
and Images, and false Ministers, which she hath set up, the hath corrupted the
Earth; and all this she hath done by the Beast's power, that hath carried her,
who received his Authority from the Dragon, and from the Devil. And
thus Antichrist, the Beast and the Whore, have ruled in the World in great
Authority for many Generations, and the World hath been as a Wildernees
by them, and waite and barren of all good Fruit; and Truth and Faith
hath been departed from amongst men, and Love and Peace hath been far away;
A Message to all Kings and Rulers,

1659

and Murders, Thefts, Wars, Strifes and all Injustice, and Wickedness hath abounded in Nations; and thus the whole Earth hath been corrupted through the Whore and False Church, who hath deceived Kings, and Rulers, and Peoples, by her Inchantments and Sorceries, which she hath caused them to receive at her hand, and out of her Golden Cup of Abominations; out of which they have drunk false doctrines and practices, to the deceiving of their Souls and Bodies.

But now the Day of the Lord is come and coming, and the Lamb's Kingdom is to be set up; and the kingdoms of this World must be changed, and covered again, and will become the Kingdoms of the Lord, and of his Christ: and the Marriage of the Lamb is come again, and the Day of Glad-ridings unto the Poor, and to the Distressed; and the Lamb's Wife shall be adorned for her Husband, she shall be clothed with the Sun, and shall be covered with her former Beauty, and shall be led out of the Wilderness, and the Earth shall be refreshed, and delivered from the Oppressions and Tyrannies of Antichrist and the Whore; for the Hour of her Judgments are come: and the Darkness of the Night of woful Apostacy, which hath clouded the World, is passing over, and the Light of the Lamb is risen, and the Day-star hath appeared in the heart of people; and the Man of Sin, which hath sat in the Temple, and shewed himself to be God, and falsely exercised the Bodies and Consciences of deceived people, in false ways and worships, is discovering and destroying by the Spirit of his Mouth, and by the Brightness of the coming of Jesus; and the Beast and the False Prophet shall be taken alive and cast into the Lake of Fire, and the Beast and False Prophet shall be tormented day and night forever; for the Breath of Life from God is eunited into the two Witches, and they shall again Prophecy, and the Light of the glorious Gospel, that hath long been hid, must again be preached to Kindreds, Tongues and Nations, and the Kingdom of Christ Jesus must be set up, and these things is the Lord God Almighty bringing to pass: And he will confound and destroy Antichrist, and all that have worshipped him, and they that have worshipped the Beast, and drunk the Cup of Fornication, and committed Idolatry with the great Whore, they shall be taken and cast into the Bed of Torments, and shall Weep and Howl because of the great Destruction of Babylon, that great City, which hath been the Glory of kingdoms, and made rich her Merchants (the False Ministers), with Deceivableness, whom God will overthrow: That great fenced City of Confusion (the False Church) that great Whore, the Mother of all Abominations, the Lord God is risen against her, to enquire for the Blood of Martyrs, and Prophets, and Righteous Men, that is found in her, and they shall be rewarded according to her ways; and as the Beast given others to drink the Cup of Fornication, so in like manner shall the drink the Cup of fierce Indignation of the Lord's Wrath from his Saints, and she shall no more deceive the Nations by her Sorceries, but the Earth shall be delivered from her, and the Kingdom of the Son of God shall be exalted over all, and the Light of the Lamb shall be the Light of all Nations, and all that are saved shall walk in the Light of it; and Truth shall reign, and the Fruit of Righteousness shall abound, and all people shall glorify God their Maker; and the whole Earth shall be refreshed with the Mercy of him that made her.

Wherefore all ye Kings, Princes, Parliaments and Rulers, through the whole Christendom, this is a Request unto you all of a Lover of your Immortal Souls, That you will cease to commit Fornication with the great Whore, and that you will not any longer drink her Cup of Iniquities, neither that you will cast Nations to drink it; neither that you will carry the great Whore any more, nor receive her Sorceries and Inchantments to deceive your Souls and Bodies: And this is the Lord God Almighty (who ought to be the Fear and Dread of all Nations) requireth of you, and it is a Charge to you in the Presence of the Lord God; That ye do not any longer defend the great City Babylon, and the false Church with your Weapons of Cruelty and Oppression, neither that you will ever any more oppress the persons
fions and Consciences of people, on her part, and on her defence; but that you will wholly cast off the Whore, and not suffer her to sit upon you; and that you will not be Servants to her, to execute her Cruelties upon the Bodies and Consciences of People: For, these things have you done, and therefore is the Lord displeased with you, and therefore deliver your selves from the Abominations of the false Church, and receive not her Delusions, neither impose them upon the people under you; for now the Judgments of the great Whore are come, and the time that the Lord will reward her according to her ways, and the shall have the Fruit of her doings: And if you will yet uphold her, and commit Fornication with her, and compel the Nations to drink of her Cup, and cause all people to worship the Beast, and to receive his Mark, as it hath been, Then the Lord shall execute his Vengeance upon you, and you shall in no wise be delivered.

Wherefore I say again unto you, Arise out of Darkness, and come to the Brightness of the Light of the Morning, even to the Son's Appearance, and receive his Kingdom, and lay down your Crowns at his Feet; for the Lamb is risen, whose Crown is Immortal, and ye, and all your Glory, and Greatness, and Honour and Power, is but as Dust and Ashes before him; and he can break you down, and never build you up again: And come out of great Babylon, and forsay your City; for the Day of the Lord will suddenly come upon you; for great Babylon is come into remembrance before the Lord, to reward her with great Indignation.

Wherefore this is a Call unto you, Lay aside your Inquisitions, your Goals, and Houses of Correction, and Prisons, and all your Torturing and persecuting of the Perfons and Consciences of People, about Worship, Church and Ministry; for in these things, and by these Weapons, you have defended the Whore; and through the force of your violent Laws and cruel Impositions, unjustly laid upon people, hath the Whore (the false church) been carried by you, and defended by you: But lay aside all your cruel Weapons, and not persecute, nor kill, nor shed the Blood of the Servants of the Lord by unjust Laws; nor limit not the Spirit of God from crying against Babylon, and reproving her Iniquities; for these things have you done in defence of the Whore: for you have been the Carriers of her, the Defenders and Prefervers of her by your unrighteous Laws; and through you hath the life as a Queen, thinking the would never see sorrow, because ye have defended her, and taken part with her, and caused Nations to drink her Cup; for you have been the Executors of her pleasure, to compel the Nations to commit Idolatry, and to partake of her Fornications; and you give her authority to drink the Blood of all that would not drink her Cup: and it is now time for you to forsake these your ways, and to learn Wisdom from the Lord, that you may rule in Righteousness amongst men, as men, but not to be Rulers in Christ's Throne, nor his Kingdom, by imposing such a Worship, and such a Religion upon people's Consciences, and to destroy and kill all that will not thus worship to your Image, and bow according to your Prescryption; this you ought not to do, nor the Lord never intrusted you with this power, nor made you Rulers in his Kingdom, nor to sit in his Throne of Conscience; for while you have done this, your Authority has been from the Dragon, and not from the Lamb. And now this the Lord required of you, Let Consciences be free, and rule not over the inward Man; for while you do take that upon you, to force such a Worship and such a Religion upon people, contrary to the Spirit of God, you are but Servants to the great Whore.

Wherefore be warned, for this is an invitation of Love, Righteousness, Truth, and just Judgment, Mercy and Peace unto you, that you may know what the Mind of the Lord is unto you, and may do it, and rule for God, and not for man, upon which dependeth the happiness and well-being of a Nation, and Nations, and their Rulers; and on the contrary dependeth their
overthrow and destruction, and this will speedily be brought to pass; wherefore come out of Babylon, and deliver yourselves from that bondage wherein the false Church hath bound you; she hath caused you to drink her Cup, and you have been made drunk with her false Faith, and Doctrines and Practices; and ye have compelled Nations to Drink the same Cup of Abominations, and ye have executed cruelty and injustice upon all that would not, and ye have been Servants to the great Whore; and being in bondage yourselves, you have brought all in bondage under you; but now the Lord is changing Times, and Things, and Powers, and happy are you if you deliver your selves, and let the Oppressed go free; in so doing, if ye fulfill this my Request, and do the Will of the Lord herein, then Blessings and Peace Eternal; but if ye be disobedient, and take part continually with the Whore, ye shall partake of her Judgments: And this hath the Lord spoken to you, and in the Day of Vengeance ye shall confess that you are warned.

By a Friend to the whole Creation, that waits for the Redemption thereof,

Edward Burroughs.
AN ACCOUNT
Of some
Grounds and Reasons
OF THE
INNOCENT SUFFERINGS
Of the People of God, called,
QUAKERS,
And why they Testifie against the Vain Customs
and Practices of the World:
Presented to the PARLIAMENT in the
Year, 1659.

Also concerning a Great Cry up and down the Nation, That
the Quakers' Meetings must be Broken and Suppressed; and
that this present Parliament intends to do it.

With a CRY of Great Judgment and Vengeance upon the
Wicked, near to be Executed; as it was received from the Lord
into his Servant.

FRIENDS,

It may seem strange unto you, as it doth unto others, to hear, that so ma-
ny of our Friends should be cast into Prifons; there being few Goals, or
Houses of Correction in England, to which some of them have not been
committed; and you partly know how many of them are this day in Bonds;
and it is no less strange to us, that such frequent and heavy Sufferings, for mat-
ters of Conscience, should come upon us, and our Brethren; who, for the
most part, have been Instruments with you and others, for casting off that Yoke
of Oppression, which, at the beginning of the late Wars, lay upon the Ho-
nest People of this Land; which made many flee into strange Nations, and to
seek Habitations in the Deserts: but we wonder the more, that they should come
from those we accounted our Friends (that so much have pretended the Liberty
of
of Conscience) and many of themselves practised the same things for which we now suffer.

May we not ask, What hath been done by our Friends? What Laws are these which they have broken? Whose Persons or Possessions have they wronged? What Force or Violence have they used to any man? Have you found them in Plots, or guilty of Sedition, or making Resistance against Authority? Have they not patiently borne the greatest Sufferings that any People of this Nation ever lay under, since Queen Mary's days, without Murmuring and Discontents? And when have they fought to revenge themselves, or troubled you, or others, to be repaired for those many Injuries, and false Imprisonments, which they have endured? How have they been counted as Sheep for the Slaughter, perfecuted, and defiled, beaten, stoned, wounded, stoned, whipped, haled out of the Synagogues, and cast into Dungeons and noysom Prisons, where many of them have dyed in Bonds, shut up from their Friends, denied needful Sustenance for several days together, not suffered to have Pen, Ink, or Paper; and when they have lain there many Moneths, and some of them Years, denied a Legal Tryal, continued from Sessions to Assizes, and from one Assize to another, and no Equity to be found from Judge or Justice?

If it be answered to us, They are common Disturbers of Ministers; they will not pay Tythes; they will not Swear; they will not put off their Hats; they travel up and down from one Country to another without a Magistrate's Pass, and as the First days to Meetings at great distance; they will not pay Fees when they are brought into Court, nor plead in the Forms there used, nor give Security to keep the Peace, or to be of the Good Behaviour when the Judges require it: And we have Laws or Customs that require these things should be done.

It is forgotten what was one of the great Causes of our late Wars, the Sufferings that then were imposed, and lay upon many for matters of Conscience: And was it not a chief Pretext of the fighting, That we might enjoy the Freedoms of Conscience, as well as outward Rights; was only in the inner Man, but the free Exercise in all Acts of Pity and Religion, of what the Lord would make manifest unto us? But whether this was then intended, or is now perverted, it is that which is our Right, which we must claim, and no man may take it from us; for this we know, That Christ Jesus alone hath right to rule over the Consciences of men, unto whom every one must give an Account of himself, according to the just, perfect and unchangeable Law of God, which is revealed, with that alone of God, which is made manifest in man, which be had showed us, by which every one shall be judged at the Last Day, when the Book of Conscience shall be opened. And therefore all unequal, imperfect and changeable Laws of men we do deny, and by them, and for their Transgression we shall not be judged of the Lord: and all Laws made in their wills, by their wisdoms in the things of God, which concern Religion, and the free Exercise of a Good Conscience towards God and Man, against them all we do bear witness, and knowing the Commandments of the Lord, and what he required of us, and having called his tender Love to those that keep them, and felt his Terrors against all Disobedience, we are made willing to bear the greatest Sufferings, rather than sin against God. And in this Ground we stand not farther what man can do unto us, or say of us, nor to give him an Answer in this Matter; for whether it is better to obey God or Man, let God judge.

Yet here, to prevent Mistakes, we do with the like clearness, declare our free and willing Submission in the things of this World, to every Ordinance of man that is just (according to the Righteous Law of God) and our Work is not to weaken, but strengthen the hand of the Magistrate, by labouring to bring all to own that of God, which should exercise their Consciences, To do in all things as they would be done unto them, in which it fulfilled the Law and the Prophet, which takes
tages away the occasion it self of the Law; and brings to live in Peace and Love, wherein should be the Magistrates Joy and Glory.

And do but look on the Crimes charged against us, and all the Sufferings we lie under, and you may clearly see, That not for any Evil done, or just Law broken that concerns man, are we thus punished, but for things which concern our God; and chiefly for bearing our Witnesses, as we are moved of the Lord, against the false Prophets and Hirlings of these days, who by their Fruits are made manifest, not only unto us, but to many Thousands besides; yea, the greatest part of all the sober People of the Nation; their own Hearers will confess it: And we see and know, that they, and all Ministrers and Worships in the World, set up and standing in the will of man, shall perish, and come to nothing, and the Rice of these men, their Growth and End, we comprehend, and see their Downfall happens greatly, and all the Powers of the Earth shall not be able to support them; and with them shall fall their Tythes, their Temples, their Gleab-lands and Offerings, their feast days of Worship in their wills, and all Laws limiting the Holy One, made to uphold their Craft; and blessed are they, who through the Day of Tryal shall stand in their Witnesses faithful unto God, not fearing what man can do unto them.

Do not you approve Christ Jesus his going into the Temple? And do not you own the Apostles, who went into the Jews Synagogues every Sabboth Day, and into the Market-places, to tellishe of Christ Jesus, and reason with the people? And do not you commend Luther, and Calvin, John Wickliff, and others, (as Famous, for their Zeal, in publishing abroad what then was manifest unto them) and those Persons which in Queen Mary's days went into the Papish Steeple-Houses, to bear witnesses against their Superstitions, which caused her to make a Law against them, by which many of them then suffered; and by which the Priests of England, till the late Parliament were guarded; and is it now become an Offence to practice the same things? And is that a just Law, made by the late Parliament, by which many have suffered? Are not the Priests sprung from the old Root of Popery? and are they not forced to flee thither for their vindication? and is not the spirit the same (which makes these Laws) to support them?

How shall the Kingdoms of the Earth; the Papists, Turks, Infidels, Heathens be converted? Your Priests sit down in their Eise, and will not go; they call themselves, Ministrers of the Reformed Churches: And have you not taught other Nations how to make Laws to restrain the Testimony of those whom the Lord SENDS, and is sending into all the Corners of the Earth?

Did the Command of God, which gave Tythes to the Jewish Priesthood, concern the Gentiles? Was not the Command to the Jews themselves disannulled, when the Priesthood was changed? Did ever any of the believing Jews pay Tythes to the Apostles; or did any of the Gentiles pay Tythes either?

Did not the Papists bring in this Doctrine, and Oppression? Did not many of the Martyrs in Queen Mary's days witness against Tythes? And was not that an Article for which some of them suffered? And do not you own and command those Martyrs; or do you judge them for holding an Error? Have not all, or most of those Countries, that turned from the Pope, and are called reformed, cast off Tythes with the Pope, and were ashamed of them? And is it the Glory of England, who pretendeth to the highest Reformation, to keep up Tythes [the Popish Priests Maintenance] and Fruits, and Tenth (the Wages of the very Pope himself) and to hate before Courts, cast into Prisons, and spoil the Goods of all who for Confidence take cannot pray them: Let that of God answer.

S 2

And
And how many have, and at this day do suffer because they cannot
Swear, which Christ Jesus, and his Apostles, above all things forbid? How
are the Commands of Christ made void by the Cuikoms and Traditions of
Men? Were it not etale, by turning the Law against Liars and false Witenes-
(s which the Law of God is against) to find out that which your Law against
false Swearing never did or could discover?

Do you own Christ Jesus, of whom the Jews, that put him to Death gave
this Witness, That he Refuseth no mans Person? Do you commend Mor-
decet, who could not give the outward Honour, and bow to Hamon? And
do you regard his words who said, I know not how to give Blatting Titles to men;
for my Maker would soon take me away?

Hath not God made of one Mould and one Blood all Nations to dwell
upon the Face of the Earth? And doth not he that respecteth Persons commis-
sin, and is convinced of the Law as a Transgresor?

And must it now be an Offence not to put off the Hat, and give Respect to
the Person of him that hath a Gold Ring, and fine Apparel? Hath not
all the Earthly Lordship, and Tyranny and Oppression sprung from this
Ground, by which Creatures have been exalted; and set up one above an-
other, trampling under Foot and despising the Poor? And is it not etale to see
that Power and Authority, without contempt, may be preferred, the
Power Honoured, and Obeyed, and submitted unto, and the Person Re-
spected?

Hath not the great and heavy Oppressions of the Law been long felt and
cryed out against, the long delays in Courts, and the great Fees of Officers,
which cauleth many to be excessively rich out of the Ruins of the Poor
which hath brought an Odium upon the Law it self? for to the Poor the
Remedy is worse then the Disease; and while people are free to feed this De-
cel, there is little hope to have it amended.

And how full of Lyes, Deceit, Pretences, and needless Circumstances are
all your Pleadings and Proceedings, to the burden of many mens Conscien-
ces; and ruin of their Estates? And how vile and wicked are the greatest
of Lawyers; that will plead anything for Money, and by their Subtleties
doost commonly hide and cover the Truth? And when do the Judges re-
prove it? And how Treacherous and Deceitful are the Solicitors and Attor-
neys, that Truth or Honesty can scarce be found amongst them? And how do
those eat up the People, as it were Bread; and grow Great and Rich by rais-
ing and increasing Suits, Troubles, Strifes, and Debates amongst their
Neighbours; And we seeing these Oppressions are made to bear our Witness
against them, and cannot uphold them; and our Testimony shall not be in
vain.

And how is the Power given to Justices and Judges, to bind to the Peace and
Good Behaviour (being left to their Discretion) turned against the most
peaceable and best-behaved Persons amongst men, merely because they cannot
bow to their wills; and hold their Tongues when the Lord requires them to
speak?

Do you commend Christ Jesus, his Apostles and Saints, who were sent to
preach the Gospel, and travelled from City to City, from Nation to Nation,
from Country to Country, that the ends of Earth might bear the Glad-tidings
of Salvation? And do you commend those they called Puritans, for going ma-
ny Miles to worship the Lord? and do you now condemn those that practice the
same things? Would not your Law against Vagabonds have taken hold on Christ
and his Ministers, and hindered their Work? by it have many honest and good
People
People suffered most shameful Whippings and Imprisonments, who were travelling in their own Country, about their outward and lawful Occasions, that were of considerable Estates, and could not be counted Vagabonds? And what is made of this Law throughout the Nation you cannot but hear. Are not these things like the Sayings of those who said, Had they lived in the days of the Prophets, they would not have performed and put them to death; and yet they crucified Christ? and so the Cry is at this day against the Jews for their Cruelty, when themselves are found exercising the same things against his Saints and Members.

Long hath the Beast reigned, who usurped power in these things, and the false Prophets, who have over-spread the Earth, and the great Whore, who have made all Nations drunk with their Abominations, and the Wine of their Fornications, with whom the Kings of the Earth have committed Adultery, whom Christ said should come, and before the Apolles decease did come; who went out from the Apostles, and put on their Clothing, but inwardly were Destroyers, Ravening Wolves, which the whole World went after, who turned against the Saints who kept to the Spirit (the Life which they went from) and made War with the Saints till they overcame; and their Power reached over the whole Earth: But now is the life rifen, and is again made manifest, which they went from, which gives to see before the Apolocy was.

Now is the Lamb rifen, and riling to make War with the Dragon, the Beast and false Prophets, and now shall the great Whore be taken, and her Fleish shall be burnt with Fire, and the Saints shall have the Victory.

Therefore let all Kings, Princes, Rulers, and Magistrates, be warned not to take part with the Beast, nor to uphold (with their power) the false Prophets, who have long deceived the Nations; but in their Place stand to keep the outward Peace, that none may offer Violence, and destroy another, which hath been the way of the Beast and of the false Prophets (the Prop and Support of their Kingdom) but leave Christ Jesus in his Saints to manage the War, whose Warfare is not carnal, whose Weapons are not carnal, yet are they mighty through God, to the pulling down of the Strong Holds of Satan, and overturning the Foundation of Satan’s kingdom; and they shall soon see what is Truth, and what is Error; for great is the Truth, and will prevail; they shall not need to cry out for want of Ministers, or that Christ Jesus is not able to send forth Labourers; nor will those who sends forth trouble them for Maintenance: and here is the Magistrates true Place, to keep Peace amongst all men, to punish him that doth Evil, and to encourage him that doth well; to rule the Kingdoms of the Earth in Righteousness, that Justice and Equity may be exalted, and that way may be made for the Lord Jesus Christ, who is coming to reign, and to take the Dominion to himself; and we are Witnesses in our Measures of his Coming, and of the working of his Mighty Power, by which he is able to subdue all things to himself. And this is the Testimony unto which we are called, and many Thousands with us in the Unity of the same Spirit.

And Witnesses we stand against Priests, Tythes, Temples, Swearing, and all the carnal ways of Worship, set up and upheld by outward Laws and Powers, which would limit and restrain the Spirit of the Lord, which is grieved, and daily cries out against these Abominations.

Witnesses we stand against Parliaments, Councells, Judges, Justices, who make or execute Laws in their wills over the Consciences of men, or punish for Conscience sake, and to such Laws, Customs, Courts, or Arbitrary usurped Domination, we cannot yield our Obedience.

Yet we do declare, as it is testified in all Counties, Cities, Goals and Prisons, to Judges, Justices, and others, That as we preach Christ Jesus alone in the things of God, to be our Law-Giver, so do we own him to be our King.
Grounds and Reasons why the

(And own Magnificacy in civil things) not relining any; but following his Example, who was made perfect through Suffering, and for his Salvation we wait, till he alone shall plead our Cause; and therefore for Conscience sake we have joyfully born, and do bear so many and great Sufferings, since the day we were convinced of his Everlasting Truth.

These things we have declared, not to upbraid you with the Injustice of others, nor to revile the Government itself; but that you may see the Ground, and true Cause of all our Sufferings; and of the Suffering of the Saints in all Ages and Generations, and in all Nations of the World at this day: And we leave it to that of God in you all to weigh and consider, whether it be not time to reform both Laws, Courts and Officers.

From your Friends, who are Lovers of Peace and Truth, who wait for the coming of the Lord, to establish Justice and Righteousness in the Earth, whom he hath raised up, as Witnesses of his appearing, and of the dawning of the Mighty and Dreadful Day of God, in Life, Light and Power, who are hated of Men, and reproached under the Name of Quakers.

And whereas there is a Great Cry up and down the Nation, That the Quakers Meetings must be Broken and Suppressed; and that this present Parliament intends to do it. And of this I have heard in divers Parts of the Nation.

Now to this I shall say, and answer. First, As I have observed the spirits of People concerning this Cry, all the Rude and Ungody People, as Drunks, and the prophetest of men, they glory space at this News, and rejoice at this mighty, as if some great Prize were befallen unto them; and it makes them rude and violent enough, to the breaking of the Peace in the Nation; but thus it is but with the worst sort of People in the Nation, who are rejoiced with these Tidings, That the Quakers Meetings must be broken: But as for the Honest People, such as be sober and sincere, Thousands that had a hand in chusing this present Parliament, never intended to send them up to London for such a Work; and the Cry is by many of the sober People, If they go about such a Work, they will destroy themselves, and themselves, and leave their Names a Reprash: why, say the people (we have a Testimony before us) hath not been upon that Rock, of limiting tender Consciences, in former days, that hath broken many before these, which might be Examples to these, not to do the same things? And many sober people are offended at such News, and it makes their hearts fad; whole Consciences, and the Witnesses therein, doth answer, That we are the Lord's People, and it ought not thus to be done concerning us as the News reports: So that by this News of the intended Purpuse, to break the Lord's Peoples Meetings, the Ungody and Prophane are gratified, and strengthened in their Wickedness; and the Righteous are made fad.
And further, as for us, We have been trodden down, and made a Prey unto our Enemies; and the Gates of Death and Hell have been opened against us already, but have not prevailed unto this day for the Lord is with us, and who is it that shall prevail against us? and I may say, What is this that is reported to be done? what shall Dusk and Ashes do, and man whose Breath is in his Nostrils? And who are they that shall break down that which the Lord hath a purpose to build? Who shall be able to prosper in going about it? or what success shall God give to that Work? I tell you nay, it is the Lord that has raised us up, and we have given our power to him, to stand by him, and to be protected, defended and upheld by him alone; and we cannot give our Power to any Mortal Men, to seek that from them which is not in their hands to give: The Power of the Lord God is over you, he that is our Keeper and Preserver, in whose Hands is your Breath, to destroy it utterly, if you do that which doth offend him, for you shall know, that we are the Lord's People, by whom we shall stand, and grow in Dominion and Authority in his Life; and the Dread of the Lord shall be upon our Enemies, though they one gratifie another with Intentions of Evil against us; yet the Lord Roppeth the purpose of his Enemies, and turns it backwards upon their own heads.

And this I say from the Lord, If such a thing be in your Hearts, conceiving to be brought forth by you, it is a Bird that will devour you; even as your Bowel, as will be too heavy a Burden, and you shall never have strength to deliver it: This is the Word of the Lord to you, It shall be a Rock to overthrow you, and it will be a Snare to catch you; and if any such thing proceeds from you, it will break you, and your own Wickedness will destroy you.

Alas! Do not you see evidently the Hand of the Lord fight for us? Yea, we have evident Testimony of his Presence, that he is, and will be with us unto the end: And if any will be blind, let them be blind; for these Tidings do not trouble us, neither are we thereby moved, no not to beg of any man the contrary; for we cannot give our Power unto you, nor come under the power of this World, no need to beg of you contrary to a good Conscience, that you should forbear the fulfilling your intents: But this it is in the Name and Power of the Lord, though he requires nothing of you to exalt his Kingdom by your power, nor to prescribe him a Way how he must be worshipped: yet he requires, that you should do nothing against him, nor his People, by limiting the Spirit of the Lord.

And I say, The Saints of the Most High cannot give their Power to you, to stand or fall thereby, nor to go by the Authority thereof, to exalt the Kingdom of God thereby; they can beg no such thing, nor define it of you; for it is not in your hands to give his Work of Salvation unto the Nations; you cannot give nor lay one Stone in the building of his blessed Temple, but he alone will do it, and not by the Arm of Flesh; Yet doth he require, that you should do nothing against him, nor abuse your power; but if you do, he will reward you according to your Deeds: and this you will find and feel in the Day of God, when he bringeth Vengeance and Judgment upon you, and when he sets his Kingdom over you all, and that comes to reign over the Nations which how is a Sufferer.

And when I first heard the News sent abroad in the Nation, of such Intentions, to break the Quakers Meetings, many Considerations passed through me, Will they go (said I) in the same way that many have been destroyed in before them? Will they run upon the same Rock? Will these take it in hand to limit God, and to set him a Way? And shall all these Sufferings of the Lord's People, for these many years, be finished by thee, that all the Unjust Dealings and Oppressions of the Saints may be upon them? Is there no Wise Man among them, nor none that feareth the Lord, that he may be preferred from Destruction? And is this their beginning in Parliament, to destroy God's Heritage?
tage? The Lord, or the People of this Nation, that fear God, have not intrusted them therein: But if it be so, said I in my heart, if this Wickedness be intended, and if they do so greatly abuse their power, they shall leave their Names as a reproach to after Ages, and their Memories shall Rot, and their Wickedness shall lie upon them for evermore.

But I considered, that we having given our Power to the Lord, from him we have found unto this day, and do always seek defence, and to be carried on, and by him we stand, and to him we fall; and not to Mortal Men, who are as Clay in the Hand of the Potter.

Wherefore let the Wife in Heart consider these things, and lay them to mind; for if they shall proceed to that Wickedness, the Nations shall they never settle in Peace, nor shall their Rulers receive a Blessing; but they shall be a Curse unto themselves, and to all under their Authority. And this is Testimony to all sober People, shewing unto them all, where our Confidence is, and in what it remains.

And nevertheless, If the Heart of the Wicked be strengthened against us, and their hands made strong to deal violently; yet shall the Righteous Rejoice, and be exceeding Glad: For the Day of Redemption and Everlasting Peace is come unto his People, that do and have waited for him; and all under him shall bow and bend; and he will make his Peoples Cup overflow, and spread their Table even in the sight of their Enemies, and they shall Fear, and the Terror of the Lord shall lie upon them; and when they have executed their Violence, then shall the Lord deal violently with them.

E. B.

A CRY of Great Judgment and Vengeance upon the Wicked, near to be Executed; as it was received from the Lord into his Servant.

ON the eighteenth Day of the first Moneth, as I was travelling in Warwick-shire, my Meditations being upon the Lord, and upon the Cause of his People in this Nation; and how Unjust and Unrighteous their woful Sufferings have been executed upon them, within these few years; even when I was pondering of these things, in the deep consideration thereof, it came upon me from the Lord, and the Cry went through me, The Lord shall be avenged, the Lord will be avenged upon his Enemies, and he will avenge the Cause of his People. And this Cry sluck close upon me for some hours, That the Lord would surely execute his Judgments upon the Oppressors of his Heritage, who have spoiled, and troden it down, and sought to destroy it.

And I considered, and took into full view in my Spirit, how grievous, how sad, and how unjust the Sufferings of God's People have been within these few years; and my Heart was even broken therewith, and my Spirit even melted; and it came upon me from the Lord, saying, Write unto the Rulers, and ye shall once more warn them of that Recompence, and of that Indignation, which is at hand upon them, even a just Recompense for all their Deeds; and as they have done, even so shall it be done to them; as they have sought to destroy the Generation of the Righteous, even so shall they be destroyed from off the Face of the Earth; and as they have unjustly judged and condemned the Innocent, so shall they be condemned, and justly judged of the Lord.
Innocent People called Quakers Suffer.

and as they have cast the Bodies of the poor Lambs of Christ into Prison, and been a Scare upon them; even so shall they be infuriated, and into Captivity shall they go: And as they have caused the Goats and Poultrons of the Innocent to be spoiled and made a Prey; even so in the manner shall the Curse of the Lord spoil their Substance: And as they have done, so shall it be done unto them; and as they have mete to others, so shall it be mete to them again. And I saw a great Misery and Desolations night at hand; even the Sword of the Lord, and it should slay them; and I beheld it was made ready for the slaughter: and in the fensc of these things a sadness fell upon my Spirit, considering the Desolation, and the Judgment that is at hand, to be executed upon the cruel Oppreors.

Wherefore all ye Rulers, and all ye that have troden down the Heritage of God, and ye that have disregarded these many Warnings that ye have had; I say unto you all, in the Power of the Lord God, in his Domini-
on, and by his Spirit; this is once more a Warning to you from the Lord, and that these things must surely come to pass, and be fulfilled in their Seafon, and no man shall be able to deliver his Brother; but every Man shall bear his own Burthen, and drink his own Cup prepared for him; and though it hath been counted a light thing amongst you, and you have disdained the reproof, and gone on without fear; yet in as much as the Lord hath spared you, and not speedily executed Judgment upon you, but rather waited for your return; yet the dealing of the Lord towards you in sparing of you, you have not accepted; and therefore shall his Judgment be the greater upon you. For if you do now come to the Witness in your own Con-
sciences; What evil have this People done? Whole Ox have they taken, or what have they defiled of you? or what have they sought from you? or wherein have they been a burthen to you; Saving that they have reproved you for your Iniquities, and defiled your Redemption? Would you but now at last come to consider this, and confess the truth in your Con-
sciences; will not that tell you, that they have suffered patiently all things that you have cruelly imposed upon them? and have not they walked peaceably towards you, and humbly, meekly, justly among their Neighbours? and have they not been meek and innocent even as Lambs, and as the Sheep before the She-
rers? and have they wrought offences towards any? have they fought the overthrow of the Government, or have they sought vengeance against their Enemies? or what injury have they done to any man's Person, or Estate, sav-
ing to Satan and his Kingdom? Have they not sought to reform and reclaim the Ungodly from their Ways? and have they not pitted and prayed for their Enemies? and have they not in all things walked in good conscience toward the Lord, and towards all men? Yea, my Friends, in the day of the Lord, when the Witness in your Consciences shall not be limited, but shall speak plainly; and when the Impartial Judge shall appear upon his Throne, then shall you acknowledge these things.

Wherefore I say unto you, receive the Judgment of the Lord to purifie you, otherwise the Judgment shall destroy you; and now come to be more wise, that some of you may be as a Brand pluckt out of the Fire, and be removed from being consumed; for the Vilitation of the Lord is near an end, when his Loving kindness will be shut from you, and his Long-suffering turned into fury; and he will make you know that we are his People with whom you have thus dealt; yea, you shall suddenly know it, the time is not long till he will crown his People in the fight of his Enemies; he will crown them with Praife and with Righteousness, with Honour and Majesty, and he will keep them in safety; even when Sorrow compasses you about; his Mercy and Loving kindness shall extend towards them; even when his Wrath and Judgments doth fertilize you, and confound you. Of what shall I say unto you; for the deep fence thereof remains upon my heart; for when I consider how that in all Ages the Lord did avenge his Peoples Cause; and when the
time of their suffering was expired, he brake the Bonds of Iniquity, and set them free: thus did he with his People Israel of old, and many times it was his way with his People to bring them low by suffering, and then to raise them up again in Glory; and he suffered their Enemies for a season to glory over them, that he might bring them down; and thus he did in England in the case between the Bishops and their crew of Persecuters, and the poor People at that day called Puritans. Did not he confound that perfecuting Crew, and deliver his People? And is not he the same to effect the same Work at this very day? Yea doubtles, and much more will he do, in as much as the manifestation of Truth is more clear then it was in their days; and in as much as the Rulers and People of this Nation have rejected a more clear Testimony, then either the Papists in Queen Mary's days, or the Bishops and Prelates in their days; even so much the more will the Lord God execute his Vengeance with more Violence, in a more manifest way, and all shall know, that it is he that doth it, and he will set his People free: for he hath regarded their Sufferings, and he hath said it is enough: for he hath tried them, and found them faithful; and all this hath been suffered to prove them, and not to destroy them: and like as he hath preferred them in patience and peace through it all, even so will he give them Hearts to walk answerably to their deliverance: and as they have abounded in Patience in their Sufferings, so shall they abound in Praise everlasting in the day of their Freedom, and the Earth shall be glad, and shall yield the increase and blessing; the Heaven and the Earth shall rejoice, and the Hearts of the Righteous shall leap for joy, when the Lord hath broken the Yoke of the Oppressed, and set his People free, inwardly and outwardly, and then shall they sing to the Lord over all their Enemies, who shall be tormented and vexed in the Lord's fore displeasure; for their Reward cometh, and their Recompence shall be even as work, and he will give unto them Sorrow and Anguish, instead of rejoicing.

But again, when I consider the long Suffering, and patience, and forbearance of the Lord's innocent People under all their Sufferings; and when I looked at their innocency, and at their Righteousness, and Spirit of Holinesse with which the Lord hath blessed them, my Heart was made glad in the consideration of this: and the more was my joy, the more I beheld their innocency, and the guiltlesness of their Cause, whereby the unjustnes of their suffering did the more appear; and withal when I looked and beheld their increase under all their sufferings, and how that the Lord had turned all these things to their good, and to the overthrow of all their Enemies, how that, by that way, wherein their Enemies intended to destroy them from being a People, even thereby did the Lord most wonderfully increase them to be a great People; for through all have they grown in Life and Power, and in strength and in numbers, and through it all have they been encouraged to follow the Lord with more zeal and boldnes: and in the consideration of this I did rejoice, with magnifying the Lord for ever; that he had brought forth his Praise even through the wickednes of the Wicked, and he had increas'd his People, and exalted them through the cruelty of all their Enemies; and that through all Opposition they were attained unto a happy Rest, and through all the Tempest of great Trials, they were arriv'd into the Harbour of Renown and great Glory: And when I considered this, how that the Lord had given them dominion, and brought their life to reign over all their Enemies, these things were a joy unto me; and looking back into Ages, seeing there was nothing, nor any People for Generations, that had grown, and risen through all Opposition like unto these; wherefore it is a Sign and a Testimony that we are the Lord's, and that these things are of him, and from him, and by him alone, that he might be praised forever.
Again, when I do consider, how that the Lord hath raised this People, even out of the Dust; and them that were not a People, are become a People; and the Lord hath provoked Nations, by them that were not a People within these few years; and the Lord has carried on this Work amongst his People, not by any thing of Man, nor by the Arm of Flesh, but in pure innocency and simplicity hath it been accomplished; nor by the Wisdom of this World, nor by men in places of Honour, and of Power in the Nations; for all that has been wanting to them, and what they are, it is through the opposition of all this, for they have had none of the great men of the Earth on their side to defend them, and establish them, but all have been against them; and even Oppression and Tyranny executed upon them, rather than any approbation, or justification from men in outward Authority: so that truly it may be said, that there hath been nothing of man in this Work, but all of the Lord, by his own Power, and in a contrary way to all the false Sects, and false Churches, hath the beginning and carrying on of these things been; for we know that all the false Sects in this Nation have risen and been established through the countenance of men in Power, and upon men, and the Wisdom of this World, and Authority of the Powers of the Earth, hath the rise and fall of all false Churches depended: and as the Powers of the Earth have sided with them, so have they been set up; and at the displeasure of Authority, have been cast down. But as for this People, they are raised of the Lord, and established by him, even contrary to all men, and they have given their Power only to God, and they cannot give their Power to any mortal men, to Rand or fall by any outward Authority, and to that they cannot seek; but to the Lord alone, who heareth their cry, and will avenge their cause.

Wherefore let all the Persecutors bow before the Lord, and let all the Saints walk humbly in his sight, and let them continue in that innocent Life in which they have begun; and let them never forget the Mercies of the Lord, and what he hath brought to pass, who hath manifested great things, and will do more and more to the confounding of all his Enemies, and to the praise of his elect People. And all ye Saints upon the Earth, have ye the Lord in respect continually, and turn you not unto Idols, but let the Lord be your joy for evermore.

E. B.
TO THE

RULES

And to such as are in

AUTHORITY.

A True and Faithful

TESTIMONY

Concerning

RELIGION,

And the Establishment thereof; and how it may
be Established in PERSONS and NATIONS.

There hath been a great cry of late years among the Priests, and many
others, for the settlement of Religion, and this they have sought
after from the Powers of the Earth, and the cry hath been to Parlia-
ments and Rulers by the Priests and Professors for many years, settle us Reli-
gion, settle us Religion.

Now to this I answer, all this cry, and this desire hath been by these Priests
and Rebels, to have Parliaments to make Laws, to establish one Sect, and
throw down and limit all others, that is the chief thing that hath been ey'd in
the request, and not simply to have true Religion established; if we come to
shew what true Religion is in itself. But people of divers Sects have been requi-
ring, and desiring every one to have their own Sect established and set up, and all
others thrown down, and not to have a place, nor to be tolerated; so that
their cry hath not risen from the Ground of true love to true Religion, but
their desires have chiefly risen, and sprung from self love to their own Sect,
and from Malice and Envy against others that were not of their Way: and
this hath been the end of their craving the settlement of Religion, and not
simply for true Religions sake. Now Religion in itself is this, The fulfilling
of the Law and the Prophets, loving God with all their hearts, and the Neigh-
bour as self, and doing to all men, as they would have men to do to them, and
not otherwise doing, or speaking towards any, then they would that others
should speak of, or do to them, and a walking towards God in all things, as
they have received of his Grace, answering to the Lord in all things as
his Spirit leads them and moves them; this is true Religion towards God and
towards man, and to have the Conscience always kept void of offence, and
that no offence lie upon it in the light of God, nor in the light of Man; and
this is true Religion in itself, in short declared, to wit, The leading of the Spi-
rit of God into all Truth, to do the Truth, and speak the Truth in all things,
and this Religion is accepted in the light of God, and to be kept unsotted in
the World, from all its Pollutions. But now tell me, can this Religion be set
led,
led, or any Nation or People, or any Person in it by any external Power, or outward Authority of men? or can the Laws of Kings, or Parliaments, settle such Religion, or make people truly religious, or establish a Nation or People in this Religion? I say no, nor any thing, saving the Teachings and Leadings of the holy Spirit of God, being received from the Father, its that only that makes men religious, and settles a People and Nation therein. Oh, ye Fools and blind Priests and Professors, that are doting on setting Religion among unconverted people by outward Laws, and earthly Powers of men; I say, no, this must not be, for the Laws of men can but settle a Sect, or some Sects, and limit other Sects; but true Religion can never be settled by that means; for before any be settled in Religion, they must first be changed, and created a new in Christ Jesus, and born again of the Seed incorruptible, and they must first be changed from Death to Life, and from Satan’s Power to God; this must first be witnessed, before a Man or a Nation can be religious, and settled in true Religion, he must put off the body of Sin, and be circumcised in heart; and he must have a new Nature planted in him, and he planted into Christ a New and Living Vine, before he can love God with all his heart, and his Neighbour as himself, and before he can have his Conscience kept void of offence, and be without stain towards God and towards man; and it is only the Word of God, and his Power in the heart, that works this; it is only the operation of God’s Spirit in and upon a Creature, that works him unto this; it is not the Laws made by man, that doth it, nor external Powers of the Earth that can work it; and therefore true Religion cannot be settled thereby, nor a Nation or a People in it; but only that which changes him, and makes him religious, is it only that must settle Religion and Nation, and Peoples therein; and as every one is turned to that of God in him, and thereby to feel the Power, and Word, and Spirit, that doth change him, and renew him, as I have said, by this means cometh a Man and Nations to be religious, and to be settled therein, and by no other way nor means, and this is done through the preaching of the everlasting Gospel, and through the Ministry of Christ, which turneth the Minders of People from Darkness to Light, and from Satan’s Power to God, whereby they are changed and made religious, and also settled therein, and established thereby; and it is not by outward Laws, and Powers, as I have said. But what are Peoples, and the Nations yet to settle in Religion? And is Religion unsettled yet, that you are craving Laws made by men to settle Religion? What have you preached for this many years? What have your preaching been all in vain? And have you done no good this many years by your preaching, that Religion is yet to settle? Oh! blind and ignorant Men, this is a shame unto you; how many thousands of thousand Pounds have the Priests had out of this Nation for teaching Religion, and preaching to People, and yet the Nation remains unsettled in Religion, and they are begging to the Powers of the Earth to constrain, and compel a settlement of Religion; and this shames them, and shews that they are they that Paul speaks of, and that the people of this Nation are them that are ever learning, and never able to come to the knowledge of the Truth, though you have been long learning, you are unsettled, and are not come to the knowledge of the Truth: but had these Priests been such that were sent of the Lord, through their Ministry would the Nations long since have been settled in Religion, for they have been Teachers long enough, and put the Nation to charge great enough, that people might have known ere this day the holy Anointing to dwell in them, and to teach them, and to settle them in Religion; but it is manifest that they have ran, and not been sent, but left Peoples and Nations unsettled as the Waters, notwithstanding all their preaching, and ministry for so many years, yet it seems there wants still a settlement in Religion, and seeing their preaching hath had no effect to do it, but their Ministry hath been all in vain, and people are not learned in Religion, not yet established therein, whereby their
their Ministry is proved not to be Christ's Ministry (for the Apostles did settle people and the Churches in Religion, which theirs have done no such thing) and therefore it is that the Powers of the Earth are called to, that they may force by Violence, and by violent Laws, that by that means a Worship and Religion may be settled, as they say: and their Ministry hath not drawn people, by Love, and therefore would they have people forced and compelled to be of such, or such Religion; but this is not Christ's Way, nor the Way that his Apostles and true Churches were in; for the Spirit of the Father led each one of them to be religious, and that same Spirit settled and established them in it; and not external Laws, nor Powers of the Earth, but that was Antichrist's Way, and the Beast's, and the false Prophets Way; for when they had killed the Saints, and slain true Religion, between the Beast and false Prophets, they established a Religion or Worship by outward Laws; and its written, That he cau'd and compelled all, both small and great, bond and free, to worship the Beast and his Image; and here was a settled People in a Religion and Worship by an outward compelling Power. And thus it was then, and is now the same, false Churches and false Religions are settled by an outward Authority; and it was Nebuchadnezzar and his wicked Princes, that settled a Religion or Worship by an outward Power, and by an earthly Authority, but that was not the Worship of true Religion, but was the Worship of Antichrist, and so it hath been for Ages; that Worship that is settled, and that Religion which is established by an outward external Power, and the Laws of men, is but the Worship of Antichrist, and not the true Religion, nor the Worship of the Living God, which is in Spirit and in Truth, but it must all be overthrown and brought to nought, both that Religion and Worship that is out of the Spirit, and that Power that upholds it: and now the Lord God is risen to confound the thoughts of men's hearts, and he alone will settle and establish Religion by his own Power, and by his own Law, and through his own Ministry; and as people come to that to that of God in them, to feel the Spirit and Power of the Lord God to change them, hereby will every one particularly be settled in Religion, and by no other way nor means; and this I know from the Lord. But how should people be settled in Religion? for Peoples and Nations have been, and are as Waters, which have been driven with the Winds, this way, or the other way; and the great Whore sits upon the Waters, and the Beast hath carried her, and born her up (false Worships and Churches and an outward Power) and the bath ruled and made all Nations drunk with her Cup of Forcement, and the true Religion hath been lost for many Ages; and the Sects and false Churches have been set up and established upon the Waters; and as for true Religion, it cannot be established while Nations are Waters under the Whore's Dominion: and so the many Sects which have been the many Horns upon the Beast, and one hath risen after another, and one diverge from another, and they have been thriving one with another, and persecuting one another, and one subduing another, and each one of them hath cried for help from the Beast, and from the Powers of the Earth, to be defended from the Power & Malice one of another, least one should prevail against another, & get the better one of another; and so that Sect that could get Authority from the Powers of the Earth, and have them of its side, that Sect hath thriven, and hath been settled more than another which hath not gotten the Powers of the Earth to defend it; and so as the Powers of the Earth have been changeable, so hath Religion been changeable; and what Sect the Rulers have been on, that have they highest tolerated, and most defended against all other: but all this hath not been the true establishment of true Religion.

But now some may suppose, and query, whether I speak this as if I would have Religion not at all settled, and as if I were against the establishing of Religion; and so therefore may be accused, as if I were an Enemy to all Religion, and would not have Religion be established, etc.
concerning Religion, &c.

To all this I answer, I am a Friend to true Religion, and seeks the establishing of it in the right way, and by the Ministry of Righteousness, by turning people's minds to the Spirit, and to receive the Anointing that they may be all taught of God, and true Worshippers of him in Spirit and Truth, and may be settled in the true Religion; and this true Religion would I have established in the World, and in the Nations, and would have all people therein established by the Ministry of Righteousness thereunto ordained. But I am against the establishing of Sects, and the settling of one Sect above another, by the Powers of the Earth; and I would not have one set up, and an other thrown down by the Laws of men; for that brings forth nothing but Tyranny, and Oppression, and Strife and wickedness in a Nation, and amongst People; though thus it hath been for many Ages, false Sects and false Churches have been established by the Earth, and external Laws, and that Sect which the King or Queen, or Ruler hath been of that hath been set up, and tolerated above the rest, and the rest despised, and persecuted, and set at nought; for when and where a Prince, or a Ruler is of the Papist Religion, then that Religion is the most established and settled in that Government; and if at any time a Ruler change to be of the Protestant Sect, or one come to govern that is of that Religion, then that Sect was the most established and upheld; thus it is through Nations, and in England particularly within these late years, when King Henry the eighth turned from the Papists to be a Protestant, then that Sect was established, and all other thrown down and persecuted; and when Queen Mary rose to govern, which was a Papist, then the established that Sect and false Church by Laws, and the rest were limited and thrown down: then when the next Queen arose being a Protestant, she established that Sect again by outward Laws, and cast all others down: and thus it hath been for many Ages throughout all Nations, of what Sect and Religion the Governor and Ruler hath been, that Sect was only established, and all the rest persecuted, as I have said; and for the saying is fulfilled, Nations have been Waters, and Peoples and Multitudes Waters: And as a King and Governor hath changed his Religion and of what Sect as he hath been, so hath the Religion of the whole Nation or Country changed, and such a Sect only established against all others: but this I cannot call the establishment of true Religion; nor are the Nations and Peoples hereby established in true Religion, but only false Sects and false Religions have risen and been established by the Beast's Power, who hath carried the Whore; yea, and though many other Sects have risen, and many other Horns appeared divers one from another, out of the many Heads of the Beast; for his Heads have been many, and his Horns divided, and divers one from another; and each Head exalting his self above another; and each Horn pushing one at another; and each Sect and Horn crying to the Beast for Power to be established, and to have others thrown down and limited through the Powers of the Earth. And thus hath it been for Generations, and in this Nation in particular; and many Sects have risen besides the Papists and the Protestant, and all these Sects have risen one out of another, and appeared divers one from the other; and each one of them have sought to the Powers of the Earth for settlement and defence; and that the other that were contrary to them, and of another appearance might be stoped and limited; and this hath been done by these Teachers and Professors under the account of establishment of Religion; and they have begg'd to Parliaments and to Rulers for the establishment of Religion, and for the Bopping of Heresie, that is to say, for tolerating and defending of their own Sect, which they call Religion; and for the stopping and subduing of all others, which they call Heresie; the confusion hath come upon all this, and will upon the like for ever: and true Religion never gets established by it: but as every new Sect hath appeared, that one hath sought establishment against all the rest.

But yet I say, I am not against establishing of true Religion, though thus I speak.
A Faithful Testimony

1659

speak, but would have true Religion settled and established; but doth not seek to the Powers of the Earth, to have true Religion established by earthly Laws; for that cannot establish true Religion, neither is it at all committed of the Lord to the Powers of the Earth, or to outward Authorities to establish Religion, or to make men religious; for that belongs to the Lord to rule over, and in men's Consciences, and to exercise them in the true Religion: no Ruler by any Law whatsoever ought to exercise Lordship over the Consciences of any people, either to exalt or throw down any Sect, or Worship of Religion; for they are with their Laws but to rule the outward man, to settle their Persons and Estates in security, from the wrong and unrighteous dealing of wicked men, and to limit all evil men, and evil doers from wronging and doing violence to men. Persons and Estates; this is the work, and the place of Kings and Rulers of the Earth, their Power is only committed to them of the Lord to extend over the outward man, to defend and preserve that, and be a praise to all that do well, and live Righteously, and to be a terror, and limit, and punishers of the unrighteous evil and violent Doers; this is the Magistrates place, and the length and breadth and height of his Authority, whether it reside in King, Queen, or any other Person of Persons. But for the exercise of Conscience, that is out of their Power, and over and beyond it; it is not committed of the Lord to them to compel and cause people from, or to such a Worship and Religion, it is not the Magistrates work, but the Ministers, that are sent of Christ to teach Religion; but let all Sects have their course, and every Religion its liberty in a Nation or Country (to that they do no Violence to one another's Persons and Estates) and if they do, then they fall under the Magistrates Power; and then let them be punished; and let every Sect strive to exalt itself, and to overthrow others, by what authority it hath in Doctrine and forceable Arguments; and let them use what Spiritual Weapons they have, and defend themselves thereby, and let them that have the Spirit of God overcome, and let them alone to be established, and let all the rest be subdued before that, and let that alone to be settled only by the Power and Authority of the Spirit of God, which overcomes all the contrary, and let all men, and all of man's Power and Authority be silent and quiet, and have no hand in this matter; and this is the way to establish Religion in a Nation, and a Kingdom: let the Spirit of the Lord have its liberty; and let no man whatsoever limit it in them in whom it dwells, but let it have its course and its operation, and its full authority by them in whom it dwells, in whomsoever it be; and let all Sects whatsoever have their liberty in their Arguments, and their Practices, and their Worship, and then let it be manifested, who it is that overcomes, and who it is that is overcome; and such as overcometh by the same Spirit and Power that gives them Victory, by that alone let true Religion be established, and the rest of all Sects bow under that true Religion that overcometh all others by the Power and Authority of the Spirit of God, and is established thereby, all other under that shall bow; and whilst this is in trial and debate, let the Powers of the Earth, and the Rulers of the World be all quiet, and look on in patience, and let their Authority herein be exercised not to limit one, or tolerate one more then another, only let them keep men's Persons and Estates in peace and defence from the Injury and Malice and wrong dealing one of another, as I have said; and here is the way, the true and perfect way, for the establishing of Religion in a Nation among people; and if this were brought to pass, and had been in Generations past, then would not the Papists have been prevailed against by the Protestants, they being at the first dissenting from the Church and Sect of the Papist, more sincere towards God, and more upright to him, and in some things more true in Doctrine and Worship, then the other which they dissented from, though still in the main, but a false Sect, and of a false Religion, though they hated the Whore in some things, and they would have prevailed against her through that sincerity,
concerning Religion.

...rity towards God, that was in them; but they gave their power to the Beast; and would not many other Sects have prevailed against them, which have oft

out of this, and dissent from her, who was more in the Sincerity and Up-rightness towards God, than she? for God blessed that, and loved that, in what

measure he ever, and whatsoever it be, I say, would not many Sects ere this day have prevailed one against another, had not the 'Powers of the Earth' stopped, and li-
mittend whom they would, and given liberty to let up whom they would? But

now the Light of the Day is arisen, and hath appeared; and the Lord is making

a Way to establish his own Religion, by his own Power; and he is gathering

his Seed, who shall wax stronger and stronger, and shall prevail through all

Opposition, through all false Sects and false Worships of the Earth, and they shall

wax weaker and weaker, and shall never be established in Righteousness; but

they and the Power that upholds them, shall be broken together; and this will

the Lord bring to pass in his Day: And thus have shewed you what true Reli-

gion is, and how it cannot be established, and how it may be; and what the

Authority of earthly Rulers is, and how far it extends; and do shew that true

Religion cannot be settled thereby, but by the Lord alone it must, and that it

is the Work of Christ's Ministry, and not of earthly Power by violent Laws to

establish Religion.

And this is a testimony from the Lord God of Heaven and Earth to ye Rul-
ers, and Parliaments, that make Laws, and minifter Laws; meddle not with

Religion, to establish one Sect or Sects, and to limit and throw down others;

but fear the Lord God, and wait for his Wisdom, and remember that that hath

been a Rock whereupon many before you have been split, and brought into con-

fusion; even when they have gone about to limit, or stop, or establish Religion,

how have they been confounded, and never had success from the Lord to such

efforts; for the Lord hath never shewed countenance, for many Generations,

to such as have attempted to make men religious by outward Laws, and to settle

Nations therein by outward Laws.

Wherefore now be wise, ye Rulers, and kiss the Son; for the Wrath of the Lord

is already kindled, and he will break in pieces; and dash Babylon's Children

against the Stones, and confound the great Whore (the false Church) and all false

Sects, her Daughters who have been brought forth, and set up in Nations ever

since the Woman (the true Church) hath been fled into the Wilderness, and the

Beast hath carried the Whore, born her, and upheld her; and the hath jour-

neyed through Nations upon the Beast, and the Beast hath defended her; if

any man hath an Ear let him hear: and this is a Vilification to ye Rulers, and

to all that make Laws, and minifter Laws.

By a Friend to Rightous Men.

E. B.
Satan's Design
DEFEATED:

In a Short
Answer to a Manuscript sent by a Priest out of
Suffex, to a Member of this present Parliament, full of
railing Accusations, whereby he hath secretly smitten
the Innocent, by a secret desiring the Persecution
of the People of God.

But herein his Folly and Madness doth appear, that while
he hath accused others falsely, himself is found
guilty of the same thing.

With Invitations of Love to the present Authority, that they
may save themselves from being the Executioners of
the Priest's malice, lest the Lord destroy them.

A Certain Paper being come to my hand (which is said to be written by
one Priest Jackson, and sent to a Member of Parliament) containing
divers Particulars charged as Errors upon the defiled People
called Quakers, wherein he faith he hath set down some of their Tenents
which they maintain; unto which Manuscript I am moved to write some-
thing in answer, as to clear the Truth from his foul Assertions which
he calls upon it; to the intent that the said Member of Parliament, and the
whole House may be better satisfied and resolved, wherein they doubt of every
Particular, that the Truth may appear, when as the foul Vail of the Darkness
and Slanders is removed.

His first Particular.

That the Holy Scriptures are not the Word of God, nor the Saints Rule of Faith
and Life, neither is it the duty of everyone to search them.

Ans. The Holy Scriptures that were given forth by the Spirit of the
Lord, as holy men of God were moved, they are the Words of God, and a Decla-
ration and a Treatise of Luke 1. i. and that which the Saints had handled and
taught of the Word of Life, that they declared forth in Words and Writ-
ings, Acts 1. i. and the Scriptures as they were given forth by the Spi-
rit of God, are a true Declaration of what is to be believed and practiced
in relation to eternal Salvation: It is a true Testimony concerning God,
and his mighty Works, and of Truth and Righteousness; and it is a Testimony
also of the Devil, and what he is, and of his Deceits, and Errors, and Unright-
eousnesses: so the Scriptures are Words given forth by the Spirit, but Christ is the
Word that was before the Scriptures were; for in the beginning was the Word of
God.
God, and the World was made by it, and the Word shall endure for ever, and Christ's Name is called the Word of God: And though the Scriptures are profitable, and were given forth to be read, and to be fulfilled, yet they are not the Rule and Guide of Faith and Life unto the Saints, but the Spirit of God that gave forth the Scriptures, that is the Rule, and Guide, the Teacher and Leader into all Truth; and them that are led by the Spirit of God, are the Sons of God; and if you walk in the Spirit, the Apostle, you shall live, and as many as walk according to this (to wit, of the Spirit) Peace is upon them; and so the Spirit of God is the Rule of the Saints and Life, and the Spirit leads them to walk in the fulfilling of the Scriptures, and according to them.

And as for all the Priests in England, who do profess the Scriptures to be their Rule, out of their own Mouthes will God judge them, who are found walking contrary to the Scriptures in Life, and Doctrine, and Practices, while they cry it up for their Rule; and condemn all that will not say as they say. And the last part of this Proposition is utterly false; for we never do affir that it is not the duty of every one to search them; but we bid every one search the Scriptures, and every one ought to search them; but yet we say, that none understands them, but who have the Spirit that gave them forth, nor none can profit thereby, but by the Spirit that gave them forth, which works the same Truth in the Heart, which the Scriptures without declare of; and this I do affirm, they are the Words of God, and the Spirit of God is the Rule of Faith and Life to the Saints; and all men ought to search the Scriptures, and to believe what is therein written, and to receive and enjoy Christ, who is the Substance and the End of all Things, the first and last, the beginning and ending; and in him the Scriptures are fulfilled, and finished.

They do deny the Doctrine of the Trinity, and that Christ is God and Man in one Person.

Answ. As for the word Trinity, it is invented, and he hath learnt it out of the Mass-Book, or Common-Prayer-Book, but we own the Doctrine of the Gospel of Christ, that Christ is God, and the Spirit is God; and there are three that bear record, the Father, Son, and Spirit, and these are one, but God and the Spirit are not Persons, but Infinite Beings; and the Scripture no where, in true Translations, expresseth God under the Name Person; for Person is too Carnal to express God, and Christ, and the Spirit by: but God was in Christ reconciling the World, and this we believe and acknowledge according to the Scriptures, but for this word, Doctrine of the Trinity, the Scriptures know no such word, but the Truth we own, and the Gospel and the Scriptures too.

They hold that Jesus Christ died only signally, or examplarily, and that we are justified His third by the Suffering of Christ in me, and to be healed by his Sufferings, or to be stripped off, or from Sin. Particular.

Answ. Jesus Christ died, and rose again, and ascended according to the Scriptures, this we do believe: And Christ was and is the Substance, the end of all Signs and Examples, yet was he an Example to the Saints; and the Apostle exhorted to walk as they had Christ for an example; and while he was in the World he did and spake many things as Parables, Signs and Examples, the substance of which is to be received in the Saints, and known by them through the Spirit; and we believe Saints are justified by Christ, and through Faith in him, which was, and is, and is to come, who is blessed for ever, and none are justified by his Death and Suffering and Blood without them; but who witness Christ within them; for all are Reprobates, and to be condemned and cannot be justified that have not Christ in them, as thou mayest read, (Except Christ be in you, you are Reprobates) and all that believe in Christ and receive him, they are healed through his Sufferings and Stripes, for he sanctifies them, and gives them Remission of Sin, and justifies them.
and in him the Saints are compleat, and the New-man (the Regenerate) is justified, and the old-man is in the Degeneration, and knows not Christ in him, and hath not received him, but only heard of him without him, and believes the Relation: but this faith doth not justify; for all the false Christians upon Earth have this faith: but that Faith alone justifies which gives to receive Christ, and him to live in us, and to dwell in us by that Faith.

His fourth particular. They utterly renounce the Doctrine of Justification by the imputation of the Righteousness of Christ, or by the obedience he performed, or Sufferings he suffered or endured in his own Person without us.

Answ. This is partly true, and partly a Lyre; we do indeed renounce the profession of Justification by the Imputation of Christ or his Righteousness performed without men, by men while they are in the degenerated state, and unconverted, and unregenated, and unborn again; for by such profession of Justification many deceive their Souls: but yet we say, that Righteousness is imputed to us, and reckoned unto us who believe in Christ, and have received him, even the Obedience and Sufferings that he performed without us, is ours, who have received him within us, and witnessed Christ in us, and therefore we are not Reprobates; yet we do acknowledge he wrought perfect Righteousness by Obedience and Sufferings without us, and that Righteousness is ours by Faith, which Faith hath received Christ to dwell in us, and he and his Righteousness, his Obedience and Sufferings we enjoy in us in Spirit; if any can receive it, let them: for he wrought Righteousness this is acknowledged, but who have a part in this Righteousness, that is disputable.

His fifth particular. They wholly renounce the Doctrine of Election and Reprobation, and it is one of the great Reasons for which they decry the Ministers because they offer it; they say Jacob and Esau are in a man, and the good Seed is Jacob which God elected, and the bad Seed is Esau which he reproved.

Answ. The Doctrine of Election and Reprobation we do own according to the Scriptures, and therefore hail thou blessed us, and flandered us, and art found reprovable, and would incense men minds against us for advantage to thy self; but to some in that House we are better known then thou canst report of us; and yet thou sayest we say, that Jacob and Esau are in a man, and the good Seed God elected, and the bad he reproved; and thou mayest hereby see thy confusion and thy ignorance uttered in the self same Lines; for thou sayest we renounce the Doctrine of Election and Reprobation, and yet sayest we say, the good Seed God elected, and the bad Seed be reproved: and this swears what spirit thou art of, and how that the spirit of unrighteousness doth poffess thee, and leads thee to speak without understanding; and we further say, man being degenerated, became reprobated and cast out, and all by nature are Children of Wrath, and the Children of Wrath are all in the reprobate State, and none are elected but who are elected in Christ the Seed of David; and so in the first Adam all are reprobated, and all that are in the second Adam are elected; and the Election and Reprobation stands not in the Persons, but in the Seeds, and yet the Persons are blessed or cursed, in the love, or in the displeasure of God, according as the Seed of God, or the Seed of the Serpent lives and dwells and bears rule in the Persons; and we do indeed decry and deny you the professed Ministers, upon many accounts more than one; and we have already, and may in time to come show sufficient Reasons against you, both in Doctrine and Practice and other ways, that you are not the Ministers of Christ, but the Ministers of Satan generally.

His sixth particular. That Jesus Christ is he is the Seed of the Woman and the Seed of Abraham is in everyone, and that a measure or part of the Substance that was conceived in the Womb of the Virgin Mary, is in everyone.

Answ. Jesus Christ is he is the Seed of the Woman, and the Seed of Abraham according to the Flesh, and after the Spirit the Son of the Living God; and this Christ that was, and is, and is to come, who was dead, but is alive, and lives.
lives for evermore, the alone Saviour of the World, he hath given a measure of Light and Life unto every man, and there is a Light from him that shineth in the heart, of all men, shining in darkness; the Light shineth, but the Darkness comprehends it not; and this was John's Testimony, and is our Testimony, That Christ enlightens every man, or all Man kind that cometh into the World; for in him was Life, and the Life was the Light of men, as the Scripture saith, and the Apostle preached the Light that shined in peoples hearts, and it was that Light that gave them the Light of the knowledge of the Glory of God: but thou hast discovered thy self to be a Stumbling at the stumbling-stone, and hath taken offence at the Light, like the Pharisees who professed the Scriptures as the Priests of England do, but were ignorant of the Life, the end of the words, and knew not Christ the Substance: but the Stone at which you stumble, will break you to pieces, and grind you to powder, even Christ the Light of the World, that lighteth every man that cometh into the World.

That the Soul is a part or measure of God (as they speak) and not a part of man, but uncreated; and so that Light which is in every one.

Answ. The Soul is immortal, and God is immortal; for God breathed into man the Breath of Life, and he became a Living Soul (as faith the Scripture) and the Soul is related to God; for what a man works against God, it is against his own Soul; for all Sin is against God, and against a man's own Soul: And God who hath all Souls in his hand, who is the Creator, and gave Life into the Soul that is immortal, and can never die, though Death hath passed over it, and hath reigned over all from Adam till Moses; and Christ is the Light of the World that gives Life unto the Soul; and he raiseth up the Soul out of Death and Misery, and brings the Soul to rejoice in God its Saviour; and Christ is the Souls Bishop, its Pastor, and Feeder, and who knows Christ, knows him that was before the World was made, and sees to the beginning, and to the end of it, and his Soul rests in God that is over all.

That the Light in the Heavens, who never heard that Jesus Christ died at Jerusalem is the same for the quality of it, with that which is in the most godly Persons, only there is a difference in the quantity; And men are reconciled to God by following of it; This Light they say is the sure Word of Prophecy, and that is sufficient to lead out of all Sin unto God.

Answ. The Testimony of John is, that Christ is the Light that lighteth every man that cometh into the World; and if every man, then the Heavens, who hath not the relation of Christ's Life, and his Death at Jerusalem, yea and it is the same Light that is in the Heavens, the same in nature and kind, as it is in the Saints; for the Comforter, the Spirit of Truth is one in it self and the same, though it comforteth the Saints, and reproveth the World, and the Wicked for their sins: And men are reconciled to God by Christ, for he was in God reconciling to himself, and none are reconciled but who walk in the Light, and follows it; for who walks in the Light, the Blood of Christ cleanseth them from all Sin, and they are reconciled, and none else: And the Word of God is in the Heart, as the Scripture saith, Dom. 30. Rom. 10. and that is the Word of Prophecy, and that Word is sufficient to lead out of all Sin unto God, if men believe in Jesus and receive him: and the Spirit of Truth leadeth into all Truth, that all follow it.

That Christ as man is in Heaven, yea, that he hath ceased to be man, and consequently to be Mediator; and where I told them he should come in the Clouds in like manner as he ascended, and that as he coming the Elements melted; one of their Teachers told me, that the Clouds were festered, and the Elements melted in him.

Answ. Christ Jesus is ascended into Heaven, and is at the right Hand of the Father, yea he is ascended far above all Heavens, as the Scripture: But that is utterly false, whereas thou sayest, we say he ceased to be man, that is thy Lyce, and I pass it. And we believe according to the Scriptures, that he shall come in like manner as he ascended, and in his coming the Elements shall
An Answer to Priest Jackson.

1659

shall melt: And it is not error for a man to say the Clouds are scattered; and the Elements melted in him; for Clouds are Darkness, and covers the face of the Sun many times, as thou mayest behold in the Firmament: But Darkness is yet over thy Heart, and the Elements are not melted away; and wherefore thou art in thy Imagination, putting Light for Darkness, and Darkness for Light; and calling Evil Good, and Good Evil.

His tenth Particular.

That the Bodies of Men shall never rise again after death; and that the day of Judgement is come already; and that now the Saints do judge the World.

Answ. We do believe the Resurrection according to the Scriptures; For if only in this life we have Hope, we were of all men most miserable: And we believe that the Dead shall rise again after death, and every one shall receive according to the Deeds done in the Body; they that have done Evil shall arise to Eternal Condemnation, and they that have done Good to Eternal Salvation in the day of Judgement: And the Lord cometh with, and in ten thousand of his Saints to judge the World, and the Saints upon Earth do receive the Spirit of Judgement, and do judge the World, even all things, for the spiritual Man judgeth all things, even in this present Age; if thou canst receive it thou mayest.

His eleventh Particular.

They are utterly against Water-Baptism, and administering of the Lord's Supper with Bread and Wine, because they say, they have the Substance of all within.

Answ. As for Baptism and the Supper of the Lord we do own it, and it is practiced of us in the Life and Power of God; but as for your Baptism, that is to say, sprinkling of Infants, calling it the Baptism into the Faith, and that they are made Members of the Church thereby; and that it is a Seal of Regeneration, as you say in your Common-Prayer-Book and Directory, that we do utterly deny, and do say it is no Ordinance of God, neither was it ever commanded by him, or practiced by his Saints, but is an Institution of the Whore of Rome, and England received it by a Popish Initation, and your practice of it is Idolatry, and not any part of the true Worship of God: And as for your breaking Bread, and drinking Wine, in that manner and form as it is practiced in the Church of England among the Unconverted and Unregenerated, that we utterly deny also to be of God, or to be ever commanded of him or practiced by his Saints; and this is neither Herefie nor Error in me, but true bearing witness against your Idolatrous Ways, and Practices, with which the Nations are deceived, whom the Whore causth to drink her Cup; even all people have drank her Cup, and the bath drunk the Blood of them that would not; and the bath long sate upon Nations, Peoples, and Multitudes, but now she is made bare and discovered, and all you her false Ministers: And whereas the Author doth say, These are some of the strange and horrid Opinions which they have audaciously invented, &c.

Answ. It is no strange thing that Truth be called Herefie and Error; and that it be branded with a Name of strange and horrid Opinions, and such like; but we do acknowledge that in that Way which is called Herefie do we worship the True and Living God, and we will be unto them that put Light for Darkness and Darkness for Light: But when these particular Things, and their Answers are truly read and weighed, then let spiritual Men judge; for this Author must not be Judge in his own Cause, whose judgement is corrupted, and his ways Abomination: And it hath been the Work of that Generation (of those called Ministers I mean) for these seven years to cry out to the Magistrates, and to send one Paper after another of this nature to them; but what hath it advantaged them? for hath not the Lord turned their Wisdom backward? and even the Way which they have thought to destroy the Heritage of the Lord, the Lord hereby hath made his Heritage more glorious; and so they have striven against the Lord, and altogether in vain, and their doings shall they eat the fruit of, and receive the reward of their own Work. And whereas the Author farther faith, Such as have saving work in their Souls, and that know.
An Answer to Priest Jackson.

Answ. They that know the saving Work in their souls, and that know God and Christ in Truth and Righteousness, and that call upon him with an upright Heart, we are all one with them, and they with us: And they alone that walk in the Light that Christ hath enlightened them withall, are kept from the Darkness that doth invade the Deluded: and as for thy envious reflection, as poor deluded Wretches, and such like; these words are to thy self, for they have no entrance into our Dwellings, the Lord hath faved us by his right Hand, and we bear them as his Reproaches for Righteousness sake. And whereas thou sayest, It is very sad that after so much preaching of the Gospel, so many should take those things for new Lights, which are but antiquated Errors, &c.

Answ. It is very sad indeed, that the Ministers of this Nation should have so fair a Profession upon them, and should put the Nation to so much charge, by giving them Tythes, and Stipends, and Money, and have spoiled peoples Goods, and call their Bodies into Prison, even of many hundreds that would not pay them: And yet the Nation should be left in Darkness, and like an unvisited Wilderness, notwithstanding all the Profession of preaching the Gospel, for the Nation hath been like an unvisited Field, and like People, like Priest, like Shepherd, like Sheep, as it is, especially among them where Shepherds and the Sheep are riven in Rebellion against the Nation, and have joined with the old Cautlers: But this shews, that your preaching hath been for Ends to your selves, and for Money, and that you have been Ministers of the Letter, and not of the Spirit, nor of the Power of God; for had you been in the Life, and Preachers of the true Gospel, the Nations had been as a Garden at this day, and not like an unploughed Field, as we see they are; people abounding in Ungodliness, and in all Pride, and Vanity, which is a shame to Christianity: Now People and Ministers, have made a fluew of the Gospel, but have been without the Power, in the Form of godliness, and have had the Form, but refuted the Power: And indeed the Ignorance of the People, will lie upon their Ministers, who have been crying Peace to them, that have walked after the Imaginations of their own Hearts, and have not turned the Wicked from his wicked Way; and the Scriptures are fulfilled upon them, They have run, but God hath not sent them, therefore the People have not at all been profited by them: But the Light of the Glorious Gospel is riven in mens Hearts, and your Folly and Vanity is discovered, and that makes you rage and swell as a foaming Sea; now when your shame is seen, you are calling out Slanders and Reproaches, thinking thereby to seduce the MInds of people, thinking alwayes to keep the Magistrates on your side, and to ride upon them; and that they will establish you in Freedom, and destroy them that are against you: but the Lord is opening their Eyes to behold your Deceit and Madness, and you will be left unto your selves, and fall into the Pit that you have digged for others.

And whereas this Author doth further compare this poor People, which he in scorn calls Readers, with several pestilent Hereickets, as he calls them, that have disturbed the Church, and faith be, They agree with the Adamites, and Pharissees, and Sadducees, and with the Mannachies, with the Jews, Turks, Servebus, and with the Socinians, and many more which he names, and faith, we agree with them; and this is to render us odious, and as abominable as he can, to men in Authority.

To all which I do answere, What we do profess, and pradile for Religion, we have not been learnt by Man, nor been taught by Men; not our Gospel, nor Religion; but we have received it from the Lord, and of him are we taught, and by the Spirit led into all Truth: and though thou hast done as the Pharisees did, they reckoned Christ with Transgressors, and crucified him between two Thieves; so though thou hast compared us with such and such, whom thou callest Hereickets, and it is possible many of them might be so: And so thou hast
An Answer to Priest Jackson.

1659

half showed the spirit of the Pharisees, and of the Murderers, that denied Christ, and we are known unto the Lord what we are, though not unto mortal Mans wisdom, that perisheth: And to whom shall we more truly compare the Ministers of England? Are they not like those which Isaiah cried against, That sought for their Gain from their Quarter, that were Greedy Dumb Dogs? and like them that Jeremiah cried against, that said, Thus saith the Lord, when the Lord had never spoken to them, nor sent them? and are not you all like them that Micah cried against, chap. 3. That preached for Hire, and divined for Money, and that prepared War against those that would not put into their Mouthes, as you do at this day? and are not you like them that Ezekiel cried against, that made a Prey upon the Flock, and made Merchandise of Souls, and fed themselves with the Fat, and did not feed the Flock; but ruled over them with Force and Cruelty? and are not you like those that Christ cried wo against, That were called of men Master, that went in long Robes, and loved Greeting in the Markets, and uppermost Rooms at Feasts; for you act those things that Christ cried Wo against the Pharisees, who did the same things? and are not you like them that Paul spake of, That were heady, and high-minded men, and covetous, and Proud, and went in the way of Balaam for Gifts and Rewards, and that through Covetousness, with sly and deceitful, made Merchandise of Souls? And are not you like them that John saw were coming in, in his days, That went out from them, and that went into the world, that were of the world, and spoke of the world, and the world heard them, and which the World went after? and are not you of them, that have deceived the whole World, that hath been of the Whore, that hath caused all Nations to drink her Cup, and of them that have made War against the Saints, and against the Lamb, of that flock of the false Prophets, that wrought Miracles in the sight of the Beast? and the World wonders after the Beast, and the Beast hath carried the Whore, and he hath compelled and caused all to worship him; and the Whore caused all to drink of the Cup of her Fornication: Are not these things so? may not the Witeners of God in all mens Conferences truly answer hereunto, and condemn you to be such as were the false Prophets, and the Hirelings and the Deceivers, against whom the Prophets, Christ, and the Apostles gave witness? Yea, it is manifest that you are in the same way, and of the same Generation, and that you follow the same spirit, because you shew forth the same works: And are not you like the Papists and the Jesuits? was it not by the Authority of the Pope of Rome that your very way of making Ministers was ordained at Schools and Colledges? and was it not the Papists, and in their days, that the general part of your Church-Discipline and Government, the Call of your Ministers, and Practice of them, and Maintenance of them, was it not first set up by the Papists? Was this not the way of Tythes first established by the Church of Rome? and do not you follow the Papists herein, in receiving Tythes, and Glea-blands, and Easter-Reckonings and Midsummer-Dues, which you hold up, and would destroy them that will not give you such things? and therefore are not you like the Papists and Jesuits? yea, we know that the Church of England is but newly come out of the Womb of Popery, and hath the Symptoms thereof upon her at this very day in many things; yea, the Testimony of God in all people may witness hereunto: And so it is the very trick of the Whore, to cry out against others, and to charge others with which she is guilty of herself; but now it will not cover them, to slander others that themselves may seem clear; for the Lord is opening peoples Hearts, and giving them a Spirit to discern all things.

And whereas the Author speaks against the Quakers, for crying against Christ, and for being Too narrow and Thou sand for crying against Papists, and Hour-Glazers, and for such things; and for owning Revelation, and for holding the free Grace of God to be given unto all; and because of Trembling and Quaking, and saying, Our Writings are given forth by the same Infallible Spirit that the Scriptures were given out by; and for crying down the Ministers Maintenance, and for calling some of them Vipers and Serpents.
To all this I answer, It is your Generation that makes a great noise about thee and thou, and Cuffs, and Caps, for we in plainness and simplicity do speak the proper Language, these, and them to a single Person, and it is the proud and exalted Minds of Men that are offended hereat, which Pride and Arrogancy hath eaten out the very Sincerity, and the property of Speech also, and you are offended at us because of it, and for crying against your Cuffs, and Boot-hoof-tops, and Ribbands, and Points; we cry against all these things as not becoming the Ministers of Christ, but as being of the World, in the Pride, and Vanity, and Superfluity, abusing the Creation, which the Lord will judge among you: And as for having an hour-Glafs, and preaching thereby, and as for your carnal Bells which you call people by, we do disown these things, and say, They are old popish inventions; for the Ministers of Christ never limited their Spirits to an hour-Glafs, neither had they a carnal Bell to call people to their Worship; and as for Revelation, we do own that the Spirit of God doth reveal Truth to us, and God hath revealed Christ in us, and none ever shall know God but by Revelation; For none knows the Father but the Son, and he to whom the Son will reveal him: And as for Free Grace, we say, The Grace of God hath appeared to all men; and it teacheth the Saints to deny Ungodliness, but the Wicked turns it into wantonness, and doth dilute upon the Spirits of Grace; and we also say, That who now speaks, or are moved to write forth by the Spirit of God, they speak, and write by the same Spirit, that is infallible, that the Scriptures were given forth by: And as for your Maintenance, it is altogether Abominable and Oppression to the Nation, and the Lord is against it, your taking Peoples Goods, and casting them into Prison, that will not pay you Wages, and give you Tythes against their Consciences: And be not offended at being called Vipers, and Serpents; for these are the Works of venomous Vipers, and linging Serpents, which persecute the Servants of God, and cryes to the Magistrates for help against a poor People, that useth no Wea-pons at all against you, saving that of the Spirit of God; and though we do thus to you, to the false Ministers, to cry against them, and give our witness against them in the Name of the Lord, yet we do not deny the true Ministers of Christ, nor speak any thing against them which are the true Ministers, that have received the Ministry of Righteousness by the Gift of the holy Spirit, which all that are true Ministers, do receive their Ministry thereby.

And whereas thou sayest, we are bitter Enemies to the Doctrine of Justification, and agree with the Cavelleriuh Party, and would silence godly Ministers, and are jesuitical, and such like things thou falsely chargest upon us; and that we have a notable faculty to delude ignorant unstable Souls, &c.

Answ. There be but the Author's Reproaches, and his Slanders, he hath filled his Mouth with, against the Innocent; and he hath set his Tongue on the Fire of Hell, to slander the Jilt, and the Innocent: and all these things we bear in pa-tience, counting Reproaches for Christ our chiefest Riches; and thus to the sub-stance of this Paper, I have given an answer, whereby all that love the Lord, and desire to be informed in the Truth, may receive satisfaction; for it is seen that that Generation of Priests are joyned with the prelatical Cavelleriuh Party, and this is known at large in the Nation, to the North especially: and so as I said, they would slay slander others, that themselves might seem clear; but the Lord will rebuke him, and his lying Tongue, and the Innocent shall be delivered from his detesting Lips: And as for any other thing in his Paper, it is not worth an-swering to, nor worth minding; but his wickedness will turn upon his own head, and he shall bear the burthen of his own words, only he queries, whether this be not the Pestsilence that walks in Darkness? And the Bloods that the Dragon hath cast out of his Mouth to drown the Women? Is not this the mark of the Beast, who opened his Mouth in Babylon? And are not these the Unclean Spirits, that came out of the Mouth of the Dragon, and out of the Mouth of the false Prophet?

Answ. Now the Pestsilence that walks in Darkness, is the Plague (that is out of the Light) Sin, and Death, and Misery, which smites the Ungodly, and he sees it not;
An Answer to Priest Jackson.

not: And the Floods which the Dragon cast out, is the Floods of Persecution and Cruelty (viz.) The imprisoning unto death, and spoiling people's Goods, for Tythes and Money, as the Priests have done: And the Dragon gave power to the Beast that compelled all to worship, and that carried the Whore, the false church, and the true Church has been led into the Wilderness for many Generations; and the false church (the Whore) has fate as a Queen, and given her cup to drink: the false church of Rome, and the false church of the Protestants, all which are of the Whore, these have all been carried by the Beast which the Dragon gave his power to; and they have all persecuted the Woman, the true Church, & the Mark of the Beast he compelled people to receive, & compelled them to worship; and they open their mouths in Blasphemy that deny Christ, and deny the Light, and that say they are jews, and are not; this is Error and Blasphemy which the Beast opens his mouth in, against the Saints, and against them that dwell in Heaven: and the unclean spirits are the spirits of Devils, that are out of the Truth, and these the Dragon calls out in Slanders, and reproaches and Lyes, such as this Author has done, and of that Generation is he. Christ said, False Prophets should come; and John saw in his dayes, they were come; and he saw the world, gone after them; & of that Generation are you: and now the Lord is gathering people from you again, and Babylon must fall, and all her Merchants shall be, and these things have been which the Scripture speaks of, & the Woman is now coming out of the Wilderness again, and the Whore must be rewarded, and sorrow is coming upon her, & as the hat done unto the Saints, so shall the Saints do unto her.

And in the Conclusion he faith, Worthy Sir (to this Member of Parliament) it will be your Honour to stand in the Gap, to stop the violence of this Hellish Torrent, that is so high, that it is founds from Dan to Beerleba, and threatens judgment to our Israel, &c.

Answ. Here is the Conclusion of that matter, which is the sum of it, a running to the Powers of the Earth for help; what have you Ministers left the Lord to be your strength, that you must flee for help to men to defend you from the Spirit of God in his People? Must they make Laws to establish you, and set you up? Is not this the Whore that rode upon the Beast, and that the Beast carries? Is not there a description of her out of the mouth of this Author? Is he crying to you, to persecute the Innocent? It is true, the Seed of God is riven, the Elect Seed, that is able to make War against the Beast, and against the false Prophets, even with the Word of the Lord, and he offended that Truth is riven so high, and would have some Fire and Faggot again in Smithfield, and some Persecution and Banishment acted upon the People of God? Is this the standing in the Gap, and slopping Violence, or would he have it done this way? Yes, Judgments indeed are threatened to your Generation, for, if God will not destroy you soon enough, you will destroy your selves; and your own Iniquity will be upon you, and the wickedness of the Wicked shall slay him. But my Counsel is not only to that particular Member, but to the whole Body of them, That they be wise, and take heed what they do, for the Eye of the Lord is over you, and His Hands can dash you in pieces, and if you be Oppressors of the People of God, and will not relieve the Oppressed, the Innocent, and break the Bonds of Oppression, the Lord will break you in pieces, for this is the Rock that hath broken all before you, Persecuting people for Conscience sake, and if you go in this way, your Destruction shall be the most lamentable of any that was ever yet before you: Do you not yet see the Wickedness of this Generation? will you yet contend for them? Surely you might learn Wisdom, even by their Folly; and if you do not shut your eyes, there needs no more discovery then their own present ways and works.

Wherefore consider, the Day of God's Visitation is upon you, make good use of your time, left the Lord breaks you down, and never build you up, and let the Spirit of the Lord have its Liberty, and limit it not: for if you do, you shall never prosper, nor never be made a Blessing unto the people under your Charge.

Remember you are warned by a Lover of your Souls.
And Friends, Great Things hath the Lord done in these Nations in your days, and that by the Face of your Authority; and there has a Spirit stirred in some of you, and in the Army, which the Lord hath appear'd with, and yet the work of the Lord is not finished; but greater things then these hath the Lord to accomplish amongst us, and in this Nation; and these things that have come to pass, have been but as the preparing of the way for the bringing about of greater things: It is true, many Mountains have been removed, and some Oppressions taken off, and excellent things have bin promised, and doublets (by some of you) really intended; but alas! the Work hath long remain'd unfinished, and many of your best Friends are almost weary with waiting to receive the end of their Hopes and Desires; and many are even fainting concerning the Good Old Cause, though of late it hath seem'd to be revived by you, yet it goes but slowly forwards, and even so little is its growth since your late Meeting; that many are thinking themselves to be in a deceiv'd condition by you: Why? They that wicked Clergy's Interest more preserving them, the just Freedom of the People. And this I say unto you in the Name of the Lord, That while this Interest (of this false Priesthood I mean) is so much favored and defended, you can never prosper, nor the Nation be ever happy under you; for it is one of the greatest Oppressions this day in the Nation, the maintaining and upholding of this Ministry by Tythes, and other unrighteous Wages; and the very Land groans under the Oppression of this Church and Ministry, which lies as a heavy Burden upon both Persons, and Ellates and Consciences of many good People, even of your dearest Friends; and though the Lord doth manifestly (even from Heaven) shew signal Tokens of his Displeasure against them, and the Servants of the Lord, they also cease not to war you concerning them, & their own doings are sufficient Testimony of the Malice of their hearts against you, and all good men in the Nation; yet nevertheless some of you seem to shut your eyes, as if you would see no Evil in them, but are crying up your godly Ministers, & some of you utterly defiling the man (as not worthy to live) that doth but speak against them; and thus are you blinded, and perceive not where the Cause lies of your Interruption, to bring forth Righteousness: I say, It is the favouring of that interest which hinders the issue of Good Things; and while you oppresse peoples Persons, and Ellates; and Consciences, to uphold this Ministry and Priesthood aforesaid, the Lord shall never prosper you, nor make the Nation happy under your Charge; and this you shall witnesses eternally. Wherefore I do say unto you, it is high time for you to lay aside the interest of this oppressing Clergy, so much-leavened and tainted of the Whore of Rome, your selves do know that the spirit of the Roman Clergy was in the late Bishops, which you call out for their Wickedness; and the very spirit of those Bishops is entered into these Priests, and bears rule in their hearts; and thus by succession hath the Whore of Rome leavened the Clergy of England, from one Generation to another, with her taste and favour, and there is the remainder of her Murders and Cruelties in those mens Breasts, and at every opportunity it breaks forth, as of late in this Rebellion you have full Testimony; and if you do not curb it speedily, it will grow over you, to your undoing. Therefore clear your selves, do not any longer drink the Whore's Cup, neither be ye Carriers of her, to execute her Wickedness upon the Bodies and Consciences of people; for it is written, The Beast hath carried the Whore; and we see it hath been thus, as John saw it was to come to pass; and so clear your selves from her Tyrannies and Oppressions, and leave this false Church and Ministry to themselves; and if God will not uphold them by his Power, why should you do it? If these Priests have not yet planted Vineyards that will yield them Fruit, and if their Flock will not yield them Milk freely, why should you unjustly impose upon peoples Consciences, and compel Tythes and Money from them, for the maintenance of these men? Ye ought not to do it; for while ye Compel and Force People by Violence, contrary to good Consciences, to Maintain and Uphold this
Ministry, and Church, and Worship, you do but cause people to drink the Whore's Cup, and you are but them which carry the Whore, viz. the false Church; and this is Plain-dealing, to tell you the Truth, whether you will reject it, or receive it: therefor call them off, and let them not lurk under your Wings; for, one day they will rebel against you, and another day flatter with you; and for a season they will shew forth much Love and Kindness in Hypocrisy, even while they are hatching Mischief against you, and to bring the Nation into Blood; and they will cry out Heretic and Error of others, that themselves may seem clear, while as the same lodgeth in their own Hearts: wherefore I say, do not make a false Peace with them, nor do not flatter with treacherous minds; for you had better have them your open Enemies, then deceitful and flattering Friends; you had better be in a just Opposition against them, then in an unjust Peace with them: I know it appears to many of you, a thing very hard to be born; What! to forfake our Godly Ministers, think ye? to hear tell of laying them aside is an amazement to some of your minds: was it not the fame concerning the King and Bishops? was it not as much terrible to him, and his Lords and Council, to think of the overthrow of the then called Godly Fathers and Bishops? but better had he cast them off, and saved himself; then to have perished with them: and so I say unto you, better were it for you to lay these men aside, and their Flatteries and feigned Prayers, and to save your selves from these Flattery, then to perish with them; and the one of these will come to pass: For its decreed of the Lord, If you uphold them, and oppress People's Persons, Estates and Consciences on their behalf, and in their evil Cause, for Tribes and Wages to them, ye shall fall with them, and none shall be able to deliver neither you nor them: For I tell you again, That the very spirit of the old Idolatrous Bishops (long since cast out) is entred into the hearts of these men, and there is as great a measure of Tyranny, and Injustice and Abomination lying upon these, as once was upon the Bishops; and these are no less free from any Abomination, than they were, and these are nigh as ripe for Vengeance, and Overthrow, as the others were; and it will as surely come upon these, as it did upon them: wherefore take heed unto your selves, and be wife, and learn, and do us Justice, or else God will do us Justice upon you; if ye will not take off our Burdens, and cease our Oppressions, the Lord God will eafe us of you, and the Earth shall not be oppressed with you; and if ye will uphold this Priesthood against Equity and Good Conscience, the Lord will free Good Consciences both from you and them: And this is the Word of the Lord God to you.

The open Enemy hath not prevailed against you; but the secret Hand of the Lord will not miss you.

By a Friend to Righteousness.
A Visitation and Warning PROCLAIMED,
And an ALARUM Sounded in the Pope's Borders
In the Name and Authority of the Lord Almighty, and the LAMB.
Being the Account of a Journey to Dunkirk, and the Proceedings there among the Jesuits, and Fryars, and Papists, with some particular Queries, and also some Propositions sent unto them.
Which may be Satisfaction to many, who may behold the Difference in part between the Papists and the People of God, and between the Idolaters and the True Worshippers.

The Particulars, and the Heads laid down.

1. The Account of the Journey.
3. Queries to the Fryars.
4. Propositions, as a Charge against the Romish Church; with a Letter to the chief Jesuit, Resident in Dunkirk.
5. A Warning to the Officers and Soldiers of the English Army.
6. Some Propositions to the English Priests in Dunkirk; with some other things.

According to the Will of the Lord, and being moved of him in Spirit, and as it lay upon me many days, I passed to Dunkirk: And that which I found upon me chiefly, was to visit and warn the Papists, the Jesuits, and Fryars, and that Company of Idolaters; and to found the Mighty Day
Day of the Lord among them, and to proclaim it in the Pope's Borders, and to warn them of the Day that is at hand upon them by the Word of the Lord; and to sound forth among them the Everlasting Gospel of Truth; and against all their Idolatrous Wayes, Worshipps and Practices, which I have often felt the weight and burden of before ever I saw outwardly what their Wayes or Practices are, which when I saw their Idolatrous Practices and Worshipps, and heard their Doctrines, and what they profess, I found it to be according to what I had seen and felt in the Light that trieth all things. And about the fifth day of the third Moneth, 1659, I (with Samuel Fisher, who was moved to go with me) shipped from Dover, and came into Dunkirk the next day; and being Strangers upon Earth, as the Generation of the Righteous Seed ever was, we waited in the Will of the Lord, to be guided by his Wisdom what to do, and how to be guided to act and speak to his Glory: So the next Morning the Town Mayor came to us in the Street, and required an account of our coming, and our Names, and from whence we came; to which we gave him sober Answers, and a reasonable Account. And that day it much spread over the Town of our being come thither, which wrought no small cogitations in the Hearts of many, as what our Business was, and wherefore we were come; to that the Deputy Governor, Colonel Allot, with the Council of Officers, sent for us that Night (the chief Governor not being in Town) to we went to them, who did kindly intreat us, and examine us concerning our coming thither, and what our Business was there, and such like; to which we gave them Answers, and said with them in discourse some hours: and the Deputy Governor much pleased to us the Danger of our staying in the Town, and feared the Division that might grow amongst them through us, and withal, much desired us to depart the Town, supposing, as he said, the great Danger that might incur unto the Garrison through our stay: But our answer was in much plainness: If he desired us, we could not receive any such desire; and if he commanded us, we could not obey his Command in that case; neither could we depart the Town, but in the Will of God, according to which Will we came thither: and having many words, and much reasoning with them that Night, we parted from them.

And the next Morning I was moved to write this Letter following, and to give them all a sober Account of our coming, and what our Work is in this World, whereofever we come: which Letter was delivered to them, and read by many of them; but to it we received no Answer, according as the latter part did require, as may be seen.

Dunkirk
Friends, we the Servants of the Lord, are Lovers of all your Souls, and will well Unto you in the Lord, that Truth and Peace, and Righteousness may be among you, and in your Hearts; and we are Travellers in the Labour of the Gospel of Christ Jesus for the Elect Seed fake, having received the glad Tymings of Life, and Eternal Salvation into our Hearts, through the Revelation of Christ in us, who is our Hope of Glory, and the Lord hath manifested greatly his Power amongst us, and revealed the Riches of his Grace in our Souls, to our own everlasting satisfaction and peace with God: and also he hath made us Ministers of his Grace, and of his Word to many others, to the turning of many from Darkness to Light, and from Satan's Power to God; and of him we are called, and ordained by his Spirit into this his Work, to preach the everlasting Gospel to the Nations, and to war against Antichrist, the Whore and false Prophets, who came up since the days of the Apostles, and have reigned over all the World for many Generations: and this is our work in the World, to fight the Lamb's Battel with his Spiritual Weapons and Armour, and to follow him whithersoever he goeth, and to give up our selves in his Service, to do or suffer for him whatsoever he calleth us unto; and in this hitherto hath the Power and mighty Presence of the Lord God been with us, and is with us unto this day, and great is his Name amongst us his People, and to be praised for evermore: And of this hath God given us the sure Witnesses in our selves, even the Testimony of his good Spirit, which beareth us witnesses in our own Consciencies, that these things are true, whether men believe, or reject our Testimony; for we are not Ministers of Man, nor by man's will, neither do we stand to man's Judgement, to be approved, or disapproved thereby; but to the Witnesses and Testimony of God's Spirit in every Conscience we do commend our selves, where ever any of us do come, in the simplicity of Truth, in the demonstration of the Spirit; and not by words of Man's Wisdom; and in the Day of the Lord shall we be justified herein by him, and by his Witnesses in all mens Consciences; and in the mean time we do suffer all things patiently, and in the meek and quiet Spirit of the Lord: And as for us two in particular, who are now come into the Town of Dunkirk, as we have in some part declared unto you already, and so here I again say unto you, not being ashamed nor unwilling to give you an account of our coming, for we came to be made manifest openly in the sight of all men, in our Doctrines, Principles, and Practises, which are of and from the Lord, and fully agreeing in all things with the Scriptures of Truth, which were given forth by the Spirit of Truth, as the holy Men of God were moved; and as we have said to you, we still testify, we were moved of God, and by his Spirit to come unto this Place in love to the Souls of People, and it is the Lord God that hath sent us, and not Man; and whether you believe us herein, or, do reject us, the Testimony of God is sure, and remains with us; and for the Truth herein, we are not afraid to do and suffer, but can do, and suffer in the Strength of Christ whatsoever is put upon us, though chiefly our coming was (so far as the Lord move us) in relation to these Popish Idolaters, to discourse with their Jesuists, Friars, and Priests, and to discover to them the Errors of their Ways, and the Silliness of their Worship, and to testify unto them, in the Fear and Power of the Lord concerning their Church, that it is not a true Church of Christ, but a false Church, come up in the Apocaypse.
An Alarum Sounded

1659

Apostacy; and these things we have to argue with them, if the Heads of them will admit dispute, otherwise to charge these things upon them from the Lord, and by his Authority, and if they do any of them receive our Testimony, and turn from their Idols, and be converted unto the Truth, they may be happy; but if they shall reject our Testimony, and not believe the Truth; then shall they the more be fitted for Destruction, and the Day of their Destruction the sooner approacheth, and the Lord shall be clear of their Blood, and our Reward shall be with us from God; for our Testimony shall not return to us in vain, but shall accomplish its end wherefore it is sent, and the Word of the Lord by us shall either convert to God, and to the Truth that they may be saved, or shall through rejecting of it, harden the Heart against God, and against the Truth, that they may the more justly be condemned, and the Lord and his Servants be the more clear: and no other thing tainting this do we promise to our selves as the succrss of our endeavours, and not so much in relation to the men of our English Nation are we come, though the Gospel of Salvation is freely come to them also, that they may be freed from the Captivity of Sin and Death; and we may not work, nor cause any disturbance or grief to any of them, further then what they may take at us for the Truth's sake, or for declaring it in the fear of God, and without any just cause given by us to any of you, or them; though we dare not promise to you, nor our selves what we will do, or what we will not do; onely this we say, if the transgression of any just Law can be charged upon us, we refuse not to suffer what shall be imposed; and this we do believe, that the Lord will keep us, and order us by his Spirit of Truth, and carry us in Meekness, and Righteousness towards you, while we stay among you, be it weeks, or moneths, that you will have no just occasion against us, by any Offence justly ministr'd by us; and if you do take occasion against us without any just cause given, be it upon your selves, to your own Shame, and Condemnation in the light of God and men; for we are clear, onely this we do give unto the Lord, and cannot unto Men, the exercice of our Confidences, and to be obedient unto the Teachings of his Spirit in all things, as he shall guide and lead us; and if he commands to do, or not to do any thing, and you the contrary, we must obey him, though we disobey you; for its better to obey God then Man: and when he bids speak, in what Place or Season ever, we may not be silent, for to keep our Confidences clear in the sight of God, in all things, by Obedience to him, is our care, and study, and that which we are given up to do; and if you set your selves to gain-say this, it will turn to your own destruction, for no other promise then this can we make for our selves, but to do, and speak amongst you, as the Lord our God shall move us, and lead us; and this Testimony we do bear for the Lord, he doth not move us, nor lead us to any thing, taving to what is just, Good, and Holy, which may tend to the Happines of, and Peace, and Welfare of your Souls, and Bodies also; and in the Father's will we stand, and as we came in his Will, so we cannot submit to stay, or go at any Man's will, save the Lord's alone: And as concerning our coming, and staying, and Work here, this is a sober account to you, which may satisfy you, and any sober and reasonable men: And as concerning our being with you yeomernight, many things passed from some of you, and your Ministers chiefly, to which I had a great desire to have answere, and to have cleared the things objected against us, but time and his patience afforded not the opportunitys: therefore now this I do propound about the Call to the Ministry, which was the thing in dispute; to which I then could freely have spoken, whether he will give me and us a fair meeting, in some publick Place, that is convenient for your selves to hear, and be judge between us, to discurrse this Matter (viz) what the true Call to the Ministry is, which is truly according to the Scripture, and that to be laid down first, and then to compare his Call to his Ministry, and also his Call to some work, with what the true Call is, which is allowed of, and approved in the Scriptures; and also to compare our Call to the Ministry,
and even our call to Dunkirk, with what the true Call of Christ's Ministers was, as declared in the Scriptures; that it may be seen whether his Call, or our Call, is the most different from, or agreeable to the Scriptures; and even the Light in your own Consciences shall be judge between us in this Cause; and upon such an Issue, upon a just Determination would we gladly joy and try; and such a Meeting, upon such Grounds and Proceedings, may tend to satisfy your selves, and many more; and such a Meeting I do fully desire with your consent, and concurrence, who may preserve the people in Peace and Soveraigns, that all may be edified in the things of so great moment, as this is: For if he can prove his Call to the Ministry to be such as was the Apostles, and Ministers in the true Christian Churches, before the Apostacy, then shall we own him, and not deny him; but if he cannot do this, and if we can do it on our own behalf, in the Power and Spirit of the Lord, then may you and all men judge who are the true Ministers of Christ, and who are the Deceivers. And this manner of proceedings would decide all Doubts in you about us; and we shall be clear in manifesting the Truth concerning the true Ministry and the false, and the difference between them in their Call, in their Practice, and in their Maintenance. And this is sent to you to read and consider of, in the Fear of God, as the Testimony of our Love to you and the Truth, that you may take heed to your ways: and we would receive first your Answer, whether you do consent, and will allow such a Meeting; and secondly, his Answer, whether he will undertake such a Dispute: and we further are ready to clear all Doubts that may remain in you about us, who are your Friends, and desire your Prosperity, and Faithfulness in what the Lord calls you unto.

By Edward Burroughs, Samuel Fisher.

And the same day we went to the Capuchin Fryars, and had some Discourse with the chiefest of them in their Garden, concerning the Light of Christ, that every man is lighted withal: and we did declare to them of the Mighty Day of the Lord, that was at hand upon them; and the Lord was come to search them, and try them, and would hew down their Idolatrous ways, and worship, and works, &c. And in order to a fair proceeding with them, the next day I was moved to write this following Paper to them, by way of Queries, as to lay some ground of Opposition: hoping to have received their Answer, that I might have joined trial with them for, it was in my heart, to search and oppose their Ways and Practices, and their whole Religion. And these Queries were delivered to them in Latine, though from them I have received no Answer to this day, but the Queries stand upon them, and my Charge they lie under, charged upon them in the Name of the Lord.

To all ye that profess your selves Devoted to the Service of God, and Separation from the World, and Adoritation in your lives, who are called by the the name of Fryars and Nuns, in, and about Dunkirk.

The Mighty Day of the Lord God is come, and coming upon you, and all the World; awake, awake ye that sleep in the Earth, for the Dreadful God is arising to plead with you, and to give unto all the World the Cup of his fierce Indignation, because of your Idolatries, and Hypocrisies, and Abominations, which have corrupted the Earth, and are come up before him, and have provoked him; and the Cry of the Stout, who hath been smitten and laid slain, is entered into the Earth of the Most High; and his Sword, which is the word of his Mouth, is awakened to wound and slay all his Enemies: And the Day of your Visitation is now come, wherein the Lord is searching you, and trying you, that he may recompense you; and this is the Word of the Lord to you. Therefore
Wherefore I am moved of the Lord to proponnd some few Queries to you, for the tryal of your spirits and ways, to which I demand your Answer, that all things may be brought to Light, and true judgement, and that you may be judged duly, and by the Spirit of the Lord cleared, or condemned according to your Deeds?

1. Whether there were such order of Men and Women in the true Church of Christ in the Apostles dayes? and where did Christ give Institution for such Worship, Prac'tices, and manner of Life, fruitful idlenes, and unprofitable, useless to God and Men, as ye hold forth? And whether any are bound to believe you, and follow your Religion and Prac'tices, except you can prove by the Scriptures, the Words of Christ, or Example of his Saints and Apostles, your Religion, Lives, and Prac'tices, and Worship? and whether you do admit of tryal in all your whole Religion by, and according to the Scriptures and Writings of the Apostles, yea or nay?

2. Whether the World in your Hearts, and the World's nature, even the root of Lust, the root of Pride, Covetousness, and the love of this World, and its Vanities, and the root of Idolatry is subdued in you? to the Light in your Consciences I do speak: and what is the root of all these things? and what is it that subdues it? Is it an outward abstinence by the force of Locks and Doors, and Bolts, or self-separation, and secret Places, that subdues the World's nature in Men, and Women? and is it by such means that Christ gives Victory over Sin, and overcomes it in his People? or is it not by the Power of God in the Heart alone? and whether is it not damnable Hypocrisy in you, to appear outwardly Holy, and free from these things, while yet the Nature and Root of all these things are alive in you, and bowing up in the motions of them? and is any outward thing the Cross of Christ, and Christ crucified, which mortifies to the World, which the Apostles preached and rejoiced in?

3. Whether is it a true denial of the World in you, to deny it in one manner and place, and to run into it, and imbrace it in another way and place? it doth not appear to me, that you have denied the World, as the Apostles did: For answer me, where had they any such Seats in the finest and fairest Places of the Cities and Towns as ye have; such great fine Houses and Gardens, and such Revenues by the year as ye have, laying all their dayes in a great House, and spending their time in slowness and idlenes as ye do? they went up and down the World preaching the Gospel, and had no certain dwelling Place, but followed the Lamb of God in the Spirit; and did not settle themselves in fat Places of the Earth, continuing all their dayes as ye do: therefore we judge that ye are out of the Life, and not in the spirit as the Apostles were in, but are in the Form of Righteousnes and Holiness without the Power: So I demand an Answer to clear your selves, if you can, and to prove that you are of the true Church, and that your Ways and Prac'tices are in, and by the Spirit of God, and according to the Scriptures.

4. What is that Death that hath passed over all, and resigned from Adam to Moses? and whether it doth not reign yet in and over you? and what is Moses's Ministration? and whether ever through it you yet truly came? and whether that part be subdued in you, which the Law of God was added upon? and whether are you come to Christ, and know him as he was before Abraham, and before Moses? and how was he David's Lord? and how his Son? and is Christ within you born, and revealed to you, by whom the World was made? and do you expect to be perfectly freed from Sin, that ye shall not commit Sin in this Life upon Earth, yes, or nay?

5. What is the Soul, and what was its state and condition before Transfiguration? and what is its state and condition in Transfiguration? and whether may man come to be restored by the second Adam into the same estate, while upon Earth, as he lost in the first Adam, yes or nay?
Friends, I demand of you in the Name and Power of the Lord God, to answer me these things in writing some of you, and to subscribe your names, that I may return you an Answer, and query further of you; for we are sent of God to visit you, and to try you; and if you be in the perfect Truth, and would convert others to your Religion; be plain with us, and use your best Spiritual Weapons in your Zeal towards us, and defend your Cause, and appear for your God; and if you doubt of your own Ways and Practices, and be not able to defend your Religion, then let your Mouths be stopped, then turn from Idolatry; for now is the Lord God risen that will judge ye and all the Earth righteously.

I am a lover of Souls, but a Witness against all false Idolatrous Ways of Antichrist, and the Whore, that hath reigned in the World, and I am the Lord’s Servant.

E. B.

By the Scorners of the World called Quakers.

These queries were sent to the Fryars in Latine.

And we were with them again at other times in discourse with the chief of all the Fryars of the Company called Recollects also, and did in the Power of the Lord declare Truth unto them, and against their Idolatry, until such time as some of them were so offended with us, not having much wherewith to answer in Truth to defend themselves; they of the Company called Capuchins grew light and scornful, and very wicked, and did in a manner deny us the liberty any more to come unto them: And we were with each Company of Fryars two or three times; and as for the Jesuites, we had much upon us to visit them in their Colleges, but we perceived that the chief Reitor of the College of Jesuites, had heard of our being in the Town; he did refuse to discourse with us, and we went once into the College, and could not be admitted to speak with him: And about a Week after we came into the Town, the chief Governor Lockhart coming home, he sent, as he said, to the Jesuites College, that they should admit us to come to speak with them; and as we found it from the Lord upon us, at a convenient season, we went again to the College, and were for some hours in discourse with the chief Reitor of the College who appeared at the first very high, and subtitles, and crafty, and did in his heart reject us, and the simplicity of the Gospel; but Truth and the Word of the Lord had dominion over him, and before the Truth he and they all are as weak as Water: many things were disputed upon, which the particulars now cannot be related; but in about three hours time he grew weary, pretending other busines, and would stay no longer with us, and so we parted, demanding of him whether he would admit some more discourse at some other time, which he did refuse; so we were not admitted to come to him any more: whereupon these following Propositions I was moved to give forth, and send among them as a Charge upon them, in the Name and Power of the Lord, and they were given and delivered in Latine up and down among the Jesuites and Fryars in the Town, unto which day I never could receive an Answer: therefore my charge lies upon them to this day as a Testimony from the mouth of the Lord against them, of which they can never clear themselves. And we were moved to visit the Nuns, and went to their Place, and before many words were spoken to them through a Grate (for we might not see them, and to speak to them both at once) they asked if we were of the order of those called Quakers; and they perceiving we were such, said, They might not hear us, because we were such, and presently passed away, and refused to suffer us to speak to them; and therefore we had very small time with them, only gave our Witnesses against them, and passed away.

Y. Z.
To all ye Fesuits, Priests; and Friars, and to all you in general of the Romish Church, in and about Dunkirk.

Friends, in dear love to all your Immortal Souls, I am moved to lay these things before you, that you may read and consider them in the Fear of the Lord God; for as much as for some daies I have been in this Town according to the Will of God, and having rightly observed your Religion, in its Original, and in its present standing, and in its practices; and having truly examined some part of your Faith and Doctrines, and the manner of your Worship, and your Ordinances, and the Orders, and Discipline, and Government, of your whole Church; and in the Spirit of the Lord, having laid all things to the Line of true Judgement, and equally measured them; hereupon I do from the Lord, and by his Spirit, propose and assert these things unto you.

First, That your Church is not the true Church of Christ, the Lamb's Wife, and Elected Spouse, but is degenerated in her Faith, and in her Doctrines, and in her Worship and Ordinances, in her Orders, Discipline and Government, from what the true Church of Christ was, in the Apostles' daies, before the Apostacy.

2. That the Constitution of your Church, and the chief part of your Worship and Ordinances, and the way and manner of your Discipline and Government are of Man, and set up and standeth by the will of Man, and are not after God, nor according to him, but are after the Traditions of Man, learned and practised therein, which is Idolatry, and are not in the Commandments of Christ, nor in the Example of his Apostles, nor according to the Scriptures, but without the Spirit of God, being set up since the daies of the Apostles, and since the Apostacy came in, which hath overshadowed the whole World.

3. That there hath been over the World for Generations, and many Ages since the daies of the Apostles and true Churches, a general declination and falling away from the true Faith and Doctrines, and from the Worship and Ordinances, and from the Discipline and Government, that was amongst the Apostles, and practised in the true Churches of Christ in their daies, and your Church is in that declination, and falling away.

4. That Antichrist, the Beast, and the Whore, and false Prophets, have reigned over the World for Generations; the Antichrist that hath opposed Christ, and been exalted in the Temple of God, and been worshipped as God; the Beast that hath killed the Saints, and warred against them, and had power over Kindreds and Tongues, and the World hath wondered after him; the Whore whom the Beast hath carried, the Whore fated upon Peoples, Multitudes, and Nations, and drunk the Blood of the Saints, and of the Martyrs, and the Beast corrupted the Earth, and caused all to drink her Cup of Fornications: And the false Prophets have overspread the Nations, and deceived them; and you and your Church are the Peoples, the Multitudes, and the Kindreds that the Beast hath received Power over, and the Whore hath fated upon, and the false Prophets deceived.

5. That the true Church of Christ, the Lamb's Wife, the Elect Spouse, and the beloved City, who brought forth him that was to rule the Nations, hath been fled into the Wilderness, and been fled into the Place of Mourning and Desolation, for a thousand two hundred and sixty daies; and the Gentiles Feet have troden down the holy City, the Lamb's Wife, and had power over her for forty and two months; and though the hath not been prevailed against, nor overcome, so as to be extinguished from having a Being, yet her Being hath been in the Wilderness, in Mourning and Desolation; and the hath not appeared in the Glory and Excellency which once she had, but hath lost her Garments.
in the Pope's Borders.

ments and her Attire, and her Heir and Husband separated from her, and caught up to God, and to his Throne: and in this time of the Defolation, and treading down of the holy City, the Lamb's Wife, and the reigning of the Beast and the Whore, hath your Church been extant in her glory and power, which hath been of the false Woman, and not of the Elect Spouse, that is married to the Lamb.

6. That forcing and compelling of Persons by any outward Law and Authority to be of such or such a Religion, and to conform to such a Way of Worship, is the Worship of the Beast, and of the Whore, and not the Worship of God; and to kill and persecute Persons for the exercise of Conscience, and because they will not be of such a Religion, and cannot conform to such Worship, is of the Devil and the Dragon, and not of God, nor according to him; and that your Church herein is not Successor of the Apostles, and the true Church of Christ; but is of the Beast and the Whore, which John saw was to come in his time, and which we see are come in our days, and have ruled for Generations; and I affirm, that Persons to make conformable, by force and violent Laws, to such a Religion and Worship are but two-fold more the Children of the Devil, and are not at all converted to God thereby, but becomes Idolaters, whom God will judge.

7. That none upon Earth are true Members of the true Church of Christ, having a portion in the Inheritance of Eternal Life, but such who are gathered out of the World by the preaching of the Gospel, and are changed and renewed by the Power of the Lord God in the Heart, and are led by his Spirit within them into all Truth, and are joined unto Christ the Head, and gathered into the Eternal Unity of the Infinite Body, by the same Spirit and Anointing dwelling in them; and of such only doth the true Church of Christ consist now in this present time, as it did in the Apostles' days: but of such Members doth not your Church consist in this present Age, neither is it in the Order and Government of the Spirit of Truth, but in the Form without the Power, wherein was its beginning, and its standing at this day.

8. That the time is at hand, and the Day of the Lord draws near, and the fulness of time is approaching, wherein great Babylon shall be thrown down, and fall to the Ground, and the Lord will be avenged on her, and will render Judgments unto her; and the Beast, and Whore, and false Prophets, unto whom the Kingdoms of the World have been Object, shall be taken, and cast alive into the Lake, and the Devil and Satan shall deceive the Nations no more; but the Kingdoms of this World shall be changed, and become the Kingdoms of the Lord, and of his Christ, whose Kingdom shall be revealed in Power and great Glory, in the hearts of his Chosen. And the Church of Rome, and all the false Sects and Churches upon the Earth, will the Lord God overthrow, and his true Church shall be gathered out of the Wilderness; and the Beauty of new Jerusalem, of the holy Church, the Lamb's Wife, shall be Glorious, as before she fled thither, and before she was trodden down of the Gentiles; and the Lord God Almighty shall be known, and his Tabernacle shall be with men.

These things I assert to you in the Name of the Lord, and the truth thereof is certain, and should be ready to argue and dispute these things with any sober Person amongst you, upon equal terms, and to prove the Infallibility hereof, by the Spirit of the Lord, and according to the Scriptures; wherefore consider of them in Patience and Meekness, and believe in the Light of Christ, which is in your Consciences, which Christ hath lightened every man that cometh into the World walketh, that you may come to the knowledge of the Truth, and out of all false Ways: and if any of you will return an Answer hereunto, in behalf of your whole Body, and can be able to clear your selves in Writing from what is charged upon you, it shall be gladly received by me, and a Reply from Meekness returned to you for the further manifestation of Truth, that Truth
and Righteousness may clearly appear, and be embraced, and all Deceit and false ways of Antichrist may be confounded, and denied; and who are in the Truth shall be confirmed, and who are in the Error may have Warning now in the Day of the World’s Visitation. The Lord is coming to Judgment, who will judge the Secrets of all Hearts, and the whole World in Equity.

Dunkirk, the 20th of the 3d Month, 1659. 5

By a Friend unto Righteousness, and a Lover of all Souls,

E. B.

These Propositions were sent to them in Latine.

This was sent to the chief Reitor of the Jesuits Colledge in Dunkirk, in Latine.

Friend, thy wisdom and thy knowledge is earthly and sensual, and thereby canst thou not know the Things of the Kingdom of God; thou canst neither learn them thyself, nor teach them to others, for thou art but a blind Leader of the Blind: And thus faith the Lord God unto thee, The Fruitless Tree is standing in thee, that brings forth no Fruit unto God; and the Head of the Serpent is not broken in thee, that deceives the Soul; nor the Body of Sin put off, that burdens the Jut; and the Sword shall cut thee to pieces, even the Sword of the Lord, it shall slay thee. And Friend, the time is at hand that the Lord will make thee know, that thou art, and hast been in thy Lifetime, a Dishonour to him; and that thou hast not served him, but thyself, and the Devil; and thy Heart is not right in his sight, but is corrupt and deceitful; for thou art tried and measured, and thou art found wanting in all things; and God will judge thee, and the Witnesses in thy Conscience shall answer his Judgments; and all thy Idolatrous Practices, and Profession of Religion, and Church, and Ministry, thy many Prayers, and thy Works of Righteousness, all this shall not hide thee from the Wrath of the Lamb; though now thou art hardened, and utterly unshrinkable, yet the Stone shall fall upon thee, that will grind thee to Powder, and thou shalt not escape, but the burden of thy own Iniquities shall weigh thee down into Perdition, except thou speedily repentest: Therefore fear and tremble before the Lord God, and remember thou art warned by one that sees the Peace of Souls; but makes War by the Sword of the Spirits against the Kingdom of the Devil and Antichrist, in whomsoever it stands.

And Friend, answer me this one Query, What is that World that burst open Multitudes and Peoples? and what is that Golden Cup in her Hand? and what are the Abominations and Fornication, of which her Cup is full, which she hath caused the Kings and Peoples to drink, and with which she hath deceived the World? Answer me this, and subscribe thy Name.

E. B.
And now this I have to say concerning the Church of Rome, to them, and to all the World; as having been in a measure an eye and an ear Witness of their Idolatrous and false Ways, Practices, and Doctrines; never having in all my days, till this time, and at this opportunity of going to Dunkirk, not having any knowledge outwardly what their Ways and Practices were; not having any knowledge I say by my fight, and particular hearing concerning them, without me, otherwise then what the Spirit of the Lord within me did make manifest: Though from a Child the Spirit of the Lord in me, hath abhorred Popery, and all that which favours of it: But now having been an eye and ear Witness in a little measure of their Practices and Doctrines, this I have to say to them, and all men; Blindness and Ignorance covers them as with a Mantle, and they are wrapped up in the body of Darkness, and gross Darkness they do dwell in; and all their Ways, and Worships, are but the Works of Darkness, which they are led on in by the false signified Spirit of Imagination, from one Generation to another, being exercised therein: And the sense of the Spirit of Life they have not, but have wholly lost it; and they know nothing at all of the Leading of it, nor of its Teaching: This they hold as a thing of nought when it is spoken of to them. They have even folded themselves into the Land of Ignorance and Blindness, and they hate to be reformed; they are settled upon a false Foundation, even the Traditions of men, which the Lord will break down, and their whole Building will fall. And when I consider how thousands, and ten thousands lie in the Captivity of Blindness and Darkness under them, my Heart is rent for them, upon the consideration how they are led in Darkness and Blindness, and how they rest in a false confidence, which will destroy their Souls, and the Blood of many falls upon the heads of them that leadeth them; for they that lead them, cause them to err: and the Blood of Souls will be required at their hands: And as for the Poor and common Sort of them, there is a pity in me for them; because they are led by the Blind, and are out of the Way: but as for the Priests and Jesuites, and Clergy men, they are to be cut off with the edge of the Sword of the Lord God, and the Woe is unto them, and no Pitty; because they cause the People to err, and keep the People in Ignorance and Blindness, under their false and unrighteous Ways and Worships. And this I know, The Word of the Lord is gone forth against the whole Body of the Romish Church, from the Head to the Tail of them, will God plead with them; the time is at hand, and his Eye shall not pitty, neither shall his Hand spare to punish them: The Decree of the Lord is sealed, and he will take Vengeance upon their Unrighteous Laws, which binds the Confinements of People, and limits the Spirit of the holy One; their Unrighteous Ecclesiastical Laws I mean, under which is defended all manner of Idolatry, and they compel people to be Idolaters by a Law, and whereby they drink the Blood of the Saints, and of the Martyrs: But the Lord will take Vengeance upon them, and difanul their Covenants and Decrees; and his Spirit shall not be limited, but shall rend them to pieces, even their Laws and Cruelties, and Inquisitions, by which they are defended, and their Religion upheld in the World, and whereby they kill the Just, and murder the Innocent, that are better than they; for the fulness of time is come, and all these shall be tumbled down; for their unjust Laws, and Inquisitions, are the main strength and Pillars of their Church, whereby their Church and Worship doth stand: and if they had not these cruel Laws and Inquisitions to defend themselves by in their Religion, they would be soon prevailed against; for they have nothing of the Spirit and Authority of God, to stand in, nor to fight with, against such as do oppose them; but their Weapons are Carnal, and Devilish, and by Murders, Oppressions, and Tyrannies they do defend themselves; and when these things are broken down, then their Church cannot stand long. And
as sure as the Lord lives, so shall it come to pass, a Generation shall accomplish it, and in the Generation of the Righteous Seed it shall be finished; their Laws shall be broken down, and Murders avenged, and their weaknesses shall then appear, and their Whoredoms and Idolatries, and all their Abominations shall be made naked, and uncovered, and judged by the Lamb, and them that follow him, whom he will gather to fight his Battle. And if the People were but sensible hereof, as in measure I am, through the Zeal of the Lord, it would raise up the Spirit of zeal in them all, to seek vengeance, and the overthrow of all their unrighteous Laws, and Inquisitions, and Murders, which keeps people in Darkness and Ignorance, and kills the Just, that the Creatures may be saved, and Tyranny condemned: And when once the Lord doth but reach forth his Arm, then shall People be awakened to mind what I now say. Who would spare their own lives for the accomplishing of such a Work, that the Spirit of the Lord may have liberty, and that which limits it may be dashed to pieces; and that the Earth may be set at liberty, and all Europe made free from the Cruelties and Tyrannies of Antichrist and of the Whore? And to all you Papists, I say, and to all the Body of the Church of Rome, prepare preparè, for the Lord God is coming up against you in his dreadful Power, his Word of eternal Judgement is gone forth, and his Vials are full of Wrath to be poured forth, and he will be avenged upon your Tyrannies and Murders, and unequal Laws, and subdue them before him: And his Dread shall fall upon your Consciences, ye that are Idolaters, Hypocrites, Ignorant wretches, wilful Periçons and Bond-flaves of Satan, the Plagues of God, and the Wrath of the Lamb shall reach unto your high Throne; Repent, repent, for the Lord's Wrath is kindled against you; and if there be any among you, that feareth the Lord, let him deliver his Soul, by turning from your Abominations, lest the Lord come upon you and destroy you altogether: Give up your Inquisitions, give up your unjust Laws, and cease to murder the Innocent, and torment the Righteous. I demand this of you on the Lord's behalf, vex not the Lord any longer; for his Patience is turned into Anger against you, and his Long-suffering will become Fury to devour you.

And so little service we had in Dunkirk among our English Army, divers Meetings we had in the Town, and declared the Message of Salvation: And I must commend the spirit of our Englishmen for moderation, more than the men of any other Nation, and I did many times clear my Conscience among them, both as they were men. Sons of Adam, and in relation to an eternal State did direct them to the Way of Happiness, out of Sin and Wickedness, that they might come to God, preaching the everlasting Gospel; that as they were Sons of Adam in Transgression, they might come to be healed, and come into Christ the Power and Wisdom of God, and might be saved. Again, as they were Soldiers, and as they were an Army, I was moved to speak much unto them, that they might know what their service was there in that State, sometime saying unto them, It was possible the Lord might have some good work to do by them, if they were faithful and not seek themselves, but the Glory of the Lord.

And at one time being sent for by Governor Lockhart, where there were many Officers with him, and we had much discourse with them, and this lay upon me to declare in the Name of the Lord unto them, that if they did enterprize any business, as they were an Army, in a spirit in opposition unto us, and in that spirit that did reject us, and deny us, and gain-say us, then should they never prosper in any enterprize whatsoever: but if they went on in any degree in the Fear of the Lord, and in that Spirit that was among us, then should they overcome their Enemies, and none should have power over them, nor overcome them. And after I was parted from them, this following Paper was upon me to write unto the whole Army in general, both to Officers and Soldiers.
in the Pope's Borders.

in the English Army, to Officers and Soldiers.

Friends,

I am moved to clear my Conscience unto you, in the sight of the Lord, to declare unto you, that you may all learn Wisdom, and the Fear of the Lord God, and may stand in his Counsel always; for that will be a defence unto you at all times, and therein will you prosper in the Lord's Work, and chiefly unto you, the small remnant of our English Army in and about Dunbar, I say unto you Officers and Soldiers, Fear the Lord God, and walk in his Wisdom; and every particular Person amongst you, inquire of the Lord, what he requires of you; inquire of the Lord I say, and know his Will, and be obedient unto it in all things, and so shall you prosper in standing in God's Counsel, and in performing his Will: and so shall you be exalted, and have victory over your Enemies, even as you seek the Honour of the Lord, and his Glory; for if you honour him, and do that which is acceptable to him, he will honour you, and set you at the head of all your Enemies, and he will make way through the Mountains, even by you, for the further appearance of his Glory; and he will honour you as his Work, if you be faithful to him, and walk in his Counsel and Wisdom, till he hath prepared his own way by you; for assuredly it is not in vain, but the Lord hath some end in it, to himself, in bringing you to that Place; and what do you know but he may have some good Work for you to do? It is possible there is more in his Heart, and in his Purpose concerning you than ye may be discovered to you: wherefore it is good for you, that you wait upon the Lord, to know his Will fully concerning you, that you may do it, and fulfill it, and therein shall be your Crown; but on the contrary dependeth your misery and destruction. And this I do know, That the Lord hath owned and honoured our English Army, and done good things for them, and by them in these Nations in our Age; and the Lord hath promised them with the spirits of courage and zeal against many Adversaries, that, if they well use them in many things, he will call them to, and make them His history, and Dominion over much Injustice and Oppression, and cruel Laws, and he will help them, till that a spirit of vain Glory and Ambition, and Self-seeking, and the Honour of the World, entered into some, and defiled the whole Body, and made it defiled, and void of all former beauty, and of all its Colour and Noblenefs also; at which the Anger of the Lord was kindled, and against you also was his Hand turned, with the loss of his Presence, because of the Iniquity, and the faithful Principle was almost choked, and the Good eaten out from amongst you, by the false spirit of Self-seeking and Vain Glory, which was entered into the Hearts of many; but this is to the Army in general, and to every one of you, only, that you might search your own hearts, and may be purged, and may again return to the old spirit of Righteousness; which will reach after the Liberty of the people, and the freedom of the Nations, and that all Oppression may be broken down to the dust before you, and be subdued by you as your Prey, and that there be no more looking back by you for rest and ease in the flesh, in great Hopes of Residency, till you have visited Rome, and inquired after, and sought out the Innocent Blood that is buried therein, and avenge the Blood of the Guiltless through all the Dominions of the Pope; the Blood of the Just, it cries through Italy and Spain, and the time is come, that the Lord will avenge it, and seek it out, and destroy it; and it would be your honour to be made use of by the Lord, in any office in order to this matter, whether the Lord will avenge the precious blood of the Guiltless that lies upon them, by himself without an Instrument, or whether by you or others as an Instrument; whether this way or another that God will do it, this I determine not; but this I do know, The time is not long, that he will one day or another avenge, and revenge, the Blood of the Just upon the murderers' Head: and this I also believe, that the Lord will do it; or make way hereafter by you, the men of our English Nation, if you be faithful to him, and do what he requires of you; for what are these few poor
Islands, that you have run through, and laid many Mountains low;
they are but little in comparison of the great part of Christendom in which Idolatry, and grievous Oppressions do abound, which the Hand of the Lord is against, and which he will take Vengeance upon: Oh did you but see and perfectly know, the Cruelties, the Oppressions, the Idolatries, the Murders, and all whatsoever that is Evil, both in Civil and Ecclesiastical State, that is brought forth, and rules in full Power in all the Pope's Dominions; I do say, Were you but fully acquainted with all these things, and also of the purpose of the Lord, which is speedily to visit them with his Rod, it would awaken you, and fill you up; and it would set your Spirits on fire of a great Zeal, with Desires of no greater Honour, then to be Instruments in any degree towards the executing of so good a Work; even towards the relieving of the Oppressed, and breaking the Bands of Cruelty, that the Nations may come to Rest, and may no more be captivated with the Chains of Antichrist. I do say, it would be your greatest Honour to be Instruments in such a Work: and do you know what the Lord's Purpose is concerning you? Only this I do know, the Lord hath a love to the men of our Nation, and there is a Spirit in them most fitting for such a work; even the Zeal of the Lord is forth, and is beginning to appear against Babylon, and against Rome, the Seat of the Whore, and the Kingdom of Antichrist shall be thrown down, and the Righteous People shall go free, and Nations shall worship the Lord; but there are many Mountains in the way, wherefore hew down the Tops, strike at the Branches, make way, that the Ax may be laid to the Root of the Tree, that your Sword, and the Sword of the Lord, may neither leave Root nor Branch of Idolatry, Oppressions and Tyranny, which the Nations are held in slavery under, and oppressed withal, to the grieving of the Righteous Soul, and vexing of the Spirit of the Lord. Oh, how great is their Idolatries! I see a little part thereof among you; oh, what false, feigned, deceitful and hypocritical Services do they practice; their Images, their Pictures, and their praying before them, which is Idolatry; their Candles burning, and their Organs, and Instruments of Musick, and feigned singing, all this is Idolatry and Superstition, and a vexation to the Lord; and that Law which imposed them upon people contrary to a good Conscience, and that Law which condemns others as Heretic that will not worship thus, and that Power that kills and destroys those that act against those Worships, Laws, and Powers, ought ye to make war against, and to claim a disanulling of all such Laws and Authorities by which this Idolatry is imposed upon Peoples Consciences, and established in the Nations, and by which many are destroyed and condemned, who cannot bow to their Idolatries, such Laws are not to stand before you; for these be the Bryars and Thorns which cover the great Mountains, whom the Whore fitted upon, which the Lord will judge; did you but know all their Unrighteous Laws, Murders, and all Cruelties which are abounding among them, and they have a dispensation to commit Unrighteousness; those Laws ought to be judged and destroyed, and your Sword is to be lifted up against them: It is the Lord's Work, I know, to make men truly religious; but yet the Lord may work by you, to break down the Bryars and Thorns, and Rocks and Hills, that have set themselves against the Lord, and which keep People under the Chains of Idolatry, so that they commit Idolatry, and are compelled to it, and defended in it, even by a Law: but the Lord will confound all this, either by means, or without means; for such is their Oppression in their Ecclesiastical State, and their Unjust Laws whereby their Church is established and defended; that it caugeth the very Earth to mourn, and the Spirits of the Righteous to faint, and their Hearts to fail because of Oppression; to Murder, and Steal, and Rob, and to commit Adultery, these are counted little Sins amongst them, they are even tolerated, and pardoned by the Pope, for a little Money; and if they slay a Man, and wilfully murder him, they can run to their Altar, there they can have a Dispensation of a wicked Parish, and here is a Law that tolerates Murder, and the greatest Sins; whereby
whereby it is hard for any that fears God for to be amongst them; and Blood, blood lies upon their whole Dominions, and the Guilty go free, and uncondemned, and the Innocent suffer unjustly; for if any disintend from about their Mass-houses to the value of a Penny, that is death by their Law, while Murder is tolerated; and here it is nought but Tyranny and Oppression abounding; even great Mountains, which must be thrown down, and for which the Sword of the Lord must come upon them; and God will make their Riches, and their falsely consecrated Vessels and Treasures, even a spoil, and a prey unto you, if you be faithful unto the Lord; wherefore all you Officers, fear the Lord, God, and be not ambitious, nor vain-glorious, nor seek not your selves to gain unto your selves Kingdoms, to exalt your own Horn; for if you go in this way, and if this be your end, then your end shall be frustrated, and you shall not prosper; for the Lord will lay you aside with shame unto you; but let it be your work and your aim to require and demand the disannulling of their Inquisitions and cruel Laws, both in their Church and civil State, and that Christ alone may exercise the Peoples Conferences, neither be ye as Lords nor Tyrants over your poor Soldiers, but be ye loving and meek towards them; I say unto you Officers, and to all you that bear rule in the Army, Be loving and kind, and gentle unto all under your Authority, and be not as Tyrants nor Oppressors over your poor Soldiers, but be Examples of all goodness unto them, and give them no evil Example in your lives and conversations; but lead them in the Fear of the Lord, and know a measure of his Wisdom in you, whereby you may walk before them, and they may possess their freedoms in their Conditions; and may not be as Slaves to you, but as Servants to the Lord in their places; and herein shall you be blessed, as you fulfill that which the Lord requires. And likewise unto all the Soldiers I say, That ye may be sober and moderate, and faithful to the Lord, and not go in the Errors and Superfluities of this Creation; but may be all kept low in your Hearts, and tender towards God; and obey them that have power over you in all things which are just, and be not deboit nor given to Vanity; but all of you both Officers and Soldiers, live in that which keeps your Consciences void of offence, and that you may be clear and free in your own spirits from the Abominations of the Nations, and then you will be a Terror to the Evil in all People whereover you come; and being clear and free in the sight of the Lord, having no sin lying upon your Consciences, then shall you face your Enemies with courage, and not fear death; but shall be ready to lay down your lives for a Testimony of Jesus in a good Cause, and upon good Engagements; and if the Lord be your Fear, then no man can make you afraid, but you will be in that which overcometh the Unrighteous Power within you, and without you also; and here is the true honour, and in this doth consist, in victory over all that is contrary to God; and here is the true Way to Happiness and Prosperity in this Life, and in the Life to come, by seeking his Glory, and not your own; and all of you come to the Light of Christ, that Christ hath lighted you withal, and that will teach you all things what you ought to do, and what you ought not to do; for that Light of Christ within you, ought to be the Guide of all the Children of Men, in every State, Place, and Condition; and upon this you are to wait for Counsel to receive it from the Lord, by that of him made manifest within you; and as for all your outward Teachers, that have used their Tongues among you, and said, The Lord saith it, when God hath not spoken to them, nor sent them; and that preach for Hire and Sum of Money, and these are them that cannot profit the People, nor ever bring you to the Knowledge of God, nor give you Counsel from the Lord; and if you seek to uphold them, and defend them against the Power of the Lord, and his Word which is gone forth against them, then shall you not prosper, but fall with them, and if you do enterprise any work in this Spirit that doth oppose the Spirit of Christ; Jesus, in his people, you can never have good success; but the Lord will confound you before your Enemies.
And so now that you may all come into the New Covenant, to be taught of the Lord, and to be far from all Oppression, this is the thing that you are all to wait for; and to know the Power of the Lord, and to go on in that against Unrighteous Men, and Unrighteous Laws, which are set up in the Nations, that they may be destroyed, and brought under, yet though such a Victory would be honourable unto you, yet there is a Victory more Honourable, to wit, The Victory over Sin, and Death, and the Devil in your selves, and that you are to mind; and there is a Kingdom which is not of this World, which cannot be obtained by an Outward Sword, and this Kingdom are you to wait for, that you may know it, and feel it in your own particulars: and this is the Doctrine of the Gospel of Peace unto you, and the Glad tidings held forth unto all of you, come into the Power of the Lord, and mind it, that you may be lead by it, and then may you be fit Instruments for the Lord to work by: And take heed how you oppose those whom the Lord hath sent, and is sending abroad in the Nations, to proclaim the Mighty Day of the Lord: they are no Enemies to you, nor to any mans Person, and therefore be tender over them, for they go about the Lord’s Work, of this I warn you all, in the Presence of the Lord. And so you dwelling in the Power of the Lord, there is nothing shall destroy you, nor confound you, but you shall have Victory over all your Enemies within you, and without you, and the Lord will make you a Dread and a Fear to the Nations. And so this is a Warning unto you all, both Officers and Souldiers, that you may mind what the Work of the Lord God is in the Nations: Your Work hath been, and may be honourable in its Day and Season, but he hath a Work more honourable to work after you; that is, to destroy the Kingdom of the Devils, and the Ground of Death: And your Victory hath been of the Lord; but there is a more honourable Victory to be waited for, even the Victory over Sin. And so we are the Friends of the Creation, that do preach this Victory, and this Kingdom, and Peace, which is Endless and Everlasting, and which many are come into. And as for the many and divers forts of Worship, which are come up since the days of the Apostles, and are of the Whore, and not of the true Church, they are all to be thrown down, and the Worship that is in Spirit and Truth be set up by the Lord, and he is gathering people into that Worship, but if you be out of the Fear of God, in the Rude and Wickedness of the World, and seek your selves, and not the Freedom of the Nations only, then the Lord will lay you aside as a broken Pot-sherd, and raise up unto himself a People, that shall fulfil his Work, and do it; for he hath much Work to do in the Nations: for he is gathering his Elect Seed, and changing the Kingdoms of the World, and making them become the Kingdoms of Christ: and so be low in your own eyes, and do not seek your selves, but seek one another’s Good, and seek the Glory of the Lord, and the Freedom of the Oppressed; and in that you will be blessed, and prosper, till you have set up your Standard at the Gates of Rome.

I am a Lover of all your souls, and a Sufferer in Patience under the Cruelties of men.

And some small Discourse we had with our English Priests, that supply the Place of Chaplains in the Army; and in particular one of them, which had spoke something hard at our backs against us; and we professed to have some discourse with him; but he refused it (only to evade the matter at that present) he bid us write some other Principles in writing; and he would suffer them to dispute in some publick place, and seemed he was not willing to engage to dispute otherwise; so we were free to write this following Paper; but we had no answer in agreement to dispute with us, but for some time from himself, by telling us, The Government was not willing. But this was not the same Priest I before mention’d, that we had discourse with at our last coming into the Town.
Friend,

For the manifestation of Truth, and that the perfect difference between thee, and we may be known, and who are in the Truth, and who in the Error; and that Truth from Error may be clearly discerned; therefore according to thy own proposals, and expressed Desires thereof before many, we do here offer some Particulars of that Truth which we have received from God, and do hold forth and maintain in the World, in opposition to thee, or any other, that shall gainsay them, viz.

1. That Christ hath lightened all men with a Light, sufficient in itself to bring them to Salvation, if they follow it.
2. That God hath given Christ to be the Saviour of all men.
3. That none are justified by Christ and his Righteousness without them, but as they have received Christ and his Righteousness, and written them reveal'd in themselves.
4. That the Saints of God may be perfectly freed from Sin in this Life, so as no more to commit it.
5. That the National Ministers and Churches, not only of Papists, but of the Protestants also (as they now stand) are not the true Ministers and Churches of Christ.
6. That the Scriptures are a true Declaration, given forth from the Spirit of God, by holy Men of God, moved by it to write them; and are profitable; but are not the Foundation, nor the most perfect Rule of Faith and Life to the Saints.

These things we are freely willing and desirous to discourse upon, with thyself, and any others, that shall joyn with thee, in the presence of sober and wise men, who may judge between us, in any publick Place, that may be procured by thee, according to thy Engagements in this Particular; provided it may be in the Spirit of Meekness and Moderation, and that all fair and sober Dealing may be amongst us, and the Fear of God. And to this we expect thy speedy answer, concerning Time and Place.

Edward Burroughs,
Samuel Allier.

The Propositions were wrote as fast as could be for to stop all Advantages against us, that might be taken by our Adversary, in case he had met us, and agreed to dispute; but upon enlargement in Discourse we might have laid open the truth of every one of these Particulars as large, to the satisfaction of sober Admire, that might have been doubtful herself, and formed by the Scriptures the truth of all of them.
AN
Epistle to Friends
IN
LONDON.

Dearly beloved Friends and Brethren,

W hom the Lord hath called with his Heavenly Call, and made you Eye-Witnesses, and Feeling-Witnesses of his Power, and of his Truth, my dear Love in the Lord failest you all, for the Lord's sake, without respect of Persons; and I Greet you with a holy Kiss.

Dearly Beloved, I bare you witnesse, That some of you have loved the Lord above all things, and for his Truth the Glory of this World, with its Vanities, have been denied by you; and now I wish in the Lord, the abounding and enlarging of the Love and Life of God in you, and amongst you all.

And my Dear Friends, In that the Lord hath blessed you in the Knowledge of the Truth, and of his Ways, and called you to serve him, and to live unto him, and not unto your selves; now this remains unto you all to be done by you, even that you be Faithful and Careful in the Great Work of the Lord, which he is doing amongst you, and in the World at this day: And first of all, See that every one of you stand in God's Counsel, and that ye do his Will in all things, as the Lord maketh it manifest to you, and watch over your own Hearts, and keep your selves clear from the Evil of this World. I am moved of the Lord to write to you in particular, and to warn you in his Name, who hath begotten you to himself, That you be mighty careful and circumspect in all your ways, and that you walk as Patterns and Examples to all the tender Babes of God in the Flock, and that by your wise Conversation, and Faithfulness in the Truth, the Weak may be strengthened, and the Hungry may be filled, and they that are of the World, who thirst for the Lord, may be won into the Truth. My God knoweth, and ye know also, the Care and Burdens which I have had in that Place, and seeing I am thus ordered of the Lord at this present, I do beseech you all, for the Truth's sake, That you, unto whom God hath given Grace, and Strength, and Wisdom, and Knowledge, that you take the Care upon you to watch with the Flock, and over them that are Weak.

And I say again, You must be mighty careful in the Lord, that you may walk in all things to his Glory; So as there be no turnings back from the Truth by any, nor no occasion given to the Heathen to Reproach the Truth, therefore nor any Service of your own mult you equal with the Lord's Service: But at all times be armed with the Lord's Armour, to deal and to suffer for the Truth.

And this seems Good unto me in the Fear of the Lord, That you in particular, do keep a Meeting among your selves, once in Three Weeks, or a Moneth,
Moneths time, as ye see meet; that in the Counsell of God you may consider, of all things in relation to the Truth; and that you may advise one with another in the Fear of the Lord, of things amongst you; that in good Order all things may be kept: And if any Disorderly Persons, who profess the Truth, be known to any of you, let it be presented to all; and Two or Three of you, as you are moved, may in the Fear of the Lord, and in his Wisdom, reprove such Persons and Things, by which in the least Truth is Dishonoured; and if such refuse Reproof, then account them as out of the Body, and the Life can have no Fellowship with such; but first reprove Offences and Failings in Secret, and in much Wisdom; also, let you destroy the Righteous with the Wicked. And I lay it up on you, that you judge nothing but what is for Judgment; and when any thing comes before you, to be tried, or judged on, be tender of the Simplicity; and take heed of Rash Judgment, and Forward Words; be mighty confidante in the Fear of God, that nothing be judged wholly, in which there is any thing of God; but dwell in that which doth discern, and distinguish, and separate the Precious from the Vile, that you may divide Judgment aright in all Causes, and the Pure may be Strengthened, and the Deceit Confounded: For such a thing may be, and come to pass, which cannot wholly be Justified, not altogether Condemned; and in such things, in Friends, you had need be mightily careful, that the Right Way may be spared, and the Wicked cut off.

And if any of you be moved to Minister amongst the Flock, let it be done in the Fear of God, and in his Wisdom, to the refreshing of the Weak, and to the building up the Body; and if you do it in the Power of God, then you will be answered by the Witnesses of his Spirit in every one; and you, and they will feel an Incrasske from God.

And if any Minister amongst you, with which the Spirit of the Lord hath not Fellowship, but is an Offence to the Jud, bare such in Patience for a season, and shew them in Meekness and Love their Fault, that they may be relieved, rather than cut out. And if any amongst you be overtaken with a Fault, and found faulty in the sight of the Lord in any Particular, reprove, and convert, and instruct such privately in Meekness; and if they rebel and refuse, then reprove them, and let them be judged openly. And charge all, that in all things they keep to their own Measures of Christ, and that they act nothing, nor speak nothing without the Leading of his Spirit; and that will bind under deceitful spirits. And as for those Rebellious, and Treacherous, and Deceitful Lying spirits amongst you, which may trouble you, as they have formerly done, to the great Dishonour of the Lord; I wish they were cut off, as for the Truth's sake, yet I exhort you to bear them with Patience, and not to heed them, nor be troubled at them; but account of them as Disorderly, and out of the Body: and free not in your selves, because of the Wicked, such things be but for a time, but Truth is forever, and they that walk therein, their Fruits shall never wither.

And let Friends keep their private Meetings on the First-days with Diligence, and none to run abroad without Fear, but as they are moved of the Lord, and then there will be a Service in it for the Lord: and as any of you are moved, be faithful to exhort Friends hereunto; and with a single Eye be watchful, that all things in good Order may be kept amongst you, that the Name of the Lord may be a Renown, and his Truth kept without Blemish, and your Authority in the Truth may be known a Terror upon the Wicked.

My dear Friends, whom I judge to be Honest and Faithful, this was I moved to write to you, as the dear Remembrance of my dear Love; and I do from the Lord commit it to you, to fulfill the will of God in these things; and the Lord blest...
To the Churches in New-England, Barbadoes, and other Islands.

O the Seed of God, and to all that are called of him, and unto all you that are hungering and thirsting after the Lord in Truth and Righteousnes, in New-England, Barbadoes, Accra, and the rest of the Islands, where the Lord hath a People to gather; the Father's Love through me doth salute you all, whose Faces are set towards Spain: abundantly desiring for you, in the Spirit of the Father, that Grace, Mercy and Truth from God may richly abound amongst you, and in all your Hearts, that at his coming, who hath given to every one of you a Measure of his Treasure, he may receive his own from you with encrease, that you also may enter into the Reward, which is Eternal Life unto all that are called, and are found faithful.

Wherefore arise, and awake, all ye that have been scattered and strayed from the Lord, and come forth thou oppressed Seed of Israel, out of the Darkness, and Bondage and Oppression, with which thou hast been loaded for many Ages, while a long Night of Darkness and Blindness hath been over thee: I say, Awake, and come forth; for now thy Light is risen, and the Glory of the Father shall rest upon thee, and thy Bonds shall be broken, and thy Oppression shall cease; for thy King shall Reign in Righteousnes over all his Enemies, and they shall become his Foot-stool, and his Dominion shall be enlarged to the utmost parts of the Earth.

Dearly Beloved, be assured of this, That the Lord God of Heaven and Earth is doing great things, his Day-spring from on High hath visited us, and his Light hath shined into our Tabernacle, and his Arm hath taken hold of Strength, to Redeem the Oppressed People, and he hath reached forth to us from his holy Habitation, out of his Everlasting Loving-kindnes, and hath caus'd us to reach forth to others from his own Life revealed in us, that they may know what God hath done for his People, and may also receive of the same Salvation, and may take, handle and feel of the Life which is manifest, of which we are Witnesses, and the Lord hath spoken, who can but declare? and he hath lifted up his Standard to gather the Nations, that he may search and seek out his Sheep, and this I declare unto you, and witness, am willing to dit.
To the Churches in New-England, &c.

discover and make manifest, the Way and Means whereby, the Lord doth bring Salvation to his People, and love constrainst me knowing the Lord hath a Seed amongst you, unto which my Testimony will be acceptable: wherefore all people turn ye, turn ye, for the Lord calleth unto you, harken unto his Testimony which speaketh in you, even the Light of Christ Jesus, with which every one of you are enlightened; and search your Hearts, and feel what the Lord witnesseth unto you, and what his Testimony in you giveth evidence of, for who walks in Pride, in Wickedness, in Vanity, and in the Pleasures of the World, and acteth against God’s Witnesses in their Conciences, such are in a State to be condemned of the Lord; because they act that, and speak that which is re-proved with the Light, shewing that they are in a State unreeconciled to God, their Works shewing them to be evil Trees that cumber the Ground, who are to be hewn down, and cast into the Fire: and therefore be not deceived in your selves, neither let any man deceive you with a Profession, or Conceit of a Justification by Christ, while ye yet Iniquity and Transgression, and the Evil of the World are lived in, and not wholly denied; for to the Wicked there is no Peace from God: but the Wicked are condemned by him, and the Light in their own Conciences is witness against them.

Therefore all come to the Light, which Christ hath lightened you withal, which will manifest unto you your own Condition, and whether it be justified, or condemned of God; and believe not against the Light, nor hope not against God’s Witnesses; for they that do so, their Faith and Hope is vain; but what the Light testifieth in you, that believe. And all you that may find your selves Sinners, loaden with Iniquity, and that are the Servants of Sin, and have no power over Temptations, believe in that Light which gives you to see this, and wait till the Power of God be made manifest in you to cleanse your Hearts, and to judge out all Unrighteousness; for Christ hath not taken away your Sins, while you daily bring them forth into the World by Action: but whose sins he hath taken away, then he hath washed and cleansed from their sins, and given them power to resist and overcome all Temptations: wherefore wait upon the Lord all ye that are afflicted because of your sins, the Day of a great Deliverance is approaching; and mind the Light which lets you see Sin, that is the Gift of God’s Love unto you, which will draw you from the Love of the World, and crucifie your Affections and Delires which go after it; and if you mind the Light of Christ in you, it will judge and condemn every Motion that ariseth in the Heart towards Evil, and the Temptation being judged, you will not fall into Sin, but will be preferred from Sin; and that which doth preserve you from the committing of that Sin, unto which you are tempted, doth blot out and forgive all the Sins that ever you have sinned, and that will witnesses Reconciliartion and Peace with God unto you, as you come to be changed and renewed in your Hearts and Minds, to be created in the second Adam, his Image to bear, and to follow his Spirit: And Friends, search your Hearts, and let the Lord search you, and judge you; for him melt you know to ir as a Refiners Fire, to purifie your Hearts, that you may be fit Temples for him to dwell with; who dwells with Holiness, and the Unclean are cast out from his Presence, and he is come amongst you, to search you, and try you, and to discover his Foundation, and the Wife in their own eyes shall stumble and fall, and be broken; and its the Poor in spirit, and Upright in heart, whom the Lord hath chosen, and with such will he dwell: and now all must come to feel that which breaks down the high nature, which ruled above the Seed of God, the Ax must be laid to the Root of the cursed Tree, which hath brought forth no Fruit to God, but cumbered the Ground, and that Tree must be cut up in every one of you, and cast into the Fire, that the Plant of God’s Renown may spring forth, and bring forth Fruit: Now every one must come to know the two Seeds, in which the Election and Reprobation stands, the one with all its Fruit must be cast out, and Judgment from the Lord must pass upon it: for that Seed hath
hath long been fruitful in the World, and flourished in the Earth, its Fruit hath been according to the Flesh, which the Lord is now riven to blist with a Curse, and all your earthly glory must wither, and all your joy and peace that stands in this Creation must pass away; and all your own wisdom must be confounded; for that receives not the Things of God, but to it they are foolishness, it is only the Simple and Poor in Spirit that are taught of God, and it is with the Meek and Humble that he dwells; but who are high in their Minds, and exalted above the Fear of God, who follow their own ways and thoughts, such have no part in him, but are call out into Darkness, and Darkness covers them from the Light and Knowledge of the Lord God; they know not him to dwell in them, nor to lead them, nor to guide them, neither doth his Spirit lead such into all Truth: but they rebel against the Motions of the Spirit of God, which checks them, and reproves them for their evil Deeds; but they hate the Light, and love Darkness, and bring forth the Fruits of Darkness, which the Light reproves for; but because they are disobedient to it, they cannot receive Power over their sins, but Sin hath power over them; and in this State there is no Peace, nor Justification to them, but Trouble and Condemnation from God.

Wherefore all ye People that fear God, and love his Ways, be obedient to the Light, which Christ hath lightened you withal, which calls you out of Transgression, and reproves you when you act against it; and this is the Measure of the Spirit of God, which is sent into the World to gather people to God, from whence it comes; this leads to Christ, and will bring you to receive him to dwell in you, and to cleanse you from all Unrighteousness; and as you come to be made clean by the Word of God, which is Quick and Powerful, in all that believe, which Word you must feel to cleanse and purify you in your selves, and to make you clean from all that which offends the Life of God; and then you will receive the Testimony of Justification, as you come to be quickened by God, by the quickening Spirit, by which every one must be quickened from Death (which hath reigned over all) to Life, that it may reign in you; and till this be known, all Profession of the Scriptures avails nothing towards Life Eternal; therefore feel in your selves Christ Jesus, the Quickening Spirits, that you may be made alive to God again. And all you that are convinced with the Light, be faithful therein through all Trials and Sufferings which are to come upon you inwardly or outwardly; for great Trials and Sufferings without will come, and great Judgments, and Afflictions within will approach; but through all these things be faithful, and in them all be patient to the End, that you may obtain Life Eternal, which is the Reward of all the Faithful.

And dwell in the daily Cross of Christ, in which the Power of God will be witnessed amongst you, which will throw down that which hath ruled above the Seed of God; that the Seed of God may come forth, in which the Election Hands, which receives the Promise of God; but Friends, there must be a long and patient waiting under the Hand of the Lord, and of the Operation of his Spirit; before you come to witness the Election; you must be faithful to that which calls you, and take up the Cross to your own Will, Luils, and Defires, and Afflictions which arise out of the earthy Part; for that which is of the Flesh must be crucified, as it which is of the Spirit comes to live; for it is that which is born of the Spirit in you, which is Heir of God's Kingdom, and which must Inherit Eternal Life: And to wait upon the Lord, every one of you, that his Fear may be in your Hearts, and his Spirit in your inward Parts, to lead you, and to guide you in all his Ways: And meet together to hear what the Lord faith in you, Hearken to his Voice, that your Souls may live; It is the Voice of God heard in the Creature, which raifes the Soul from Death: And though you hear no word from Man, yet his Voice may be heard in you, if your Ear be turned to the Light, with it your Hearts will be searched, and your
To all Friends in London, even to all you that are of a clean Heart, whose Minds are stayed upon God, even to all that are Faithful and Sincere in the Sight of the Lord, with my very Heart, with Grace, and Peace, and Mercy from the God and Father of our Life, unto you all that are such, without respect of Persons; and such, that are so, I love with a perfect Love, and am united to you in the Bonds of the Gospel, and perfectly present with you in Spirit; and who are such among you, that truly fear the Lord, and walk in his Way, I cannot forget, nor be separated from, neither can I be of such forgotten, for are we not written in one another's hearts; yea, I daily read such in the Book of Life, and of such may I daily be read, who know and have felt my Labours, and Care, and Travels among you, which have been more than a little, my God knows; and ye are my Witnesses; for many times the Lord hath made me as a Wall of Defence betwixt you and many Enemies; and I have not spared my own Life to serve you, but have given out plentifully of the Lord's Treasure, that you might be made rich; and I have given out from my Life of the Lord's Substance, that you might be fed and nourished; and I have kept nothing back of the whole Counsel of God, which was needful for you to know; and for all this, the Lord is unto me at this day a sufficient Reward: and of you I desire nothing to my self, but do sincerely desire of the Father for you all, That Love, and Faith, and Purity, and all the Works of the Spirit may plentifully abound in you all, that my Father may be glorified through your bringing forth much Fruit. Wherefore my dear and beloved Friends, Look unto the Lord, who hath begotten you to himself, let his Fear be before your Eyes, and his Judgments in your Hearts; Oh! keep near the Lord at all times; for in his house, and of his People, is he that leads them and goes before them, his is that feeds them, and refreshes them at all times; for its he alone, and there is not another, that gives you Peace and Strength, Wisdom and Knowledge, and all good things, he is not astonished to any of his, that sincerely wait upon him; he is the Portion of his People, and the Inheritance of their Souls; and he saeth all them that trust in him to lie down in Safety, and none can make them afraid. Therefore, oh my Friends! I say again and again, Love the Lord, and his Way, and be Faithful in the Truth unto the End; love not your Life, nor any other thing, for his Service sake; but give up all things of this World, that you may receive all in the Lord: be watchful against all your Enemies, that you be not overcome of the Devil, but resist him in all his Appearances, that you may not be defiled, which is come, and I hope you of greater price than all other things whatsoever; and this I have said among you in Faithfulness, and at this present do charge you all, To dwell in Love and Unity one with another, and to bear one with another, and to walk in Wisdom one before another, that it may be known that God is among you.
To Friends in Barbadoes, &c.

you of a Truth, and he is my Witness, nothing without me can more add to my Joy, then to know of your Welfare in the Lord, and of your Steadfastnesse in the Faith of Christ Jesus; and for this my Heart witheth, as much as for any other thing besides: And though I be outwardly separateth from you, according to my Father’s Will, who gave his Enemies power over my outward man, to call it into Bonds for a moment, yet am I present in Spirit amongst you, and my Love and Life salutes you all in the Fear of the Lord; and though the outward man may suffer, yet am I in perfect freedom, and in perfect Peace, and in every respect perfectly well in the Lord, who is my Strength, my Armouyr and my Crown; and in his Authority I yet once more beseech you all, even for the Lord’s sake, That ye take heed to the true Light, Christ Jesus, who lighteth every one of you, which Light leads to Christ, who saveth and redeemeth from Sin and Death, and from all the Ways and Works thereof; and this ye know, who are God’s Witnesse of his Love and tender Mercies, and of the Faithfulness of his Servant.

Moreover, my dear Friends, All disorderly Spirits, who are out of the pure Fear and Wisdom of God, my Life doth judge, and with the Power such I do deny, who are not Simply in the Power of God; and them that seek themselves in any thing amongst you, my God shall judge; and who are rash in Judgment, and forward to utter words, and bring forth Fruit, and not in due Season, such are a Burden to the Lord’s Soul. Therefore take heed, I charge you all, to the guiding and moving of the pure Spirit of God alone, for that will stand, and its Fruits will never wither; and whatsoever is otherwise brought forth among you, the Lord will confound, and it shall not profit the people.

This is to be read amongst you, in the Fear of the Lord.

E. B.

To Friends in Barbadoes, Virginia, and New-England, &c.

O the Seed of God, and to all that are begotten of him by the Immortal Word, in Barbadoes, Virginia, New-England, and that wayes, even to all that have felt and tasted of the Word of Life; Grace, Mercy and Truth be multiplied amongst you.

Dear Friends, dwell in the Truth, and walk in it, that ye may be a sweet Saviour unto God, and may have Unity with him, and one with another, in his Life and Spirit; and wait, that you may have Victory over the World, and the Spirit of it in you, which hath captivateth your minds in the Luffs of this Creation, and which hath led you in By-pathes of Iniquity, while you were Strangers unto God, and without his Knowledge: But now having received Grace and Mercy from God, and his Word hath entered into your hearts, whereby you are begotten into the Hope of Eternal Life, and are changed, now the Lord requires of you; to be Faithful in his Work, and Valiant for his Truth, that you may obtain the Promise; and be made free from Sin, and become the Servants of Righteousnesse; and feel the Word and Power of God in your Hearts, which will crucifie you daily to the World, and make you alive unto God, that he may live in you, and walk in you, and worketh in your Works for you; and this is the Everlasting Covenant, where God worketh in the Creature both to will and to do, and man liveth not, but Christ liveth in him, and speaketh in him; and this ye must wait for, to be Witnesse of in your own Consciences: For what is the Profession of God with the Lips, and
To Friends in Barbadoes, &c.

and the Profession of the Scriptures, while men do not walk by the Spirit and have faith in the Scriptures, and enjoy God in their Hearts; so you must all wise to be Possessors of the Substance, Christ, the First and the Last, the Beginning and the Ending, him that you feel in your hearts, to destroy the Devil, and his works, and so change you into the divine Nature, which is like unto God; and this is Salvation, God with us, destroying the Enmity, and reconciling man unto himself, by overcoming Sin and Transgression; and your hearts must be cleansed by the Word of God, and that which is contrary purged out. 

This is the New Covenant, where the Heart is circumcised, and the Body of Sin put off, and the Creature freed from the burden of Iniquity; and there is cleanliness and freeness, where sin is remitted and washed away, and no burden lying upon the Conscience, but the Heir of God born, the Redeemer, which maketh feet from the Devil and Sin, and they are the Sons of God, who are thus made free, whose Sins are remitted and Iniquity covered, and the Life rules, or reigns, and hath overcome Death, and Death is swallowed up of Life, and this is the Promise of God, which must be fulfilled in you, that ye may possess the Treasure of God in your Hearts, and be seeing Witnesses of Immortality; your Hands must handle the Word, and you must taste, and feel and see the Word of Life within you; and you must find the Pearl; and your own Lamps must have Oyl in them; for people have long been running without, after men, here, and there, and have been applying the Promises in the wrong nature; but now people must turn to the Light of Christ within them; for Christ is the true Light, that enlighteth every man that cometh into the World, and this Light must men follow, and then they shall not walk in Darkness, but shall have the Light of Life, and men must walk in the Light, and then the Blood of Christ cleanseth from all sin; and men must believe in the Light, and then they shall be the Children of the Light, and then Light shall shine out of Darkness; and the Light that shines in their hearts, shall give them the Light of the knowledge of the Glory of God in the face of Jesus Christ. So Friends, love the Light, and walk in the Light; for it is the Light within that lets men see whether their Deeds are wrought in God, or contrary to him; the Light within will let you see of what nature your Works are, whether of the corrupt nature, or of the Divine Nature; for all men's Works are of the one or the other, and all the Works that spring from the corrupt nature, are but Abomination unto God, though they appear never so Righteous; and that Righteousness which is of Man, cannot be justified before the Lord, but man must be a Partaker of God's Righteousness, of an uncreated Righteousness, and that will cover all his Infirmities, and in that only can man be presented Righteous unto God: So Friends, Wait to be Witnesses of this Righteousness, that you may be clothed with it, and may be stripped off all your own, which is but as filthy Rags, and will not hide mans Nakedness, but his Righteousness and his Sin must be condemned together, and God must be known to work to will, and to do in the Creature; and this is God's Righteousness, for which you must all wait, that you may be Heirs of it, and Possessors of it unto your Eternal Peace: and live in the Fear of the Lord, and be not immoderate nor excessive in any thing, nor let your hearts be drawn away with the Creatures, for then you commit Idolatry, and are overcome of this World, and you want the Authority of God, and are in Bondage unto the Creatures, and they defile you, and burden you in that state, while your Minds are captivated with them. So Friends, Mind God's Wisdom amongst you, that it may lead you in all things: and live in Love and Unity one with another, and let no Strife be amongst you, nor Contention, for that will destroy you, and cast out true Love, and your Hearts will be hardened; but bear one with another, and be in Patience and Long-suffering one towards another, and then the Presence of the Lord will fill your Hearts with Satisfaction, and you will be comforted in God, and one in another, if Love and Unity be amongst you in the Spirit: And meet together in the
Name and Fear of the Lord, and mind the Lord's Presence amongst you: mind not words, but mind the Presence of the Lord, and feel his Power in your hearts: and the words that come from the Power will refresh the Seed of God: but if any speak words out of the Power, the Seed of God will be burdened, and will judge such words: So every one seed upon the Bread of Life, that comes from God, and feel the Water of Life springing up in your Hearts, that you may grow unto God as Plants of Righteousness, and may make your Calling and Election sure: So dwell in the Light, and take up the daily Cross of Christ, and walk not in the Flesh, but in the Spirit, and so shall the Blessings of the Lord be upon you.

My dear Love, even the same Love wherewith I am loved of my Father, doth salute you all, and the Seed of God in you, that I know, and to that am I known, who am a Brother and Companion unto all the Faithfull and Upright.

Edw. Burroughs.

Let this be copied over, and sent abroad, and read in all your Meetings.
Good Counsel AND ADVICE
Rejected by Disobedient Men:

And the Days of Oliver Cromwell's Visitations passed over;

And also,

Of Richard Cromwell, his Son, late Protectors of these Nations:

And the many Precious Warnings neglected by them, and set at nought, which from time to time were given unto them, as declared in these following Letters; whereby all may see the Kindness of the Lord towards them, by his Faithful Invitations to them, and their own Apostasy and Carelessness; who rejected Warning till the Time and Day of their Visitation is but up with the Vail of Darkness and Reproach, which lies over them, and their precious Day of Love is spent, and cannot be re-called.

To the READER.

Friend, One of the same Love from whence these were written, do I put them to public view; and it was not without much Doubtings and Questionings in my own Spirit, but at last, having found perfect Freedom and Strength from the Lord, knowing that I am clear and free altogether of other Ends, saving them for the Honour of the Truth; and that all may see, that the Downfalls of these men were not before sufficient Warnings, which makes the Lord free, and his Servant free, from what is come to pass upon them; and even their Fall lies upon their own heads; that disproved the Lord's Warnings, and would none of his Counsel; but suffered the Innocent to be oppressed under their Power, and relieved not the Heritage of the Lord from her Cruel Enemies, though they had Power to do it; but fought their own glory, and how to be established in greatness in the Earth, till that the Lord hath cast them out, and made them a Reproach: And these things that have come to pass upon them, may be as Warnings to all other Rulers that do succeed them; and they may know that the Lord is just, and his Judgments Righteous; and whosoever shall follow their steps, and be Oppressors of the Lord's Heritage, as they were, the Lord shall extend his Judgments unto them also, and their Destruction shall come, even like as upon these before them.

Therefore let all the Earth be warned.

I am a Lover of Zion.

For the hands of the Protector.

FRIEND.

Any Warnings hast thou had from the Mouth of the Lord, his Love hath been towards thee, and the glorious Day of his Visitation hath shined over thy head, wherein he hath called unto thee to bear and
Good Counsel and Advice Rejected.

and obey his Voice, and would have instructed thee in the Way that thou shouldst walk, that thy soul might live forever in Peace and Rest, when this World is past away; and that in this present World he might have made thee a Blessing to thyself, and Pottery, and People, and a Praife in thy Dominions, and unto Ages after thee, if thou hadst hearkened and obeyed his Voice, and chosen his Way and Counsel, and not thine own; and then would he have made thine Enemies to have bowed under thee, and the Force of their Policy and Arm should never have prevailed against thee; and thou shalt be delivered from the Will of all that hate thee, if thou yet wilt hearken unto him, and receive his Instruction, and let thy heart to seek his Honour more than thine own, and wilt let his Counsel be thy Guide and Ruler, and not vain man, which must be brought to nought, even now, before the Day of thy Visitation be spent, never more to be re-called, and the time come when God will cease to strive with thee, and will not call unto thee, but will leave thee to thy own heart's false judgment, and the Counsel of Treacherous Men.

And Friend, I, as one that hath obtained Mercy from the Lord, unto whom his Word is committed, being moved of him, do hereby in his Presence yet once more warn thee, That thou fear before him, and diligently hearken to him, and seek him with all thy heart, so that mayst know his Will and Counsel concerning thee, and mayst do it, and find favour in his Sight, and live; and now is the Day that his Hand is stretched forth unto thee, to make thee a Blessing, or to leave thee a Curse forever: and the Days of thy Visitation are near an end, when God will no more call unto thee, nor hear thee, when in the the Day of thy Trouble thou callst to him, neither shall answer thee by Vision, nor Dream, nor Prophets; but will leave thee to the Counsel of Treacherous men, who will seek after thy Life, and wait for thy Over throw, and watch for Evil against thee, that they may glory in thy Desolation; and such there are, of whom thou hast need to beware; and if thou rejectest the Counsel of the Lord and followest the Desires of thine own Heart, and the Wills of men, and wilt not have the Light of the World, Christ Jesus, only to rule thee, and to teach thee, which condemns all Evil, then shall Evil surely fall upon thee, if thou lovest not the Light in thee, which condemns it; and the Judgments of God, nor the Day of his last Visitation with Vengeance thou mayst not escape. Therefore consider, and mark my words, and let this Counsel be acceptable unto thee, that thy days may be many, and Blessed upon Earth; and first consider, and let it move upon thee to Mecknefs, to Humblenefs, and to fear before the Lord; assuredly knowing, that it is he that changeth times and things, and that bringeth down and setteth up whomsoever he will, and how that thou wast raised from a low estate, and set over all thine Enemies, and thy Horn was exalted above them all, and he gave thee the Necks of Princes to tread upon, and more Honourable, and their Dominions to inherit; and thou wast set as a Ruler in much Dominion, and hadst Favour in his Sight, and in the sight of many people, who wished well to thee for a Blessing: many Victories honorable and remarkable were given unto thee, over them who had exalted themselves against God; and this thou knowest. That not by Might, nor by Multitude, but by the Arm of the Lord were they subdued and made a Prey unto thee, and their Treasures a Spoil unto thy Hands; and so it was that thou mightest have glorified him forever, and exalted him in the great Congregation, and gone on in Faithfulness unto the End: and in that day, when thou wast raised up, when the Fear of the Lord was before thy face, and thy Heart was towards him, and thou wast but little in thy own eyes; then was it well with thee, and the Lord blessed thee, and made thee honourable, and his People had love towards thee, and desire for thee, that thou mightest have been as a Helper to the Poor, and a Father to the Faithful, and a Preserver of the Upright from Unreasonable Men, and an Esther of the Oppressed, and a Taker away of every Oppressive Bond: and it was not once thought concerning thee, that the Hands of the Ungodly would
would have been strengthened against the Righteous under thee; or that such grievous and cruel Burdens and Oppressions would ever have been laid upon the Just, and acted against them in thy Name, and under thy Dominion, as unrighteously have come to pass in these three years, as a large Testimony might be given; and this thy suffering of such things is thy Transfiguration, and thou hast not required the Lord well for his Goodness unto thee; nor fulfilled his Will in suffering that to be done under thee, and in thy Name, which the Lord raised thee against to break down, hadst thou been faithful to the end.

Again consider, and let it move on thy Heart not to exalt thy self, nor to be high minded, but to fear continually, knowing that thou standest not by thy self, but by another, and that he is able to abase thee, and give thee into the will of thy Enemies, whenever he will, and how the Lord hath preferred thee sometimes wonderfully, and doth unto this day, from the murderous Plots, and crafty Policy of evil Men, who seek thy evil, and would rejoice in thy fall, and in the Desolation of thy Family and Countries, how have they, and do they lay Snares for thy Feet, that thou mayest be cut off from among men, and dye unhappily, and be accounted Accursed; and yet to this day he hath preferred thee and been near thee to keep thee, though thou hast hardly known it; and the Lord's end is love to thee in all these things, and yet a little longer to try thee, and that thou mightest give him the Glory, O that thy Hearers were opened to see his Hand, that thou mayst live unto him, and dye in him in Peace; and beware lest Hardness of Heart poisons thee, if thou slight his Love, and be shut up in Darkness, and given to the Desires of thine Enemies, and left to the Counsels of treacherous Men, who may seek to exalt thee by flattery, that they might the better cast thee down, and destroy thee, and blot out thy Name in reproach, and make thy Posterity a People miserable; but now O consider, and let it enter into thy Heart, for thou hast not answered the Lord, but been wanting to him for all this; and hast chosen thy own way and glory, rather than his, and not fulfilled his Counsel in raising thee, for the Bonds of Cruelty are not loosed by thee, and the Oppressed are not altogether set free; neither is Oppression taken off from the Back of the Poor, nor the Laws regulated, nor the liberty of pure Consciences altogether allowed: but these Dominions are filled with cruel Oppressions, and the Poor groan everywhere under their heavy Hand of Injustice, the Nerdy are troden down under Foot, and the Oppressed cry for Deliverance, and are ready to faint for true Justice and Judgement, the Proud exalts himself against the Poor, and the High-minded and Rebellious contends the Meek of the Earth, the Horn of the Ungodly is exalted over the Lord's Heritage, and they that are departed from Iniquity are become a Prey to Oppressors; and the Cruel hearted deal cruelly with the Innocent in those Nations; and such whom the Lord hath freed in their Consciences from false Worship and Teachers, and from the Ways of Sin and Death, are made Slaves, and greedily preyed upon by unjust men through callage into Prisons, and Dungeons, and unjust Fines, and Illegal Proceedings, and Beatings and Abusions, and Woundings and Bruisings, hard to be expressed, and large to be declared; even the Hands of the People over whom thou art set to rule, are full of Blood, Merelles and Cruel, and neither fear God, nor are subject to the just Rule and Government of Men; and the Mouths of many of thy Servant Rulers, and Governors, that have their Power from thee, are as the Teeth of young Lions, and the Upright and Harmless are devoured, and made a Spoil of by them, through Policy and Oppression, both in their Persons, and Estates; if I perish I must speak the Truth; my life is not dear to me for the Truth's sake; many who should have judged in true Justice and Righteousness the Cause of the Poor, have been as Bryars and Thorns to enhaire and pierce the just Man, and have perverted Judgement, and turned it backward, and Equity hath hardly had place to enter; most of the Prisons this day, in all thy Jurisdictions, have and doth tel-
tis the unjust Judgement, and the great Oppressions and Cruelties of some in Authority, who have used, or rather abused thy Name, and made it a Cloak for their Hard-heartedness: O my Heart is troubled, and my Bowels pained at the remembrance of this; how doth the Poor cry under the heavy Hand of Oppression, and the Needy lament for want of true Judgement, and the Oppressed groan for want of Deliverance? And these things are thought upon by the Lord, though not considered by thee as they ought to be: and because of this will be able to plead the Cause of the Innocent, against him that is too strong for him, and will dash to pieces his Enemies, and break the Jaws of the Devourers, and the Righteous shall not always be a Prey to the Teeth of the Ungodly.

O Friend, when wilt thou consider the Oppression of the Poor, and hearken to the cry of the Oppressed within thee, and without thee, when shall it enter into thy Heart, this cause of the unjust Sufferings of the Lord's People, from which thou canst not altogether be excused? for it is acted in thy Name, though not by thee. O let thy Ear be opened unto the Cries of the Oppressed in the Prisons, and let the Cause of the Innocent come before thee, and let thy heart be pierced at the Consideration of these things, which are come to pass in thy day, contrary to the expectations of many: and see if it be not contrary to thy own Promises sometimes vowed by thee, let the Light of Christ in thy own Confidence answer: and some of the multitude of the grievous Oppressions of which the Land is full, have been laid at thy Door and brought unto thee, but fearest thou to find an entrance upon thee; and this aggravates the Crime of of thy Transgression, in that thou knowest of these things; and wonderful is it to consider, that even thou with whom the Power of the Lord hath sometimes been, should now suffer that people, with whom the Power of the Lord is, to be persecuted, and thy name to be a cloak for it; how many in all parts of this Nation have been, and are at this day grievous sufferers under cruel bondage concerning Tythes, that great Abomination and Idol, and cause of heavy groanings: the bodies of many just men violently surprized, and cast into Goals and Prisons unjustly, and some illegally; their cruelly suffering the loss of their Liberties, and the enjoyments of their Families, and honest Assemblies; and others have their Goods spoilt, and made havoc upon, almost to the ruin of Families by unreasonable men, through unjust Judgment and cruel dealings of some in Authority for so much unjustly challenged by the Priest, or Impropritor, it may be they distress five times so much, to the great shame of the Government of a Christian Nation; as may appear in a Book called, The Cry of the Oppressed, and how many are ready even to faint under the hard Oppression of maintaining Hareling Teachers, and Idol-Temples? many for that cause being unjust Sufferers in Bodies and Estates, by cruel imprisonment, and spoiling of Goods; the very cry of this Oppression reaches unto Heaven against thee, who suffer'st it, and against the Idol-Shepherds, who are the ground of it, who make a prey upon Gods Heritage, and the Lord God will be avenged upon them, and they and their Staff shall utterlly perish: wo unto thee, and to the Idol-Worships of which the Land is full, which they uphold, which causes the hearts of the Righteous to mourn, because of the Seed of God which is in Captivity under them; again, many are unjust and woful Sufferers, because they cannot swear on this or that occasion, though in all cases they speak the truth, and do obey Christ's Commands, even such are trodden upon by unjust Fines charged upon them, and imposed Oppressions, the Example of which never went before, many parts of this Land is witness of this, and this is by the corruptness of some that bear rule under thee, who rule not for God as they ought, but turns the Sword of Justice, and doth unjustly thereby, and grieves the Lord, and dishonours thee; again, some suffer long and tedious imprisonments, and others cruel Stripes and Abuses, and danger of life many times from wicked
wicked men, for reproving Sin and crying against the Abomination of the Times, which the Scriptures also testified against, in Streets, or Temples, or other Places; some having been sent to Prison, taken on the High-Way, and no evil charged against them; and others committed, being taken out of Peacable Meetings, and whipped and sent to Prison without transgression of any Law, just or unjust, wholly through the Rage and Envy of the Devil, and such who have perverted Judgement and Justice, and some in Prisons have suffered superabundantly from the Hands of the cruel Goulers, and their Servants, by Beatings and Threatenings, and putting Irons on them, and not suffering any of their Friends to visit them with Necessaries, and some have dyed in the Prisons, whose Lives were not dear to them, whose Blood will be reckoned on account against thee, one day; and many more other ways have suffered grievous things, as Banishments out of Towns, and Whipping, and Stocking, and grievous unjust Abuses, and none of these for Evil-doing, but for Good, even because they cannot bow to the Devil, but are redeemed out of the World, and therefore the World hates them, and some have suffered hard Cruelties, because they could not respect Perfons, and bow with Ha[t, or Knee; and from these Cruelties canst thou not altogether be excused in the sight of God, being brought forth in thy Name, and under thy Power; consider Friend, and be awakened to true Judgement, let the Lord search thy Heart, and lay these things to mind, that thou mayst be an Instrument to remove every Burthen, and mayst at last fulfill the Will of God; are they nothing to thee, that such things should be brought forth under thee? O, be awakened, be awakened, and now seek the Lord's Glory, and not thine own, least thou perish before the Lord and Men; nay, if Men would give thee Honour, and high Titles, and princely Thrones, take it not; for that which would exalt and honour thee in the World, would betray thee to the World, and cast thee down in the sight of the World, and this is God's Word to thee: what shall the whole Nation be perjur'd Men, and thou the cause of it? and wilt thou transgress by building again that which thou haft destroyed? Then shall the Lord, and his Light, in every Conscience, bear witness against thee; let it not be, but deny thy self, and thou wilt find the Lord honouring thee. Give heed to my Words, and understand my Speech. Be not exalted by Man, left Man betray thee; the Lord give thee an Understanding in this, and guide thee in his Counsel, and the rather above all things, let thy Heart be stirred up in thee for the Lord: For now is he setting up the Dominion of his Son, which never shall have an End, and thy Dominion must bow under it, and all the Dominions of the Earth, or else be confounded and broken to Pieces: the Glory of the Lord is revealing, and thine shall be vailed before it, and the Glory of all Flesh shall fail; Therefore strive not openly nor secretly against his Way: for it shall prosper, there is no Enchantment against us, nor any formed Weapon that can prosper knowledge thou not that the King of Righteousnes might command thousands of his Saints to avenge him of his Adversaries, and to plead his Cause against the Rebellious? All Power is in his Hand, yes, and the Authority and Dominion shall be in the Hands of his Saints, and every one that exalts himself against them, shall be brought down; not by an outward Sword, or might of Man, but by his out-stretched Arm; and all Crowns that are Mortal shall be trodden down by him whose Crown is Immortal, and never fades away: Therefore be wise and learned, this is thy day, as thou desist, or sufferest to be done with the Lord's People, so to thee it shall be done in that day, when their Government shall out-reach thine, and be set atop of it; as thou hoped for Mercy from the Lord, when his Kingdom conquers thee and thine, now deal favourably and relieve the Oppressed, both not thyself though the Lord hath used thee in his Hand; but know that when he will he can use thee, a Rod, out of his Hand into the Fire; for in his Hand thou art.
art, if thou wilt honour him, he will honour thee, otherwise he can, yea and will confound thee and break thee, and make thee weak as Water before him; his Love through my Heart breaths unto thee; he would thy happiness, if thou wiliully condemne it not by exalting thy self, and seeking thine owne glory, and hardning thy Heart against the Cry of the Poor; and this I was moved in bowels of pity to lay before thee, who am thy Friend, not in Flattery, but in an upright Heart, who wiltheh well unto thee in the Lord.

A Friend to the Kingdom of Christ, and not of this World, but an Heir of Immortality with the Son of God, called.

E. B.

The Original of this was given to the Hands of Oliver Cromwell then Protector, in the third month of the Year, 1657.

For the Hands of Oliver Cromwell called Protector.

FRIEND,

I am moved to write to thee, from the occasion of being with thee yesterday, and I take liberty from the true love and pity stirr’d up in my Heart towards thee, who am thy Friend, and will thet well unto thee in the Lord; even that Salvation thou mayst receive, and that thy way may be blessed upon Earth, and the Fruits of the Knowledge of God might more abound in thee, and the Fruits of Ignorance les, which doth appear, which I with might be cut off before they wholly over-grow thee, and remove the Blessing far from thee in this life, and in the life to come, and bringing upon thee Destruction, for the Fruits of all Unrighteousnes brings: Death, Sorrow, and Misery, and the Light of Christ in thee shall answer in all things to the justness of the Judgments of the Lord. Thou layest in effect, that thou wouldest not, or thou defir, not our Perfection, or that we should be perfected by Cruelty, or unjust Imprisonments, now consider what the cause is, that what thou desirest not to be done, yet is done, thou having power in thy hand only, to prevent what thou wouldst not have done, is not thine own unfaithfulness to the Principle of God in thee, which heareth witness against the Perfection of the Innocent? Or is it that thou mayest please men, and therefore rather suffer Wickedness to abound, Injustice and Oppression to be acted against the Poor, making it appear thou art willing to do the false Teachers of this Nation, and wicked men a pleasure, then to own the People of God in relieving them, and rescuing them of their cruel Burthens and Oppressions laid upon them by unjust men; for a word of thy mouth, or the show of thy Countenance in dislike of these cruel and unjust Persecutions, would bind the Hands of many blood-thirsty Men, and stop the Mouths of many Devourers: and therefore because of thine own unfaithfulness doth come to pass which thou desirest not. And if I must needs say, This appears to be evil in thee, to say: In effect thou art approved not, or thou desirest not our Perfection, and yet it is done, when the Power is in thy Hand to remove it: and this in much love, and great pity. I declare unto thee in the Fear and Counsel of God.

Further thou seest, Thou art not guilty of these Persecutions acted unjustly upon us.

Again consider, I say. Thou canst not be cleared in the Sight of the Lord God from them, being act’d against thee, and in thy Name, in the Day of the Lord the Light in thy Conscience shall answer this; for there seems to be rather a favouring of them in thee, and by forbearance of the Actors of Cruelty, by which their hands are strengthened, then any dislike shewed by thee.
ing thy Witnes, as thou oughtest to do, against them: For thou knowest of some in this City and else-where, whom we know to be just Men, who suffer Imprisonment and the loss of their Liberties, because for Conscience sake they cannot Swear; and many others in this Nation suffering cruel things upon the like, or fame ground, even for Well-doing, and not for Evil; which Oppression might be removed, and their unjust Sufferings taken off by thee, by a word from thy Mouth or Pen; and this makes thee that thou canst not be clear in the light of God in these things, because not helped by thee, who hath the Power to help it: and this in true Love I give thee to understand, in the Day of Re-compence shalt thou know the Lord will not clear thee, except thou repentest, and easeth the Oppressed. Other things thou speakest about the Light of Christ, which lighteneth every man that cometh into the World with the Light of Life, or with the Light of Condemnation, and about the Ministry of this Nation, with some other things, which I had a desire to have answered, if time had been seasonable, and thou willing to have heard; but thou shouldst not have appeared in such lightness, especially when speaking of the Things of God, which did grieve the Spirit of the Lord, and vex the Righteous Soul; which Behaviour, with some words which thou utterest, by the Light of Christ is to be condemned, and which I do judge with the Life of God, and yet doth tender and preserve the measure of Justness and Honesty which is in thee; but thou art high above the Principle of God, and cannot receive the Teachings of the Father into that mind which is light and unfeable; for the Counsel of God is manifest to the Meek and the Lowly, but there is much in thee to be judged, when thou comest to the Witnes of God in thee. And as concerning the Light of Christ, at which thou stumblest, by which every man that comes into the World is enlightened, in short, this Law, the Light to thee is given of God, and it must thou own to be thy onely Teacher, to receive by it from the Father, and to be guided by it in all things; if ever thou inherittest God's Kingdom of Righteousnes and Peace; and this is the Word of the Lord to thee. And as concerning the Ministry of England, for which in part thou seemest to plead, thus I say in Plainness, Generally it is not of God, but of Antichrist, and the Lord is against it; for it is the Ground of the greatest Oppression of the Poor in its Maintenance, as many one particular Abomination which this day is in the Nation, and this is the Truth from the Lord; and if thou settest thy self to uphold them, by any Law made, or to make against such whom God hath raised to bear Witness against them, their Ways, and Idolatries, thou shalt fall with them into Perdition, and be overthrown amongst them in the Just and Righteous Judgments; and this is the Word of the Lord to thee: For God is risen of a Truth to make War against the Beast which long hath reign'd, and against the False Prophets which have long deceived the World; and I warn thee, with hold thy hand from helping them, if thou meanest to be preserved or blessed in thy Person, in thy Family, and in thy Armies; for, as I said to thee, The Kingdom of Christ is letting up by his own Power, and all must bow and become Subject thereto, he needeth none of thy Policy, nor the strength of thy Arm to advance him; yet would he have thee not to prove thy self an open Enemy thereof, by doing or suffering to be done Cruelty and Injustice against them, whom the Lord is redeeming out of this World into Subjection unto that Kingdom, lest thou be such a one, as wilt not enter thy self, nor suffer others to enter, and to Destruction come upon thee: Wherefore arise out of Sleep, and Slumber not in this World's Glory and Honour, come away, and appear for the Lord, rather then against him; be not overcome by the Pleasures of this World, nor the flattering Titles of Men, witt not at the Cruelty and Oppression acted by some, who shelter under thee, and make thy Name a Cloak for Mischief against the Upright, but let the Testimony of God in thee answer for his People, this Law is not just by which many suffer, because they cannot swear, and because they cannot ease to declare against Sin.
Sin and Iniquity, let that of God in thee bear Witness, and thou and thy name being chief in the Execution of this Law, what will thy account be to the Lord in his Day? Consider, I say, consider, and be thou changed in thy mind and heart, lest thou having forgotten God, and his many Deliverances, be shut up, and numbered for Destruction: and I say, and declare, the Lord give thee a more perfect Understanding of his Ways and Judgments, and that the Crown Immortal thou may'st strive for, by Meekness and Righteousness, through relieving the Oppressed, and shewing Mercy to the Poor, and removing every Burden which lies upon the Innocent, and this is the Desire of him who is thy Friend, and would not have thee crowned with Dishonour, through suffering the People of God to be oppressed in thy Name, which will be thy Overthrow absolutely, if thou removest it not by turning and calling the Oppressed.

Edw. Burroughs.

This was delivered to his hands about the beginning of the Fourth Month, 1657.

For the hands of the Protector.

Friend,

Thee ought, to stand in the Counsel of God in all things, and not to follow the Counsel of thy own heart, nor so act things in thine own will; neither shouldst thou suffer others to act under thee, and in thy name, that which is Unjust and Unrighteous: Much Unrighteousness and great oppression is acted in thy name, by which the good name (PROTECTOR) is abused and subverted; and instead of Protection by it, great Unjustice is acted under it, and covered with it: and this one thing I am moved to lay before thee, which hath been acted by thee, or under thee, not without thy knowledge; in which thou hast done Evil in the Sight of the Lord, and one day thou wilt know it; several in these Nations, Justices of the Peace, and other Officers, who have been in trust under thee, when they have owned the People of God in scorn called Quakers, have been cast out of their Places, though they have not denied to serve thee and the Common Wealth, neither hath Unfaithfulness to their Trust been proved against them; and also, several Soldiers now of late in Scotland, and elsewhere, have been turned out of their Places because of the same thing (viz.) For owning the People of God; and these things are not right in the Sight of the Lord, that such who have been for many years Faithful in the Service, and in their Trust, and hazzarded Life and Liberty for Conscience sake, to enjoy Liberty of Conscience, which they cannot now possess because of thee, but are cast out for the Exercise of their pure Consciences; this thing the Lord is grieved with, and with thee because of it. For thou didst not obtain this Victory of Peace and Freedom by thy own Sword, then why should it be thus improved to thy own Ends? Consider of it, for this makes the Nations more unhappy and less blessed, when such who delight in true Justice and Judgment are cast out of their Places, and so deprived of giving their Judgment among men; and absolutely this will make thy Army less prosperous, and more unblest, when such who fear the Lord, and against whom thou canst not justly charge Evil, are cast out, and despised, and this in time thou mayst see to thy Sorrow: And as thy Friend I lay this before thee, and do in plainness tell thee, If thou thus utterest deny'st the People of God in the day of the Prosperity, and thus wholly cast them out of thy service, they cannot stand by thee, nor own thee in the day of thy Trouble; and such as show
ion cleavest unto may be a broken Staff in thy time of need. Ah Friend, these things do shew that thy heart is not right in the sight of the Lord, and that Justice and true Judgment, Righteousness and Truth is even despised in this Land, and not sincerely owned by thee; when, as such who fear the Lord are thus cast out of Judicatories in thy Government, and out of Defence in thy Armies. What! is this the end of that long travel in Wars, and of so many fair Promises of Liberty of Conscience, that just Men should thus be dealt withal? The Heathen Kingdoms may Mock at this, that while some have pretended Liberty of Conscience, are become Persecutors of such whose Consciences are justly exercised: and as I have sometime said to thee, much Injustice, and great Oppressions, and cruel Persecutions continue daily to be acted in thy name, which is numbered up against thee upon account, because of hiding thy Face from the Cry of the Poor, as one without Bowels of Compassion unto such who have truly served with thee in a faithful Service for the Common-Wealth, who many of them now are grievous Sufferers under thee.

Consider of these things, and search what will be the End of them; the Lord open thy Understanding, that more of the Wisdom of God may guide thee, and left of the policy and wisdom of Man, which will betray thee of God's Kingdom, and may in the end cast thee down in this World also.

E. B.

The Original of this was delivered to his Hands in the Fifth Monath, 1657.

FRIEND,

It is upon me, and also I am pressed in spirit thereunto, to give thee, even unto thee Oliver Protektor, the perfect measure of thy Dominions, and how they stand in relation to thee, as concerning the Affections of the people, towards thee, whereby thou mayst understand thy own Condition, and the State of thy Government, as I have viewed it in true Judgment, and marked it upon serious consideration; and what I write is in perfect Love unto thee, however thou mayst judge of it, and of these things, it will be well for thee: to consider, now while it is time, even be too late.

Many Enemies thou hast, which watch over thee for Evil; and not for Good, who would Rejoice in thy Overthrow. And first, There are People scattered through all these Nations, who are full of Wrath and Raving Envy towards thee, in whose hearts to this day there is continual Hatred, and evil Suspecting lodged against thee and all thy Off-Spring; and I believe (without any further knowledge), that daily Advantage they seek against thee, by subtil Conspiracies and secret Plottings of Maliciousness in their Hearts, seeking by all means, if it be possible, how to be revenged, and not flipping any Advantage how to revenge themselves, and promote their Cause; and of these scattered under thy Government are not a few, but rather the greater number, who thus stand in Affections to thee, with no better purpose of good towards thee, when to destroy thee by any means, if it were in their power, and to take away thy Name in Reproof, such is the Cruelty and Deliberateness of some of them, their own lives are not dear unto them, to take away a thing I have felt the Strength of their Rage against thee, which carries them above fences, or fear to forego any Danger, that they might see their desired End of thee: Their Malice towards thee is so leared in their wrathful Hearts, that it cannot easily be quenched; I know the Lord hath blst them and
their endeavours to this day, and thou hast had Dominion and Power given thee of God to bruise, and to break them to pieces; for because of the Wickedness of that Generation, which was grown to the full, did the Lord raise thee up as a Plague upon them, because of their Unrighteousness, Oppression and Tyranny, and they were made as Slaves and Bondmen under thy Power; and without the Lord can they not at any time do any thing against thee: but what and if for thy Wickedness in the Sight of God, should make them Instruments in his hand to accomplish his Wrath upon thee, even like as he made thee once his Instrument to overthrow them; and such hath been the Lord's Doings, even to overthrow his Enemies one by the other, and to use the Wicked as a Rod in his hand, to break them one against another like Potholders; and by that which comes to pass in these Nations, thou seemest no less then to tread in their steps, and in a measure already goest on in their way, in Oppressing (through Tyranny, or suffering it) the People of God, whose Cause the Lord will assuredly plead against thee one day, who now suffer under thee in Patience; and who can tell the Purpose of the Lord, or what he may bring to pass concerning this thing, in raising up the Wicked to be a Plague to Wickedness, and in suffering the Oppressors to overthrow Oppressors? This is by me in Love to thee in sincerity declared, and by thee with Soberness and in the Fear of God it is to be considered.

Again, there is another People scattered through all these Dominions, who are not thy Friends, nor Willsers well unto thee or thy Government, who secretly murmur against thee, and envy thee, and even seek God against thee and thy Government, which they judge to be not according to God; and how not to it in Love, though they are forced to submit for a time, hoping continually, if not hatching, other ways of Rule and Government, to the overthrow of thee and thine; and these are more Honest, and Right, and just in the Sight of the Lord, and in the former, and indeed they are not, nor their Purposes acused of the Lord; for many of them have been Sufferers, and faithfully served their Nation with perfect purpose of Freedom to the Lord's People, and they have at this day this perfect Zeal for God, and for his Ways, though not altogether according to Knowledge, yet some of them are not far from the Kingdom of God; though they seek it not wholly in the right Way; nor look only with a single Eye; yet doth not the Lord hate them altogether because of their Integrity towards him, and Zeal for him; who some of them have suffered Imprisonment for Truth and Righteousness sake; as they have wholly thought, and their Sufferings have not been altogether Righted by the Lord, and these are they known by Name of the Fifth Monarchy of whom there are more then a few with them, that with well unto them, who will rife up for them, rather then for thee, many of whom propound well in their minds; though they have no power to effect it, because their intent is not altogether according to the Lord, yet are many of them free from that whereof they Selves is guilty, and some of them are call out, and wholly rejected without any just Cause, as they suppose; and these things have grieved their spirits, and not only kindled their Rage and Envy, but moved their Sincerity and Honesty against thee; wherefore they are not thy Friends, but rather thy Enemies, and would not stand by thee, or with thee in thy need, but rather I suppose would arm themselves against thee and thy Power; who highly charge thee (as they suppose, justly too) with Unfaithfulness, and such like; for they see, that is not accomplished which hath been promised by thee, but the contrary, even one Finger is become as heavy as was once the Loyal; and their spirits are grieved against thee for such Causes; and who knoweth but that the Lord may take the occasion to try thee and prove thee by them? for their Hearts are high against thee and thy Government, and that upon good Ground, as they sincerely think.
Again, There is through thy Dominions a People gathered, and gathering daily by Multitudes, who are called and chosn of him, and faithful to him, who have owned him above all things, and whom he hath owned, and will own in the sight of the whole World, and will increase them to a Numberless Number, according to his Promise; and even these the Lord is making many, who are redeeming out of the World, into the Government and Kingdom of Jesus Christ; and these thou knowest are great and grievous Sufferers, by many hard and cruel Oppressions, from those who are in Authority in thy Government, even unjust Imprisonment, and Fines, and burdensome Taxations, in many things hard to be expressed; and they undergo grievous Persecutions under thy Government, and wholly, Unjustly in the sight of God; and also, are cast out of all Power and Place in it, and almost out of all Subjects-Priviledges too; many of them being counted as vile amongst men, though they are not in the Sight of the Lord, Justice, and Righteousness, and true Judgment; they cannot have in all these Nations, not from thyself, nor Sub-servient Judges, of whom hardly can their Caufe be heard; but are deprived of their proper Right, and of Subjects-Freedom in Judicatories, and exposed to all Wrong that may be by Unjust Men, through Unjust Judgments, and these things are not known to thee; and therefore art thou inexcusable in the Sight of the Lord, and guilty of their Sufferings, in his Presence, who hath Power to prevent it, but doth not; and these thus suffering in thy Government, and under it, how can they stand for thee and thy Government, or out of pure Love be Subject thereunto; though, be it known to thee, that we (the People of God) do not envy thy Person or Government in the least, neither have Purpose of Seeking Advantage against thee, or it, to hurt or betray you, by secret Plotting, or turbulent Ariling, as others may; yet Friend, the want of our Prayers to God for thee, is worse to thee then the secret Plotting of all Wicked Men.

And how can we mention thee in our Prayers to God, except it be to be delivered from thee, who are daily cruel and unjust Sufferers by thee, or because of thee, as I have said? Or how can we be Friends to that Government, or Subject to obey that Power under which we daily suffer such hard and cruel things, as the losf of our Liberty and Estates, and danger of Life also? Let that Light in thy own Conscience judge, though for all these things, we do rather pity thee, and desire thy Repentance, then Conspire against thee, or with thy Destruction; yet oughtest thou to consider of these things with a humble Heart, and what a Condition thou art in, who art hated of the Wicked with a deadly Hatred, and not loved of the Saints, because thoulovest not the Lord. Also it might make thy Heart to tremble, to consider how thy Dominions are thus divided, and the Affections of the People thus dis-united, and few of them thy real Friends; some having real Offence given by thee, wherefore they are forsook that Government which is unjust; and others venally supposing of great Wrong sustained from thee, wherefore they are turned against thee.

Moreover, and besides all this, greatly it may be suspected, that even they in whom thou dost repose confidence, who seem to cleave unto thee, may not be altogether true unto thee, though in appearance subject, yet may have secret Hypocrisie, & hatching of evil in their minds, if it were possible to uncover thy Nakedness; and some others also there may be, who may make use of Places under thee, which may have no more Affection to thee, nor Service for thee, then while their own Ends of great Advantage are served under thee, by their subjection to thy Government. And now Friend, these things being justly considered, and viewed by thee in Righteousness, how are thy Dominions as a broken Vessel that cannot easily be bound up, and as a bruised Reed not to be confided in by thee? and these several sorts of people being subtracted out of the whole, how few is it that thou wilt find that are thy Real and Faithful Friends, who may stand by thee in a needful time? Some out of Envy cannot be Subject to thee, and others for the
Good Counsel and Advice Rejected,

1659

Fear of the Lord's sake, cannot own thee in such a Government, whereby the Just suffer, even all men are ready to stand afar off from thee; and because thou hast denied the People of God, therefore cannot he be thy Trust: and verily, thy hate, and the state of thy Dominions, are truly to be lamented; thou hast so much fought thyself, that thou hast lost almost all people, and their Affections; every one judging themselves to be the greatest Sufferers under thee. All consider! for thou art but the Head of a Disjointed Body, which may not easily be bound up to thee; and thou art lost for lack of true Knowledge; for the Lord hath done many things for thee, though thou hast not known it altogether, much less knowest thou of those things which are Eternal, which belong to thy Peace; it shews thou ownest not the Lord, who cannot own his People, but rather countest them thy Enemies, and sufferest all Evil to be inflicted upon them; and this is the greatest of thy Misery, in that the Lord hath been so good unto thee, and thy Promises so large towards him for the Freedom of his People, & yet all forgotten, and the Lord's Goodness not answered, and his People made as Slaves and Bond-men under thee, suffering the loss of Liberty, and even their Birthright-Privilege in many parts of these Nations: therefore be awakened, O man, and sleep not totally in Carelessness, but remember thy self, either to perform the Good, or at least to escape the Evil, which may suddenly come upon thee.

And this I have written to thee out of perfect Love, in the Fear of God, without the Fear of any man, or without any secret or open envying of thee; couldst thou but own the Lord, he would be thy Strength to forgive all thy Iniquities, and blot out thy Sin, and to defend thee from all thy Enemies; and above all things, Love, Justice, Mercy and Truth, and fear before the Lord, and let not his People be thy Bond-servitors, who are more dear unto the Lord than all Earthly glory is unto thee; and if thou couldst own them, they would own thee in the Face of all thine Enemies: many times hath thou been warned, and that from the Lord, and thou shalt confess it when the Lord's hand is upon thee, and thou delivered into the Will of thy Enemies. Remember that I have told thee what the Lord hath showed me, happy art thou if thou canst receive it, that Peace may be unto thee, and not War, Salvation, and not Condemnation, Renown, and not Dishonour, which waits for thee, except thou return to the Lord.

Edw. Burroughs,

The Original of this was delivered to him in the Seventh Month, 1657.

To the Protector and Council.

A Servant of the Lord, and to you a Friend, wishest Grace and Wisdom, the Spirit of Sound Judgment, and the Knowledge of God unto you, that in all things True Justice and Righteous Judgment may be brought forth and abroad unto all people, that you may be more Honourable, and may be made a Blessing to your selves and this Nation, and to Generations after you: But alas, my Friends! how long shall Justice and true Judgment be neglected, and the Innocent deeply groan for want thereof? How long shall it be ere the distressed Cry of the unjustly Afflicted enters into your hearts? why, when shall your Ear be bowed down to hearken to, & consider of the guiltless cause of many of the faithful Subjects, who lie deeply afflicted through this Nation, some under one cruel Bond of Oppression, and some under another, being most unjustly and wickedly imposed upon them by Cruel Men, who pervert Justice, and turn true Judgment backwards; and neither Fear God, nor Regard Men; but contrary to Justice and the good Laws of this Land, as men without Reformation and Natural Affections to Mankind, do act most illegally, to the grievous Oppression of many approved and faithful Sub-
Subjects, and the true Knowledge and Consideration hereof is enough to pierce the hardest Heart, and to vex the most patient Mind, and undoubtedly the fierce Anger of the Lord is greatly kindled because of these things, and even against your Horbearance, who seem to take little notice of such Cruelties and Injustices when they are laid before you; for you do not relieve the Oppressed, neither do you remove Oppressors, as you ought to do, and as the Lord requires of you. What, hath the abundance of this World's glory, and its treasure, quite overcome and stolen away your hearts wholly from all fence and feeling of the unjust Sufferings of your Brethren, who have in times past, as faithfully as your selves, served their Nation with their Lives and Estates, to the purchasing of this Peace and Freedom out of the hands of Oppressors, and such may now justly claim the benefits of this peace and freedom, and to have a part with you therein, even by Birth-right and by Purchase, and also by Promise from some of your selves: but alas! while they have waited for it, and thought peaceably to enjoy the same under you, are many of them entrapped into great Bondage as ever, if not more cruel and unjust, and they are unjustly imprisoned, and unreasonably fined, and every way oppressively dealt withal, and are even spoiled in their Persons and Estates, and their lives often in danger, being through great Injustice become a prey to their very Enemies, who now take occasion to revenge their former Cause, because of their Faithfulness for the Common-wealth against them; and all this is done while you look on, and so shewing your dislike to these things, which strengthen greatly the hands of Evil-doers, to add to the Bonds of the Afflicted, yet are you without excuse, for you are not wholly ignorant of these things, for the knowledge of them has often bin laid at your doors; yes, and the very Cry of these Oppressors and Cruelties reach through the whole Land, to the wounding deeply of all people that fear God, to know so great Injustice and Oppression brought forth upon the innocent and faithful People, by you so far entrapped as having the Law committed to them, which they pervert, and turn Judgment backwards; and the greater is the Wound, because you, who have power to stop and prevent these things, should have no more regard to set at liberty the unjust Sufferers, and to render Judgment upon those as thus pervert true Justice, by whom the Land is filled with Violence, whereby the Name of the Lord is greatly dishonoured, and the Government greatly reproached in many parts of the World, why because the faithful Subjects cannot enjoy their Birth-right-Privilegs as they ought, according to the Law of God and man, for their Equalis, yes, their Inferiors have exalted themselves above, and are become Oppressors of the Free-born People; and divers ways do these infamous Oppressions and Cruelties abound upon the Innocent, and not for Evil-doing, but for the exercise of their pure Consciences towards God; for many have been taken travelling on the High-way, and some out of peaceable Meetings, and out of their Inns and Friends' Houses, and by some wicked men in Authority, without shewing just Cause therefore, have just Men been whipped, or flogged, or imprisoned, or other Cruelties done unto them, and yet the transgression of no just Law truly charged against them, neither have been convicted of any Evil-doing, but they have suffered wholly Inocently, only through the Malice, and Will, and Pleasure of their Enemies, who have taken occasion, without any just Offence at all, to rock, and whip and imprison many of the true and faithful Subjects; and this hath not been done in secret, but openly, in many parts of this Nation; and you have had Information of these things that you should have bin awakened to true Justice and Judgment; and this the Lord requires of you, though the guiltless Sufferers have borne all these things without complaining, yet ought you to have judged justly, according to their deeds, such as caused such Cruelty and unjust Sufferings, that for time to come the like might not have been brought forth; but the free Subjects might live in Peace, and Rejoice under the Government, and all Perverters of Judgment and Justice might stand in awe, and be afraid; so should you be a Prize to Ages after you: And likewise many, who are at this present remaining
in Prisons in divers parts of this Land, some upon one false Accusation and evil Surfiling, and some upon another, for a good Conscience sake, the Cause of whom hath often been laid before you, which seemed for the present to have some Entrance upon you, yet little is brought forth by you, as ought to be in that Cause; for though none of any such do complain unto you, who have and do unjustly suffer, yet the Lord doth require you to let the Oppressed and4 Fully Imprisoned at Liberty, and to bring True Judgment forth upon their Persecutors.

Also, There is another Suffering great and grievous, growing upon many, if it be not prevented. Many faithful and approved Men are dispossessed of their Freedom, which truly belongeth to them by the Law of God and man, in divers Cities and Corporations, because for Conscience sake they cannot Swear, by killing the Book, and laying the hand upon it, according to the main Tradition in such Causes formerly used; though to deal justly towards God and man in their Craft and Science they are bound by the Law of God, yet because they will not Swear, and to break Christ’s Commands are they threatened, and their Windows shut up, and disprivileged of their Trading, whereby they should maintain themselves and Families in the Creation; and this one thing tendeth to the Destruction of many, as in this World, and no little hurt will thereby grow to the whole Nation in a Generation of time; and it is required of you by the Lord to prevent these Sufferings, though many can forego their own Freedom in this World, and their Lives also, rather then break the least Command of Christ: and thus are many faithful People made a very Prey to their Enemies, and in divers manners it is brought forth upon them. For many also suffer deeply in the House of Correction for reproving Sin, and others are grievously spoiled in their Estates, because for Conscience sake they cannot pay to maintain a professed Minister, or uphold a Steeple-house; for it is a common thing, for a Priest to take (or have it done) Four or Five times so much by Distress, as any way he can prove a pretended Due. And many other Sufferings there are, which are only for Conscience sake, as because some cannot put off a Hat to a Magistrate, or the like, which give an ill favour to the Government in which they are acted without Reproof.

Ah my Friends! Be awakened to Justice and true Judgment, to relieve such unjust Sufferers, and to throw down all such hainous Oppressions and Oppressors, that the Lord may yet make you and your Government blessed, after his Long-suffering to you, which hath been great; for Justice and true Judgment in a Government is the Happiness thereof, and the Foundation for a long continuance; and on the contrary, Cruelty, and Injustice, and Oppression being brought forth, the more is the Government unhappy and accurled, and the sooner will the Lord overthrow it, and bring it to a desolate End: And therefore my Friends, let this great Enemy to your Persons, Government, and whole Nation, to wit, Persecution for Conscience sake, be speedily removed, lest the Anger of the Lord break forth against you, and repentance be too late; for this know, In all Ages, the Lord is with his Hand, and in his time he quickly avenged himself for his People’s sake, after their Innocent Sufferings, born by them for a season, and with a sound, and changeth not, and the same will he bring to pass. Therefore I say again, Be awakened, and let that deadly Enemy be removed out of the Land, as you tender your own Safety and Honour, and the Glory of the Name of the Lord, and his People’s Peace, even this very speedy, to wit, Persecution for Conscience sake, for it doth and will obstructor all your good Purposes at Home and Abroad, it eats away the Affections of all good People from you, and it eats out your Strength and Valour, and it consumes the Weakness of all your Enemies: verily, it is an Enemy that will work some Destruction speedily, both in this World and in the World to come, to the Lord in you, and shall witness me in the Day of the Lord.

I am your Friend, and these things do I write as a Friend unto you, as to warn
warn you of that secret enemy, so much reigning and rebelling in this Nation, which indeed may work a greater Destruction upon you than any foreign Invader, and this in time you may witness to your Grief and Sorrow. If something by you be not done to suppress it; all health and peace I wish unto you in the Lord; and thus far am I clear from the blood of you, and all men, come life or death.

E B.

The several Copies of this were delivered to Oliver and his Counsel, in the 12th. Month, in the year 1657.

To the Protector.

Friend,

T he Salutation of my life willthell well unto thee in the Lord, and most especially that thy precious Soul may be redeemed out of death, to God, and live, that thou mayst have a Rest and Habitation in him, when this World is no more.

Now whereas it is a general out-cry among the Teachers and People of this Nation, and also is doubted, and hath been sometimes objected by thy self; That the People called Quakers are Deceived and Deceived, and in Error, and such like; And now (if it be possible) that thy self and others may be resolved concern us; put therefore all thy Objections and Doubting into plain Positioins, or let the wisest of thy Teachers do it for thee; and whatsoever thy self, or any for thee can object against us; or what thou doubtst of, or stumblest at, either in respect of our Doctrines or Practice, let the matter be stated in plain words, in Positioins or Queries, and if God permit, a sufficient answer thou mayst receive, to remove all conscientious Scruples, and to confound all subtil Allegements and Evasions, whereby heretofore forever thou mayst be altogether inexculcable of all doubting or speaking against us, or suffering evil to be done or spoken against us upon that account. And this am I moved to give forth, and tend to thee, that thou mayst be satisfied, and all things tried and made manifest in the light of all men, and that all rash judgment, and false supposi- tion, which lodgeth in the hearts of many, may be confounded and brought to nought; and let it be left off to cry out Deceivers, and Heretics, &c. and causing any to suffer upon suspicion hereupon, but bring all things to light, and true Judgment, that what is proved to be the Truth may be owned, and not perpe- tuated any more, for we are willing to be made manifest to all men; and if any thing be objected against us, which may not be sufficiently answered and refuted to enemies, then our Enemies are more free, and both whereof to glory in against us: but and if all occasion of stumbling be removed by Answers ac- cording to the Scriptures, and our Principles, Practices and Doctrines thereby vindicated, then let all the Teachers, and all our Adversaries that their Mouths be free of biting at us, and railing against us, and accusing of us to thee; and let thy Ear be thus from believing Lyes against the Innocent; and let none suffer in thy Dominion under the cruelty of men, upon such a ground: And hereof I shall beglad to receive an answer, and to join issue in this Cause; and in the mean time, and always, am a Lover of thy Soul, but a witness against all Oppression.

E B.

This was delivered to his hands at Hampton Court, in the 4th Month, 1658.
Friends,

Know that there is a God that doth whatsoever he will, all power is in his hand, and he bringeth to pass the Counsel of his own heart, and he rules in the kingdoms of men, and bringeth down and setteth up; he killeth and maketh alive, and he changeth times and seasons and Governments, and bringeth to nought the counsels of men, for all power in Earth and in Heaven is in him; and all his doings are right, and his ways are equal; and thou and all Mankind are as Clay in the hand of the Potter, he can honour and exalt as he pleaseth, and he can mar and break to pieces and dishonour whenever he will, wherefore be humble and low in heart before him, for he is the highest power that subdueth all things under his feet; if he wound who can heal? and if he kill there is none can make alive; and know that it is the Lord God Almighty that doth this; in whose hands are the issues of life and death, and he it is who can break thee down, and build thee up, who can wound thee and restore thee, and bring thee to destruction, and say unto thee return, and to know him that doth this, belongs to thy eternal peace.

Wherefore hearken thou to the Word of the Lord; that thy soul may come out of death, and live; and fear the Lord God, before whom thy heart is naked and bare; who can mould thee and change thee, and fulfill his pleasure upon thee, even according to his own will, and who shall say what doth he? and now come to consideration, and let thy heart be more upright before him, and choose his way and counsel, that he may bless thee, and seek his face to behold his countenance; that thy soul may be satisfied by his Word, and the Milk of the Word may nourish thee unto life immortal; and mind his pure presence which is life, even God with thee. Christ the Emmanuel to dwell with and walk in thee, which is the promise of the Father; and first come to the Principle of God, and feel the Word of God in thy heart, that will beat down the nature into which Temptations enter; and the Word will bring thee to war against and overcome all thy Enemies, which would debile thee, or betray thee; and it will bring thee to know a Birth immortal born in thee, and a Crown immortal received from God, that dies not, nor fades not away; and then he that rules over Heaven and Earth will be thy Shepherd, to feed thee, and thy Teacher, to guide thee, and thy Counselor, to direct thee in all things; and thy immortal soul will be satisfied with the Bread that cometh down from Heaven, which the Father giveth; and the Covenant of God, and the Mercies of David, that are sure, will be revealed, and his Promise fulfilled in thee, and Life and Immortality brought to Light through the Gospel, which is the Power of God, which destroys and puts off, and confounds the first man and his knowledge; and wisdom, and his sin and righteousnesses, all which is in Transgression against the Life of God; and the Gospel the Power of God being received, it will raise up the Seed of God in thee, and bring thee to know the second Adam, the Image of the Father which the Devil hath nothing in, but he overcome the Devil whereby thy soul in him may be refreshed, and a habitation in him thou mayst have when this World is no more, and for this thou oughtest to wait above all things.

And Friend, thou hast need of the Wisdom of God, which is from Heaven to guide thee in all thy affairs, that by it thou mayst be preserved from the will of
of thine Enemies, and from all that hate thee; that their Eye may be blinded that watch for Evil, and their Wisdom and Policy confounded and brought to nought that hatch Mischief against thee. So feel a Measure of the Wisdom of God in thee, to guide thee in Dread and Authority, and thy Enemies will be afraid; for, to walk in the Fear of the Lord, and in his Wisdom and Authority, in Justice, Truth and Righteousness, that will make thee a greater Terror unto thy Enemies then all Worldly Policy and Craft; the Nations will over-reach thee, if thy Strength be there, and if Judgment, Justice and Righteousness be neglected by thee, how should the Lord Honour thee, and Defend thee? Nay, he will bring Dihonour, and give thee into the Will of thy Enemies: For want of Truth and just Judgment causeth the Land to Mourn, and her People to sit as a Widow comfortless; wherefore love Judgment, Truth and Righteousness, and walk therein, and thou wilt leave a Praise behind thee, and a Witness to other Ages, that thou hast served the Lord in thy Generation, and then thy Memorial shall never dye, nor thy Name come into Reproach among the Heathen. Wherefore let all Oppression be removed, and let the Just go free, and let Judgment and Righteousness run down, and be thou a Praise and a Blessing to all that do Well, and a Terror to all the contrary. Arise, and stand up for the Lord, and he will give thee Strength and Victory, and will make thy Horn as Iron, and thy Hoof as Brazen, to push down and tread under the high places of Idolatry, in all the apostatized Churches, both Popes, and others, out of the Life of the Apostles, and as thou comest into the Life the Apostles were in, then thou wilt see and fathom over all this Profession of Christ, and all these Churches, that are without the Life of Christ, which are come up in the Apostacy, and as the Life of God ariseth in thee, thou wilt see who the false Prophets are, and Deceivers, which Christ Prophesied of should come, and thou sawest were come in his days, which have over-spread the Nations; and these are they which have the Sheep's Clothing upon them, but inwardly they are Ravaging Wolves; and such are they, that will Bluster thee for great Benefices, and Places, and large Maintenance; they have Christ's words, and the Apostles words, the Sheep's Clothing, but they that put not into their mouthes, they will prepare War against them, and Raven upon them, andcast their Bodies into Prison, or spoil their Goods: And wilt thou bring thy Name into dishonour to all the Saints upon Earth, by defending of these in their Evil ways? thou oughtest not to do it, nor to suffer the Innocent to be troden down, and destroyed, for denying such, and witnessing against them that are out of the Life of Christ; and a great Overthrow will the Lord make among those Teachers, and such a Ministry, That needs to be defended by carnal Weapons, and by Stocks, and Prisons, for such Teachers and Ministry are not of Christ, as is manifest; and as People have been scattered after them for Ages, so they shall again be gathered from them by the Spirit, to follow the Lamb whithersoever he goes.

And take heed these Teachers come not too near thee, neither put Confidence in them; for their hearts are not right before the Lord: and they will flatter thee, while they hatch Mischief against thee, but stand over them in the Dominion of God: And if, they sow Spiritual Things, let them reap Carnal by a Free Gift; and if they have Flocks, let them eat of the Milk Freely given them; and if they have planted any thing, let them eat the Fruit, as it comes Freely; and be not thou cumbered about maintaining Ministers, but free thyself of that Burden; neither suffer innocent Men to be troden down, and destroyed in their Persons and Estates, about the maintaining of such Teachers, which is become the grievouslest Oppression in the Nation.

And as concerning thy Family, Thou hast need of God's Wisdom to guide thee, that thou mayst Rule in God's Authority over all light, loose, proud, wanton, ungodly and deceitful Persons; take heed of such Spirits, for they will be a Temptation to thee, to draw thee into Evil, and into the World, out from God: let no such be thy Companions, nor remain in thy House, lest they
Good Counsel and Advice Rejected.

1659

betray thee with Flatteries and Honour, which perish; and such may profess much Love and great Duty in words, yet they being out of the Fear of the Lord, cannot be blest unto thee in their Service.

Wherefore Love such men, and let them be thy Companions, that Fear the Lord, and that are Solid, and Sober, and Upright, such as may be good Examples before thee, which will quench Evil, and not increase it in thee: and though such appear not in Flatteries towards thee, nor with a double mind; yet they will be Faithful to thee; and such will the Lord blest unto thee.

And let no Drunkards, nor Covetous Evil-minded Perfons, that seek themselves, and not the Lord, have place with thee; for they will be a Di-honour to thee, and bring the Curse into thy Family.

And love such as make Conscience of their Words and Wayses, and be not an Oppressor of the Tender Consciences of any; but let the Lord be Ruler there, both in thy self, and in all thy Family: And be of a Piti-ful, Tender Mind and Spirit towards Strangers, and all People, and be Kind and Long-suffering towards all, yet let Justice reach to all Transgressors, and be an Example to all in Authority under thee: And let not Evil and Cruel-hearted Men bear any Place for such render thee and thy Government Di-honourable, and by such the Land is filled with Violence, and the Just Mourned, whereby the Blessing is kept far away, and the Curse near, ready to devour.

Now Friends if thou comest to be guided by the Spirit, and with the Wisdom of the Father, then thou wilt bring the Nations into good Order, whereby the Inhabitants may live in Peace and perfect Freedom, from all Oppressions and Vexations, that now are a Bondage upon the Just and Upright; for there is great Corruption entred into all places, and all sorts of men, and when the Lord toucheth thy Heart, and maketh thee rightly sensible of all things, as they now stand, then thou wilt see the Ministry (as now it standeth) to be quite degenerated from what the Ministry of Christ was in the days of the Apostles, before the Apostacy; and as it now standeth, there is much of it which is to be thrown down to the Ground, and crushed to pieces; for it is corrupted altogether, even in the way of its setting up, and in its Call, and in the way of its Maintenance, and Practice, in all these things it is corrupted and degenerated from what the Ministry of Christ was before the Apostacy: and this may be proved by the Scriptures; and so it is not to be upheld by thee, but to be corrected, and thrown down the rather.

And likewise in Magistracy, thou wilt see great Corruption entered, and Abundance to be purged out; for it is much degenerated from the state as it was ordained of God; and in the Laws there is much to regulate and correct; when thou comest to the Principle of God in thee, if ever that arise in thee, it will bring thee to thyself down, and trample down all unjust men that handle the Law; and all such, that judge for Gifts and Rewards; and all such Lawyers, that devour the Innocent for Gifts, that will not plead the Cause of the Poor without great Fees; and all the Priests, that preach for Hire; and the Teachers, that teach for filthy Lucre, and to get Gain; all such men will be counted as Briers and Thorns by thee, to be plucked up by the Roots, and to be cut up as Evil Trees, which cumber the Ground; for such do corrupt the Land, and cumber it; and if ever the Lord doth arise in thee, he will reward them by thee according to their ways, whose ways are corrupt before the Lord.

Be thou faithful in what the Lord calleth thee to, and thou shalt have thy Reward; and seek his Honour, and he will Honour thee, and let thy mind be to the Lord in all things, and feel his Word, and Power, and Presence in thee.
thee, to quench all that which is contrary, and then thou wilt be blessed in this life, and in the Life to come; but if thou continuest in thy Oppression, the Lord will suddenly smite thee.

By a Friend unto thee in the Lord,

E B.

This was given to Oliver Cromwell his hands at Hampton-Court, in the Sixth Month, 1658, about a Month before his Death.

This is for the Protector's Kindred, his Wife and Children; to be read soberly by them in the Fear of the Lord.

FRIENDS,

Remember, that by the Lord you were raised from a low state, and when he will, he can abase you, and bring you down; he gave you the Palace of Princes, and threw out them before you.

O! Remember this every one of you, and come to the Witness of God in you, and be humble, and meek, and lowly, and let the Lord's Fear be in your Hearts, and be of a tender Spirit, having your minds exercised in Purity, in Holiness and in Righteousness; and exalt not your selves, nor lift up in your hearts, in the Pride, and Vain-glories, and Honours of this World, lest the Lord cast you down, and make your Name and Potterty a Reproach, as he hath done many before you; and if you walk in the same steps and do the same things, and become guilty of the same Abominations, and suffer the Children and Servants of the Lord to be persecuted (as many are at this day, some until Death) shall the Lord spare you? Nay, he will cause you to feel his Hand of Judgment, and bring you down with Sorrow, and he will vex you in his Wrath, and smite you with his Rod more and more, till you learn his Fear, and depart from all your Iniquities, and the Lord will deface your Glory, and pull down your Crown; and he will make you know, that he is Lord, that doth whatsoever he will.

Wherefore humble your selves under the Hand of God, and fetch your own hearts, and cast out the Abominations that vex the Spirit of the Lord; and suffer not the People of the Lord's precious Flock to be devoured, and made a Prey to the Wicked; for because of this, the Rod of Affliction cometh upon you; and may suddenly break you to pieces: but mind the Seed of God in you, which is oppressed, and wait to know the Power of the Lord; which will redeem you out of Sin and Death, and reconcile you to God, and bring you into Fellowship with himself, to enjoy Peace and Rest for your Souls, that you may be made Heirs of the Inheritance of an Endless Life; and this would make you truly Honourable, and will be more Satisfaction to you, and Joy, and Content, and true Rejoicing. then all Worldly Crowns and Worldly Glories, which will waste, and consume away, and leave you miserable: And remember that you are now warned from the Lord God, by whom I am moved to write this unto you, in dear and tender Love to you all; and one day you shall witness it.

And as concerning the Quakers (so called) who are accounted as vile in the Sight of men, and are cast out of all Power and Place in the Nation, being despised of all; and also are reproached, persecuted and imprisoned, and all manner of Evil and Injustice unrighteously done and spoken against them (by wicked and corrupt men in Authority) yet are they the Children and Servants of the Living God, and greatly beloved of him, and are as dear to him as the Apple of his Eye, and his Power and Prence is with them; and the time is at hand,
that the Lord will make their Persecutors fall, and their Enemies bow and tremble, though now they suffer unjustly, and are trodden down, as not deserving a Place on the Earth; yet it is for Righteousness sake, and because they fled forth the Image of the Father, and not for Evil-doing; and will not their Sufferings lie upon you? for many Hundred have suffered cruel and great things, and some the loss of Life (though not by, yet in the name of the Protector) and about a Hundred, at this present day, lie in Holes, and Dungeons, and Prisons, up and down the Nation; and some at this time are Sick, nigh unto Death, whose Sufferings cry for Vengeance, and the Lord heareth the Cry: Wherefore save your selves, and let the Innocent be delivered, and the cruel Bonds of Oppression broken, and the Exercise of a pure Conscience go free, without Persecution; and then the Lord will turn away his Anger, and cease to smite you with his Rod; which hath been upon you, and he will give you Peace, and make you blessed, if you come to be led by his Spirit into all Truth. And though these Innocent Lambs of Christ suffer thus under this present Power, yet are they not Enemies to you, but are Friends to your Persons and Families, and pitty you, and love you, and desire well for you in the Lord, that you may repent, and be healed, and even that your Hearts may be opened to receive Refreshments to your Souls, and that you may be established in Righteousness and Truth over all your Enemies, and may not be confounded, nor your Purity brought into reproach, which is fastening upon you; and though our Love be defiled, and we accounted hateful in your sight, and looked upon with Despision; yet we bare all things in Patience, truly desiring your Returning and Repentance, and not your Distraction: But if these doeful Sufferings of the Lord's poor Lambs be continued by this present Power, it will destroy you, and undo you, and break you, and confound you; and the Lord will not cease to smite you with his Rod of Sharp Rebukes; and he will make you know, his People's Cause shall not be unpunished. Oh Did you but know how Hundreds have and do suffer! how the Bodies of some have been tortured by Stocks and cruel Whippings! and how some lie Sick in sinking Holes and Dungeons, on the Ground, or a little Straw at best; Ten, or often more in a Prison together, and sometimes their own Friends not suffered to come to visit them with Necessaries! Oh, Did but your Eyes behold, or your Hearts perceive the greatness of the Cruelty, which some of the Lord's dear Servants, and your faithful Friends, undergo; it would make your hearts ache, and your spirits to tremble! and all this is done in the Name, and under the Authority of (Protector) therefore how should the Lord but lay it to your charge, and affliet him and his Family? He will make you know, there is a God, that can do whatsoever he will, and that Life and Death are in his Hands, and all Creatures are as Clay in the Hands of the Potter, and be rules in the Kingdoms of Men, and pulleteth down one, and seteth up another, according to his Pleasure: but if the Love of God be witholden from you, it is because of Disobedience to him, and your Transgression. Wherefore be obedient to him, and love his Ways and Judgments, that he may make you more happy with a Crown Immortal, that never fades away. And remember once more the Lord hath warned you, by a Friend unto you in the Lord.

Written the 15th day of the 7th Mo 2
Of this was delivered to divers of his Children and Kindred the day before he Dyed.

Edward Burroughs.
To thee Richard Cromwell (called) Protector of these Nations, is this moved of the Lord God of Heaven and Earth to be written, for thy Instruction, from Him.

Here is a Great, and Mighty, and Innumerable People come and coming up out of Egypt's Land, travelling towards the Land of Rest, promised of the Lord to them, to be obtained and enjoyed by them; and they do, and have sojourned Strangers in these Nations (over whom thou art called to Rule, and appointed chief Governor), this seven years; and greatly are and have they been afflicted and oppressed, and even trodden down through unjust Judgment and unrighteous Dealing, by the Rulers and inhabitants of the Land; and all the days of thy Father, the late Protector, they were held in great Captivity and Bondage, and unrighteous men made them a Prey, and laid heavy Yokes of cruel Sufferings upon them, and daily increased their Task; and something thy Father did for them in their Journey of great Difficulties, yet but a little of what the Lord required of him, and what the Lord looked for that he might have done; for Power was in his hands, given him of the Lord, but he was not fully obedient; and therefore was the Lord's Hand stretched out somewhat against him, and his Family, and he was limitted of the Lord, and suddenly taken away in Judgment; for he hearkened not to the Counsel of the Lord concerning that People, neither did fully relieve them from Oppression; but flighted many Warnings from the Lord, and the Day of his Visitation palled over, and Death took him away in Disobedience, while this People were yet under great Oppressions; for he left above a hundred of them in Prisons unjustly suffering for righteousness' sake, and not for Evil doing; and in this he fulfilled not the Will of God; but left his Name and Glory somewhat stained because of these things; and though the Lord chose him, and shewed Love unto him, & gave him Power over his Enemies, and made him an Instrument in his Hand to break down great Oppressions; yet he was not obedient to the end, to do my Will, faith the Lord, but left something undone, which he was truly called unto. Now this innumerable People, that is coming and coming up, as aforesaid, are them called Quakers; and this Egypt's Land is the great Darkness, Ignorance, and Wickedness, and false Ways and worship in the Apostacy, and fleshly bondage to Sin and death, which all the World, and Kindreds, and Multitudes that are unconverted to God live and walk in; and that Land of Rest promised, to which they travel, is, the peaceable and quiet dwelling with the Lord, free from the heavy oppression of Sin and Iniquity and cruelties of men, and free in the exercise of their pure Consciences by the Spirit of the Lord, as it shall move and lead them into all Truth; and their sojourning as Strangers, is, their denying and despising the World, and all its glories, and walking in the daily Cross of Christ, whereby they are crucified to the love, and respect, and renown, and honours of the world, and are come out of Kindreds, Tongues and People, counting the reproach for Christ great Riches; not respecting men, but the Lord altogether in all things, and also their suffering unrighteously false imprisonment, and spoiling of their goods for righteousness' sake; this is their sojourning as Strangers: And that something that thy Father did for them, is, he released many of them divers times out of Prisons, where they were unjustly tall, and he signified sometimes his displeasure against them that made them suffer, and shewed love to them in bearing their Innocent Caufe, with some respect thereto; and that which he did...
did not, which he might have done, is, He took not away Tythens, that Cause of great Oppression to many; nor the Unrighteous Laws wholly, as he ought to have done, and as the Lord required of him.

And know thou from the Lord, That this same People are the People of the Lord, and beloved of him, and as dear to him as the Apple of his Eye, and his Presence is with them, and he leads them as a Flock by his Spirit into all Truth, and who shall Bless them, shall be Blessed, but he that acts against them shall not prosper, but be smitten of the Lord; for their Cause will the Lord plead in his Judgments, and avenge them of their Enemies, and the Dread of the Lord God shall fall heavy upon the heads of their Persecutors; and though they are hated of all men, and under great Afflictions, yet are they a Just People, and Innocent, seeking the Good of all men, and are Peaceable towards all, and receiving all manner of Wrongs, and Evil, and Speaking against them by Ungodly Men; but they render to no man Evil for Evil, but bless them that curse, and do good to their Enemies, and bear all things from all men in Long-suffering and Patience, for they are learned in the Practices (in doing and suffering) of the Holy Apostles and Prophets, and are of the Seed of Abraham, who was the Friend of God, and they were thy Father’s Friends, and are not Enemies to thee, nor to righteous Government, but with well unto thee in the Lord, and that thou mayst not be destroyed in Wickedness, but be established in Righteousness and Peace in thy Government, to rule in God’s Authority over all Wicked Men, that may seek thy hurt: And we desire for thee, that the Lord may give thee Wisdom, and a perfect Understanding, and the Spirit of judgment and counsel, to judge Righteously in all things, and to settle the Government in true Judgment, that the Principle of God in every man may answer to it, in defending & preferring, and protecting all that walk in Truth & Righteousness, and being a Terror to all Evil-doer; for, for that end is Rule and Government ordained of God amongst men, to be a Praise to all that do Well, and a Terror to all that do Evil. And now the Lord having suffered it to be brought to pass, that thou art set up in thy Father’s stead, to be chief Ruler amongst men, this the Lord God Almighty requires of thee, as thou hast been a, and be Blessed in this Life, and to enjoy Life Eternal when this World is passed away; and this is the Word of the Lord God unto thee, Be Humble, Meek, and Lowly in Heart, and exalt not thy own Horn, nor seek not this World’s Honour, but seek the Lord with thy whole Heart; and let Justice, and true Judgment, and Righteous Government (which is according to the Law of God) be set up, and exalted in the Nations; and come to know in thyself the Dominion and Authority of the Lord God over Sin and Transgression, and to keep down and condemn all that which is contrary to God in thy own Heart, and that will make thee a Dread and a Terror to Men and Nations; and then the Lord will be thy Crown, and his People will rejoice in thee, and lift up their Hearts to God for thee: If thou throwest down and abolisist all Unrighteous Laws and Decrees, which have been set up in the days of Ignorance, and yet stand, whereby the Lord’s dear Children are afflicted and oppressed at this day; and establish a such Government, which is justly according to God, in which Righteousness and Truth, Justice and true Judgment may run down, and all the contrary may be stopped, and chained, and limited, and confounded, and then that which thy Father left undone the Lord will fulfill through thee: And doing these things, the Lord would make thee truly Honourable, and Happy and Blessed in this life, and in the Life to come; but in doing the contrary, the Lord will make thee a Curse, and take thee away in his Judgments, and thy Name shall be left a Reproach to Ages forever: And if thou Rulest in Oppression and Cruelty, and sufferest the Innocent to be Destroyed, for want of True Judgment, then shall thy Days be Fewer than thy Father’s; if thou be Disobedient to him, the Lord shall cut thee off, and thy Memorial shall Rot; and this is the Word of the Lord God to thee.
And as for the Afflicted and Sojourning People, They desire nothing to thee, but Truth, and Peace, and Righteousness; and no more of thee, but Justice and true Judgment, and that they and their little Ones, which to them are brought forth, may rejoice in Peace, and quietly pass through the Nations, till they come to the Land of Promise; and they may not carry of the Glory nor Riches of this World with them, nor seek great Places of Honour from thee, nor be harmful to thee, nor the People, nor to Mankind in their sojourning; only what the Lord Commands them, that they must do; and what he forbids, that they must not do: For they have chosen the Lord to be their Leader, and to give them their Obedience in all things; and thy Government, so far as it is according to God, they will not destroy, nor rebel against, but are true Friends thereunto, and subject in all things: And if thou wakkest with the Law, and shewest him for thy Counsellor, and abasest thy self, and altogether exalt him, and preserve his People, that fear him, then shalt thou prosper, and thy Name shall be greater then was thy Father's, and the Number of Number of this (now) dispersed People shall be unto thee a Strength, and stand by thee in thy Day of Trouble, and defend thee and thy just Government, and their hearts shall cleave to thee, and shall show thee for their sake, and none of thy Enemies shall have power over thee, to Destroy thee, though many may seek for thy life.

Wherefore, my Friend, Awake, awake, and now consider, The Day of thy Visitation is present, and thy Father's is past; and now thou hast a time to gain unto thy self Everlasting Honour and Renown, or otherwise to leave thy Name a Curse and a Reproach for evermore: Do thou hearken to the Voice of the Lord, and fear his Dreadful Name, and bow before our God, that made Heaven and Earth, who rules in the Kingdoms of Men, and pulleth down one, and setteth up another at his Pleasure, and as he will, and he will make thee know, that he lives and reigns over all, and doth whatsoever he will; and if he shitteth thee, none shall heal thee; and if he wounds thee, none shall comfort thee: Therefore take him for thy Counsellor, and beware of the wicked Counsellors of men, for thou hast many Enemies, and they would rejoice to see thy Fall; and if the Lord be not on thy side, thou canst not long stand; but if thou be obedient to him, and preserve his People, and breakest down all Oppression, then thy Enemies shall fall, and thy Feet shall tread them down, and the Terror of the Lord shall be upon all that hate thee; but thus shall it be done unto thee, if thou be disobedient to him, and rejectest his Counsel by his Servant.

I am thy Friend, and a Lover of thy Soul, and seek thy Happiness in this World, and in the World to come; known to many by the name of.

Edward Burroughs.

The Original of this was delivered to him a few days after he was proclaimed King.
To thee Richard Cromwell, chosen to be Protector, and chief MagistrateGovernour of these Nations of England, Scotland and Ireland; a faithful Presentation and Salutation, by a Servant of the Church.

We are rightly and truly sensible in all things of the Mighty Hand of the Lord God, who brings all things to pass by his own Power, and according to his Will; and in Heaven and Earth, and over the Kingdoms of men he ruleth and reigneth; he buildeth up, and breaketh down; he planteth, and plucketh up; and he pulleth down one, and setteth up another: and who may say, What doth thou? or, Why doth thou? for he is a Great God, and Mighty, and his Majesty is terrible: and all things in Heaven and Earth, and all the Sons of Men, are at his disposal, whose Dominion is from everlasting to everlasting; and he may be feared, and had in Reverence by all Creatures that have Life and Breath.

And in particular, we are sensible of his Great and Mighty Power, who hath of late Years, in these Nations, once and again overthrown, and overthrown, and changed at his Pleasure Times, and Powers, and Authorities, and Dominions; and he hath brought down the Mighty from their Seats, and Rained the Crowns and Glories of the Honourable, and broken the Stout-hearted, and the Oppressors of their Governments as Potsherd, one against another, and made the Highest of Men of no respect before him; for he hath pulled down and set up whom he would, according to his Will; and in all these things hath his Hand been the very Doer and Accomplisher thereof, that he might be known and feared among all people through the whole Earth, who is the Dread and Terror of Men and Nations.

And as for thy Father, the late Protector, Great things and Honourable did the Lord do for him, in raising him up, and calling out his Enemies before him, and giving him Victory, and Power, and Renown through Nations; and we know the Lord shewed Favour to him, and gave him Strength, Wisdom and Valour, and a right Spirit: and he was called of God into that great Work, to subdue the grievous Cruelty, once ruling over tender Consciences; and to break down the great Oppressions, which for Ages had caused such just to groan; and the Lord was with him in Victory, and went before him, and was his Defence, and preserved him from great Dangers, and from the Wills of his Enemies, and made his passage against them all, but yet we know (to say no more of him). He did not wholly fulfil the Will of the Lord, nor the Work which he began; but became Disobedient, and abused his great Deliverances and Authority; and did not set free the Oppressed altogether, but left Mountains of Oppression, and grievous Yokes of Bondage unbroken down, and unsubdued; and the Lord smote him, and took him away in Judgment because thereof.

And as for thee, who art now set up in his stead, We certainly believe, that the Hand of the Lord is in this matter, if but to try thee, and it is he that hath brought it to pass, not expected by any, nor much sought after by thy self, but
As come to pass, a thing out of and contrary to the Thoughts and Expectations of the whole Nations, art thou attained to this Place of Government, and therefore we must acknowledge something of the great Hand of God in it, being come to pass as out of due fashion, yet may the Lord make it lessonable, and we patiently wait to receive what the Lord brings to pass thereby, knowing that thou art in the Hand of the Lord, to do whatsoever he will with thee, and concerning thee. And if thou fearest him, and walkest with him, and chusest him for thy Counsellor, and art obedient to him, and sekest his Glory alone, and not thy own Honour and Greatness, then the Lord will do great things for thee, and by thee; and accomplish his own Work through thee, which fell in thy father's hands, and thou wilt be blessed, and renowned, and honoured forever, and thy Name shall be had in respect in Generations to come, and hereby the present thoughts of many shall be confounded: but if thou doth burden thy Heart against God, and live cruelly, and neglect his Cause, and despise his Name and Honour, and seek thy own renown, and oppress the JUST in thee and without thee, and suffer the Poor to groan under the Cruelty and Burden of Oppressing Men and Laws in thy Government, without relief from thee, and go on in usurped Authority, as some evil men before thee, then shalt thou not prosper, but the Lord shall bring thee down, and lay his Hand of Judgment upon thee; and thy Name shall be a Reproach to the Saints forever, and the heavy Hand of Vengeance shall be upon thee, and pursue thee more then any before thee; and the Lord will deliver his People by another way: and this is not in Flattery and Favoredness to thee; but as the Lord lives, our God shall bring it to pass in his day, and thou shalt be the Witnesses.

Wherefore O man, seek the Face of the Lord, and enquire diligently of him, and hear his Word, that thy Soul may live, and feel a measure of his Spirit in thee, to lead thee into all Truth, and let his Presence before thy Eyes always, to direct thy steps, that he may blest thee with Power, Wisdom, Authority and Dominion, to perform the Duty of thy Place faithfully towards the Lord and all Men, as he requireth of thee: And if thou first seest the Kingdom of God, and its Righteousness, and the Reconciliation between the Lord and thee, and comest to feel the Elect Seed of God raised up over all the contrary in thee, and Transgression, and thy own Will and Afections, and that which is of the Flesh in thee, judged and condemned by the Word in the Heart, which maketh the immortal Soul to live, and be refreshed in God, and the Heir of the Promise of God born in thee; and hereby shalt thou have an Assurance and Hope of Life Eternal, to rest in perfect Peace with God when this World is no more, but passed away with thee; and also, in this present time, Wisdom, and Valour, and true Nobility shall be added to thee; and the Spirit of Power and Dominion, to make Men and Nations afraid, and fear, and all Evil Men, and such as seek the hurt of thee and thy Government, shall be blased, and confounded, and all Good Men be encouraged, and made strong, and the whole Nations kept in Peace and Unity; and the Truth and Peace of God shall hereby flourish amongst us, to the Honour of the Eternal God, and to thy renown, if thou rulest and governest for him, and by his Spirit, and Authority.

And we are truly sensible of the great Charge of this Place, and also of the multitude of Perplexities and Dangers to thy self, occurring and happening thereby; Dangers from open Enemies, by their Malice and cruel Plots; and Dangers from thy pretended Friends, and they of thy own House, by secret Smurblings; Dangers in Martial and Civil Affairs in this Nation, and abroad: So that we certainly believe, Nothing, save only the Wisdom of God and his Power, can preserve thee, and carry thee to go through, and faithfully fulfill to great a Place, and to discharge it truly in the Sight of God, and Just Men; neither mayest thou be defended and preferred by any other Means, from
from the wills and plots and envy of evil men, who may watch for evil against thee, to destroy thee, and blot out thy Name, and thy Father's Prowess out of the Land.

Wherefore take heed to thy self, and fear God, that he may bless thee; for this is a subtle and crafty Generation, and the Nations are politic, and the Inhabitants thereof are wise and deceitful, over whom thou art fee, and with whom thou hast to deal: Therefore beware of men; for many may seek after thy hurt, and some may flatter thee, and shew seeming great respect unto thee, and profess great Service of Love to thee in the Nations, and in thy Family, for a season, till their own Ends of Advantage be accomplished, and may in the very time hatch Evil against thee, and secretly invent to uncover thy Nakedness, and betray thee; for many men are Treacherous; but thou receiving a Measure of the Wisdom of God, it will guide thee over all such, and thou wilt see into the hearts and spirits of men; and to discern between Love Unfeigned, which will seek thy good, and not self., and that Love which is feigned., which will flatter thee, and blind thy Judgment, and lead thee into Snares; and such as will the least flatter thee, will be the most true to thee: So beware, and let not vain Flatteries, and Proud Ambitions, and ungodly Self-seeking Men, nor Drunkards, nor Corrupt, nor Politic and Deceitful men and spirits have any place in thy Heart, nor in thy House, nor in Places of Authority and Trust in thy Government; for such men will be a Snare unto thee, and a Dishonour to thee, and the cause of God's Wrath and Curse against thy Person, Family, and whole Nations; for such men God will not bless, nor they nor the Government for their fakes; and this thou wilt find true one day. Therefore chuse unto thee such men as fear God, who are just, and Humble, and Upright-hearted, who are Sincere and Faithful to the Lord, who have the Wisdom of God, and true nobility of Spirit, in Righteousness and Simplicity, free from the Propagation of this evil World; let such be thy Companions, to wait upon thy Person, and to Govern and Rule in thy Family and Nations; and let such be put in Trust, who will not be Treacherous; for such are Blessed, and will be a Blessing to thee and the whole Government: And we know, that the Lord gives respect and regard to the Upright, that fear his Name, and such he will accomplish his Work by, to thy Renown, and the Peace and Happiness of the Nations; more than to Craft and Policy, and the Wisdom and Subtlety of this World; for thereby the Lord will never fulfill his Work, nor prosper a Ruler, nor his People; and if thy Strength and Defence be there, and not in the Lord, and his pure Wisdom only, thou canst not prosper; but the Nations and Men will over-reach thee, and beguile thee, and thou canst not be Happy, nor thy Government be kept in Peace; but a little meafore of the Fear, and Power, and Wisdom of the Lord God from Heaven in thy Heart, and amongst such as are thy Counsellors, to guide you and govern you, will be of more value and worth unto thee, in thy Place and Condition, then all Worldly Policy, and Wisdom, and Craft., which with God is not regarded, nor of him ever blessed. And if thou denyest the Lord, and Righteous Men; and chusest thy own way, and this World's Wisdom, that's from below, then thy Trust and Strength shall pierce thee, and make thee feeble, and all others thy State will be the most miserable, if thou be given into the policy and deceits of treacherous men; so be wise, and seek the Lord, that he may be thy trust, and put not confidence in vain man, whose heart is deceitful, and desperately wicked.

And as concerning the condition of the Nations, they are in a broken state, much divided, and diverse in judgments, and far out of good Order; for there is much Corruption and Abuse in all Orders and Places of men, and much to be purged out and judged, both in Magistracy and Ministry, before Righteousness, Peace and Trust, Union, Joy and Faithfulness can embrace one another, amongst the Inhabitants of the Nations; for both are in a Diversion.
version and Degeneration from what they were at the first ordained of God, and this I could clearly manifest unto thee, for the Nations are but newly come out of Bopery, having put off but part of the Dregs of that polluted Whore, and the Garments of Professions in Religion yet smell thereof, as not being thoroughly purged from her abominable Idolatries and Superstitions, as thou mayst see when the Lord opens thy eye to view the present state of all things.

As for Magistracy, it was ordained of God to be a Dread, and Terror and Limit to all Evil-doers, and to be a Defence and Praise to all that do well, to condemn the Guilty, and to justify the Guileless; but the Exercise thereof at this day in these Nations is degenerated, and some that are in Authority are greatly corrupted, and regard not the Just and Pure Law of God, to judge only thereby, but oppress the Poor by Injustice, and subvert the good Laws of God and Men to a wrong End and Life, abusing Authority, and turning the Sword against the Just, whereby true Judgment is turned backward, and the Innocent made unjustly to suffer for Righteousness sake, through the Corruption of men in Authority; and didst thou but know what we know in this particular, it would pierce thy heart. Why? It is frequent amongst some of the Judges and Magistrates, To commit a Man to Prison, and imprison some great Fines upon him, and to lead him into a Dungeon, or Hake, among Thieves and Murderers, for a long season, for neither Offence, nor Breach of any Law, but because he cannot pay off his Debts to them, and seize their Persons, by having the Hat or Knees; And many others, that fear God, and for Conscience sake cannot swear upon a Book, by kissing it, and laying hand upon it, because Christ teacheth, Swear not at all; though they deny not to speak and do the Truth in all things, as in the Presence of God and all men: and many others, that because they are moved to cry against Sin, and declare against the Iniquities of the Times in Teachers, Rulers and People, that highly abound, perhaps in a Market, or Steep-house, or High-way, or other Places, as they are moved of God: and many others, because for Conscience sake they cannot pay Tythes, nor give Money and Wages to maintain a Priest, or false Teacher, that they receive no Profit by, or to maintain a Steep-house, where the world worships in vain; Tradition, and not in the Spirit and Power of God: and many have been taken out of peaceable Meetings, where they were waiting upon the Lord, and some out of their homes and their Friends' houses, and many have been taken on the way, travelling about their several Occasions; and some from their Callings and Labours, and for these causes, through the envy of wicked men, and without any just Conviction of the Breach of any Law, or any unlawful Tyrel, or Examination, have Hundreds of just men being wholly Innocent, been sent to Prison, and laid many months, and some for Years, or Whips, or pun in the Stocks, and grievously abused by cruel Executioners of wicked men's envy and injustice; and upon such ground only, and for such causes mentioned, and without the transgression of any unjust Law, have and do at this day many hundreds of faithful Subjects suffer hard and cruel things, long and lone imprisonment, and cruel and sharp whipping, and Stocking, and unjust Banishments out of Towns and Cities; yea, Friend, its hard to be expressed, and large to be declared, how many of the Lord's Servants do, and have suffered great Injustice in these Nations, through the abuse of good Government, and Degeneration of Magistracy, from its perfect state and place, whereunto it was Ordained of God in the Beginning. And moreover, Great have been the Abuses, by Stealing, and Bearing, and Haling, and Kicking, and Reviling, and Reproaching, whereby many have suffered Unrighteous, and not relieved nor defended by such in Authority as ought to have done it, neither the Evil-Doers at all corrected and punished as they ought to have been, though known to men in power; and thus it happened to us in our Age, Well-Doers are punished as Transgressors, and Evil-Doers go free; and thus its manifest, Magistracy and Governors, Rulers and Laws, are greatly degenerated and subverted from what they ought to be according as the Lord ordained them; for all this may be proved particularly; so that the Nations are
out of good Order, and the state of government and rule degenerated, and men in Authority and Places of Trust corrupted, not being in their own hearts ruled by the Spirit of the Lord, and therefore they cannot rule for him among men justly and righteously, as he requires: And also, so great hath been the Degeneration of Government in these Nations of late years, That many faithful and just Men that have been in great Places of Trust, both in Military and Civil Affairs, through the Envy and Evil-forming of others, have been turned out of all Place & Power, & not suffered to give their Judgment amongst men, but been cast off, & unprofitable, Though no Evil could be charged against them, whereby the Lord hath been offended. But all things and places of men must be new moulded, and corrected, and purified, and regenerated, that true Judgment may flourish, and Righteousness and Truth prosper, as in the Beginning, and this will the Lord suddenly bring to pass by his own Power; and if thou opposeth it, thou shalt not prosper, but be cut off, and taken out of the ways. For the Spirit of the Lord hath been provoked to Wrath, because of these things, and his Anger is kindled against the Nations; and he hath overthrown, and yet will once more overthrow, till he comes, whose Right it is to Rule, whose shall be the Government and Kingdom, and all his Enemies shall be slain. And as for the publick Ministry, as now it is in its present estate, we certainly know, and testify from the Lord unto thee, and to the whole Nations, that it is not the same Ministry of Christ which the Apostles had, nor by the same Power and Spirit; but it is wholly degenerated in Call, in Practice, and in Maintenance, and in all things, from what the Ministry of Christ was in the days of the true Churches, before the Apostacy: and it is, as now it stands, in degeneration, not of God, nor in the Power and Spirit of Christ Jesus, nor hath it the same End and Effects as the Ministry of Christ once had; but its tattled and tainted with the Spirit of Antichrist, which long hath ruled in the World; and it becomes a grievous Oppression in the Nations, and people are not converted, nor turned to God from their evil ways, but remain unprofitable: and to say no more of it, I might say, what I affirm of it, I may prove by the Scriptures against the wife of them before thee, if thou pleasest, viz. That as now the Ministry stands, it is not perfectly the same Ministry the Apostles had, but is degenerated from what the Ministry of Christ was in the days of the Apostles, and true Churches, before the Apostacy; and if ever God toucheth thy heart, thou wilt see it so; When the Spirit of Christ is chief Judge in thee, thou wilt witness this to be true; and then may not thy Power uphold any thing which is contrary to God, when Government is purged, and made pure from all its present Degeneration.

Again, There are many and divers sort of Sects, and Gatherings of People, and Professions in Religion of several contrary Judgments, and Opinions & Worship in these Nations; and these People, over whom thou art set to rule, are divers, and divided in their Ways, and Minds, and Professions of Religion; some looking for, and seeking after Christ, in such a manner; and others after another manner; all crying, Look here is Christ, and thus he will come; and look he is there, and so will he appear; and some are inventing and supposing such a Government to be best, and others contrary to that; and many are (as) distracted in their thoughts, not knowing what to seek, or what to look after; some are for such a Government and Religion, and others for another; and peradventure each one of these may seek to thee for Protection against such as oppose them, commending and justifying their own Way, and Sect, and Form, and Religion against all others, and craving laws to maintain themselves; and their Sect; and to stop and limit all other Ways, as Herefie, because differing from them, they will each of them turn and call the Scriptures from the mind of the Spirit that gave them forth, to prove their own Opinions and Professions to be right, against all others; but now thou mayst know, that the Scriptures were given forth by the one Spirit of God; and is the Testimony of one Truth, of one Saviour, of one true Worship, and one only true Religion, and not many and divers Ways, and them that are of divers Judgments, and Worship and Religions, and yet all plead Proof.
from the Scriptures for what they profess and practice: all such pervert the Scriptures, and wrest them, who are thus divided and unsettled in Religion; and they know, that none of them have the Spirit that gave forth the Scriptures, which Spirit leads into all Truth, and in it is the true Worship of God, and the true Protesting and Practice of true Religion, and that Spirit only understands its own words in Scripture, but all these divers Sects, and Heaps of People, that are divided in Worship, and about Religion, have not the Spirit of God, that gave forth Scriptures, to lead them into all Truth, and guide them in the perfect Way, and pure Religion, which the Apostles and Churches of Christ were in, in their days; but all these many Sects, that are thus divided, are risen up since the days of the Apostles, and are of another spirit, and of a false Religion. And as for such called Ministers, they will be hurrying about thee, and flattering thee with fair and crafty words, and smooth Petitions and Requests, for Protection and Establishment from thee, and for large Maintenance, and Stipends and Tythes, and possibly they may complain to thee against such as cannot give them Hire and Tythes, but may reprove their Evil, and Covetousness, and Wickedness; begging for Laws against such, and crying against Error & Heresie, because some may be mov'd to cry against their Deceits & Oppositions; and for the like causes they will run about thee, and feek their own Advantage; and this we know, their nature and spirit is such, and hath been for many Ages.

But now Friend, Do thou stand in God's Authority; out of, and over all such Teachers and Sects, and come not under any of them that have the Form of Godliness, but want the Power, who are in the Apostles, from the Life and pure Religion, that the Apostles were in; nor believe them not that shall say, Lo Christ is here, or, Lo he is there, or, Who shall ascend to fetch him from without? or, When shall he come from far to save his People? Go not thou after any of these, but hearken to the Word of God in thy heart, and know that Christ is within thee, else thou art reprobate; neither do thou take in hand to exalt any one of these Sects, or some of them above others, neither defend & maintain any of them against others of them, nor tolerate not one of them above another; for if thou dost, it will betray thee, and the Nations' Peace, and set all spirits on Fire about thee; and while one is pleased, and may pray for thee, others will be vexed against thee, and curse thee: wherefore be not troubled about these things, norumber nor thy self about Religion, how to establish it; for it is God's Hand only to establish his Worship and Religion, it belongs to him, as he will, and not as man by his Policy and Wisdom, but (and free from them all, and neither establish any, nor persecute any Sect whatsoever, but let them all have their course and season, they will fall and perish of themselves, and the Good Old Way, and Truth, and the pure Religion, only will remain; and let them cry one against another, and rebuke one another, and meddle not thou with that, but only let thy Laws and Authority preserve men Persons and Estates from the Wrong one of another, that all men may live peaceably under thee, and no man wrong his Neighbour's Person or Estate; and that's only thy Place, to rule in outward Affairs, but not to Rule over any mans Conscience, to compel him to such a Worship, or to limit from such a Worship in Religion, that belongs not to thee, but to the Lord, who alone will be the Ruler, and Guide, and Exerciser of his People's Consciences, and if thou dost meddle therein, thou shalt not prosper, nor be blessed in thy Deed: So leave the establishing of Religion to the Lord, and let all these Sects manifest, if any of them have the Spirit and Power of God in them, and with them, and let them shew their Weapons of the Spirit; for only such as have the Power and Spirit of God in them will overcome, and flesh will be increased and grow, and thou nor none can hinder: and such that want the Power and Spirit of God in and with them, may flourish in their Form for a while, but they will be blasted and wither, and its in vain for thee, or any, to uphold such, or endeavor to establish them; but if thou meddest on these accounts it will undo thee, and confound thee; therefore be wise, and know what the
Good Counsel and Advice Rejected.

And as for the maintaining of Minifters, Let that alone also, and be not troubled about it; for it was ever the false Prophets and Deceivers that preached for Hire, and went after Gifts and Rewards, and taught Money and Gifts of people; and they that do the same now, were never sent of God, nor are they such as shall convert people to God; for who are true Ministers of Christ, will not seek to thee, nor to men for Wages, nor Tythes, nor Money, but live of the Gospel, and not compel great sums of Money from people, to maintain them in their Families in Pride, in Foulness, and Idfenes; such things are great Oppressions in this Nation, and a horrible filthy thing in the Sight of God, and because thereof will the Lord's Judgments come upon the Land: If thou were but rightly sensible what calling into Gods, and what doing at Law of poor People, and what spoiling Peoples Goods by Restraint, and all for and about Tythes, and Priests Wages, it would make thee admire the Wickednes of that Generation; but do thou let them alone, for they do blame themselves, and undo themselves, and lefe the Hearts of all good People by their own doings, and stand over them all in God's Authority, and know a measure of the Spirit of God in thy own heart, and thereby thou wilt discern, and try and judge of the Spirits of all men, and their Religion; and the Spirit will lead thee in the pure Religion, to worship God in Spirit and in Truth: So let not thy mind beumbed at all about establishing Religion, nor about maintaining the Minifters; but be faithful to what the Lord requires of thee, and learn his Will, and do it, and then thou wilt be Bleffed and Honoured in this world, and in the World to come.

And Friend, Know thou that the Lord is doing of a great Work in these Nations, he is railing up a Seed to serve him, and to worship him aright, and the God of Heaven is lettings up a Kingdom over all the kingdoms of the World, and he hath a Controversie with all forts of people, in as much as Corruption and Degeneration is entred amongst all, and all must be purged of all Orders of men, and the Evil cast out; the Work of the Lord is Great and Mighty, and he requires no help of thee, nor any man whatsoever; for his own Arm will bring it to pafs; yet he would not have thee to gain-fay his Work, and strive against it, and seek to quench what the Lord is bringing forth, if thou dosta it, then shalt thou be condemned, and the Lord will speedily execute his Judgments, and Remove thee, and overthrow thy Power and Authority into Deftitution; wherefore be passive in this matter, and look thou at the Lord, and protect and defend men Person and Estates from Wrong, but meddle not with their opinions and pretentions in Religions, to exalt any of them, nor yet to persecute them.

And thus Friend, according as it lay upon me from the Lord, I have written this unto thee in dear and pure Love, God is Witness, and I have cleared my Confidence to thee thus far; and if thou fall by thy own Transgression, it will lie upon thy self; I have warned thee, and I am clear, and if thy Fall comes, remember thou was advised.

Who am a Lover of Justice and True Judgment, and a Friend to this Common-Wealth, and to thee which is well in the Lord,

London, the 18th of the 8th Moneth, 1658.

E. B.

This was delivered to him in the Eighth Moneth, 1658.
To the Protector and his Council.

To the Lord God will shortly make you know, that we are his People, though we be accounted as Sheep for the Slaughter; yet our King of Righteousness will break you to pieces, if you harden your Hearts, and Repent not: And seeing that Love will not draw thee, neither the Gentle Leadings of our God have any place in you; yet Judgment shall awaken you, and his heavy Hand of Indignation shall lie upon your Consciences, and you will be scattered and distracted to pieces.

E B.

This was written in White-Hall, in the Tenth Month, 1658. to Richard and his Council.

For the Parliament.

Ye that sit in Counsel, that are assembled for the Nations Good, hear ye the Word of the Lord God, which is towards you all; Remember the Cause of God, and of his People; remember the Groanings of the Poor, and give ear to the Cry of the Oppressed, and relieve the Guiltless Sufferers, and break the Bonds of Iniquity, and let the Oppressed go free; do this, lest you perish: And remember the Old Good Cause, that is decayed, and hath long been laid waste; let it be once more revived in the Nations, that God may bless you; Remember the first Engagement, which was for Freedom, and suffer not the Exercise of pure Conscience to be trodden down by Oppressors; but seek ye, seek ye the Glory of the Lord, and the Safety of his People, and the Freedom of such as are oppressed; and be not ye Oppressors; nor Adders to the Sufferings of the Innocent; make no Laws to limit the Lord, nor his Spirit, nor his People, but make such of no effect, lest ye be confounded like as with a Whirlwind, by the Breath of the Almighty: I am the Lord, and my Name is dreadful to all Flesh; mine Arm is stretched forth over the Nations; and I will scatter them at my Pleasure; I kill, and I make alive; I break down, and I build up; fear ye me, and tremble at my Presence; bow before me, and have my Name in Reverence, and my People in Safety, and let them be free from all Oppressions and Tyranny, lest I correct you with the Rod of my Judgments.

faith the Lord: For I will rule Nations with an Iron Rod, and the Governments shall be mine through the Kingdoms of the World, and my People shall inherit the Possessions; I will beat the Mountains to Powder, and Strike Terror in the Hearts of the Mighty; and I will Judge among the Judges, and Rule among the Rulers of the Earth, who are but Dull and Alters before me; therefore do ye the thing that pleaseth me, and have my Cause and my People's Cause in respect amongst you; and be ye low and humble in my Sight, lest I wound you, and you never be healed, lest I scatter you, and you never be gathered. I am the Lord that doth whatsoever he will, Dreadful and Mighty is my Name in the Earth, and my People are my Inheritance, wherein I delight; spare them, and afflict them not, that I may spare you, and not destroy you; and take you Counsel at my Spirit, and at my Servants, that you may prosper; and hurt not the Innocent, nor touch my Anointed Ones, lest I come suddenly upon you, faith the Lord, and break you to pieces; for I will make you know, that my People are mine, and beloved of me, and that I care for them, and will Fight for them, and revenge their Cause, and deliver them from the Hands of their Ene-
Good Counsel and Advice Rejected.

1659

Enemies speedily; this ye shall know when my Vengeance is extended forth to, all my Enemies, and upon all such as do oppress my People, and are Spoilers of my pleasant Heritage; and now am I arisen, faith the Lord.

Edw. Burroughs.

This was written to the Parliament, which began to set in the Eleventh Moneth, 1658. which Richard Cromwell Dissolved in the Second Moneth, 1659.

To Richard Cromwell and to Henry Cromwell.

FRIENDS,

Yet once more hath the Lord given me somewhat to say unto you, in Love to your immortal Souls. You had a glorious Day of Visitation, and many precious Warnings from the Mouth of the Lord, by his Servants, but you rejected the Counsel of the Lord against your own Souls, and made no account of the Servants of the Lord, which were sent unto you; but caused them and suffered them to be persecuted by your Power, and they were made a Spoil and a Prey to their Enemies all your days; and you fought your selves, and your own Honour, and you were exalted in Pride and Vain-glory, and forgot God, who raised you up from a low Estate, and you had no respect to the Cause of his People, and therefore is this justly come to pass upon you from the Hand of the Lord; not that I rejoice in it, and glory over you because of it, only I tell you what is justly happened unto you, that ye may learn the Lord's just judgments in these things, like as formerly I warned you of it; for it could not otherwise be, but that the Lord would avenge the Cause of his People upon their Persecutors, and the Injustice done unto them upon you, in whose Name and Power it was acted; for, in every Generation he hath had respect unto his People's Cause, and did avenge their Cause in his season: And this I well remember, I was once moved to speak in the Name of the Lord unto your Father, That these things that came to pass in his days, that Cruelty and Oppression of the Lord's People, would be recompensed, and repented of in his Children's days: For I saw, that the Cruelty and Injustice that was done in his Name upon the People of God, could not escape unpunished in a Generation, and it is now come to pass in a measure, and will be more and more, even for his Transgressions and your own: for all of you had a Day and a Time, wherein you might have done something for the Lord, and for his People; and you had a Price put into your hands, that you might have improved to the Lord's Glory, and to your own Renown, to have been a Blessing unto your selves, and to the People of God in these Nations; but your Day is over, and Night is come upon it, and your Price is taken from you, and given to others, and you cannot now work nor act on the Lord's behalf, as once you might have done, and you have fought honour to your selves, and you reap Reproach, and because you have despised the Counsel of the Lord, therefore the name hath caught you, which was laid for others: These things I say unto you in pity for you, rather then in boasting over you, neither do I commend that spirit which setteth in too much severity towards you, which upraids you, rather then seeks to amend you, that is not my way: For your Father served the Lord in his Generation, and was once the Instrument in his Hand, to the accomplishing of good things, till that an ambitious spirit got power over him, and betrayed him, and the Work was lost which God called him unto. And as for those that are now in Power, if they shall tread in your steps, and shall not relieve the Oppressed, much more then any before them shall they be overthrown, and brought into Contempt. And as for you, Come into the Fears of the Lord God, that your Iniquities may be pardoned; and
and seek Peace with God, and Reconciliation, and seek after the Kingdom that endures forever; and while ye have time, seek after a Crown Immortal, and wait to know that which will make you Heirs of that Inheritance which never fades away: the Light in your own Consciences, which Christ hath enlightened you with, which lets you see Sin, and convinceth you of your Evil Deeds, that Light in you must you own to be your Teacher, and must become subject unto it in all things, or else you have no part in the Kingdom of God: and cease from your lying Prophets, who have flattered you in your Iniquities, and deceived your Souls, and cried Peace unto you and Safety, and said, You should Prosper, and they have hardened your Hearts, and been a Snare to you, till the Lord's Anger is broken forth against you, and they found Liars. So now consider, and do not always reject Love, but and if you do, I am clear, and your Iniquities will be upon your own Heads; and though rejected by you, yet a Friend to your Souls, whom the Lord hath made often to warn you; and happy had you been, if you had or can now prize the Day of your Visitation.

Edward Burroughs.

This was delivered to them in the Fifth Month, 1659.
TO THE PARLIAMENT
Of the
Common-Wealth
OF
ENGLAND,
The present Authority of these Nations, Assembled at WESTMINSTER.

A Presentation, by a faithful Friend to the Nations,
in the Name, and by the Spirit of Jesus Christ, King of Righteousness and Peace; That you may take off Oppression, and free the People from all their Cruel Bonds, that have been imposed upon their Bodies, Estates and Consciences, in the days of the Reign of Antichrist; that Truth, Justice and Righteousness may come nigh unto us, and the Kingdom of the Son of God set up among us, that you and we may at last be free Subjects of Christ's Kingdom, where Righteousness, Truth and Peace may run down, and be established in the Earth for evermore.

FRIEND,

It is acknowledged, that the Lord God (who rules over all in the Kingdoms of Men) hath done Great and Honourable Things by you, and with the Face of your Authority in your days; and since your first appearing on the Throne, Mighty Things have been brought to pass, in our Nations, by the Hand of the Lord; insomuch that many Mountains have been abased, and many sturdy Oaks have been cut down, and many cruel Laws have been made void; and even the Way of the Lord, and the Way of the coming of his Kingdom, hath seemed to be prepared: For the kingdom of Antichrist, and the Beast, and the Whore (the false Church) hath in many things received a mortal Wound in this Nation; and there hath been divers times the fair Blossoms of the Glorious Appearance of Truth, Righteousness and Peace; and there have been many fair Promises and Presents, made by many of you, like
To the Parliament, &c.

like as if the Kingdom of Jesus had been at our Door, ready to have entered our Nations, whereby many good Hopes we have had, to have been made a perfect free People ere this day, from the Chains of Antichrist and the Whore (the false Church) and from every Branch thereof, and that we might have been together in Peace and Unity, and in Freedom from all the Oppressions of our Enemies.

But Alas, alas, This Glorious Work of Reformation hath bin interrupted before our eye, and the precious Buds and good Appearance of Glorious Fruits have been withered and blazed in our fight; so that our good Hopes have perished, and our Freedom hath been intercepted through the Evil-dealing of many unfaithful men; so that Antichrist's Kingdom hath not been utterly rooted out, nor the oppressive Laws of the Whore (the false Church) wholly broken down, but the rather have seemed to be revived again; and the Kingdom of the Son of God hath been warred against, and Truth, Righteousness and just Judgment hath been kept out of the Throne, and the Lamb, and his Army, and Followers have been opposed by open and secret Rebellion; so that though there hath been appearances of good Things now and then, yet ever and anon Clouds and Darkness have overshadowed the Nations again, and the good Hopes of Faithful People have been driven backwards, and Riformation stopped, and your own Vows, Promises, and Pretences have remained unfilled, and we are yet an Oppressed People: and the Cause of this hath been from some unfaithful men, that have neglected the good Work of the Lord, once intrusted with them; and have fought themselves, and their own Honours and Interests, and have sitten down at Ease and Reft in the Heft, glorying in the Spoil of their Enemies, and thereby have they become unfaithful and unprofitable in carrying on the Lord's Work: for some have been of a different Mind for a season, and made a good Progress towards the attaining a Kingdom of Righteousness, and the removing of all Oppressions; yet when they have begun to seek themselves in this World, and to take unto themselves the Honours, and Titles, and possessions of their Enemies (whom the Lord cast out before them) and so have become guilty of their Enemies Sins, then they have been chaced, and the good Work of the Lord by them could not prosper, but it hath fallen in their hands even because of their Aposelacy, whom the Lord hath removed in his Wrath, which to you all may be Examples, that ye follow not their steps: For, for these Causes, I tell you, hath the True Reformation been turned backward, and the Work of the Lord remained unfilled, inasmuch that Oppression, Injustice and Tyranny yet remains upon the People; and Ten Thousand lie groaning under the Yoke and Bondage of Antichrist, and of the Whore (the false Church) in Persons, Estates and Consequences; and are ready to depart out of all good Hope and Confidence, That they shall never see, through you, the finishing of that long since begun good Work of Perfect Reformation, and Freedom from all Oppressions: And amongst the many Great Oppressions and Cruel Burdens, yet remaining in our Nation, there is at this day one particular Oppression abounding, under which Thousands of the free People of the Lord, & of these Nations, lie unjustly suffering in their Bodies, Estates and Consequences (to wit), This way of forced Maintenance of the Ministry, by Tythes, and Money, and Yearly Stipends; which many are violently forced to pay, through Oppression, and contrary to Equity; and because hereof is God not well-pleased with you, but his Wrath is kindled already; for the Cry of the Unjustly Afflicted under this one Oppression hath entered into his Ear, and he will be avenged speedily, even because of the Oppression of his People in this very particular, who cannot one of a Good Conscience pay Tythes, or Money, or any other thing, contrary to Equity, to the maintaining of this Ministry, and these Ministers, which they receive no benefit by, neither are under their Ministry.

And forsooth as this way of maintaining Ministers and Ministry by Force is wholly Antichristian, and of the Whore (the false Church) and never was in the
true Churches of Christ, in the Apostles days; neither did ever Christ, or his Apostles, give Instrucution or Example for such way of Maintenance to Christ's Ministers: but being that this way of forced Maintenance, by Tythes, and Money, and Yearly-Stipends, is come up long since the Apostles days; and is the very Institution of the false Church of Rome, and was first practised by her Authority in our Nation; and by the same Spirit, at this day, this Oppression remaineth amongst us; and likewise it is wholly unreasonable, That one sort of people should be compelled to maintain another's Ministers, whom they do not bear, nor receive their Ministry: And also, this way of maintenance is one of the greatest Op progessions in our Nation, and many Hundreds of our Brethren have suffered great Oppression thereby, some the los of Estates, and many the los of their Liberty; and some the los of their Lives also; insomuch that this Oppression is fully ripe to be cut down, and removed out of our Land.

Wherefore it lies upon me from the Lord, to request it of you, and to lay it upon you, as being the present Authority, that have Power to do it: That you speedily order the removing of this Oppression of forced Maintenance to Ministers out of the Nation, and that no man henceforth be compelled or forced to maintain Ministers and Ministry, by Tythes, or Money, or otherwise; but that every man be left free, to give what, and how much, as he pleaseth, to what Minister as he will; only if any do hire a Minister, and promise so much, then it is Equity, that he that is hired have the benefit of the Law, to receive what he is promised, by force, if he cannot freely: But let not any people be forced by your Law to hire Ministers, neither one sort to maintain another peoples Ministers; but let every sort of people live under what Ministry, and bear whom they please, and also maintain their own Ministers, that labour for them: and this is reasonable, and would content all the Faithful People; for it is wholly unequal, that any people should be forced and compelled to maintain another peoples Minister, which doth no work for them; and it is also wholly inconsistent with the good Government of a Common-wealth, and absolute contrary to Christian Liberty, and is a very Chain of Antichrist upon the good People; and the main Cause of Hears burnings, and Strifes, and Egesting among Subjects; and one of the chief Perpetual of Deceivers and false Ministers, that covet to run after great Benefices, and care not for Souls; and also, the God of Heaven is vexed with this Abomination; and it is certain, that you and these Nations shall never be established in true and perfect Peace and Unity, while this Oppression remaineth, nor till that in all things Convenience be let free to the Exercise of the Spirit of God.

Wherefore I am come to your door on the behalf of the Lord, & all his People, and I cry, & ten thousand with me (in Spirit) of the free People of your Nation, Let this Unreasonale Oppression and Antichristian Practice, of forcing Maintenance to Ministers, be speedily removed out of our Land, and let the Persons, Estates and Consequences of your faithful Friends be freed from this cruel Burden, that they have long borne by you and their very Enemies: And also I lay it upon you, that you clear and free your selves in all things from the false Church, and be not Servants to her; drink not her Cup of Fornications, neither in any thing carry the Whore: and hereby shoul that long born and heavy Yoke of Antichrist be removed, that hath lain upon the good People's Persons, Estates and Consequences; and false Ministers, that run for Hire, and not to win Souls (who are Oppressors) should hereby be limited; and the Faithful Ministers of Christ, who are sent of him, would be the more encouraged to minister freely, who have received freely; and this would be the way to bring Blessings and Peace amongst us, and to rejoice the Hearts of the Righteous, and to stop the spirit of Oppression; and hereby you would be made Honourable, and the Lord himself glorified, and his People a free People: So that for these Causes is upon me to demand it of you, that you remove the Oppression aforesaid, of forcing Maintenance for Ministers and leave every sort of people free, to maintain their own Ministers, as the Lord shall lead them.

For
For this was the Way in the true Churches, The Ministers of Christ did eat of the Milk of the Flock which they kept, and of the Fruits of the Vineyard which they had planted. Freely given them; and they reaped carnal things where they sowed Spiritual, yet as a Free Gift unto them, and not by Force, nor as a Debt: for this way of forcing Maintenance was never in being among the true Churches; but is of the false Church, both in its Original, and in its standing to this day, and one of her Cup (who hath made Nations drunk) hath our Nation drunk this Abomination and Oppression; and it is the remainder, and one of the strongest parts of the Whore of Rome, yet left in England; and it is full time to be removed clean away from us, and if you do it, then shall we have cause to believe, that you intend well to the Nations, and our long decayed Hopes concerning you will be again revived, and our Faith will be encreased, that you will yet suffer Righ¬teousness and Mercy to flourish, if you take off every Oppression, and make the People free; but if you do it not, but will be the Impolvers of Unrighteous things upon the People under you, and will carry the Whore, and yet drink her Cup, and compel others to drink it, then the Lord will break you to pieces, and bring Freedom to this Nation some other way; and you, and they, and the Beast, and the Whore, and your Oppressors, shall all fall together, and sink as a Stone into the Sea, and your Remember ne shall be blotted out, and perpetually perish: and these are the Words of the Lord God unto you, wherefore that you may live in true Honour, and not Perish in perpetual Shame; and that the Lord may bless you, and not make you a Curse and that the Lord’s People may pray for you, and not against you.

I say, consider in the Fear of God, and with a willing Mind grant th’en Desire; and in so doing, you fulfill the Will of the Lord, and thereby establish all your Enemies.

Many things more on the Lord’s behalf I have to demand of you, but this so presents from a Lover of Righteousness, and a friend to this Nation.

London, the 12th of the 7th Month, 1659.

Edward Burroughs
A MESSAGE TO THE PRESENT RULERS OF ENGLAND,

Whether Committie of Safety (so called) Council of Officers, or Others whatsoever.

Delivered unto them by an Ambassador from the only right Heir of the Government, whose Right alone it is to Rule:

And by special Authority and Commission from him, this is sent unto them, that they may hear, and fear, and learn Wisdom, and may deliver up the proper Right of the only King unto him, that they may be blessed; but on the contrary dependeth their DESTRUCTION.

These things were upon me, to deliver, even by Speech and word of Mouth, to the present Men in Power; that they might be warned, lest they Perish: But no way being made for me so to do, I have written what was upon me, even as short as possibly I could, and in as little compass as might be; having hinted at things which might more largely been spoken to. And I order this to be Printed, and given to their particular hands with speed.

FRIENDS,

My Master is a High, and Mighty, and Powerful Prince, and very Honourable; and Fear, Reverence, Respect and Subjection belongs to him alone, from you and all Mankind; he is Wife, and Understanding, and of great Strength; and his Dominion is from Everlasting to Everlasting; and he can do whatsoever he will in Heaven and Earth; for he rules
Rulers of England.

rules with his Iron Rod over the world; and whatsoever he faith, it is done; for his Word is an Everlasting Command. If he faith to a man, Live, it is so; if he faith to a man, Die, it cometh to pass; and if he give Peace to a Man or a Nation, none can make War; and if he make War with a Peron, or in a Nation, no man is able to make Peace: For why? he hath all Power in his Hand, and to him all Judgment and Authority is given; he is the Son of the Living God, the Everlasting Creator, he was, and is, and is to come; his Eye beholdeth all things, and his Arm compasseth Heaven and Earth; and what his Purpose is, he bath always, and will ever bring it to pass: if he set up Rulers, they must Rule; and if he pull them down, none can hinder: whom he will, he Honoureth; and if it be his Pleasure, he bringeth men to Shame: if he break a Nation down, none can build it up; and if he confound Powers andAuthorities in the Kingdoms of men, they all fall, as withered Gras before him: Behold ye men! He is so Great and Mighty, and of so great Authority, that whatsoever he faith, it is done; and whatsoever he willeth, it cometh to pass; and none is able to refuse him, and overcome his Power, when his Pleasure is to accomplish a Work: by him all things are that be, and all things live that have Life, and through him all things move, and of his Fullness every Creature in Heaven and Earth receive. And this, my Master, is altogether Honourable in Birth, and otherwife; and altogether Mighty in all his Works; he is Just and Merciful, full of Goodness, Righteousness and Truth; all Vertue dwells in his, and his Judgement and Mercy, his Authority and Meekness, and his Wrath and his Love, they are Companions: And what ye be before him; or, How shall ye be able to refuse him, or to turn backward what his Purpose is concerning you, and this Nation? for ye have no Being nor Breath without him. Behold ye men! ye are verily as the Dust before the Wind, so are ye to him, soon blown away, and your Place not found, as the Gras before the Mower, so are ye before him, soon cut down, and withered, and your Beauty utterly extinguished; as a Potters Vessel under an Iron Rod, even so are you to him, he can immediately break you, never to be bound up; as a Drop to the Fountain, so are you to him, soon dried up, and made nothing: Wherefore ye Men, ye Mortal Creatures, ye Ignorant Persons, Sons of a Transgressor, ye Dust and Ashes: for thus ye are in comparison of him, this Mighty Prince, hearken to his Message, which cometh to you from him; Hear and Fear, and be not Stout-hearted against the Lord God, that is about to speak unto you.

As for this little Island of England, wherein your present Place and Being is, It is an Island which the Lord hath shewed great Favour unto, in Ages past, and in this present Time; and I must tell you, he hath a Purpose of Loversowards it, and to Honour it in the view of the World, though through great Tribulations, and he hath an intent of great Good unto it: For he hath a Seed, a precious Seed in it, scattered abroad, and he hath a People that fear his Name, and have walked in his Wayes, and he hath made them, and elected them, and what they are, it is by him; that they may dwell among them, and have the whole Government over them; yet he hath a speedy Purpose verily concerning this Nation; and he will purifie it in Judgment, and refine its Inhabitants through the Fire of Tribulations, that it may be pleasant to him, and fit to do his Will: He hath a purpose to work some great thing in it, I must tell you, as he hath said unto me so to do; He will have his Name exalted and revered in this Island, and his Terror shall be sent out of it through the World, and his Branch from it shall spread over the Earth; he doth purpose in his Season to take it into his own hand, and to sway the Government thereof with his own Sceptre, and to set up Righteousness alone, and to overthrow all Oppressions and Oppressors; and the Kingdoms of this World must become the Kingdoms of the Lord, and of his Christ.

True
True it is, such hath been the coming to pass of Time, and of Things, for many Ages by past, that my Master hath been as it were banished from the Nation, and hath not been suffered to enjoy his Rights; but hath been expelled, even as it were by the force of Satan and Antichrist, who hath long usurped Authority over the Inhabitants of this Nation; and in my Master’s absence, Lamentable Injustice, Cruelty, Unmercifulness, Tyranny and Oppression, hath been executed upon the Inhabitants; and the poor Creatures have been held in great Slavery by their Rulers, that have ruled by the Dragon’s power, and been kept in great Blindness and Ignorance, and under great Oppression, both in Body and Spirit, by Antichristian Teachers, for this many Years, even while the great King hath been absent, and as it were gone into a far Country; even all this time hath Antichrist and the Devil ruled and reigned, and hath made and executed Oppressing and Tyrannical Laws and Decrees, both in Church and State, and all the Nation hath been out of right Order, and laid waste and barren of good Fruit, and it hath been as a Wilderness by reason hereof: and men that have ruled for many years, have not ruled singly by my Master’s Authority, but by another power, though not without the knowledge of my Lord, neither as though he had not Power to have done otherwise; but for his own Pleasure he hath suffered it thus to be, and let men go on to rule and govern in their own Will, and after their own Lusts; and people have walked wickedly towards him, and towards one another; and all this he hath suffered, nor as if he gave Toleration for it; for his Messengers now and then, and his Witnesses in peoples Conferences, have been reproving their Ungodly ways, and he hath often shewed his dislike, by divers Wayes and Tokens, and many Judgments, and strange Overturning, to the way and proceeding of both Rulers, Prophets and Teachers of this Nation; but yet they have gone on against his Mind, and contrary to his Will, notwithstanding his Reproofs and Judgments, not that he had not Power to have executed his Pleasure in Wrath upon them, and to have destroyed them altogether, and have made the Nation a Heap, and as nothing long before this day; for Power was in his Hand to have done it: But he hath been Long-suffering, and of great Patience, and born all things, and taken the Injustice, and Cruelty, and Wickedness, and Idolatry, and all Unrighteousness, that hath abounded in the Nation, upon himself, and suffered under it, and bore it for his season, while woful and lamentable Oppressions have been practised in Civil State even Hellish Laws, and Devilish Executors of them; Merciful Tyrants have born the Scepter, and reigned for many years over the Inhabitants; and in Church and State has bin Hainous Idolatry and Superstitious Vanities committed in a high nature and measure, and even Men, and States of Men, and Orders of Men of every degree have been abominably corrupted in the Sight of my Lord, even from the Prince to the Beggar, even Rulers and Subjects, Teachers and People, Judges and Prophets; they have been corrupted both in heart and hand, and they have dealt falsely and wickedly towards him, and towards one another, even to the great Distressure and Vexation of him and his blessed Spirit, and to the high Provocation of him to their own Degradation, if his Long-Suffering had not prevailed; and all this while he hath laid it as it were asleep, and at rest in himself: and he hath left men to try them, what they will do, and he hath given them a Day; many Kings and Rulers he hath let them have a little time, to see how they would use it, but they have abused it, and not ruled for him, nor accomplished his Work, nor fulfilled his Will; but acted even in defiance of him and of his Power, and to his great Dishonour.

Alack! I must be plain with you; My Lord hath been utterly exiled, an greatly dishonoured, and highly provoked and vexed by reason of such proceedings, as have been in this Nation for this many years, through the Corruption of all sorts of Men in Place and Power, who have not ruled for his
Rulers of England.

but for the Devil, to their own corrupted Ends; only he hath suffered men to go on in their course for a season; some as it were, appearing on the Stage for a time, and suddenly call down again for their Iniquities fake; and his Hand hath been in all these things, though very privately and secretly, not known and disdained by the Sons of Men, yet hath he ruled over the Kingdoms of Men, and pulled down one, and set up another. And to forbear the several Actions and Proceedings, of many by-passed Ages, and to come to this Generation, and to speak of things that have happened within these few years, and of the changing and overturning that hath happened in this Nation; such was the Cruelty, Tyranny, Oppression and Idolatry, both in Church and Civil State, that the people of this Nation were held under, in the days of Papal-Power; such, I say, was the exceeding height of Cruelty and Tyranny of that time, that not any that Feared or Reverenced my Lord, in any measure, could scarce live, or have a Being in the Nation; even against every man, that did but incline towards him, and desire the Knowledge of his Ways, Hell's Mouth was opened against them, and they were swallowed up, and many of their Lives taken from the Earth, by the hellish power that had in that day usurped Authority in this Island; and when thus it was, then he looked down from Heaven, and his bovs of compulsion were opened, for the sake of the oppressed People that desired after him, in so much that he broke, and threw down the power of their Oppressors in some measure, as it stood in Papal Authority, and when the iniquity of that power was filled up, he took vengeance upon it; and I must tell you, it was he that brought it about, even the destroying of that Power in this Nation, and freeing the Nation from it, though the men that were Instruments in the cause were not his Servants, otherwise than as Nebuchadnezzar served him, for he hath a secret way to have a service from the wicked, and such is his Power, that he can turn the wickedness of the wicked to his glory, and he can make a Rod to whip his Adversaries, and burn it when he hath done, and he hath often destroyed one wickedness by another.

Well, But to leave that, though he did in some measure free the Nation from much Tyranny and Cruelty, in the calling out People Authority; yet alack! the Nation in a few years was near as much violated by Injustice and Cruelty, under the succeeding Power, as ever it was once under the Papal-Power; though before there had been some small Reformation, and Change in outward Appearance, though little in ground and Nature, yet Oppression, and Idolatry, and Superstition in Church and State, and all Prophane Wickednesses among people, was grown so high, like as it had been under the Papal-Power before; and all that desired after the Lord, and were weary of Iniquity, and of the then present Oppressions and Idolatries, were Persecuted, and Slain, and destroyed, and Injustice and Cruelty exercised upon them, even almost to the rooting out of Righteousness, and to the grieving of the Lord's Spirit: Well then, because of the cry of the People, and the Oppression of the Nation under that Authority, my Lord looked down again, and even for his Name's sake, and for his Seed's sake, he had compasion on this Nation, to see it free, and to break off its Oppressions; and in a great measure he did deliver the people of this Nation in many things, and there was a part of Reformation wrought, and much pretended and looked for; and all this came to pass through him, and my Lord did accomplish it, however the Instruments-by which he wrought proved deceitful, and became Oppressors, as others before them; and though there was in this Nation a day of great Troubles, and Wars, and Contention, and great Strife, and the wasting of much Blood, and earthly Treasure, and none of these things, I must tell you, fell without the ordering of my Master's Hand; yet so it was, and came to pass, that after this Nation was restored to Peace, though much Unrighteousness and Injustice was removed, yet there was much also left behind; and men that he had used as Instruments in his Hand, in a good Work, and to whom he had given Wisdom and Under-
Understanding, and appeared in much Mercy and in great Deliverance, yet they even turned to seek themselves, and became corrupt in the Spoils of their Enemies, and when Peace and Plenty abounded the Lord was forgotten again, and then the Land fell under Oppressors, and began again to cry out for Freedom, even when other Horns of the first Beast sprang up, and went on each of them after his Fellow, and though one Horn hath driven to break another, yet after one hath been cast down, another hath risen, and made an Image to the first, and ruled and reigned by the same spirit and authority, derived from the Dragon's power, in Cruelty and Oppression, and made Laws, and executed them to the Dishonour of the Lord, and to the great Oppression of his People, and to the filling of this Island with Injustice and Cruelty, even from one Generation to another, until this day: and thus up and down have Times and Seasons been altered, Powers and Authority changed and altered, Statutes, Laws and Decrees changeable and alterable; for as the Iniquity of one Power was filled up, that was cast down, and another had its Day, till the measure of the first was also filled up, that he might partake of the same judgements. And in all these Overturnings, breakings-down and Overthrowings, the very Hand of my Lord hath been, though secretly, and not discerned, yet his Power hath brought about, and suffered all these things to come to pass; and who shall charge him with Injustice? or, who shall say, What hast thou done? or, Why hast thou done it? For, as I have said, He is a High and Mighty Prince, and can do whatsoever he will; and he is the Supreme Power and Authority, which rules and reigns in and over all the Kingdoms of Men. And what though he hath used wicked men, as an Instrument, to accomplish his Work, and made the Wicked his Rod, and even brought it to pass, that one Wickedness should destroy another, and one Oppressor break down another, and the Kingdom of Antichrist confound itself, yet what of all these things? All Flee must be silent before him, and all People, and the whole Earth must be subject unto him; for the Government and Dominion over Heaven and Earth is his, and all Power and Dominion belongeth to him alone, and all Judgement is in his Hand, to bring to pass whatsoever he will, and by whomsoever, as he pleaseth.

But now, my Friends, Though I would not he tedious to you, yet must I tell you the Truth, and faithfully deliver the Lord's Message unto you; and as concerning this last Overturning, there was something of the Hand of my Lord in it; and he can, and will bring forth his own Work and Praise by it, and it shall be for the Good of all his People, that wait upon him, though there was much Ambition and corrupted Ends in the Instruments, and neither part were perfectly single to the Lord in their proceedings; but their work was taisted with the False Idolatrous spirit of Self-Seeking: Yet notwithstanding, the Lord may bring forth his Government, and his pleasant Plant, through and beyond all this, even out of another Root, which yet appears not among either of them; and Righteousness may arise in the Nation, contrary to both of them, out of another Stem, and he will set up his Kingdom, and in the mean time, least one Paister of the Earth to break another.

And as for you, that now sit on the Throne, and bear Rule, whether Committee of Safety (so called) chiefly, though it is not without my Mather; for he hath the knowledge of it, it eateth; yet you are not the only men of his choice, truly called of him to the Place of Government, neither is your Government the Government of the Lamb, neither must it be forever established by him, its Foundation is not Blessed, nor can its Building be prosperous: For why? Alas, it is but another Horn of that fourth Beast, that hath been made to rule over the World, and upon the Earth for many Generations, and it is but hither to a very little refined from the last, and is of the last, even as the Eighth was of the Seventh, spoken of by that Servant, Rev. 17. 11. and it may also make War with the Lamb and his Followers for a little season, and it may have a small measure of Injustice and Persecution to bring forth in the Land, even till the Words of God
God be fulfilled, and his Kingdom be fully come; the way of which is but yet preparing by all these Overturings: and this your present Government originally is leavened with the spirit of the old Dragon, that hath killed the Saints, and drunk their Blood, and how should the Lord establish it? Nay, your Kingdom may prove but small and little, and full of Uproars and Troubles, and little Peace, and Satisfaction and Establishment in it to your selves, nor the People under you, but Confusion will attend it, and Fears will compass it about: Though this I must tell you, as you are men. You have your Day of Trial, what you will do, as many others have had before you; and something you may and ought to do, if but to make the Whore (the false Church) more naked, and to scourge her, more then some others have done; and indeed my Lord requires something more of you (as such) to do, then others before you could do; and you have a Price put into your hands, which you may improve to the Lord's Honour, and to the Nations Good, and to your own Happiness; which if you be faithful to the Lord, to do what he requires of you, and if you become meek and humble men, and fear his Name, and deny your selves, and not seek your own Honours, nor any Earthly Advantage to your selves; if you do thus, then my Lord will shew Mercy to you, and you shall not suddenly fall before your Enemies, though many may rise up against you, but your days shall be lengthened, and the Purpose of the Lord may be turned to your longer continuance, and not to your sudden Destruction: and if you walk in this Way, and Rule only for the Lord, then shall you be honoured as men, if not as an Authority, and you and the Nation preferred in Peace, and the force of the wicked shall be turned backward, and you shall not suddenly fall. And the late sundry Overturings in this Nation may be Examples to you, that you follow not the steps of those that God hath cast out, lest you come to the same end of Confusion and Misery: For, as concerning that Assembly of Men, that sat on the Throne, something was done by them in their day and time, and in both their Assemblies, in some things they served my Lord, and they were a Rod in his Hand to smite his Enemies; yet they were not faithful to the End, till all his Enemies were destroyed, but rather joyned themselves to fight against the Lord and his People, and were hastening on towards the way of Oppression and Persecution; and it was time for the Lord to remove them, and to lay them aside, as an empty Vessel, sometime useful; and to break them as a Rod, some time of service to be a Scourge upon his Enemies; and when the Day of their Tryal was over, which God gave unto them, being any longer (for present) unto Instruments for his Hand, then he cast them into the Fire; and this his Purpose came to pass upon them: So that they and the whole Nation may be contained, and yield themselves subject to what he hath done concerning them; for they being entering into the very same spirit of Wickedness, of Oppression and Persecution, which the Lord has once reproved through them, and cast out by them; then was a Rod raised up against them, even as they had been against others, and they were dealt withal as they had done to others; and this was in the Justice of my Lord's Hand; And what hath Mortal Man to question his Proceedings? And though some of you (present Rulers) be looked upon as great Tyrants and Tyrauns in your dealing towards them, and doubtles the men of that part will seek Vengeance against you, even by preaching and praying, and they will curse you in the Name of their God, and seek continually your desition, as such as have taken away part of their strength, and cast down their Idol; but alas! all this is nothing; for the Lord doth not account as men: For these things must needs thus come to pass, for the furtherance of the Kingdom and Government of Jesus Christ, that it may arise through all; and if you were but faithful to what the Lord requires of you, in your proceedings, what you have done unto them should not be reckoned on account against you, neither by God, nor good Men. But and if you of the Army be always Treacherous and Disobedient towards him, and abuse your Power, and dis-regard your Price, that
that God hath given you, and trifle away your Hour about Places of Honour, and such self-seeking matters, and the Course of God be neglected by you, and his People continued Oppressed Sufferers under you, as they have long been.

Even this shall you be cast aside with Rightful Disdain, and the heavy Hand of the Lord shall be upon you in Judgment, and you shall be forfeited more then any before you.

Your Estates shall not be spared from the Spouter, nor your Souls from the Fire, nor your Persons from the Violence of Men, nor, nor your Neck from the Ax: for if you be unfaithful, and continually Treacherous to the Course of God, then shall you be left to the Will of your Enemies, and they shall charge Treacherous and Treacherous, and your Persons and Estates shall be given for a Prey to your Enemies; and shall not deliver your selves, neither will the Lord deliver you from the Execution of Merciless Men; for my Lord shall leave the Cruel-hearted to plead with you.

Wherefore that you may be warned, I advise you to be faithful, let not the Course of God fall, nor the Cause of his Enemies prosper before you; for there is no other way whereby you can be preferred, nor no other Defence shall you ever find from the Wrath of the Lord, and from the Fury of you Devouring Enemies, then your Faithfulness in God's Cause, and therefore relieve the Oppressed, and take off all Oppressions, break down all unjust Laws, and let all People free from unjust Burdens, and let all Oppressions cease, both in Church and Civil State; and even all Oppressive Laws, and Unjust Judges, and Evil Men in Power, let all this be removed, and the Nation clean quitted and discharged even from all Men and Laws whatsoever, that have held under Oppression the Persons, Estates and Consequences of the Good People of this Land; and let the Nation be corrected, and all Orders and Places of Men, and Laws, and Decrees be purified; for this my Lord, the Great King, requireth, and he will suddenly have it brought to pass in the Nation, if not by you, then contrary to you, and to your utter Destruction: and this is the very substance of my Message to you, that my Master hath given me thereby unto you; and on his behalf I am come to claim of you my Master's long lost Right; let him have his Right, from which he hath long been banished, I demand it of you, all ye whatsoever, that seem to bear rule in the Nation, and charge you in his Name, let him have his Title and Prerogative, let him be Lord and King wholly in his own Kingdom, let him have the Exercise of the People's Consequences by his own Spirit in all things related to his Worshipping and Service, and let him have the full Authority by his Spirit in all things pertaining to Church, and Ministry, and Faith and Religion, and let his Spirit have the alone Authority to persuade and diffuse God's People from the faith of such Ministry, Worship and Practices of Religion; and his all forced Submission to Minders, and Tythes, be speedily taken away; and let all Laws and Decrees whatsoever, made and practiced in the days of Antichrist upon the Bodies, Estates and Consequences of the People, in Oppression and Unjustness about Church, and Worship and Religion, be utterly repealed, and made void, and never more be in force in this Nation; But let my Lord be sole Ruler, and Governor, and have the full Authority in his own Kingdom, in all things whatsoever pertaining thereunto, and let no man henceforth hereafter be intruded with the Liberties of the Members of Christ's Kingdom, as they are such, not to judge over them in any matters of Faith and Worship; but give that Right and Privilege wholly unto the Spirit of Jesus Christ; for unto him only it pertaineth, to be whole Judge, and to have full Power in his own Kingdom, and until you give him the Right, and deliver up unto him his own Kingdom, and the Exercise of Peoples Consequences in all things about RELIGION, you shall never Prosper, not none that cometh after you; that shall in any measure abridge my Master of his proper RIGHT, from which he hath long been Banished, as I have said, and for his Right be given him, in the case aforesaid, He will stand one man against another; and none shall ever be established, but
A Message to the present

Horn after Horn shall be broken, and one Power after another brought into Confusion.

And therefore, ye men, Do not strive with him in this matter, but yield unto him the Exercise of your own Consciences by his Spirit in you, and let him do so unto all others, even as ye hope to prosper, and upon the Penalty of his sore Displeasure upon you in this World, and in the World to come, and let Just Men, and Righteous Men, and Meek Men, and Men that have the Fear and Wisdom of God in them, without Exception of Birth, or otherwise, let such men have the Power and Judgment committed to them, to determine in things between Man and Man. Down with all the false-hearted Flatterers, that have ruled for Man, and not for God, and for themselves, and not for the good of the People; cast all such out from among you; for the Good among you is chossed by them: Down with all that Judge for Rewards; and away with all Hierarchy Rulers, that execute the Law for Money, and will not plead the Cause of the Poor without great Fees: And down with all that will not serve places of Truth, without so large Stipends; away with all these things out of the Land; for they are hainous Oppressions unto men, and great Abominations in the Sight of God, and the Land hath long groaned under the weight and burden of these things, and the Earth is weary of them, and my Lord requires their utter Dissolution, as being Iniquities fully ripe, and having the guilt of so much Cruelty, Injustice and Oppression lying upon the Nation because hereof, therefore is the Lord's Reason to destroy them, and remove them out of the Land; which if you be the Instruments in such a Work, it will be your greatest Crown, and your perpetual Honour; for the Lord's Purpose is one way or other to cleanse the Land of all these, and other Oppression whatsoever, that the People of this Land may be a free People, from all the heavy Yokes of Antichrist, which have long sorely pressed them down; and the Purpose of the Lord is, to break the Yokes of Oppression and Tyranny, from off the Neck of this People; and therefore it is that he overruleth, yes, and will overturn all Men and Authorities that shall oppose his Work, and none shall be able to stand before him; for the Presence of my Lord is more dreadful to a Nation, when he shews himself in Wrath, than any Mutilation of Armed Men: and Wo is unto you, if you be found opposing him; and if you seek to stop his Work, you shall not number the Earth very long, nor oppress the Nation many days. Wherefore consider, Cursed will you be, if you be not faithful in what you have to do on the Lord's behalf, for your Hour passeth over, that is allotted you, and will be suddenly expired, never to be recalled, and then you cannot work.

And whereas there is a great Cry about Ministry, For sending forth, and Maintaining, and Encouraging Godly Ministry, as you say.

Now to this I do answer on my Lord's behalf, and I must tell you plainly, As for a true Godly Ministry, truly called and sent of God, such a Ministry and such Ministers you can never be able to hinder: but the Lord will send them out, maintaining them and preferring them, whether you will or no; and while you are troubling your selves about such a matter, you are but meddling with things above your Line; and out of your Jurisdiction, while you set in such a case; for it belongs to his Government, to send out Ministers, whom, and as he will, and to maintain them and defend them according to his own Pleasure, and all this without you; for such Ministers, truly called thereunto, and sent of the Lord, will not seek to you to be sent forth, or maintained by you, they will not be beholdin to you in such a case; but even without you, and contrary to you, but they will be sent out, and maintained: So that the Lord will have a Ministry, in this Nation purely of his own; and not of Man, nor by Man, and such a Ministry you shall not be able to hinder.

And I must tell you plainly, As for these men, called Ministers, in this Nation, the way of their setting up, and sending forth; and the way of their Main-

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tenance,
A Message to the present

1659

tenance, and the way of their standing and Defence; and in every particular of their being such, they are the greatest and most woful Oppression in the Nation, even the most Abominable and unjust Cruelties and Tyrannies is acted through them, as any other thing in the Nation; and they are (as such afore-said) the woful Cause of the Nations Groaning under Merciles Dealing; and there is upon their account the Guilt of Blood, Injustice and Oppression lying upon this Nation, their Iniquities, their Iniquities cry for Vengeance upon their own heads; for they are foul, they are foul, and the measure thereof is near fulfilled, and God's Eternal Vengeance is their next Reward, from the Eternal God. What shall I say of them, but this? The Earth is oppressed by them, the Inhabitants groan under them, and the Righteous God is vexed through them, and they are the very men of high Indignation and fierce Wrath, and all their Practices (as such) are the Fust of his Anger, to be confounded by the Fire of his Jealousie: the Nation is weary, and its Inhabitants, and the Lord is weary because of these men: And is this the Ministry cryed up by you as Gods, and Promises? Are these the men that the Nation must be forced to maintain in their Pride and Idolatry? Is this the Ministry that must be encouraged? Well, if these be the men, and this the Ministry which must be established and encouraged by you, in doing you shall never prosper, but thereby gain the Displeasure of the Almighty unto you, to bring a Curse upon all your doings, even because hereof, for I must tell you, the Hand of my Lord is against them; and whatsoever shall seek to defend them, shall not prosper in their doings, because their Oppressions, Cruelties, Deceits and Abominations are nigh fulfilled and fulfilled: whereto take heed unto your selves, for this is my Master’s Advice unto you; Let the Ministry alone, and join not your selves to Baal, left you perish, neither take part with Anisscrift any longer, neither be ye Fighters against the Lamb and his Kingdom; but free the Nation, and let all its Inhabitants be freed from the cruel Tasks and Toaks of such Men, and such a Ministry, as afore-said; whold is not against the Lord; for if you do, you shall never be established, and this is from the Mouth of my Lord unto you.

And last of all, My Master hath a People in this Nation, even a suffering People, that have born the Burden of the Crueltie, and Injustice, and Wickedness both of Rulers and Teachers, who have as it were trodden them down, and made them a very Prey to their Devouring Mouthes, the very Cry of their Sufferings have reached unto Heaven, and the very sound thereof your Ears have heard: And this People are greatly beloved, and my Lord will assuredly honour them, and his Hand shall be continued to preserve them and defend them against all their Enemies whatsoever; and he doth reserve them to himself, and for a glorious Work, that he hath to do by them; and he hath formed them for himself, and they cannot join with any of the Horns of the great Beasts, neither can a Place of Honour pervert them from their perfect Way; but my Lord, he compasseth them about on every side, and hath kept them in the midst of Tryals, Reproaches and Sufferings, and covered them in the Heat, and in the Storm, till his Pleasure to make further use of them; they are His, and not their Own; and they must fulfill His Will, and none besides; and they lie at Rest in Him, while Mountains are overturned, and while one Potholder of the Earth breaks another; and this must be even till the appointed Time: And to lay no more of them, though much more might be said, They are bad in Remembrance before the Lord, to do with them even for his own Glory, and for this Nation’s perpetual Good, and to the Authority of the Most High, through them, shall Kings of the Earth, and Nations of the World bow and tremble, wherefore ye men, touch them not, neither do ye affright them, even as you hope to prosper; remember their Case, and suffer it not always to be rejected, as it hath long been, but keep your selves free from the Injustice and Cruelty of them that have gone before you, who have been Merciles, and Oppressors of that People, even till my Lord hath confounded them, and brought them into Confusion,
for there is the weight of Blood, of Tyranny and Oppression lying upon the Nation in that People's Cause, and my Lord will revenge them in his Season; and though they are not weary of their Sufferings, but are in the Patience which beareth all things, yet the Nation can never be happy, nor its Government ever blest, while this People are held in Bondage; and their Sufferings are deeply considered of the Lord, and the Season thereof is expiring towards an End; and when this cometh to pass, then Wo unto the kingdom of Antichrist, and to the Whore and false Prophet, even when their strength is dried up by which they have made War against the Lamb, and his Followers; yea, Wo unto them, Great Fearfulness shall be upon all the World when the King of that People Reigns upon the Earth, and the time is at hand, blest is the Man that waiteth for it, and blest is he that is not offended in his Coming, but is prepared to receive him in his Appearing, which suddenly cometh upon all the World.

And thus I have told the Lord's present Message unto you, which I received from him, and thus far I am clear; and whether you accept it, or reject it, my Peace and Reward is forever with him; who am a Subject of his Kingdom, and a Friend to this Nation, however otherwise judged by ignarant Men.

The 9th Moneth, 1659.

Edw. Burrough's.
To the
PRESENT DISTRACTED
AND
Broken Nation
OF
ENGLAND,
And to all her
INHABITANTS:

A Presentation and Declaration from the Seed of
God, and from the People called Quakers; with their
Senses and Knowledge published, concerning the present
Divisions and Confusions come to pass in the Land; with
Mourning and Lamentation over it because of its Breaches,
and the Causes thereof laid down, and discovered.

And also, Good Counsel and Advice held forth, how Peace
and Unity may be restored, and how the present Troubles may
be Removed.

O! poor distressed Nation, and full of Troubles! How art thou bro-
ken and divided? How hath Divisions and Distractions compassed
thee about, and entred into thy Bowels? And how are thy Inhabi-
tants and thy People divided, even to hatred one against another? and how are
they killed, as with Mischief, one towards another, even as it were thirsting for
the Blood of one another? O! How are thy Rulers and thy Subjects, thy
Great Men and thy Poor, confounded amongst themselves? And how is the
Wisdom of thy Wise men turned into Folly, and their Union into present
Contention? and how do they seek the Overthrow one of another? and how do
they lie in wait to be avenged one against another? And how are the Hearts
of many filled with Envy, Contention and Revenge; and Love, Peace and
Unity are far away; Meekness, Patience, and Long-suffering, which ought to
be among thy People, seem to stand afar off? And oh Nation! this is the Day
of thy Trouble, and the beginning of thy Sorrows.

And forasmuch as it hath pleased the Lord God Almighty, to bring, and suf-
fer things thus to be brought to pass, as if he would make our Nation a Heap,
Rulers of England.

1659

and suffer Destruction upon it; and having suffered the Rulers and Great Men to overcome and break down one another, and to rend and tear one another from on the Throne, pulling down others, and setting up themselves, even through their Ambition and Vain Glory, and for corrupted Ends to themselves, whereby this our Nation is brought into present Confusion; and many are begotten, through these things, into Fury, heart burnings and Malicious ones, as men were ready to devour each one his neighbour and their Brother about Government and Rule, being greatly divided and distracted in this matter; some crying upon one way of Religion and Church, and Civil Government, and some crying upon another way; being each one sort of People seeking themselves, and the prosperity of their own Interests, and to have their own desires accomplished; but few seeking the Lord, and to advance him in Truth and Righteousness: And because of this, there is no Establishment in the Earth, but Strife, and Contention, and Heart burnings in the Bowels of the Nation, and great want of True Love, True Unity, and True Peace, and all the contrary doth abound among the people; because of which the Nation is subject to present Misery, even to Blood, fire and Murder, and liable also to greater Judgments, which may also come upon it because of these things; all which we have deeply considered with Mourning, and with Breakings of Heart, on behalf of the Nation, the Land of our Nativity: We have seen, we have seen the Cause of thy Distractions to be the Sins of thy Rulers and People; and we have seen the effect of them to be doleful and miserable unto thee, except the Hand of the Lord turn it backward.

And oh! How do we Mourn and Lament, to see the Out goings of Men, and the present Condition of the People and Rulers, in this the Day of their Trouble! Alas! they do not behave themselves towards the Lord that his Judgments may be turned away, they do not seek him in Truth and Righteousness, they do not turn unto him with all their Hearts, neither do they tremble at his Word, but they the rather reject his Counsel, and despise his Visitation, and they seek themselves, and exalt their own Horn, and love the Honour of this World, and their hearts are hardened, and the great men seem to be utterly insensible of what the Lord is doing; but seek great things for themselves, and each one rejoicing of another’s Fall, and glorying in their Advantages one over another, one sort being held down, and another sort comes up, boating themselves over the Fall of their Enemies, and not knowing that their time also is but very short.

And thus is our poor Nation tossed and tossed, through the Ambition of men, who even make a Prey upon the poor peoples Persons and Treasure for their own corrupted Ends; and thy Rulers have not had respect unto the Counsel of the Lord, but seem to refuse the Way of Peace, and even add Fewel to the Fire of God’s Wrath, by heaping up one Transgression upon another, and they receive not the Injunctions of the Almighty.

Behold, Oh Nation! Great Trouble is upon thee, and the Men that should Rule thee, and which have pretended to Govern thee, they do not walk in the Way of thy Peace, neither do they bring healing to thee. These things we have considered, and we grieve over thee, and over thy present State; Oh Nation! how are thou like an ungirted Vessel, that is ready to fall one piece from another, and how art thou like a Body without a Head, and all thy Joys out of order? and what Confusion art thou fallen into, which is thy present State, and are even as a Widow without a Husband, and art even left comfortless unto this day, and ready to devour thyself through the Envy that lodgeth in thy own Bowels? Though thou hast had Kings over thee, and chosen thee Parliaments, and set up Protectors, and Committees and Councill have been created in thee, to have been as a Defence upon thee, and to have born the Scepter of thy Government, but alas! all these have left thee, and thou art now as alone, and
left comfortless, even as a Widow unto this day, and the Staff of thy hand hath
perished thee, and thy strength and confidence hath betrayed thee, and them whom
thou hast chosen have wrought no deliverance at all in thee, even the men that
thou thoughtst should have healed thee, they have made thy wound more incurable,
and they in whom thou hast reposed trust, they have been deceitful and
treacherous in thee; for many have fought themselves, and who should be the
greatest, and they have trifled away many precious hours in vain contentions
about Government, what it should be, and who should govern, while as no good
thing hath been effected by them, but in the mean time of their delays, and while
they have been making themselves rich with the Nations Treasure, and loved this
worlds perishing honor, and vain titles, the Nation hath starved for want of mercy
and just judgment, and the caufe of its necessity hath been forgotten, and mercy
and truth, and the freedom of the people neglected, and the Caufe of the Fa-
therless, Widow and Stranger, and the Caufe of the afflicted people have they not
respected: Oh Nation, the men that have listened on thy Throne, they have left
thee groaning under great Oppressions, wounded with the Spirit of Tyranny yet
un-cast out, and thy people are yet unhealed, but the breach hath been made wider,
even by that Spirit which hath possessed thy Parliaments, thy Proectors, thy
Councils, thy Committees, who hath proved Philosophers of no value, but have
in the increasers of thy grief, and even because of their iniquities, and the sin of
their Ambition and Oppression hath the Lord dealt thus with them, and suffered
them to dash one another in pieces; and through judgment unto themselves and
thee, Oh Nation, are they at present ceased from thee, and thou art left alone,
and without a Deliverer in the Earth, full of Troubles and Distructions: Oh
that thou wouldst now look unto the Lord, and seek him in Righteousnes, that he
may heal thee; for there is none of all them that do pretend to rule thee, that do
rightly proceed in the way of thy Deliverance, they do not apply healing Balm
unto thy Wound, they rather add unto the caufe of thy Sorrow, then remove it from thee; their hearts are not aight before the Lord, and how then should
they prosper in their doings.

All these things have we viewed, and pittied the condition of our Nation, and
thus we do declare the very caufe of these things that are come to pass in thee is in
that, oh Nation, thou hast sinned, thou hast sinned, and the cry of thy Iniquities
is come up before the Lord, even the sins of thy Rulers and thy People is the
Caufe of God's displeasure against thee, and he is provoked through their
Transgressions; in thee is found the Blood of the Innocent, in thee is found the
Murther of Souls, in thee is found Treachery against God, and Hypocrify & Di-
imulation with God and men, in thee is found Pride & Oppression, Whoredom
and Drunkennes, Stealing and Murder; in thee is found the very burden of In-
quity, & the full measure of Transgression, even the Transgression of God's whole Law,
deceit is found in thee, & unfoundness of heart, & unconfident in all good things,
multitude of hysterical Fashings, Prayers and Services in thee is found; even de-
stroying Sins of all sorts do abound, and thou hast provoked the Lord God by
thy Abominations: thy Rulers have been Oppressors, thy Teachers Deceivers
of Souls; and thy People are froward and perverfe against the Lord; in thee is
found the men that judge for Rewards, and the Priests that preach for Hire, and
the Prophets that divine for Money; thy Sins are like Israel's, of old for number
and greatness, and thou hast lost God's Favour, and gained his Fury by thy own
doings, and thou art the very caufe of this Mifery, and hast brought it upon thy
self, and because thou art departed from the Living God by thy Transgression,
therefore hath he confounded thee, and turned thy Wisdom into Folly; and he is
departed from thee, and out of thy Councils, and men are left to the counsels of
their own hearts, and as it were ready to destroy one another, Ruler against Ru-
ler, and Neighbour and Friend full of strife one against another; and this is hap-
pened unto thee as a Judgment for thy Iniquities, who hast also neglected a glori-

ious Day of Visitation; thy Rulers and Inhabitants have been warned, and the

Cry
cry of Repentance hath been sounded towards them all by a defiled people, but warning hath not been regarded, but the word of the Lord rejected by thy Rulers and People; and lo, what wisdom is there in them? not so much wisdom from God as can preserve them; but it may be just with the Lord to suffer them to drink the blood one of another, even because they have flinned against God, and rejected his counsel; therefore is this come to pass in the Nation; for hadst thou, my Nation, walked in the Light of the Lord, it had been better with thee; had every one obeyed the Light in his own Conscience; and had every one fought the Lord, and not himself; had thy Rulers ruled for God, and had thy people been ruled of God, then this day had not been a day of Trouble, but it had been a day of Joy; and Sorrow and Anguish had been removed far from thee, and blessings had filled thy Habitations.

And now whereas many wise men have been advising and consulting the peace of this our Nation, and they have given in their counsel for removing these Troubles, yet Peace and Unity seems to be far away, and though they have sought Peace for this Nation, yet they have not walked in the perfect way thereof; for innocence, truth, and simplicity have bin wanting, which God only will blest, and by flattering and deceiv, and the policy and wisdom of this World have they thought to make up thy breach, but it cannot be; for in the way of that proceeding will not the Lord be found in a needful time, and his presence hath been wanting in their counsels, and therefore the fruit of peace is not yet grown up, this we have seen, and therefore thus we do declare, O Nation, the inward cause of thy distractions must be removed, even thy iniquities must be forsaken, and thy transgressions repented of; thou must for sake thy former ways and doings that are not right; thou must leave off thy hypocrisy and flattering with God and men; thou must repent thee of thy profaneness, and of thy profanation, also, thy sin and thy righteousnefs must thou put away, which are both Abominations unto God; thou must cease to do evil, and learn to do well; and thou must be uncovered of thy heaps clothings, thy large profecfion of Religion, and the multitude of thy Prayers and Sermons, and the number of thy oblations and offerings, these things have not been pleasant unto the Lord from thee, but because thereof is he the rather provoked against thee, and thou must be stripped of thy filthy garments, and be as in the day that thou wast born, before thou canst be clothed with divine righteousness: and O Nation, thou must be changed, not in name only; but in nature; thou must be converted, that the wrath of the Lord may be turned back from thee; every inhabitant in thee, must become a fighter against the evil in his own heart, and the plague thereof must be fought out and removed; the sin must be forsaken, that judgement may cease, and every one must cease to provoke the Lord, and no longer vex his Spirit within them; and every one must love the Light of Christ in his own conscience, and become a follower of it, that will lead him out of all sin, and every man must put off his Transgressions, and forsake himself, and lay down the enmity, and cast it out of his heart, that he hath against persons, and he must war against the Enemies of his own Soul, and the Enemies of his own House must be slain, even his own Lulls, and even the evil Affections of his own heart, must he become an Enemy unto; and every man must deny the false Teachers and deceived, and must come to be taught of the Lord, every one must turn to him, and come into his Covenant, and bear his Word, and obey his Voice, and become humble and meek, and must tremble at the Word of the Lord, and must become upright and innocent.

And O Nation, if it were thus with thee, then shouldst thou be a happy People; if thou dost these things, then shall all thy Breaches be healed, and thy Sorrows be turned into joy, and the Lord shall cease to smite thee, and his Anger shall be turned clean away. This is our Counsel unto thee, Remove thy Iniquities by Repentance, be converted to the Lord, and he shall heal thee, and his Love shall be fled abroad; Peace, Plenty and Satisfactions, Unity and Concord shall be unto all thy Inhabitants, and the Lord himself shall be thy
1659.

King, thy Judge and thy Law-giver: he will judge thee with equity, and not with Oppression; he will teach thee in the perfect way, and thou shalt not err, he will defend thee from all thy Enemies: Oh Nation, if thou do these things, even turn to the Lord with all thy heart, that he may walk in thee, and dwell in thee, then should thy light break out of obscurity, and the dew of Mercies shall fall upon thee, and it should be unto thee as a Morning without Clouds, and thou shouldst be refreshed after all thy forrows; the Nation should be happy, and the people blessed, and the Government of Peace and Truth should be established, never to be confounded any more.

And thus thy Iniquities being removed, the Plague should cease, and the curse of destruction being taken away, no fruit thereof should appear: wherefore let men cease to hatch Mischief one against another, and to seek vengeance one of another, and let them feck with all speed and sincerity to get victory over their own sins, and vengeance may be taken upon their own transgressions; and this is our Counsel for the healing of our Nations breach, and for turning away the Anger of the Lord. But and if, O Nation, thou continuest in thy perverseness, and in transgressions which the Lord hates; and if thou wilt not turn to him that smites thee, and love his Rod that corrects thee, but wilt always grieve the Spirit of the Lord, and be obdurate & stout-hearted against the Lord, and his proofs; and if thou wilt continue in thy accustomed sins, then shall the reward thereof be upon thee, even breach upon breach, and one Judgment upon another, and Mercy shall be with-holden from thee, and the Dew shall not fall upon thee, but thou shalt be as a barren Heath, and thou shalt be given up to consume thyself in mischief, and in thy heart-burnings one towards another: if thou wilt set up Rulers of thy own proud and ambitious men, and will not chuse the Lord to Rule over thee, but reject him and his People, then shall thy Breach never be healed by the Men whom thou choosest, but through them shall thy Breach be more desperate, and thy Wounds be made more incurable; and if thou wilt set up Teachers that teach for filthy Lucre, and Prophets that divide for Money, and Priests that preach for Hire, and will not receive the Covenant of the Lord, and him to be thy Teacher by his Spirit, then shalt thou err in thy ways, and stumble and fall, and never know perfect Peace with God, nor one with another; but as thou lovest Oppression and Deceit, and walkest in Transgression, so shall it be unto thee, and thou must eat the Fruits of thy own doing. Misery upon Miseries shall be upon thee, and thou shalt see the Face of the Almighty to refresh thee: Wherefore, O Nation! consider, before the Night comes upon thee, when no way will be found by thee to be delivered; for in the midst of thy Confusions God is a working; he hath a Work to bring forth, which shall be a Work of great Mercy and Deliverance, or of Sorrow and of great Judgment, even to the whole Land.

And as for us, we hereby declare unto thee, We are not thy Enemies, we seek not thy hurt, nor do we desire Vengeance upon our Enemies, we seek not thy Destruction; but we desire thy Repentance, that thou mayst be healed: we have not the Spirit of Mischief and Rebellion in our hearts towards thee, neither are we for one Party or another, nor do we side with one fort against another, neither do we joy in our selves to this fort or the other, nor do we war against any, by carnal Weapons, neither shall we ever provoke the Nation against us, otherwise then by our Righteous and Holy Walking; and we do declare, that we are not for Men nor Names, nor shall we join with this or that fort of men, but as they act Righteousness alone; nor any thing that yet appears, can we fully embrace or rejoice in; for they are all corrupted in their ways, and that cursed Spirit of Self-seeking feems to be the Rule of, and to leaven their principal Actions; and we rather yet choose to suffer by all, as for a long time we have done already, then to lose our Integrity and Innocency, byjoying in any in their unjust ways; for we reject all Places of corrupted Honour, and we are yet kept free. It is true, we are a People gathered of the Lord into one Spirit, and though a People little in Account, and very low in Reputation, and greatly reproached, and
Broken Nation of England.

a suffering People by all sorts of men, yet we are a people loved of the Lord, and his Presence is among us, and his Dread filleth our hearts; and though we are accounted as a cast-out people, yet are we dreadful unto the Wicked, and must be their Fear; for we have chosen the Son of God to be our King, and he hath chosen us to be his People, whose Kingdom is not of this World, neither is his Warfare with carnal Weapons, neither is his Victory by the murdering and killing of men's Persons, but we are given up to bear and suffer all things for his Name's sake; and our present Glory and Renown therein stand till the appointed time of our Deliverance, without the Arm of Flesh, or any multitude of an Host of men; this we declare: And oh Nation, though we have born thy Reproaches these many years, and have passed under the Rod of thy wicked Rulers and People, and have been afflicted through their Hard-heartedness, though we never have provoked thee otherwise, then by our Well doing; and though Persecution, imprisonments, Whippings, Banishments, and all hard things have been our Portion from thee, yet this hath been for Righteousness sake, and not for any Evil-doing; and we have born all these things in much Patience, and we are not now provoked against thee, to seek thy Hurt, or to work Evil in thee; and though thou hast smitten us, yet would we have thee to be healed, and though thou hast sought to destroy us, yet would we have thee to Repent, and be saved; and we are at this day thy Mourners, and are afflicted for thee in our hearts; even because thou hast provoked the Lord against thee, though we do rejoice in the Judgments which visite thee, yet we mourn for thee, who hast deserved such wofull Stripes, and also because thou refuseth the Way of Peace, and countest them that reprove thee, even thy Enemies, andarest thy heart against God's Instructions, and countest his free-born people thy Bondslaves, who hath not any large Portion, nor great places of honour in this Nation, nor any thing to glory in from thee but Sufferings, Afflictions and Tribulations: Where is the place in this Nation that we have not been reproached? In what Street have we not been reviled? And in what Prison have we not been unjustly imprisoned? And among what sort of people have we not been hated? And what one of thy Judges & Rulers can clear themselves before the Lord from the guilt of our unjust Sufferings? O Nation, our Portion in thee for these many years hath been thy cruel reproaches; our greatest place of honour in thee hath been under thy cruel Oppressions, and thing things, and the guilt thereof will God charge upon thee, and reward thee for, one time or other; yet notwithstanding all this, our present desires for thee are good, and not evil, that thou mayst be faved, and not destroyed; healed, and not wounded unrecoverably; and we would not add unto thy grief by any just provocation, through any evil towards thee; neither would we work offence in thee, further than what thou takest for Righteousnesses sake, and for the exercize of our pure Confidence.

And though there hath been in this Nation divers and sundry overturnings of late days, and some have been turned out, and others brought into place, each one sort of them crying against the evil of another, and promising to accomplish such and such good things in this Nation, yet alas, what is there erected unto this day? What Freedom and true Liberty to Subjects more then was many years ago? What Oppressions taken off from the people? what establishment in Government? Alas, not any of these things are accomplisht, neither fee we a right thing propounded, & rightly prosecuted by any party yet appearing, but the cause hardly yet appears carried on by any among them, which can be said of it, This is of the Lord, and is perfectly right, and the Lord will prosper it: for the most of the men that have yet appeared on the Throne, they have rejected the Word of the Lord, and his Counsel; and what Wisdom is there in them? only the Policy, and Subtilty and Wisdom of this World, wherein they build, but the Lord throweth down even before it be finished: and they consult therein, and the Lord destroyeth to pieces; they set up, but he pull down, because they want his Spirit and Wisdom, and his Authority amongst them; and they are as the Potsherdos of the

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Earth, that the Iron Rod must break in pieces. And this we declare, The Man (yet) seem not to appear in all these parties which are worthy to handle the Lord's Scepter, and to be Crowned with the Honour of Authority in his Government; but even this Party and the other Party seems to be unworthy to Rule for the Lord; for they appear to be choaked with the Honour of this World, and corrupted thereby, and unstable as to receiving that Anointing that Man must have that shall truly Rule for God. And though many in our days, that have ruled over us, have promised great Things to the Nation, yet we see all hitherto have wanted Power to perform, and have not been blessed with the Presence of the Lord, so as this Nation hath not been healed and redeemed by them; and we are utterly out of all Hopes of this Party or the other Party, or of this Man or that Man, to bring Salvation unto this Nation, from all its Bonds and Oppressions; for we know, whatsoever men profess to do, yet they cannot perform any good Thing, nor Rule for God in our Nation, till that themselves be reformed and ruled by him, and have the Spirit of God poured upon them for such a Work. And this we declare, Tell that a man, or men, be ruled of the Lord, they can never rightly rule, for him, nor bring Deliverance and Freedom to an oppressed Nation; though men may and have promised much, yet their Fruit is but little; and thou, O Nation, hast long been deceived by such men, who have flattered thee with the multitude of fair words, and promised thee deliverance: and hereby mightiest thou learn Wisdom, O England, never more to reell under the shadow of such men, make no more a Mountain to cover thy self; reell no more under the shadow of dead Trees, that want the Virtue of God; but now look at the Living God, and wait for this King of Righteousness and Peace, whose Right alone it is to Rule; for he alone can bring Salvation to thee, he alone can heal by Breakers, even Jesus Christ, whose coming is at the Door: and in the mean time, O Nation, while he is absent, thou art dry, and barren, and empty, thou art toiled and shaken, and thou art tossed and perplexed, and canst not be rightly comforted; for men shall not be a Reel unto thee, but one after another shall be overtaken ; for it is the Lord alone, and under his Government shall People find Rest and Freedom from all Oppression: For, What is a King? and what is a Parliament? what is a Protector? and what is a Council, or any other sort of men, while the Presence of the Lord is not with them, and while his Spirit and Authority is wanting to them? What can any of these bring forth? none of all these whatsoever, if the Lord be not chief in them and amongst them, and his Council their only Guide, shall be any other wise unto this Nation, then as a broken Reed to lean upon, and no more then a Shadow, which shall not save the people from the heat, nor from the storm. This we know, and this we declare in the Name of the Lord. And we are not for Names, nor Men, nor Titles of Government, nor are we for this Party, nor against the other, because of its Name and Pretence; but we are for Justice and Mercy, and Truth and Peace, and true Freedom, that these may be exalted in our Nation, and that Goodness, Righteousness, Meekness, Temperance, Peace and Unity with God, and one with another, that these things may abound, be brought forth abundantly: such a Government are we seeking and waiting for, wherein Truth and Righteousness, Mercy and Justice, Unity and Love, and all the Fruits of Holiness may abound; and all the contrary be removed, cast out, and limited: And we are not for such and such Names and Titles of Government, that promise fair things, and perform nothing; but if a Council, if a Parliament, if any one Man, or a number of Men whatsoever, shall have the Spirit of the Lord poured on him or them, and shall be anointed of the Lord for such an End and Use, to Govern this Nation, under such only shall the Nation be happy, and enjoy Rest from such men fitted of the Lord, and called by him, and under such a Government of Truth and Righteousness shall thou O Nation, enjoy Rest from all thy Travails, and under such a Government shall the Righteous rejoice, and the whole Land bring for Joy of Heart, when Tyranny and Oppression shall be clean removed, Strife and Contention and Self-seeking utterly abandoned, and when Peace and Truth flows forth as a Stream, and the Lord alone rules in thy Rulers, and be the Principal amongst them, and under such
Broken Nation of England

men; and such a Government only, and not under any others, shall thou, O Nation, be happy, and thy people be free People.

Therefore, O Nation, when wilt thou begin to look to the Lord? when wilt thou begin to set up Him, and not man? when wilt thou mind his Power and Presence in and through men, more than any men themselves? when shall it once be. O ye people of our Nation, that ye will seek after him, to be the principal and chief Power among you? Oh! let your eye be turned to the Lord alone, that he may deliver you, and bring Salvation and Freedom; and look no more at men, but only as they are in him, guided by his Spirit, and only expect good from men as they are guided by the Lord, and then shall you not ever more be deceived, as long you have been with Parliaments, with Councils, with Armies, nor any others, for, if these have you trusted and not in the Lord, from these have you expected great Things without him, whereas, alas! what shall men accomplish or, what can they bring forth while they reject the Counsel of the Lord, and his Word, as hitherto they have done? and therefore hath he broke them, and confounded them; yes, and he will break them and crush them under his Rod, even till they come to learn his Judgments, and know him the only Power, and give Honour to him that doth whatsoever he will; and he will overthower it once and again, even till he comes, whose Right it is to rule, and he is at work in this his Day, and because of iniquities doth he visit with Tribulation, and through great Tribulation, and overturning of Men and Powers, will he advance his own Kingdom and Government, and the end of all these things shall bring forth his Glory, and men that will not honour him, by dealing Righteousness in their Day upon Earth, they must honour him in their destruction at their Last End; and let not men glory one over another, while some are put down, and others set up, but let them all know, they have but each for their hour, and their end will come even as others: for an everlasting Kingdom and Government will God set up, that shall rule over all, and this is the hope of a poor despised people, though for present hated of all, and fought to be destroyed by all, yet our Souls are anchored and laid even in the sure Promises of our God, in this the day of the Nations trouble, and though we are poor, and rejected of all, and have nothing to glory in among any party or sort of people, but even in our Reproach and Sufferings which we sustain from all, yet have we perfect rest in God; and satisfaction over all these distractions, we know him in whom we have believed, and we trust in the shadow of his Wing, and we are not of a doubting heart concerning what can come, or whomsoever do rule, for this we know, though all seek after our blood, yet he can deliver us if he will, we know him that can do all things, and if he have none can destroy, if he blow none can curse, him we know, and in him we rest, and we give our power in all things to him, & not unto mortal man whose breath is in his nostrils, who must perish as the dunghill, we cannot be afraid of their horror, nor can we be drawn by their love, but we trust in his Name, and under his defence shall we live; we give our power to him, to be defended and preferred by him alone, and we are well content with our Sufferings, and murmur not, our Sufferings are our present Crown; but yet, we note that Authority which maketh us to suffer, and we unto the men upon whom God shall charge the guilt of our Oppressions, and we note that Spirit that is found ailing against God Amiind: Behold ye Mountains of the Earth, behold ye Rulers, and ye People, the Lord hath blessed his People, and every Tongue that riseth up in witness against them shall be condemned, and every Weapon that is formed against them shall be broken; this is our hope in this gloomy day, and the hope of a Kingdom of Righteousness and Peace which must be set up, is our refreshment in this day of trouble; and let not our Enemies glory over us, for though we be very poor, yet shall we be made rich, and though we have no carnal weapon, yet shall we conquer; and thus have we declared our selves in much plainness and sincerity to our Nation whom we love, and whose present condition we pity and lament over, and we are Friends to an appearance of good, that may come forth in Truth and Sincerity, and as Righteousness do appear in any, we are ready to joy.
join with it in our Prayers and Desires, yea, and otherwise; even that which hath the Image of our God upon it, whenever it shall appear, we shall rejoice therein, and be glad to see it prosper: For, for the establishing of Righteousness in the Earth have we laboured; and it cannot be charged upon us, That we have sided with one or another; for we have beheld all hitherto out of the Right Way, as we have said; but we truly seek the general Good of our Nation: and though we are accounted so and so, yet we have not lost true Reason nor Understanding; but we well know what is wrong, and what would be right, even in way of Government; but the time appears not to be yet, when Innocency and Simplicity of Heart can be embraced: for men are yet too wise in their own wisdom, and cannot receive the Counsel of the Lord, that they may prosper, and therefore are they, and must they be confounded amongst themselves, and dashed one against another, till they learn the Way of Righteousness and Truth.

The substance of this was given forth the Twentieth Day of the Tenth Month, 1659. being moved of the Lord by his Spirit therunto, through.

Edward Burroughs.
A PRESENTATION TO LONDON.

Being an Answer to the Young-Men and Apprentices, returned to some part of their Petition and Address, directed by them to the Mayor, Aldermen and Common-Council Assembled:

And this is directed to them, for their better Information; and to the Citizens of London, for their better Satisfaction, if the Lord shall work upon their Hearts, as to bring them to Moderation and the Spirit of Meekness, fit for his INSTRUCTIONS.

Whereas you say, It hath pleased the God, and only Wise God, for Youth and the Nations Crying-Sins, to manifest his Displeasure for many years together against these Nations; and yet, you say, this Honourable City hath been no great Sharers in the Calamity, which your Brethren in other parts have suffered, &c.

Answer, Friends, it's very true, because of yours and the Nations Crying-Sins the Lord's Displeasure is against you and the Nation, and his Judgments hang over your City, and the Nation, even because of your Crying-Sins: Of the Pride, the Hypocrisy, and Double-dealing, and Wantonness, and all other, the abominable Wickedness which abounds among you, which are your Sins, which indeed is the Cause of God's Displeasure against you and the Nation, which he will shew one way or other upon you; for Iniquity is full: But seeing that your Sins have provoked the Lord, is it not now time to come to Humility, and Repentance, and to forsake your Sins, that the Displeasure of the Lord may be turned from you? or, Is it a time for you to be wary, and to seek Revenge upon Men, and to make Insurrections, and Tumults, and Bloodthirsty, and to add Sin unto your Sins? Is it not a time for you to proceed thus; for hereby you will gain God's Displeasure more unto you, and not turn his Wrath away. And it's true, this City hath been wonderfully preferred from the Miseries and Calamities, which have come upon some in this Nation; and therefore, its time for you to answer the Lord's Love unto you, by Meekness, and Fear, and Righteousness; and not to abuse his Mercies, by opposing the Work of the Lord, and setting your selves to fight against him in his Proceedings; though the time is at hand, even because of your own multiplied Iniquities, when you may bring Calamity and Misery upon this City, and it may partake of the Nation's Tribulations and Sorrows.

And
And then you complain of the general decay of Trading: But what can you attribute that unto, but to your Sins also? For there hath been so much Double dealing, Deceit and Wickedness in the way of your Trading, that it is just with the Lord to turn your great Mercies into a present Judgment in that respect; but in this case you ought to be contented, and to be still, and not to murmur against God, nor against any others in the Nation; but the rather to Repent, that the Wrath may be turned from you.

And whereas you seem to make an Appeal to your Lord Mayor, Aldermen, Common-Council-Men of this City; as if they should be Instruments for the settling of the Three Nations, and for the removing of the Troubles, and for the Peace of the Church, &c.

Answ. Alas my Friends! These Troubles, Distractions and Miseries that are approached, and which further may ensue, is the Fruit and Effect of yours and the Nations Sins; and cannot be removed nor remitted, but as you and the Nation repenteth, and turneth from your Sins, so that you take a wrong course to remove the Judgments of the Lord from you and this Nation: for it is certain, That Repentance from sin, that removes the Judgment for sin; and its not adding one sin to another; neither is it in the hand of those to whom you do appeal, to remove the Judgments of the Lord; for what are they but Mortal Men, like your selves, and Transgressors with your selves, and have a part in the Sins acted by you, and must have a part in the same judgments, though you stir them up to improve themselves and their Talents for the Peace of the Church, as you say; whenas, alas! its Jesus Christ only that must keep his Church in Peace, by his good Spirit; and not Mortal Men, with Mortal Weapons: Though you say, The Discharge of their Trust may make thefe Nations Happy, or leave them Miserable. To which I say, If they be faithful to their Trust, then they will keep your City in Peace, and doubtless they would be blessed therein; but yet the Happines of these Nations dependeth not upon them, nor upon what they can do; for while many are supposing that they improve their Trust, its possible they may be persecuting Righteousness under the Name of Heresy, and persecuting Christ in his People under the Name of a Deceiver & false Prophet; this hath often come to pass in this City and Nation, men have improved their Power and Places to the Dishonour of God, and the persecuting Christ in his Members, while as they have been thinking they have been punishing Sin, Heresy and Error; and in such cases some have improved their Talents not truly for God, but rather against him.

But whereas you say, You humbly present, That the Privileges of the Gospel, the Faithful Preaching and Dispensing of God’s Holy Word and Sacraments, with the Labour of so many of his Faithful Servants in the Ministry, and you humbly desire the Ministry may be Countenanced and Encouraged, the Universities upheld and maintained, &c.

Answ. Alas my Friends! What do you think concerning the Lord God? Surely you have low Thoughts of him, and little Belief in him; Do not you think he will maintain the Privileges of the Gospel, and the faithful Preaching and Dispensing of his Word, and his faithful Ministry without you? Do you think that he hath forgotten to be Gracious, or that his Power is insufficient to maintain his own Cause, and to uphold the Rights and Privileges of his own Kingdom? Do you think that he hath need of you, or a Multitude of wild and heady Men and Youth to fight in his Cause, to uphold his Gospel, and Ministry, and Ministers? Alas! no, you are deceived in this matter; for his own Arm shall do all this, and he will do it without you, and not be beholden to you in this matter: His Gospel, nor the Privileges of it, shall not fall; the true Ministry, the Preaching and Dispensing of God’s Word and Ordinances shall not perish, though you be silent; for the Lord by his own Power will maintain and carry on these things, and all others belonging to his Kingdom, with-
without the help of Mortal Men, or without the help of the Arm of Flesh: so
that you may put up your Swords, and be still in this matter, and leave it to God,
who is sufficient for these things, without a multitude of men, or without the
Arm of Flesh: For I must tell you, that the faithful Teachers of God's Word,
and the faithful Ministry, desire not your help to prosecute their Cause, and the
Cause of the Gospel; but they trust to the Lord to be maintained, sanctioned,
and encouraged by him alone, who is sufficient in that cause: though it's true,
the false Ministers, and the antichristian Teachers through all Christendom, for
many Generations, they have fought unto the Arm of flesh, to set them up, to
maintain and defend them, and their Gospel, and false Church: thus is through
the Popes Domination, and among some Protestants also; they cry unto the Magis-
trates, unto the Kings, and Parliaments, for the making cruel Laws to defend
them; and to the rude world they cry, Help us, and save us, and defend us, by fight-
ing with Carnal Weapons, for Heresies, and Errors, and such like: and they stand
in their Ministry, in their Call to it, and Maintenance of it, and defense in it by the
Arm of flesh, and their Church is upheld thereby also: but this is but antichris-

tian and carnal, and these are antichristian Ministers, and his false Church hereby is defended In the
World: and this shews, that the Weapon of the Spirit of God is wanted by
them, which the Apostles had; and its very doubtful, Ye Apprentices of
London, that your Ministers have prayed you, and preached you into such a work,
as that you should stand up to maintain them, and fight for them and their church,
against such that do oppose them; but I must tell you, if their Defence be not in
another hand, then in yours, they are like to come to perpetual ruin, and their
Gospel, and their Teaching, and their Sacraments, & their Church cannot stand,
if they have not the Lord's Help more then yours. And as for the Universities,
which you contend for; also many of you are ignorant concerning them, and
what Abomination is committed among them: oh! if you knew but the Prophe-

ey, and Ungodliness and Ill-education that is among them, it would turn
your zeal for them backwards; and its not from humane Studies that the faithful Min-
isters of Christ come, but who are so indeed, are made so by the Gift of God's Ex-
ternal Spirit, both in this Age, and in Ages past. So that, Ye Apprentices,
Be still, be still, and do not ruin your selves and your City, by Rages, and Furies, and Disor-
ders, upon such a Proceeding; for your ground of Quarrel is not perfectly good, nor your
Endevour in the Cause aforesaid well accepted with the Lord.

But if your Quarrel be upon the account, or about the matter of Church and
Ministry, leave that to the Lord, and to your Ministers, that they may defend themselves, their Church, and Ordinances and Worship by the Spirit of
God, if they have it; for that is the Weapon of Ministry, Church and Gosp-
el-Warfare; and not Carnal Weapons, nor the multitude of an Host of Men.
Let your Ministers come forth in the best authority of Spirit that they have, and
plead the cause of their Worship, and Gospel and Ministry, like Christians,
and not like Jews and Heathens; for they use Carnal Weapons, killing and mur-
dering about Church and Religion, that is the Papists Practice, and not the
Practice of the Saints: So that ye Apprentices, seeing you state your Quarrel
against the Army, upon the account of Church and Ministry, my Advice is to
you, Proceed no further upon that ground; but give your Trust to the Lord,
for the maintaining of all things related to his own Kingdom. But the Cry is,
Those Sectaries; those Sectaries, away with them: Your Trouble seems to be con-
cerning them, left they prevail; but wherefore are you troubled in this mat-
ter, like as if you knew not that what the Lord purposed must come to pass? who
are of God, will stand, this you need not doubt; and who are not, will come
to nought; and its vain for Mortal Man to oppose the Lord's Purpose: but
this was the Cry in dayses past.

How did the Bishops and Prelates in their dayes cry against the Non-confor-
mists, as Hereticks, and such like, even as the Ministers now cry against Sect-
aries?
ries? But consider, how did the Bishops proceed, but in being the chief Cause themselves of raising War against the then Non-conformists, thinking thereby to have smitten them all? but you know it proved otherwise, and as they thought to do unto others, so was it done unto them; which thing may be an Example to you: For as they thought to have destroyed the then called Puritans, in like manner were themselves destroyed; and this may possibly fall upon you; Therefore consider, for I tell you, as an equal man between you and them, that there is more Sincerity towards God, and Fear of his Name, in some of them called Sectarians, than there is amongst you, and your Ministers; though I do not here justify the Sectarians (so called) in all things, neither do I in everything condemn your Ministers; but this I say, and do know, if that you and your Ministers raise a War against those called Sectarians, the effect thereof will prove your own Sorrow, and their Advantage: So this is my Advice to you; rest and be still, and that will prove your own Peace and Happiness. Therefore take heed, and beware, lest ye oppose and gain-say the Work and Power of God, which his purpose is to bring to pass in this his Day, who is setting up his Kingdom in the midst of Tribulations, that comes upon men.

The second Particular humbly desired by you is, The Freedom and Priviledges of Parliaments, as being the Great Charter of the People, which you account very dear unto you, and by which you hope to see (you say) A Settlement in Church and State; and you humbly conceive that to be the probable means to establish the true Protestant Religion, Reform the Laws, secure the Liberties, promote Learning, &c.

As for, Now Friends, do but truly consider, and with a humble Mind, what the Work of the Lord hath been in these Nations for divers years, and how he hath proceeded to overthrow, and overturn Powers and Authorities, Princes and Rulers, and made them of no account before him; and though the Instruments which God hath used in that matter, in plucking down Men and Powers, have been as much corrupted as those that have been overthrown; and whenas the measure of Iniquity in one was filled up, the Lord threw that Power down even as it were by the Iniquity of another; and because of the Oppressions of Rulers amongst us, the Nation hath groaned, and been left without a Comforter from any man, and could not repose Confidence in its Princes and Rulers, and this was, that the Nation might look unto the Lord, and that through him they might be saved, and expect healing from him alone; and in all these Overcomings you need not fear, but the Hand of the Lord hath been in them, and his Arm hath suffered, and even brought these things to pass, and therefore why should you murmur against God, & be unfaithful in what he hath done? for he is alone, and not another, that must settle a happy and lasting Peace both in Church and State, and be that must establish true Religion, and reform the Laws, and secure our Liberties, and preserve our Lives, and encourage all Virtue; it is the Lord that will do all these things for this Nation, and its not any other in whose Hand the Salvation of a Person or a Nation is; and how he shall do this, and by what means, leave that to the Lord, limit him not to or from any thing; for, if the Nation can be but patient and still, he will bring to pass these things in his Day and Season.

Wherefore O Nation and City, Be still, be still, and be patient under the Hand of God, which is upon you; combine not mischief one against another, nor desire the overthrow of one another; but be still, be still, this is the Word of the Lord to you, be at peace in your spirits, and wait upon the Lord, to receive what he bringeth forth: For Ye Apprentice and Young Men of London, your rude proceedings in these causes will but destroy your selves, and your City, if you proceed any further, for what is a multitude of men, but as Beers and Thomas in battle before the Lord? if he purpo3se a Work, you cannot prevent it, and if he prevent a Work, its vain for you to endeavour it; these things are in the Hand of the Lord, and Nations are made as Clay in the hands of a Potter: but now I do not speak as your Enemy; for I love your City, & wish it well. Alack! neither will I justify the Army, nor the men that you oppose in
opposition to you; for their ways are corrupted I know, and their own Ends they seek; and they are for Condemnation, some of them, and their Iniquities are fully ripe, and God will bring them down; but yet, let you them alone, the Lord will deal with them, and he can execute his Judgement with his own Hand without you; and if you can be but quiet for a little season, it will make for your Peace hereafter; but if your spirits rage and swell, you may work Misery unto yourselves, and to your City; but you cannot redeem it from Misery.

So do no talk of the Church, as if you would Fight to uphold it, leave that to the Lord; for Christ will look to that, to Govern it, and Preserve it out of all, and from all its Enemies, and it belongs not unto you; but that which the Lord requires of you, is Patience and Submission to his Will, and to be still, till he appears with Salvation and Deliverance to this City and Nation, to deliver them from all Oppression, and Oppressors; whose Coming is at hand, and blessed are all they who are found in Patience at his Coming.

London, the 10th of May, 1659.
TO THE PRESENT ASSEMBLY,
MEMBERS OF PARLIAMENT AT WESTMINSTER:
The Consideration of a Servant of the Lord upon the Present State of Affairs; presented unto you for to read and consider, as Informations unto you concerning present Proceedings in this Nation.

FRIENDS,

ALL these Overturings, and almost wonderful Changings, that do come to pass in this Nation, they are all effected through the Justice of the Lord's Hand, and his Hand and Power is in and over all these things; and it all Particulars which have happened since your last appearing on the Throne were accomplished, what hath come to pass but hath been accomplished and suffered to be by the hand of the Lord? But particularly, of the present state of things, and this last Interruption which happened unto you; Was it not a just Reproof upon you from the Lord, though effected in Ambition, and by corrupted Instruments? For have you not promised great things unto this Nation, in matters of Freedom and Liberty? But what have you done? Even left this Nation travelling under great and sore Vexations, and underburdened from the Bondage of Oppressions; though you have had time oftentimes put into your hands, wherein you might have done good things for the Lord; and for this Nation, and Righteousness might have been established amongst you, and in the Nation; but you neglected many precious days, and effected not many good things: It would be large to instance the particular Oppressions that yet remain almost upon all sorts of people in this Land, which might have been removed long ere this day, had you bin faithful to the Lord. But because from day to day you have been rather careless, and served your selves more than the Lord, therefore hath he suffered you to be interrupted once and again, and reproved by a Generation of men, as unfaithful as your selves.

Well, But to pass all this, though much may be said, you are now again at the stern of Government, and on the Throne, and I dare not but say it is of and by the Lord, and that he hath done it, contrary to the expectations of many; and what his End is in it remains with him; but I am sure one Caule is, that you may execute part of his Wrath upon that Treacherous Generation of Hypocritical and Deceitful men (some of the Army I mean) some of whom have been deceitful to God, and treacherous to the Nation, and who have been fearful Hypocrites by a Shew of Religion more than others, and have mocked God as it were, and his People. I need not say to you, how that many of them were raised up from a low Estate; and instead of serving the Nation, became their Lords and Oppressors; they have abu...
bofed the Lord's Mercy to them, and exalted themselves, and became as great Opposeors, and as grievous to the Nation, as ever they were that went before them; and some of them took the very Titles and Estates of their Enemies, and followed their evil spirit also, though the Lord was Long-suffering to them, and gave them a day, and put opportunity into their hands, wherein they might have done good; but they also neglected to serve God, and the Nations, to serve themselves, and because of the Ambition and Pride of some of them, the Lord suffered them to make this last Interruption upon you, which was great Treasury in mans account, that thereby their measure might be filled up, and that he might give you occasion against them, and suffer you to be filled with Indignation towards them, to break them to pieces: And what you do to some of them, in casting them out, and afflicting them, you are but God's Executioners therein; you are the Executioners of his Anger, in what you do to them; and who shall prevent you, or forbid you to go on? for they have long enough disbemed with the Nation, in professing more then others, and doing lees, and their Downfall is now come. And God hath looked upon you to be hard-hearted and cruel enough, and very fit Executioners of Vengeance upon such men, as I have mentioned.

But now concerning you, and your present state, as you are in present Place and Power, I have something to say to you; Though they are fallen, and you yet stand, and you have a little time after them; but this I say, do not glory over their Fall, neither glory as though you should stand forever; for they were not greater Sinners then you are, neither are you one whit more Righteous then some of them, but you are as sure to fall, as they are fallen, with no les measure of Dishonour and Affliction then is upon them; and you are in your 1st Hour, and I dare not say, that God expects much more from you, then for the End aforesaid (viz.) To be the Executioners of Justice upon men as sinful as your selves: So do not glory over them that are fallen, but know, that your time also is but short, and your Fall may prove to your Destruction, and theirs may prove to make them better, and refine them: And if God hath chosen you to execute some part of his Wrath upon them, for their Wickedness, he will doubtless find Inquirers to execute his Wrath upon you, else he will do it with his own Hand, for he purposeth not to spare you, for your Sins cry as loud as any other People, and the Oppressions are as great under you, as under them whom you condemn. And I desire, if there be any good men among you, that such who are wise may confider, and mind the Hand of the Lord in and through all these things, that are come to pass; for God is working as well as you, he is seeking to set up a Kingdom as well as you, and his Government and yours cannot stand together, and he will make you know, that he is stronger, and his Government of more force, and your kingdom cannot stand in place with his. Therefore oh that you would take heed! oh that you would be wise, if so be of you may be spared! and be not too zealous in your way, nor too furious in your proceedings; do but to others as you intend to receive from others, and from the Lord; and go not beyond your Commission; for a Permiision at least you have from God, even to forgive Hypocrites, and to be a Judgment upon that Hypocritical seeming Religious Generation of men aforesaid, which have many a time as it were mocked God, and pretended love to him with their Lips, when their Hearts have yearned after Self-honour, and Treasures of this world; I say, your present hour and permission is for this end, but not to percut the people of the Lord, nor to destroy God's Heritage; but if you shall extend your Power unto such a work, and if you do perfecute the Innocent without cause, and make war against the Lamb & his Followers, and make Laws, and execute them to the oppression of the Saints of the Most High, then you go beyond your Commision; for God hath not called you unto this, but to be Instrument in another Caufe. And the Children of Zion, they trust in the Living God, & fear not the terror of mighty men, neither can they be afraid at the roaring of the Sea, nor at the present threatening of the Heathen, for God is with them.
To the Parliament.

And I say to you, The Servant of the Lord hath pondered and considered all these proceedings, and viewed the present state of things at this day, and there is no Vision from God unto you of Peace and Comfort, nor of a happy and lasting Government, as you now stand: If any Prophet shall divine this unto you, he speaks what he hath not from the Lord, but the Vision of his own Heart, and he deceives you and himself; for you are not established upon a right Foundation, neither are you acted by a right Spirit, which can truly Govern for God; but the Spirit of Wrath and Fury is put into you, for the work which you are called. And I know not how to warn you, that you do not perverting the People of God; For why? It may be you must fill up your measure of Wickedness thereby, that God may break you perpetually, yet the less will be your Judgment, if you do not; but and if you do it, the Lord will take occasion against you, to wound you, and you shall never be healed; and as you do afflict others, so, and much more shall it be done unto you from the Lord. Wherefore consider what I have said; for this is the Vision of the Almighty unto you, that shall not go unfulfilled; And what you do, you must do it quickly; for your time is short and your Power will God subdue; and his Kingdom and Power will be speedily exalt over your heads, and make you and the Nations know, that he is God, and that all Power is with him, and that he can do whatsoever he will; and it is his Right alone to reign, and his Children’s Portion to possess the Kingdom with him. Let the whole Earth, and all the Powers thereof, Bow and Tremble before him; let not your Hearts be stout and rebellious against him; for he can grind you to Powder, and sink you into Confusion and Mischery, as a Stone into the Sea.

This was directed for the hands of the Speaker in Parliament, and accordingly was given to William Lenthall, being inclosed to him with these Line following.

Friend,

The enclosed I do commend unto thee, for to present unto the House, and to endeavour sincerely the reading of it in your Assembly; for it is of Special Concernment to you all; and in the Name of the Lord, and by his Spirit, I do charge thee not to be negligent in this matter, as though it were not of worth to you; and I do lay it upon thee, as a Work of Righteousness and Truth, to be done by thee, as thou wilt answer the contrary in the dreadful Day of God, when the King of Righteousness shall judge thee and all Mankind.

The 24th of the 11th Month, 1659.

Edw. Burroughs.
AN ANSWER TO A DECLARATION
Of the People called
Anabaptists,
In and about the CITY of
LONDON.

Wherein their Weakness and Ignorance is Discovered under their own Hands to the City and Nation, as hereby may appear.

FRIENDS,

W Hereas your Declaration consisteth of five Particulars, four of which are not of so much concernment to me to answer: but as for one of them, for the Nation's sake, and for the Truth's sake, and that you may be reproved, even you the Heads, and principal Men of your Congregations; and because you are such, under whose hands your Declaration pasteth, therefore in that consideration, with many others, this I return as an Answer to you, and to the City and Nation, in pursuit of yours, that hath proceeded from a Heart of Unbelief, and unto Evil and Malicious Intent against a Despised People, whom the Lord hath owned, and will own, though you and the whole World do reject them.

And whereas you say, You are Mis-represented to the Nation, that you do Conveniences the People called Quakers in their irregular Practice: And to clear your selves, you say, it is well known to all, there are none more opposit to their irregular Practice then we are (say you), nor are there any that they have express more Contradictions then against us; though their Proposals therein hath not been upon a desire (say you) of depriving them of their Just Liberty, while they live Morally Honest, and Peaceable in the Nation, &c.

Answer, Oh ye Heads and principal Men, and ye chief Pastors, Elders and Members (so called) of Churches! What have ye done? and wherefor have you thus proceeded? Why have ye renounced an Innocent People that never did you harm, nor ever gave any Offence unto you, save in crying against the deadness of your Forms, and Traditions, and seeming Religious Practices, and reproving Evil in you? Alas for you! (ye accounted Wife-men) Do you judge
judge any Advantage will be unto your selves in this thing? or, Do you think to work a Disadvantage unto us by your Renouncing and Denial of us? I must tell you, We are not troubled hereat for our own sakes, neither is any part of our Hope or Confidence concerning you made void, for we never looked upon some of you to be otherwise then our Enemies in your hearts.

Oh ye Hypocrites! whom God will judge because of your Hypocrisie, who now as much as you likes (if it were in your power) you would leave us to the Mercifnesse of Cruel Men, you would save your selves, and leave us to the Mercy of the Devil; but though you renounce us, yet the Lord hath owned us, and will own us to your grief: And what are you become our Accusers? Are you become Changers of us with irregular Practice? Are you endeavouring to make us more odious in the Eyes of Wicked Men, then we are, for Righteousness sake? But wherefore have ye done this? Is it to save your selves from Reproaches? Have you therefore Reproached us, and have you sought to make us Vile, that your selves might appear free? And have you thought to gain the Favour of the Wicked, and to make a Peace with your Enemies, by reviling of us unto them? Is this your End, Oh ye Diffidellers? to Reproach us to the Nation and City behind our backs? You Church-Members (so called) and Teachers, and Pastors and principal Men, that would save your selves, and gratifie the Devil, and joy in Union with the Wicked, and make your selves Friends with them, by Slandering and Renouncing the Peaceable People, who are more so then your selves, and none of them guilty of Irregularity, as much as some of you; though you would fawn upon the Nation and City by renouncing of us, as if we were Irregular, and so and so, but do you think the Nation and City have not taken notice? or otherwise, thereby they may: What if I say unto them and you, That none of the Quakers ever were so instrumental, by illegal Opposition, for the turning out of Parliaments, and changing the Government of this Nation into Confusion, like as some of you Anabaptists have been? And this the City and Nation may take notice of the Irregularity of some of your selves, who have been instrumental, even by illegal Opposition, and perfect Tyranny in mens account, and Treachery also, to the turning out Parliaments, and thereby wronging the Nation for their own Advantages, so that the practice of some of you hath been more unlawful; and contrary to Law, then ours hath been, and the City and Nation may take notice of it; as your Declaration is to them, so is this my Answer. Never any Quaker (so called) in War-like posture, hath flood in Defiance, and been Instruments to turn out peoples lawful Representatives: Did not some of your Brethren, even of the Anabaptists, take Commission from the late Parliament, and so left then Vowing Fidelity to them, and yet pretently sole in Opposition to them, and turned them out of doors? And was not this Treachery and Hypocrisie, and irregularity? And can the Nation charge any of them called Quakers with any such Work? No, they cannot; so some of the Anabaptists they may, even with this and other the like illegal dealing: And more I might instance, and not charge you behind your backs, as you have falsely done of us; but I may affirm to your faces, and jubly prove these, and such things upon you.

But why have you not named what irregular Practice the Quakers are guilty of? I charge you, you Subscribers against us, and Accusers of us, to prove your Accusation; I say, I charge you before the Lord, and this whole Nation and City, to prove your Accusation, and to instance what particular Practices, performed and owned amongst us, either in relation to just Government in Church or State, that are irregular, and you shall have a Reply, though you say, There are none more apposite to our irregular Practice then you are.

Oh! how fain would you flatter and fawn upon our Enemies, to make peace with the Devil? how would you creep by Craft, and joy in a League with our and your Enemies? and how fain would you be at peace with them, and leave
An Answer to the Anabaptists.

leave us even to their Mercilesnes, if it were in your power? have we ever dealt thus by you? Have we ever fought to render you Rebels and Traitors to the Nation, as in effect you have done to us? Have we ever fought Occasions against you, and to present you to the Nation as vile as we could, for to fave our selves, and leave you to the will of your Enemies? this have you done to us, and we leave you to be rewarded even by the Lord, who will never renounce us, nor call us out, though you do in such a time as this, a time of Confusion and Distraction, wherein, if the Lord did not appear to be our Defence more then men, we should be swallowed up of our Enemies: And must you, even a sepa rate People, Members, Pastors and Ministers of Churches (so called) re nounce us at this season, on purpofe to have us destroyed so much as you may? Well, we have not dealt so with you, neither do we desire to uncover your Nackednes to the Nation; you had not had thus much, if you had not been the oc casion of it your selves; and surely what you have done in this particular, some of your own Members will not accept it from you with thanks to you; but I shall say more to you when I have under all your hands the particular Prac tices, which you charge to be irregular.

And though there hath been and is Contradictions between us and you in matters of Religion, and difference in particular Practices about Church and Mi nisters, & Orders, &c. Yet what is this? this was amongst our selves, though here of you have no reason to boast, as of any Victory that you have obtained over us in any such Controverfe, neither hath the Spirit of God so appeared in that Authority among you, as that you have gained any from us to you, but rather the contrary; but what of these Contentions? we have never so con tended with you, as that we have hated your Perfons, or sought to betray you into the hands of devouring Mouthes, the Lord is our Witness in this, though you have done contrary (even sought to betray our Perfons in this your work) and I must tell you, Dihonesty and Undiscreetly have you done in this matter, who never could unto this day, in any Contef between us about Religious Mat ter, convince us of. Error or irregular Practices, though now you have accufed us to the whole Nation, and not as in a way of Debate about Religion, but as in matter of State Irregularity; whereby plainly appears, that you seek to betray us, even our Perfons into the hands of our Merciles Enemies; and you would make Peace with them, and deliver us into their Merciles hands; and thereby shew hatred, not unto us as upon the account of Religion only, but even Hatred to our Perfons, and have accufed us as of Personal Irregularity; and so have not shewed Love to our Perfons, but rather fought our Destructi on: Oh, ye Wicked Men! to whose charge God shall lay this Iniquity of Treach ery and Unfaithful Dealing to us, even as with Brethren, which is the most deceitful Iniquity.

And alas for you! What, are your Desires of depriving us of our juft Lib ery? God shall give us Liberty, and from him we shall enjoy it whether you will or no; and for our juft Liberty we shall not be beholding to you, though I must tell you, if our Liberty were in your power, it is greatly to be doubted, and even your own dealing in this your Declaration gives occasion for it, that our Liberty would be enslaved, if it were in your hands; but we bless the Lord, it is in his Hand, and not in yours: for so much of Treachery towards us has here appeared, even in giving us up (so much as in you is) to the will of our Enemies, and the Spirit is in you which would betray Brethren, that for the time to come we can never trust you; but we do not give our Power to you, to enjoy our Liberty from you, nor ever shall. And if we walk Morally Honest and Peaceable in the Nation, it is more then you do in this matter; for this your practice is not morally honest, in accusing of us behind our backs to the Nation and City, and Authorities thereof of Irregularity, &c. though, as I have said, never any of us had to great a hand by open oppoition, tending to make War in the Nation, as some of you in some things I might instance, even for their sakes to,
whom you have accused us; and that we are more peaceable than some of your selves, the Nation and City knows: Have we thrust our selves into Arms, and fought Offices, and Places and Commands, as some of you have? Have ever any of us appear'd in Arms against Parliament and Nation, as some of you? Have we given the City or the Nation, by any visible Appearance, to fear a War from us, as you have done? Let the Nation and City, and the Witnesses in all mens Consciences judge, so that we are known to be peaceable, as much, or more then your selves; for we have never fought to you to take up Arms with us, as some among you have fought to others; which may demonstrate, that we are as peaceable in the Nation, if not more then you; and so you needed not to have premised such a thing on our behalf. And thus I have in short returned your secret Treaties upon your own heads, and answered that same part of your Declaration wherein I stand the Truth, and the whole Flock of God was any way concerned, and as for the rest of your Declaration I will not seek occasion against it, though in some other things also therein express'd, I might search out your hearts, and discover the rottenness of them: And where you say, You declare Magistracy to be an Ordinance, &c. might not I tell the Nation and City, That you are not content with Magistracy, except of your own Self? and might not I say, Why were not you contented with that Assembly of men that last sat? and wherefore was it that you, even some of you Anabaptists, were the chief Instruments, with 5 swords in your hands, to dissolve them? and so were Instruments in bringing the Nation into present Confusion.

And whereas you speak of the publick Ministers of the Nation, You are far from endeavouring to destroy them (say you) and it is your Duty to stand by them, and preserve them from all Violence and Injury, &c.

To which I answer, What are you about to make a League and a Covenant with Antichrist? Have you for these many years been opposing them in words, and are you now recanting of what you have done, when you are sensible of a Danger upon you? and will you now bind your selves to stand by them, and preserve them from all Injury, and even as they are Ministers too? But let me ask you, Do you look upon them to be Ministers of Christ, or of Antichrist? If true Ministers of Christ, wherefore do you oppose them, & cry against them in your Pulpits, & have formerly your selves, and some of your Brethren yet do publickly oppose them both by word & writing? Oh, ye Hypocrites! But if they are Ministers of Antichrist, then how is it that you will stand by them and preserve them as such, and would bind it upon them as their Duty to stand by, and preserve you? Is not this a League with Hell and Death? Are you turned backwards into Love and Affection towards them again, and so lost your former Principles? And is your Zeal quite grown cold, or are you now only Flattering and Doubting with the Ministers, because you see Danger from them, while you feck but greater Advantage against them? They may indeed tell you, They look upon you as not Destroyers of their Wayes and Practices, neither to injure the Nation from any Burden, which they have laid upon it: For it is manifest, though you deny them in some particulars, some of you; yet you can cry against that in some of them, and yet uphold the same thing; I may lawfully instance, that some of your Brethren, some in this Nation, and some in Ireland, take, or have lately taken Tythes for Preaching, and have Yearly Stipends, and so much by the Year out of the States Treasure for Preaching, One Hundred Pound, Two Hundred Pound, and Three Hundred Pound a piece by the year; which indeed both shew that you are not intending to destroy their oppressing and abominable practices; but the rather, that you would turn them out of great Places and Benefits, and turn your selves in: Oh Deceit and Wickedness! which I am forced to lay open upon this Occasion, of your own full Provocation hereunto. And as for their preferring you, and you them, against such as do oppose you, they may easily join with you in this, if they could hope in your Faithfulness; for some of you, and your Members, have shewed as much Enmity, have been open Persecutors, even as they and their Members have been; and your Members have been sending the
An Answer to the Anabaptists.

People of God to Prison, and persecuting them, even as the common Priests of the Nation; and you appear to be guided by the same spirit in many things; and if they be Antichristian in their ways and practices, its sure that you are not of Christ, because you are like unto them in Nature.

And in that you say, You would have none tolerated in their Religion that deny the Scriptures to be the Word of God, but you would tolerate Episcopacy, Presbytery, or a Unified Form (or, say you.)

To which I say, I know that spirit that you are of, if it had its full authority would tolerate none but your selves; for your spirit in nature differs not from the spirit of the Church of Rome. And what are you now for tolerating Episcopacy, who were once your selves (in your Zeal for God, when your sincerity was not darkened, nor your hearts so much corrupted through Places of Honour, and through such things, as now they are) Instruments to the pulling down of Episcopacy? And will you now tolerate it again, and help to set it up, and build what you have destroyed, as if you recanted of what you had done? But plainly shewing that you are not of the same Spirit that once you were of, but have lost Sincerity, and can embrace Idolatry; for once ye were the men that did oppose it, and did violently help to pull it down; but now you are for toleration. Oh! unconstant men, this is to you, not herein discovering my Judgement in the case, and if Episcopacy, why may not Popery be tolerated? Seeing they are one, and the self same in ground and nature, and not much different in appearance, and you may agree to tolerate a Unified Form in others, because your selves are in a Unified Form also; for what is yours else but a form, crying up your water and bread and wine, and differing from the World only in their outward things, when as the City and Nation knows you are men as covetous, as worldly minded, as ambitious, as self-seeking of honour and places as any others in the Nation; and your Religion appears to be a Unified Form as much as others. As also poor men, you have discovered your hearts in your Declaration, and according to the corruption thereof I cannot but answer you; and there are some that deny the Scriptures to be the Word of God, and say they are the Words of God, and a Declaration, and a Treatise of what the Saints believed and enjoyed; and Christ is the Word of God, that may in time to come be tolerated in their Religion in this Nation, though you have denounced them: but while they are owned and regarded of the Lord, they respect not your love nor hatred, who are mortal men, and your breath in your nostrils, and must fall and perish as the dung in all your beauty, and your profession of Religion, before the coming of the Son of God.

And in your Post-script you say, you have under you hands sent forth your Declaration in behalf of your selves, and others of your judgment; but I must tell you, I do believe there are some even of those called Anabaptists which will reject your work, and to them my answer is not, for I spare them; but to you fearful Hypocrites in a time of danger, that have in this juncture of time renounced us without ground or reason in the Sight of God, but for your ends, as if you would gain the favour of the Nation and City by denial of us, and looking upon your selves to be reproached because of us, when as you are a Company of unworthy men, even unworthy of our reproaches, and to escape them have denied us, as seeming to clear your selves; but you are deceived in this matter, and it shall turn to work against you in the Nation, and in the City; for we have a more sure witnesses in their Consciences, even in the Consciences of all people, that we are of God, then you have; for take but away your outward water, and Bread and Wine, and some few outward Practices, and what do you differ from the worst sort of men in the Nation for both not Pride and Hypocrifie, and Self-love, and Covetousness, and the love of this World abound amongst you, as much as amongst any others? the Witnesses in Peoples Consciences knows it, which shall be a Witness for us, and against you. You may indeed have gained League with the worst sort of men in
the Nation, but you have not gained the sincerity in people, and while we have
that on our side to witness for us, take you the rude multitude, for we are not dis-
couraged at all concerning this thing, but the rather do glory in the Lord though
we be denied of all, for though men forfake us, yet the Lord careth for us; and
your own doing shall return upon your own heads: and thus much is sufficient
to the substance of your Declaration, and if I receive any reply, I shall expect it
under the hands of you all, that I may further search, and discover you unto
your selves, and to the Nation.

And whereas there is a Manuscript goes abroad, consisting of five particu-
lar, which is said that it was delivered in to the Committee of Safety, as Advice
and Counsel to them, but who the Authors of it are is something uncertain;
but certain it is, that some of the called Independent Ministers and Pastors were
the chief Promoters of it; and in the Copy which was delivered to my hands
it is said, These five Particulars were the result of a little Synod, made up of Presby-
terians, Independents and Anabaptists; but whether it is or no, I leave that, and
would say something to some of the Particulars, and even to the Committee of
Safety, and Officers of the Army, and all others of the Nation, for their bet-
ter information then the same Paper described to them.

The third Particular confisht about the Magistrates Power in matters of
Faith and Worship, and the Authors say, Though they greatly prize Christian-Li-
iberty, yet they profess utter dislike and abhorrence of an Universal Toleration, as being con-
trary to the mind of God in his Word.

Answ. It appears the Authors are lovers of themselves, and prizers of their
own Liberty, but not of the Liberty of others, but do utterly dislike and abhor
the tolleration of others, which may indeed be more righteous then them-
selves; and this is no les then the very Principle of the Whore of Rome,
which Promotes her own Liberty and makes others Slaves, and abhors tollera-
tion to any but themselves; and they plead Scriptures as well as you for proof
of their Religion, and they will say all that differs from them are contra-
ary to the Scriptures, even as you say, when as there is very little better foun-
dation in the Scriptures for your Religion then there is for theirs; and it is
doubtful to many what Religion this day extant is perfectly according to the
Scriptures; but yet thus much may be said, That Church, and that Religion
which are not in the same Spirit as gave forth the Scriptures, are not accord-
ing unto the Scriptures; and he that can distinguish this, and who it is that
hath the same Spirit that gave forth the Scriptures, is only able to judge what
Religion is according to the Scriptures. But can the Authors shew plainly out
of the Scriptures, that their Religion is only according thereunto, and all others
the contrary? and until they prove this, why may not the Rulers, that are or
may be in this Nation, give Toleration unto other sorts of People, as well as
to the Independants, the supposed Authors of this Paper.

The fourth Particular concerning concerning Tythes, and say they, The taking
away of Tythes for Maintenance of Ministers, until as full a Maintenance be as equally se-
cured, and as equally satisfied, tend much to the Destruction of the Ministry, and Preach-
ing of the Gospel in these Nations.

Answ. Alas for you, poor ignorant Creatures, ye foolish men, that feems
to have no understanding of the Ministry and Gospel of Christ; Do you in-
deed think that the true Ministry of Christ, and the Preaching of the Gos-
pel depends upon Maintenance by Tythes? Oh, ye Robbers of God, who
have secretly dishonoured him in your hearts, and publicly disgraced him as
much as in you lies to the Nation, as if he were not able to fave his Ministry,
and the Preaching of his Gospel from destruction, if Tythes be taken away;
Surely, you err in your Judgements, and have no acquaintance with
God, nor with his Ministry nor Gospel, who have thus dishonoured him in
setting up that Maintenance by the forcible and unjust oppression of Tythes
An Answer to the Anabaptists.

to be the preferring of Ministry and Gospel, and as if Tythes were the upholding of Ministry and Gospel, and you have this falsly and wickedly measured God, his Ministry and Gospel by the wickedness of your own hearts, who seem to be indeed of those Hirelings that cheat Souls for money, and run for the gift like Balatham, and for the Incense like the evil Beasts, and Slow-bellies, and so I do believe that your false Ministry indeed, and your reign'd pretence of preaching the Gospel do depend upon great sums of money, and upon large Maintenance, and we believe that indeed is the chief Reason of your Preaching, and of your Ministry, and it is very possible that your Ministry and Preaching may fail, which is Antichristian, when Tythes and Hire is taken away, which Ministry dependeth thereupon, but the true Ministry and preaching of the Gospel will God maintain and uphold, though the oppreasion of Tythes be vanquished, and I hope some of the Rulers of this Nation, and Officers of the Army will not believe your advice; but yet you seem to be willing to renounce Tythes, if you could have as full a Maintenance setled another way; so that however great maintenance comes, you regard not, so you can have that, whether by this way of Oppreasion, or the other, its your Maintenance you love and follow after, and seek unto the Powers of the Earth for that end; and how equally and legally Tythes have been setled, which you seem to affirm, let all good People judge, given they were, and setled first in our Nation by the Pope's Authority, to be the Maintenance of that Whore's Ministers, and the Laws that gave them, and setled them have been Antichristian and Oppreasion in the Nation, and there is the guilt of Blood, and of cruel unjust sufferings lying upon this Nation in that very cause of Tythes, and the Hand of the Lord is gone out against it, and against all Contenders for it, and God will redeem the Nation from under it, though you be putting your strength to uphold it through your hypocritical Prayers, and Preaching, and Flatteries with God and man.

The fifth particular is, these Authors desire, that countenance be not given unto your trust repos'd in the hands of Quakers, being persons of such Principles that are destructive to the Gospel, and inconformity with peace and civil society.

Answ. Here your wickedness and the malice of your hearts is let forth against the dipp'd People for their righteouness sake, and this spirit of yours would not only disconform them, but destroy them from the face of the Earth, if it were in your Hands, and you are worse than Balatham ever was, and far more blind then he; for you are as it were seeking enchantments against the People of God for Money, and you fee not the goodly tents of Peace, as he did, nor the People that are altogether blessed; Oh! ye envious persons that are even a preparing as much as in you is the destruction of a peaceable People, and that would keep them in slavery under you, and you would have the countenance of the powers of the Earth, but they must not, and you would Monopolize all the places of trust for advantage to your selves, and you would hardly allow the People of God a place on the Ground; Oh! ye sinful Hypocrites and Flatterers and Slanderers of the just; but what need you have made such preparation against them? do you seek places of honour among you? do they delight in great places among men? do they love to be great in this World? may their Kingdom be from above, and they reject the countenance of the Beasts Authority, and they reject any confidence that the Dragon and unjust powers can repose in them, and you need not have been afraid in this matter, and thereupon slandered us, and have back-bit'd us to the powers of the Earth, what do you fear? even the thing which you fear will God in a judgemen bring upon you, and there is a Government to be set up in this Nation, even that which is of the Lamb, and your Antichristian Monarchy the Beast with all his Heads and Horns shall fall to the Ground, and the Lord may bring your fear upon you to your utter confusion, though you are making defences all that you can for your selves and your Kingdom; and this seems to be a day wherein every mans heart is tried, and every man and sort of People is pouring
pouring forth the Maliciousnes of their Hearts against the poor People in so call'd Quakers: What say the Papists and Episcopal men? Quakers are a New Sett, and Geneva, &c. And what say the Presbyterians and the Independants of them? O! they are Seducers, they are Whits, they are false Prophets, they are Vagabonds, not worthy of Countenance, &c., nor any Place of Trust in the Nation, &c. What say the Anabaptists of them? O! they are Blasphemers, and Heretics, and Irregular Persons, and destructive to Gospel, &c. This, and such like, is the Cry of these, and all sorts of people, against a poor despised People, whom the Eternal God hath made dreadful unto them all, who shall be a Rod in his Hand, to break them and confound them, and utterly to destroy their Antichristian kingdom, for they are beloved of the Lord, though hated of all men, and though the whole Body of the Beast and Antichrist, and every Horn of his Head do set themselves to War against the Lamb and his Followers; and though all these sorts of people mentioned, and some others, do at this day pour out their Fury and Malice against this People, yet shall they not be confounded, for their Truth is in the Living God; and as sure as the Lord lives, The Fear that People have of the Prosperity of this People shall come upon them, and without Weapon, or Arm of Flesh, or the Multitude of an Host of Men, will their God daith their Enemies to pieces. And all ye Sects shall whatsoever, that are risen in Opposition against us, what do we regard your Fury and Madness against us? What do we fear your Reviling, you uncircumcised Philistines? We mock at your Terror, and we reject your Strength as the Strength of a Straw; we despise your Authority, which is not of God, as the Authority of so many Bryars and Thrones; we can glory over you in the Lord; What are you? and from whence did you come? Is not Babylon your City? and is not the great Whore your Mother, and the Mother of Harlots your Nurse; and what is your growth, but even like the Grass of a Summer's growth, that's soon cut down and withered, and like the Leaf of a Summer Tree, that utterly perisheth in Winter? The Mighty Day of the Lord is at your Door. Confusion is begun amongst you, and the Sword of one may destroy another, and the Strength of one shall tear another, and the Remnant that is left shall be destroyed, and we must overcome them without Sword or Carnal Weapon, and this shall come to pass in a day, and the Eye that is yet blind shall see it, and the Child that is yet undelivered shall be a Conqueror over the Beast, and over his Image, and over all your false Sects, and over every Horn that is risen up against the Lamb and his Followers, the time of the Lamb's Kingdom is at hand. Behold, behold, ye Mountains of the Earth. The Sentence of Eternal Vengeance will pass upon you; ye Hypocritical Priests, ye Elders, Members and Ministers of Churches (so call'd) the Decree of the Almighty is coming out against you; you have provoked him by your Wickednes towards him and his People, even to the Destruction of your own selves: wherefore Tremble before the Lord, for his Dread, and the weight of his Hand, shall be upon your Confidences.

Oh Nation, mourn over thy iniquities which have provoked God against thee, and if men turn not unto him, his sore Judgment will be upon thee: we are not for this Party, or the other, neither do we justify one side in opposition to another; for we see the Earth is corrupted, and all sorts of men that are this day striving one sort against another, are in a wrong way, and in a wrong spirit; and we cannot side with any of them, but we rather mourn over the Nation, who is torn in pieces by the ambitious spirit of her pretended Rulers, and we desire the repentance of all, and not the destruction of any, and we are for God's part, and not for men.
AN ANSWER TO THE
Great Cry,
The QUAKERS will soon FALL.

Great Cry in the World hath been by many people of all sorts: As for the Quakers, they will soon fall, and come to nothing; they will stand but for a while, as other Sects have done before them. For many Sects that have made a great stir for a time, they have come to naught, and so will these; they will fall and come to naught in a Year or two, or the like; and they will forsake this Way. And this Noise and Stir about them will come to an end, and they will have a Fall. And thus, and after this manner do the People of the World Cry, and say one to another.

To this I answer, O ye Fools and Blind, that thus do judge and say! ye are ignorant and foolish Children, and know not the Way of the Lord nor his Judgments; neither do ye know his Secrets, nor have entered into his Counsel, who told you thus, or by what spirit have you received it? and do ye not speak as ye would have it? and because you would have it so, do ye not therefore speak it? Ye Fools and Blind, whose Hearts are hardened, I tell you now, your words shall never come to pass; but you, and all our Enemies, shall be found Liars; and as you say of others, so shall it come to pass upon your selves; and that which you desire for others, it shall fall upon your own heads.

Again, I tell you now, we shall not fall, nor be decreased, nor come to naught; but the Truth shall stand forever, and we shall be encircled through the World, and shall be the Renowned People of the whole Earth: For we are of them whom the Lord is gathering from off the barren Mountains, and out of the Moutches of all dumb Shepherds, whom the Lord will feed and keep, as the Sheep of his own Pasture; over whom the Seed of David, Christ, the Heir of Heaven and Earth is chief Shepherd; and he is set over us, and he rules in Equity and Righteousness. And them we are spoken of, Ezekiel 34, which are the Sheep of God’s Pasture; and the Lord hath sought us out even as a Shepherd his Sheep; and we shall not fall, as ye suppose. And we are them spoken of in the Revelations, whom the Lord is bringing through great Tribulations, and making us white in the Blood of the Lamb, and redeeming us through his Sufferings. And we are of that Number left Number spoken of, which shall stand with the Lamb upon Mount Sion, for we are of the Seed which is coming up out of Egypt, and shall replenish the whole Earth: And ye Fools and Blind will be deceived, and the Imaginations of your hearts will come to nothing; and it is you that will fall, and come to nothing; and not we, whom the Lord is bringing up out of the Aposlly, which you all are in, and all Nations are in since the days of the Apostles. And we are not any of all those Sects and false Churches, that have been on foot for many Ages; for its true, they have risen
and fallen, come up and gone down one after another, and made a fit and a noise for a while, and then withered, and came to nought, and dyed away of themselves; and this is because their Foundation has not been Christ, the Rock of Ages; nor none of them have been his true Church, his Spouse, elected to him; for if they had, they could not have been prevail'd against, nor fallen, as they have done; nor they have not been the true Church, which is the Foundation and Pillar of Truth; for they have wither'd and come to nothing, and risen and fallen one after another in a few years time; and they could not stand long any of them, but must needs wither and be confounded, and one consume another, and be eaten up one of another; for they have risen out of the Pit that hath no bottom, and into that have they and must they all sink down again; and they have caused the world to wonder after them for a little season, but being not upon the Foundation, they could not remain; for they have all come out of the Pit, & go into Perdition, & have risen one out of another, and been destroyed one of another; and though some of them have made war one with another, and some of them hated the Whore, yet have they given their power to the Beast, and the Beast rofe out of the Pit, which had no bottom, without Foundation; and the Beast, and all their Sects, that have given their power to him, go into Perdition with him, and its not possible that they should remain long, but fall, and come to nothing, because Christ hath not been their Foundation: but as I have said, We are not any of all sorts, that give their power to the Beast, but are of them that stand with the Lamb upon Mount Sion, that are redeemed into God out of every Sect, and out of Kindreds and Multitudes; and we are of them that have overcome the Beast, and his Image, and the number of his name, who are them that follow the Lamb whithersoever he goes; who cannot be overcome nor fall, because greater is he that is in us, than he that is in the World; and he overcomes the world, and he is our Rock and Foundation, and we cannot be moved; but he keeps us, & we may not fall, nor come to nought, as our Enemies do falsely suppose and speak, as they would have it; but let them be at rest, for we shall grow, and spring, and be encreased into a numberless Number, which shall stand upon the Sea of Glass, with the Harps of God in our Hands, singing Praises and Glory to the Lord God for evermore. What though the Woman has been fled into the Wilderness, and we, her Seed, made war against, and slain? and what though we be accounted as Sheep for the slaughter, and killed all the day long? And what though some that are convinced, and come to the Faith of Christ in measure? what though some such do turn from the Truth, into the evil world again, and deny the Lord and his People, and their latter-end be worse then their beginning, & the uncircumcised spirit puffs them seven fold more then at the first? and, what though the evil eye doth see this, & the Wicked do herein rejoice, and take occasion from such things to say, They will fall, they will fall, and people turn from them again? O ye Fools and Blind! notwithstanding all this, Truth shall prosper, and such as are faithful shall never be ashamed, nor never fall; but the Lord will over come, and the Woman shall return, and shall receive her Seed to life again, which shall be as the Stars for multitude, and your desires and conceivings shall be confounded. And what though you say, They cannot stand long, for the Powers of the Earth, and all the Rulers are against them, and Parliaments they will make Laws to suppress them: Nay, ye Fools and Blind, all this will not prevail; for the Lord has broken, and will break all that shall oppose his Kingdom, which he is setting up amongst us, of whose Government and Dominion there shall be no end, nor no falling, but it shall be encreased forever and ever, and Powers nor Dominions of the Earth shall not prevail; but all that which they do against us, turneth to our Increase, and their own Overthrow and Confusion, while they think to suppress us; and all what they can do, and what you may suppose, it is all nothing, and will come to nothing; for the Lord hath spoken it: his Seed shall grow, and his People shall replenish the Nations; and in time it will be manifest who we are, and how we shall be increased; and in the mean time, we bear all things in Patience, knowing assuredly, that the Lord is with us, and that none upon the Earth may prevail against us; and this shall all our Enemies know in the Lord's Season.
A DISCOVERY
Of some part of the War between the
Kingdom of the Lamb,
And the
KINGDOM of ANTI-CHRIST:
Held forth in this Account of several Disputes and Queries, between a Minister of Christ (really so) and one that hath the Name of a Minister, but is proved to be a Minister and Member of Antichrist by evident Testimonies.
And is a short Account of the Covetousness, Ignorance, Envy, and the Fruits of Darkness brought forth by C. Fowler, a professed Minister in Reading.
And here all may see (in some measure) the difference between Christ and Antichrist, and their Authority and Weapons; and also the Fruits and Effects of each of them are made manifest.

To the Reader,
THE chief occasion of this being sent abroad to publick view, is to the people of Reading most particularly, but yet more general unto all, and though it be chiefly unto a particular Place, and against a particular Person, to wit, Ch. Fowler, one that hath the Name of a Minister of Christ in Reading, whole Folly, and Weakness and Ignorance is herein discovered; yet it hath partly relation to the whole Ministry of the Nation, and all men that do not but their eyes may see and behold something of that great Opposition, that is at this day between the Kingdom of Christ, and the kingdom of Antichrist: and I have no other end in publishing of this, but for the satisfaction of them that desire it, and for the general good of all; and if Christopher Fowler shall see himself justly reproved, and repent, it may prove good to him also; and I am not a man of Strife, for if he and his Brethren had not first challenged us to Disputes, I had not had this Occasion how to proceed now; and in what I have done, I refer it to the True Witness of God to the honest People in Reading, and to all elsewhere.

For as much as Christ hath been the Debate for these divers years of late, between the Lamb and his Followers, and Antichrist and his Followers; and the one of them hath been opposing the other in their own Power and Authority; and great is the Debate at this day between these two Kingdoms;
A Discovery of part of the War

which is endeavouring the Overthrow one of the other; and all the strength and power of Antichrist is put forth in Defence of his kingdom, by Persecution, Injustice, False-Imprisonments, Beatings, and Whippings, and Spoiling of Goods and Perfons, and Railings, Accusings, Slanderings, Reproachings; by these ways and proceedings doth Antichrist strive at this day, for the upholding and maintaining his own cause and kingdom; and by this means and these Weapons mentioned, doth he seek to defend himself, his Church, and Ministry, and Ordinances; these are his Weapons and Armour, by which he opposeth and fighteth against the Lamb and his Followers, whom the Lord hath raised up for this end; and they have within these few years, more than ever for many Generations, made an Invasion and Inroad upon Antichrist, his kingdom and government, and the great City Babylon; and the Seige is raised, that hath long been laid against the Holy Seed; and the great City Babylon is taken, her Walls are scaled, and her Gates broken, and her Strength defeated, and her Merchants spoiled of their godly Treasure; for the Day of the Lord is come, and the holy Seed is he leading out of the spiritual Sodom and Egypt; and Mystery Babylon the Great hath God remembered for her Iniquities, and her Cruelties and Merciflenes, and all her Abominations will God avenge upon her head; and this doth come to pass, and not by the multitude of an Host of men, nor yet by humane Policy and Wisdom, nor yet by carnal Weapons, nor by Goals, nor Prisons, nor Persecutions, these are not the Lamb's Weapons, but these are Antichrist's and the Dragon's Armour and Weapons, which he makes War by, against the Lamb and his Followers, even at this day in every Nation: But the Lamb's Weapons are Truth, Patience, Long-suffering, Meknefs and down-right Sincerity of Heart and Tongue; and by these things shall Antichrist be slain, and these Weapons shall Conquer his Kingdom; Love shall overcome Hatred, Meknefs shall overcome Wrath, Truth shall overcome Deceit and Falshood, and God shall overcome the Devil.

But more particularly, Great hath been the Opposition and Debate made one against the other; and the Battle between Christ and Antichrist hath principally been held forth before the Ministers of the Church of England on Antichrist's part, and the People called Quakers on the other part; no man in the Nation can be ignorant how the Controversie hath depended betwixt these two, and what Weapons they have used the one against the other; and also, it is in part known the Succes of them both; and how the one of them (to wit) the Ministers (so called) have had on their part the strength of Men, the Magistrates Power, the Rude Multitude, and Humane Craft, and the Serpent's Policy, not any of these things have been wanting to them; but yet, a little Seed hath sprung up in the Nation on the other part, unexpectt by many, which hath had Sincerity and Truth in it, and the Lord hath been with it, and he hath blessed it, though but little and very small in its beginning, yet it is prospered into a Kingdom for God's Might and his Authority dwellth in it, before whom all Nations of the Earth must Fear and Tremble.

But yet more particularly, my present Occasion of demonstrating these things are as followeth; and the Engagement that lies upon me hereunto, is not out of any Personal Emity, that I have against any; but my Intent is, For the Discovery of the Truth, that men may embrace it, and for the laying open the Deceits of Antichrist, and his Kingdom, that men may come out of Babylon, and may not partake of her Sins, nor of her Plagues; and this matter now in hand chiefly concerns the people of the Town of Reading for their Satisfaction, concerning the Ways, Practices, Doctrines, and Proceedings of Christopher Fowler, one of their Ministers, with whom I have been joyned in opposition two several times in dispute with him, and the third time was appointed for our meeting upon Discourse, as hereafter is related; but he not appearing at the time and place according to appointment, and he notwithstanding yet continues in opposition to, and Reproaching of the Truth of the Gospel,
Gospel, which I profess and contend for; therefore upon this account do I thus engage with him, and not for Contention sake, but for the open vindication of Truth and Righteousness, and sound Faith and Doctrine, held forth by us, and opposed and gain-said by him.

The first opposition that fell out between him and me, was at a meeting challenged by himself, in that Town about the ninth Month, in the year 1657, and I shall at present forbear his detestable Practices and Speeches against me and the Truth, at that Meeting; for indeed the remembrance of it is much passed from me, but many in that Town may well remember to this day, how he booted and clapped his hands in the Pulpit, as if he had been hunting on a Mountain, and also his ungodly speeches, and revilings towards me, as calling me Dog, and Villain, and such like names; and when some of his own people reproved him for such words, he said; The worst words he had in his Mouth was to good for me; and indeed such was his carriage, and words towards me, at that time, far off civility, and not like a sober Heathen, much less like a Christian or Minister of Christ; and here follows what was written to him, and to the Major, and whole Town, and sent the next Morning after the dispute, which is some account of that day's proceeding, and finding a Copy of it by me, I thought meet here to insert it.

Friends, Rulers, Priests, and People of Reading.

A few words to clear my Conscience to you all in the sight of God, I find among you, occasioned by this dayes Meeting; ye people be ashamed of your Priests; and ye Priests be ye ashamed of your People; and all of you together, cover your Lips, and hide your Faces, and be ashamed of your Profession in Religion, or to make mention of the Name of the Lord in that nature in which you stand; whose Lightness, and Foolishness, and Rude-ness, and Wickedness exceeds some others; yes, many with whom I have had to do in Disputes, you excel in unreasonableness in words and Behaviour, manifesting your selves some of you not to be Civil Men, much less Christians; and this very day much of your Vanity, Bruitishness, and Uncivility appeared to your shame, in the Sight of all Just and Sober Men, and to your condemnation in the Sight of God; who takes notice of your wickedness, and unfeemly behaviour, which you may call to mind and remember, that you may repent of your ungodly words, and cruel speeches, and rude bruitish gestures, which appeared in you without any Fear of God, to your shame be it spoken; and like Priests, like People, all out of the way, in folly and vanity, erring through Lightness, and Wantonness, not knowing the Scriptures, nor the Power of God, but perverters of the one, and defiers of the other; the sin of the Priest will be charged upon the People, because you love to have those things so, and uphold him in his wickedness; and the sin of the people will be charged upon the Priests, who through Eyles and Lightness cause you to err, and profits them not at all; but is a blind Leader of ye blind People, till both fall into the Ditch together, who cloze your Eyes that you may not see, and shut your Ears lest you should hear, and harden your Hearts that you may not understand; and your Destruction is of your selves, and your Blood is upon your own Heads, who foment to be reproved, and defileth the Way of the Lord, and will not receive his Truth in the Love of it, that you may be saved; but is a blind, willful, and stiff-necked people, some of you who have hearts, and cannot understand: Is this the fruits of your long Profession, Railing, Mocking, Scorning, Laughing, Hooting, Foolish and Vain Words, Nick-naming, and Reproaching? these things
things abounds openly among you to your shame, especially at such a time, when Meekness, and Soberness, and Moderation, had much better become you, to have been brought forth by you; your Priests, exceeding the reit in vilenefs, and some of your Rulers hardly being clear: remember your work, and call to mind your words, and ways, and let shame cover your heads, from the highest to the lowest of you; and thou proud, wild, reproachful profecled Minifter, cease thy vain presumptuons boastings against the Innocent; and now when thou putts off thy armor, if thou haft gotten a victory, glory, or rather hide thy face for shame, and flop thy mouth in the dust, whose Lightnecfs and Wildncfs, hath super-abounded some of thy fellows, who may be ashamed of thee in thy words and behaviour, whereby thou art sufficiently proved to be one that was never fent of God, if we had no other testimonys: Thy proud presumptuons boast against the Quakers, was with sobernesses and in the fear of the Lord anwered, to thy shame in the sight of all fuch, whose hearts are not altogether hardened, and given up to believe Lyes, and do Wickednes, that they may be damned that believe not the Truth: and first, as to the manner of the difpute on his part, were his Railing, Envious Reproachful, un-favor ftylly words, of God, or of the Devil? with much impudence many times uttered in the difcourfe; as Villain, Sirrah, Wretch, Blasphemer, Rogue, and fuch like lying words of Bitternecfs, more like the words of a brawling Drunkard, then for a Minifter of Christ, and were his booting, laughing, and clapping his hands, and rude and unfeemly gestures, and beha-vior, of God, or of the Devil; more like in appearance to a Stage-player, then to a Minifter of Christ, to his shame I mention it, consider and anwer these things, and let that of God in your Consciences judge, to which I stand to be approved in meekncfs, and he to be reproved and condemned in his ftillenefs and brutifhenes, in the Sight of God; may not you who owned him in that difcourfe, be ashamed of him in these his words and actions, which appeared who boastfully gave a Challenge to difpute of the things of God; and then to manage it in Rudeness and Wickednes, without any fear of God, in Lying and Slandering; and at the end, when things came to the head for Tryal, to run away, and not to stand to the end, though several times he was charged to it; I appeal for Anwer to the Light of Christ in all your Consciences, not like a Minifter of Christ in any meafure he appeared, but as one that knows not the Living God, nor his Law, and Fear, nor Judgements; and an unfit fellow upon tryal I found him, to difpute the Precious things of God, and through some Nations I have hardly met with a worke, which caufed me to be the more silent then otherwife I would, for I chofe rather to be accounted a fool by silence, then to offend the Jaff Law of God, by giving holy things to Dogs, or casting Pearls before Swine, in which nature he and some of you appeared, who fally Slandered the Innocent with the name of Jefuie, and fuch like, crying away with him; with Bitter and Cruel words and geltures, pushing with your hands, and crying a Prisoner were the fitteft, or fuch like; even like unto your fore-Fathers the Pharifecs, who perfecuted Christ under the account of themselves being righteous, and he a blafphemcr, and they laid fnares for him to entrap him in his works, as you did; who when I would not anwer according to your provocking, that you might ennfare me, would hardly suffer me to anwer any thing, to clear and defend to the Truth, against the boaff of the Wicked, but by Hooting, and Laughing, and Clapping of Hands, and Foolifh Jefamings, and unreasonable Rudeness, prevented me from speaking, and them that would have heard from hearing, as much as you could, even as brutt Beasts or Heathens, and not like civil people, much les like godly Christians; nor like such as would, or could foberly debate the Truth of God to edification, and truly may I say I fought with Beasts at Reading, after the manner of men; but all was to make your selves, and your pretended Minifter manifecft, and all could not be fo blind, but
might understand his ways and words, not to be guided by the Spirit of God, but by the spirit of the Devil; who is the Father of such Works and Confusion, as was brought forth by him in the Meeting, in many uncivill actions, and reproachfull words of envy. And also as to the matter of dispute on his part managed, was but a vain contention, boastingly uttered without the Fear of the Lord, in a proud pretensous spirit, and a Snare laid in the midst of his Questions, and Arguments to entrap the Jull, but in vain was the Snare laid in the sight of the Bird, and I chose rather to appear a Fool to your wisdom, then to be made a prey upon you, and caught in your deep-laid Snare; for we are learned to be as wise as Serpents; and deeply did he and some of you fall into the Snare of Confusion, and Wickednees, and Falsie Doctrines, as would have been laid open, if he had durst to have said, or you to have heard. The Principal Question was, whether the Scriptures are the Word of God? which he affirmed, but could not prove by plain Scripture; unto which much might have been answer'd, and said, if patience, or any moderation had ruled over your detesful spirits; but because I could not (to satisfy your wills, and to fulfil your purpose) answer, yea or nay, and thereby make my self a Transgressor; Therefore, hardly would you suffer me to say anything, in any manner of arguing, but by wickedness endeavoured to stop my Mouth; My answer was, and is, the Scriptures (the Writings) which are one, are but a declaration and witness of the Word of God; which Word was in the beginning, and endures for ever; as John and Peter tell us; and the Scriptures (which are Writings) were not in the beginning, but began to be written by Moses many hundred years after the beginning; Therefore, the Scriptures, which were not in the beginning, are not the Word of God, which Word was in the beginning; further the Scripture faith, the Worlds were made and framed by the Word of God; but the Scriptures made not the Worlds; therefore the Scriptures are not the Word of God, which as the Scripture it self faith, made the Worlds; many such like witnesses might be alleg'd from the Scriptures; to prove the Scriptures are not the Word of God, but a Declaration (of the Word of God) and cannot endure forever; then he said he would prove the Scriptures should endure for ever, but could not bring any plain Scriptures, as I demanded of him to prove the assertion; but went about in Logick to prove it, and could prove no more, then that the truth written in the Scripture should endure for ever; which thing I never did, or shall deny, and so needed not to be contended against by any sober men; but unreasonable men, who have not Faith, will say any thing for Advantage to themselves, and Disadvantage to the Truth, which they are set to oppose. And he insisted, and said, It is written, Christ is God Blessed forever; and those that love the Lord thy God with all the Heart; and said, this should endure forever: To which I answer'd, That which is written of only shall endure forever; but the Scriptures and Writings should not endure forever. And further insisted, God was written, and was Scripture, and should not endure forever, though God should endure forever, and he could not be written nor contained in a Book: and through your Vanity in Scorning, and Hooting, and Unreasonable, according to your own purpose, let your Deceiver should be made manifest, you prevented me, and would not suffer me to speak, in what much more I had to say in this particular: and I observed that in all the Questions and Arguments against me were hatched secretly a Snare to entrap me into Suffering; and to this purpose some of you said wickedly, I would presently dispute my self into Prison: and further he insisted, Thus shall honor thy Father and thy Mother; it is so written; and said he, This is a Command of God, and the Word of God, and shall endure for ever, with preumpetuous boats, and scornfull invented terms, not befaiming any man, much less a Minister; and that he could prove this to be the Word of God against all the Quakers in the World, and against all the Fiends in Hell,
and against all the Jesuits at Rome, or filthy words to this purpose, and much I desired moderation from you, with diligence to hear my defence; and thereupon many times desired the Mayor, who was present to command silence, but I could hardly obtain any from you; you were so generally rude, rash, and unreasonable, and to him I replied, that to honor Father and Mother to the Lord, was a Command of God, and the Word of God, and should endure for ever, but Luke's Writings (the Scripture) were but a Declaration of this Command, and not the Command itself, nor the Word of God, and would perish, and not endure for ever, and bid you read Luke 13:1. There Luke calls his Writings, which are Scripture, or Declaration, and much more might I have spoken to this thing, if I had been yoked against a reasonable man, or if the Auditors had been but civil, but you could not endure to hear, but said, I subtly infiltrated into their People, and thereupon several times some of you spoke to the Mayor to dismiss the people, I think, let your hirelings should be discovered, and your Wickedness reproved; and thus the thing came near an end, he not being able to prove by any Scripture, or right Argument, the Scripture to be the Word of God, which shall endure for ever, but must if his, and your eye ever been opened, confess to what I held forth, that only, that which is written of in the Scripture, or which the Scriptures declare, shall endure for ever, to be the Word of God, and not the Scripture or Writings; then presumptuously he said, prove him if I could, to be a false Prophet, to which I answered, (and desired much your moderation, but could not obtain it, as though you had set your felves to be rude and vain,) to prove a false Prophet was either by Conversation, or Doctrine, or both, and by his Fruits he was known, to preach for Hire, and to divine for Money is fruits and signs of a false Prophet, as the Scripture testified, which should be my rule to try him by, if he durst stand to it, and they that preached for hire were false Prophets, and he preached for hire, and therefore was a false Prophet according to the Scripture rule; then he said, he preached not for hire, yet he had hire for preaching, a poor shift to cover the Devils Decrees, but it will not hide his Shame; and it was proved that he preached for hire to all, but such who stopped their Ears, and it was manifest in his face, that he sued some at the Law which would not pay him Tythes: And then I asked him to give any Examples from the Ministers of Christ, where ever they took Tythes, or sued Men at the Law who would not pay them Wages; but to this he gave no answer at all, and thereby he was proved to be a false Prophet, and a Deceiver, and much more might have been said, as to this, to prove him and his Generation to be false Prophets, as may be done at any time; but such was the unreasonable of this passage, that you were nigh to lay violent hands upon me, some of you; and left your Deceiver should be made manifest, you would not suffer me to speak what I had to say, but cried, Away with me: And tell me any of you, when he preached any year or time, at this Town, when he had no hire? and therefore he is a Hireling, because he preacheth not without it, but for it, and so is a false Prophet, and he being, I judge, sorely afraid left he should be discovered, went out of his Pulpit door two or three times, till I called him back again, and charged him to stay if he was a man, and I would prove him to be a preacher of false Doctrine, who in my hearing said, The Scripture was the Foundation of Foundations; but when he heard this he ran away, and fled like a Hireling, and would not stay; and I was, and am ready in the Presence of God, and any sober men, to prove this to be false Doctrine, and of the Devil, and him to be no Minister of Christ, who holds it forth. And all you sober minded men may be ashamed of him, who managed his work with so much wickedness and impudence while he lived; and when it came to the very trial then he ran away, and would not stand, though I defied him, hereby did his guilt appear in flying the tryal, and this is the substance of the Business, though not every.
every particular word; and I have gathered it up to send you and him, that when you see it, and consider and read what you have done, you may be ashamed of him, and of your own unreasonable matters. And further, He is already proved, and may be more largely hereafter, to be one that God never sent, both by Conversation and Doctrine, and no Minister of Jesus Christ; and not only in the House, but when we were come forth, such was your Violence to the stopping of us, when we were passing; and had not the Mayor prevented it, our Suffering from some of you had been more then it was: let the Fear of God strike you, and let his Light search Wicked and Ungodly Hearts, and repent of your doings, and cease to do Evil, and turn from your Deceiver, if you love your own Souls; and learn the Way of Righteousness and Peace, which you have not yet known: for in the broad way you are, and the end of it will be unto your everlasting Destruction.

And to you this is a Warning, and a Vibration from the Lord, by a Lover of your Souls, who is true, though by you called and counted a Deceiver; and this in Love to your Souls is sent unto you.

E. B.

Here also followeth certain Queries to Christopher Fowler the same time, to which he never yet could give any Sober Answer, therefore I here insert them, that he may yet give his Answer.

Christopher Fowler,

Seeing thou art a man so irrational, and so unsober to speak, and fairly to debate things in Discourse, and thy Auditory so rude and inhumane in Behaviour, and words; therefore to thee these few Queries I propound, to try thee, whether thou wilt shew the spirit of a Man by writing, more then by speaking; seeing therein I have tryed thee, to be more like a Wild Inhumane Creature, than a Sober and Upright Christian.

Seeing the Scripture faith, the Word of God was in the Beginning, and the World was framed by it, and it shall endure forever, hence I query of thee,

1. Whether the Scriptures be the very Word of God, yes, or no?

Seeing the Scriptures were not in the Beginning, neither was the World framed by them, neither can they endure forever, hence I query of thee,

11. Whether the very Word of God be Scripture, yes, or no?

Seeing it is confessed, that which is written of, and declared of, in the Scriptures, is the Word of God, and the Truth, which shall endure forever, hence I query of thee,

111. Whether the Scriptures (the Writings) and the Thing or Subject declared and written of, are not two different things (so as one may have the one and not the other) yes, or no?

Seeing God, and his Word, Will and Mind is Eternal, Infinite and Endless, hence I query of thee, if thou hast an Understanding answer,

11. Whether God, his Word, Will and Mind, is, or can be contained or hidden in Scriptures and Writings, or but only part of the Declaration of him, of his Word, Will and Mind, yes, or no?

Seeing such were false Prophets, which preached for Hire, and divided for Money, and sought for Gain from their Quarter, hence I query of thee,

V. Whether by this Rule are not now proved a false Prophet, who preacheth for Hire, and takes Hire for Preaching, and hath a Quarter (reading of some part of it) from which thou dostst Gain? answer in Plainness.

Seeing
Seeing every Tree is known by its Fruite, as Christ faith, hence I query,

V I. Whether by this rule thou shoult shew that bring forth the same Fruites as the false Prophets did vis. Lies, Lightnesse, Pride, Covetousnesse, and false asserting, art not the same Tree, viz. a false Prophet?

Seeing they were false Prophets, who ran and were not fente, and did not profit them, the people at all; but clothed themselves with the Wool, and prepared War against them, that put not into their Mouths, &c. hence I query of thee,

VII. Whether by this rule thou art not proved a False Prophet, who cannot not prove that thou art fente of God, neither are the people professed by thee; but are rude, and wanton, and wicked, and thou prepar'd war against them, that put not into thy mouth, by seeing them at law for Tithes, &c?

Seeing Scorning, Lying, Slander, Envy, Hatred, Lightnesse, &c. with much more of which thou art guilty, are the Fruites of the first, and of the Divel; hence I query of thee,

VIII. Whether by this rule are thou not proved to be no Minister of Christ, but of the Devil, and a Servant to him; and a Liver to the Divel, and not in the Spirit, in whom these Fruites of Darknesse, and of the Divel are abounding?

Seeing the Scripturall faith, the Word of God was in the beginning, and Christ Jesus is the Foundation, and no other can be laid; hence I query of thee,

IX. Whether by this rule thou art not proved a Deceiver, and thy Doctrine false, and Error, and contrary to Scripture; who said, the Scriptures are the Word of God, (which were not in the Beginning) and said, that the Scriptures (which are not Christ) are the Foundation of Foundations? and whether this Doctrine of theirs doth not deny Christ, and so are proved to be Antichrist? answer according to Truth.

Seeing thou confessest thou hast Hire for Preaching, yet sayst, thou preachest not for Hire; hence I query of thee,

X. Whether any of the People of Reading would give thee so much a Tear if thou didst not preach to them? and if so, then whether they do not give thee so much, and themselves receive it, because thou preachest unto them? or, did they give thee so much before thou preachest? or will they give thee any when thou dost cease to preach to them? try them when they will, and prove thyself a true Prophet, by Preaching some years and receiving nothing; and still then I charge thee to be a false Prophet.

Seeing the Ministry which Christ Jesus sent by the Apostles, did bring people that they needed no man to teach them, but as the anointing within them; hence I query of thee,

XI. Whether by this rule thy Ministry is proved not to be of Christ Jesus, nor thou fente of him, by which none can come to this condition, that they need no man to teach them, (produce any one if thou canst) and so a Ministry of Anti-Christ, and them of the Divel.

Seeing they that abide not in the Doctrine of Christ, have not God; hence I query of thee,

XII. Whether by this rule thou art not to be without Christ, and without God, who abides not in Christ's Doctrine; but are called of men Master, and Stand Preaching in the Synagogue, and haft the chief-Seat in the Assembly, and contrary to Christ's Command?

Answer these Queries with the Spirit of Sobriety, if thou hast it; and shew thyself a man, if thou haft the Heart of a man; and Repent of thy Wickedness, and own thy Condemnation upon thy Former Words and Works.

I am a Friend unto thy Soul, but a witness against thy Doctrines.

E. B.

And
...between the Kingdom of Christ and Antichrist. 633

And after which time, for the space of two years, I had no Communication with Christopher Fowler, till this last ninth Moneth, at a place called East-Hampstead, where a Meeting of Dispute was appointed, and challenged by some of his Brethren, at which place again I met with this my Adversary, where we had some hours Discourse, and many particulars of False Doctrine fell from Christopher Fowler's mouth, some few of which hereafter follow.

First, one of his brethren in his prayer before the dispute, prayed to God to forgive them the Atheism that were in their hearts of him and his Brethren.

Answer, now an Atheism is one that denies God, and Atheism is denying of God, according to common reputation, Atheism is so taken, so that how shall such a Generation as bring people to the Knowledge of God by their Misery, nor how should they ever convert people, to profit them, who yet in their own Hearts deny God, as the man acknowledged in his prayer before the Lord, and many witneses? the Poor People of England had thought that the Spirit of God had been in your Hearts, but now we know that you deny God in your Hearts, and you have confessed it to your own shame: are you Ministers of Christ, and yet deny God in your hearts; and in whole hearts lodges Atheism? Oh! let not people be deceived by you, but repent, yet that know not God, but with your Mouthes confess him, and with your hearts do deny him.

Christopher Fowler also affirmed, that day, That the Scriptures are the Glorious everlasting Foundation of Foundations.

Answer, and hereby it is made manifest that he hath totally denied Christ, and so proved with his brother, confess in his prayer, that indeed Atheism is in their Hearts; and so he hath denied Christ, whom the Scriptures say is the Foundation, and no other Foundation can any man lay, and upon whom were the Saints builded in their Faith, and all their Practices of Religion; for he is the corner Stone, as it is Written: and thus he hath dishonoured Christ, in setting the Scriptures above him, and taking the Honour from him, and giving it to the Scriptures; and I shall leave this his Doctrine to be considered, with a Query, to these people of his Church in Reading, whether he is worth hearing, or giving Money to for preaching, that holds forth such Doctrine? and whether it is possible he should bring them to Christ, who hath in effect denied him to be the Foundation, and held forth, that the Scriptures are the glorious everlasting Foundation of Foundations: Much I need not say to uncover the error of such a Doctrine.

Again he affirmed, That a man at one and the same time might be a Minister of Christ, and a Deceiver.

Answer, and here all may see the weakness and Ignorance of this strange Paradox, and indeed which is contrary to the Scriptures, which faith, No man can serve two Masters: and its very certain, that he that serves the Devil, doth not serve Christ at the same time, and he that serves Christ doth not serve the Devil; and so his Doctrine is Antichristian, which would make People believe, that though they serve the Devil, yet they are the Servants of God, and this is as much as he hath said, that one may be a Minister of Christ, and yet a Deceiver; now a Deceiver is one that follows the Spirit of the Devil, and a Minister of Christ is one that follows the Spirit of Christ, and these two Spirits are contrary, and not both ruling in one man at one time: But then to help the matter, he said, a man might serve Christ in Office, but not in Love: to which my answer was, let him say, whether he and the Priests of England did serve Christ by way of Office, or Love, both, or either, and I should prove the contrary; but that we prosecuted no further: Some other things were affirmed by him that day, not now remembred. He said, That Christ was a Sinner, from this Argument laid down by him, all that dies are Sinners, Christ died, therefore, etc. This, and such things he held forth...
A Discovery of part of the War

634

1659

all that day, besides the un soberneſs of his words, and carriages towards me, who called me a Dog divers times, and did use very ridiculous jestures and words towards me, even to his own shame in the light of many people; and the people of that County do yet well remember his unchristian-like proceedings and were ashamed of him; but at last went his way, and all his brethren, and I was left among the people; and I need not now mention, for many, even themselves know it, what loss and disadvantage they sustained that day; and God's loving Truth was advanced, and the advantage of it that was obtained on the Lords behalf; but I being not yet as it were wholly satisfied, but would endeavour further to the laying open deceit, and to invade Antichrist's kingdom; the next morning after the dispute it was upon long to write forth, and to send him this paper of Propositions following: whereunto is annexed his Answer.

C. Fowler:

Friend, seeing thou art so high in thy spirit against us, and against the truth which we profess, and from time to time dost open thy mouth so wide in justification of thy self, and thy Pratctices, and in false charges against us; and though we have had divers Meetings, and the differences between us always appeared greater and greater; therefore this I propound unto thee, whether thou wilt give another Meeting of open dispute for the trial of thee, and thy ways, and of us, and the truths which we hold forth, for the satisfaction of the people and these things following I propound, as the subject matter worthy to be handled, which may discover thee, and us, to the satisfaction of all that desires in that case.

Firstly, What be the evident signs and tokens of a Wolf in sheeps clothing? and whether thou, or we, in the light of the people, and of the Lord God can clear our selves, to be clear and free, from the marks and signs of such afore-said?

Secondly, Whether wilt thou stand to be tried in thy Ministry, in thy Call to it, Practice in it, and Maintenance of it, by and according to the Scriptures of the Old and new Testament? and wilt thou admit of trial of thy Church, and Worship and Ministry thereby? and this being done, do we engage to suffer the like trial in any part, and every part of our Religion?

Thirdly, Whether there be any other Foundation of Faith, &c. for the people of God at this day, then Jesus Christ onely, and alone? and whether he was not the Foundation to the Fathers before the Scriptures were written? and whether he that lays or preaches any other Foundation, doth not dishonor Christ, and speak contrary to the Scriptures?

These things with some others, which we may have occasion to speak of, are we willing to discourse with thee, for the further clearing of the truth, and laying open deceit; for yesterday I had much more to have spoken to thee, hadst thou not gone so hastily away: so if thou art willing to join in discourse with me again, appoint place and hour, either this day, or to morrow, for my occasions will admit of either of these two days; always provided that we may have all moderation, and may proceed in meekness like men, and not like Raylers, as thou appearedst yesterday to thy own shame. An answer hereof we do expect with speed; and we are Friends to all that love Righteousness.

E. B.

Thomas Curtis
The original of this was delivered to the hands of C. Fowler in Reading, the next morning after the dispute at Eas-Hamstead, and being given to him at his Steeple-house-door, when he was coming out from his worship, he would have given them again to the Messenger, after he had it in his hand, and opened it, but not being taken, he said he would burn it: and thus people may see, that though they cry against us as Deceivers behind our backs, yet he is one of them dumb Dogs that cannot bark, nor fright us away, if we were such as he faith oft.

And here all sober people may understand the temper of this my Adversary, and I shall leave them to judge of the proceedings between him and me, but yet though he denies to meet me, yet when I was palled out of the Country, he caus'd the following paper to be fixed upon the Steeple-house-door at Eas-Hamstead, where the dispute was drawn up by him, and set there as a diabolic vapour, to enchant the minds of people; it may be, not supposing that ever it should have come to public view, as now it is like to do, to his shame.

A true Charge in ten particulars against the people called QUAKERS

1. They that perniciously deny the Scriptures to be the Word of God, are Hereticks and Blasphemers: But those called Quakers do subtly deny the Scriptures to be the Word of God, therefore they are Hereticks and Blasphemers.

2. They that deny the Scriptures to be the Foundation of Faith, and Rule of Life, they are Hereticks and Blasphemers: But the Quakers do this; therefore they are Hereticks and Blasphemers.

3. They that do not own the Lord Jesus Christ to be God by Nature, are horrid Blasphemers: But those called Quakers, do not own the Lord Jesus Christ to be God by Nature, therefore they are Blasphemers.

4. They that say the good works of the Saints are meritorious of Eternal Life, are Hereticks, and Papists of the worst sort: But the Quakers say so; therefore they are Hereticks, and Papists.

5. They that deny the Ordinance of Water-Baptism, and the Administration of the Lord's-Supper, they are Antichristian Hereticks: But the Quakers do this; therefore the Quakers are Antichristian Hereticks.

6. They that deny the Sin of Infants are Pelagian Hereticks: But the Quakers deny the Sin of Infants; therefore they are Pelagian Hereticks.

7. They that deny the Resurrection of this Body, are Hereticks: But the Quakers deny this; therefore they are Hereticks.

8. They that deny the Christian Sabbath, are very erroneous: But the Quakers do this; therefore they are very erroneous.

9. They that quarrel as, and deride the singing of David's Psalms, calling them the Ballads of Hopkins, and Sternhold, the King's Fiddlers, they are foul, ignominious, and Prophanes in this: But the Quakers do this; therefore they are foul, ignorant, and Prophanes in this.

10. They that publicly charge the Office and Call of Ministers with Lyes and Calumnies, they are Railers and Slanderers: But the people called Quakers do this; therefore the people called Quakers, are Railers and Slanderers.

These things through the Lord I am able to justify, and if I do not, I shall be convicted to be called a Deceiver: Let them chuse their own time as soon as they please; in witnesses whereof I have fet to my hand, this twenty sixth of November, 1659.

Christopher Fowler.
A Discovery of Part of the War

1659

And according to providence, this paper coming to my hands, though it believed without any purpose in him, to which I did return my Answer, as to answer his Challenge, and neither time nor place being mentioned by him, but both left to us to appoint, I did appoint Reading for the place, and nominated a certain day for the time, and he had given a week's notice from me; and the time appointed I went to Reading to attend the Service, but when I came there, I understood that he would not meet me according to his own Proposals and Agreement, but nominated another place, and another time, which was supposed by me and others to be but a present evading of the matter; whereupon his denial to meet me at the time and place appointed by me, this following Letter I sent unto him.

C. Fowler,

W

Hereas a Challenge of thine (to us called Quakers, for a Dispute upon ten Particulars) was set upon the Steeple-house door, at Eas. Hampden, and leaving it to us to appoint time and place, I did appoint Reading for the place, and the fourth day of this week called Wednesday, the 21st. of this month, for the time; and in order to proceed (upon the Particulars in dispute with thee, the place and time aforesaid) I ordered my occasions so as to attend upon the Service the said time; but I being come into the Town this night, do perceive, that thou art not content with the place and time, though they were left to our appointing in thy Challenge, but hast appointed another place and time, upon some feeble Reasons which thou givest, which I might shew the weakness of, and might upon many better reasons say, that Reading is the only place reasonable to dispute at; for if thou be indeed a true Minister of Christ, the people of this Town best deserve to know it, by hearing it to be so; and if thou art a Deceiver, the people of this Town had the most need of any others to know it, by hearing thee disapproved: So upon this place I have pitched, and cannot now change my resolution, nor alter neither time nor place, by me before-mentioned, my occasion will not admit me to it: Therefore I thought good to write to thee, to know for certain under thy hand, whether you will give a meeting or not in this Town, the fourth day next, as aforesaid; if not, this matter must yet remain as it stands between us, till a more clear opportunity; for I cannot be at Oxford on the day mentioned by thee, because my Service is already determined for that day, and for some other reasons also in my own breast: Let me have a plain answer from thee, that I may dispose of my self as the Lord guides me for his service. This is all for present I do desire, who am a Friend to all that love the Lord.

Reading the 10th of the 10th Month, 1659.

E. Barrow.

But to this Letter his Answer was, he would not meet me at Reading, for there was no need of Dispute there; and therefore it is my present work at this time, for to answer his ten Particulars in writing, and to make them publick to all, that all may judge of this matter: And indeed, but that for these ten particular Charges, and that truth may be clear from those Charges in his ten Particulars, I believe I had not thus proceeded in this publick manner; but because he ceaseth not to speak evil of the Truth, and yet will not come forth fairly to Tryal, neither will I answer me any Queries in publick, but keeps a secret reviling and reproaching; therefore do I thus proceed.

Answer to the first Position: Thy Major and thy Minor are both lame, and both false, and thy conclusion falls to the Ground; for the Quakers do not pernitiously deny the Scriptures to be the Word of God, but they in sincerity say, this Christ is the Word of God, John 1. 1. Acts 13. 33. and the Scriptures are the Words of God, and a Declaration, and a Testimony, and this Testimony is according to the Scriptures, Luke 1. 1. Acts 1. And it is not Heresy nor Blasphemy to deny the Scriptures (to wit, the writings) to be the Word of God, but the truth written
written of, and those things declared of in the Scriptures, are the Word of God, and not the writings, which are Scriptures. But this is further spoken to before, and so I pass it.

Answer to the second Position: Thy Major Position is utterly false, and not grounded upon any part of the Scriptures, so that the Minor, and the Conclusion are both denied and cast out: for a man may say, That Christ is the Foundation of Faith, and the Spirit of God is the Rule of Life, for thus the Scriptures say: and a man may lawfully deny the Scriptures to be the Foundation of Faith, and Rule of Life, and neither be Heretic nor Blasphemer: was the Apostle a Blasphemer and a Heretic, who said, No other Foundation could be laid, but that which was laid already, which was Christ? And was he a Heretic and a Blasphemer, that said, The Sons of God were led by the Spirit of God, and ex Horted, walk by the Rule of the Spirit, and are the Quakers Blasphemers and Heretics, who hold forth that Truth the Apostles held forth; and who walk by the Spirit, walk according, and not contrary to the Scriptures? O thou Perverter of the right way of God, who hast falsely accused the Innocent in thy illiterate Logick.

Answer to the third Position: In this thou hast falsely accused me, but yet let us consider thy words: There was a Nature in that Man Jesus Christ, that was born of the Virgin, that was subject to cold, heat, thirst and hunger, and subject to the Temptation of the Devil; and this nature was not God, whose nature is Infinite, Eternal, Unchangeable, nor subject to hunger nor thirst, nor to heat and cold, nor subject to temptation; so that a man may say lawfully, and be no Blasphemer, that there was a Nature in him which was not God, and yet the fulness of the Godhead dwelt in him too; and he is the Everlasting Father, and the Father is in him, and he is in the Father; and thus by a sound interpretation of the Word, (God by Nature) thy Major, and Minor, and Conclusion are all made void.

Answer to the fourth: The good works of the Saints are wrought in God, and by his Spirit, and it is God that works them in them to will and to do, and all such Works are worthy Works, glorious Works and blessed Works, even unto Eternal Life, as the Scripture saith, Glory, Honour and Peace be unto every man that worketh good, Rom. 2. 7, 10. And no man by Faith without Works is justified; for Faith without Works is dead, and a dead Faith doth not justify: This is our Faith, and the Faith which the Apostles were of; and we are neither Hereticks nor Papists: no more then were the Apostles; and thy argument is vain, and falls to the ground, and hath no weight in it unto sober Minds, though Self-righteousness is altogether Abomination to the Lord, and justifieth not any man.

Answer to the fifth Position: A man may deny the Sprinkling of Infants, and the administration of Bread and Wine, as is held forth in your Assemblies, and be neither Antichristian, nor Heretic, for the Institution of sprinkling Infants, and administering of Bread and Wine among unconverted people was never ordained of God, nor practised among the Apostles; if thou sayst it was, prove it out of the Scriptures, or else thou sayst a lie: and to deny such Ordinances and Practices, which God never commanded, nor the Saints of former Ages ever practised, is not Antichristian nor Heretic; but thus do the Quakers, and therefore they are not Antichristian nor Hereticks upon this account; and thus thy Position is not worth anything, for the end proposed by thee; but thy Weakness and Pity is made manifest, and thy idolatrous Practices, so much pleaded for by thee, are denied and opposed by the Spirit of the Lord.

Answer to the sixth Position: As for the Sin of Infants, we do not say, That Infants in general, that is to say, every particular Infant that is or hath been born into the World, has Sin, for fomst were filled with the holy Ghost, and some were sanctified from their Mothers Womb; and what Sin had such? And the Scripture speaks, That the Unbelieving Wife is sanctified by the Believing Husband and else were your Children uncleane, but now are they holy: And what Sin had Thefe? So that thy major is proved defective, and so thy minor and thy conclusion is worth nothing, though as to the general part we do believe, there is a nature whereby all are Children of Wrath, in Degeneration.
Answer to the seventh: This is a false Accusation, and in thy Proposition, and Is a Lyce; and so thy Conclusion is utterly false.

Answer to the eighth: As for the Christian-Sabbath, we do not deny it, for Christ is the Saints Rest, and the Seventh day of the Week is the Jews' Sabbath, and not the Christian-Sabbath; and so this is but a false Asserting, as thereat. And as for the first day of the Week, which you object: For both, you have neither Binding Example, nor express Command in the Scriptures, for that Practice.

Answer to the ninth: As for the singing of David's Psalms in Rhime and Meeter; and in the Custom as practised amongst you, we do utterly deny any Ordinance of God, or any part of his Worship, though you say it is yet we never had other proof of you then Tradition of time, and long Custom, and by this you would seem to plead the practice to be a Divine. But this satisfies not us, though we do not quarrel nor desire at your practice in this particular; (as thou groundest thy Argument), but this we do, we freely give our Testimony against your practice from time to time, in the P lax and Power of the Lord, yet not as quarrelling and desiring after the Flesh; though we say, they were composed in Rhime and Meeter by Stromboli, and Hogbin, and others, which were Ministers to the Queen; and in this, we say true, and are neither ignorant, foolish, nor profane, as thou sayest, and we give our negligence against such your practice to be Antichristian, and ocour Deservers of the People thereby: so hereby is thy Conclusio made void, and a place is brought in for another: They that set such things, and observe such practices, in pretence of Honour, and Worship to God, which is not commanded nor instituted of God, nor his Spirits leads upon, they are Idolaters, and their Worship, and their Practice is Abomination unto the Lord: But thus do the Ministers and People of the Church of England; and therefore the Ministers and People of the Church of England are Idolaters, and their Practices Abomination unto the Lord.

Answer to the tenth: Thy minor Proposition I do deny, for we do not charge the Office and Call of the Ministers of the Church of England with Lyes and Calumnies; but this we say, their Office, and their Call is not from the Lord, nor by the Authority of his Spirit; neither is their Office and Call according to the Scripture, but it is different and contrary both to the Spirit of God, and the Scriptures, and is not from Heaven, but rather from the Whore of Rome. And though we do affirm these things concerning the Ministry of England, yet we do not charge it with Lyes and Calumnies, but we speak the Truth in righteousness; and what would C. Fowler and his Brethren have said of the true Prophets, that called the Priests and Watchmen of Israel (that were made by Divine Institution, which the Office and Call of England's Ministry never was) that called them blind Watchmen, and greedy dumb Dogs, and devourers of Souls? Might not they have said to the true Prophets, you charge the Office and Call of the Priests of the Lord with Lyes and Slander? And this is like the case between us and the Priests of England; And did not Christ call the chief Priests Serpents, Vipers and Hypocrites, and false Priests were in their Office, and Call of God's Institution; but might not they have said, that he charged the Office and Call of the Priesthood with Calumnies, &c. and the case is the same with us, and it is accounted no sin by the Lord, for us to give our witnesses against the Ways and Practices of the Priests of England, and utterly to deny both their Office and Call; for they that do profess their Office and Call to be of God, and from him, yet can give no true Testimony thereof, but the Spirit of God, and according to the Scriptures, such are esteemed, and Receivers of others, but such are the Priests of England, and therefore, &c.

And thus, I have returned Answer to his Ten Propositions, and laid down some others in their place, his being confounded, and I must leave it as
be judged of by the Witnesses in every mans Conscience, whether he hath not shewed his madness and folly in his matter, and in the way of his proceedings; as for the matter, he charges us withal, its wholly invalid, as for the end proposed by him, and we account of his Work as but the mislike of an Antichristian Spirit: And as for his proceedings, they are inconsistent with a Minister of Christ, for him and his Brethren to fly from me at his Dispute at East-Hamstead, as before mentioned, as being not able to defend their Cause; this he and they did, as many in that Country knows: and then for him the next morning, when I did invite him to meet again upon sober reasons, which he also denied, and refused to meet me any more, and yet afterwards, when I was gone out of the Country, to go and hark such mischief in his mind, as to invent ten such vain Arguments, and cause them to be set up on the Steeple-House-door, on purpose to vilifie and reproach the Innocent People of God; this was his Wickedness, as all upright men may see: And further, for him to challenge to dispute these Particulars, and leave time and place to our appointing, which when time and place was appointed, mutable and equitable on all parts, and yet for him to refuse to meet at that time and place, this was his folly and madness, as understanding men may discern; And further, for him yet to rail behind our backs against us in his Pulpit, and to charge us, as if we refused to meet him; this is his hypocrisy, and the deceitfulness of his heart, whereby he thinks to keep the People in blindness; but the Light is now arising in the Hearts of People, whereby such Deceits and Deceivers are fully discovered, and they cannot now be hid.

And though for many Ages Deceivers, and false Prophets, have hid themselves under the Profession of Ministers, and fine names; yet the Day of the Lord is dawning, which hath made them fully manifest, and now their Sheeps cloathing will not hide them, though they cover themselves therewith, and have deceived the World thereby, and these Babylonish Merchants, they have made great gain upon people, and traded with the Souls of men, and Souls have been murdered, even for diabolical gain, but the Plagues of God is coming upon the Earth, which the Whore, the false Church hath corrupted through her Sorceries and Witchcrafts; and as the hath done unto others, in caulkling them to drink her Cup of Abominations, and false Principles, Doctrines and Practices, which the Beast and his Power hath imposed upon the Nations, and Nations have been made drunk thereby, and in particular, this C. Fowler, with whom I am now dealing, is made manifest to be one of these Merchants of Babylon, who hath made Merchandize of people for gain to himself, and such are his covenanted Practices, having a heart exercised with Covetousness and Oppression, as is well known in the Town of Reading; as for instance.

First, It was charged upon him, and confessed by him, that he was at Law twelve poor men of Reading, for the Tythe of their Turnips, and with much malice and greediness did prosecute the twelve poor men, and put himself and them to great Charges and Trouble; only he confessed he took but twenty Nobles of them, and thought he did favourably with them. Now this was acknowledged by his own Mouth, which is a clear demonstration of the Covetousness and Oppression of this man, and that he is a grainer of the faces of the Poor, and exceeds in Unmercifulness and Cruelty, the very worst of the false Prophets that we ever read of in Scripture. Oh! abominable Practice, which abusing Christianity, and the Profession of Christ, that ever such a Fellow should have the name of a Gospel-Minister, and that ever people should be so blind, as to receive this man for a Messenger of God, who hath a heart filled with such cursed grinding Practices, who is in the way of Balaam, and exceeding him in covetousness.

Secondly, He said, he did not Preach for Hire; but confessed, that he had Hire for Preaching.

Ans.
A Discovery of part of the War

1659

Answ. With this kind of foolish paradox he would deceive and blind the people, for if he have hire for preaching (for) saith he a reason, and it is the same, he hath hire, because he preacheth; that is the reason wherefore he hath hire; and so he is a hireling: And it may easily be proved, that he will not preach, if he have not so much money, Tythes, or such things, and his own example before-mentioned, in suing at Law twelve poor men, for the very Tythes of Turnips in the Garden, doth demonstrate him sufficiently to be a hireling; as also a third particular, which is,

He demanded money of a certain man is reading, for marrying the said man; when as the man was married by another; yet notwithstanding the said Fowler forced the said man to give him seven shillings and six pence, because he pretended he was a man of his parish (to wit) within his quarter, where he seeks his gain.

Answ. And thus it is fully manifest more and more, that he is one that seeks for his gain from his quarter, and is a compleat man in the very nature and legs of the false prophets of Israel, whose example he doth follow, and not the example of any of the ministers of Jesus Christ. Was not this a piece of gripping covetousnes, to demand money of the man which he married not? Oh abominable! What wouldst thou have wages without any work? This is a degree beyond preaching for hire, to claim and receive money of a man, having no manner of due, nor title thereunto? Well, people cannot be so blind, but they must needs see thy folly, wickedness and covetousness.

Fourthly, Christopher Fowler at a certain time did give a poor minister, so called, five shillings; and afterwards there happened to be a collection for the poor Irish, and he snatched five shillings of that money away which was gathered, and said, he gave five shillings a while ago to a poor minister. This was his pretence, and thus he defrauded the poor Irish people.

Answ. Was not this also a foul covetous practice, and hypocritical too, in pretending to give a poor man some money, and afterwards, as it were, to rob others to pay himself? Here is a double iniquity, and unmeasurable covetousness, which the Lord will judge: And the like of this manner of greediness is seldom to be found so foul, and so extreme deceitful and covetous: But all these things are but a further testimony of his naughtines; and this I do in order, that all men may beware and take heed of the mouths of wolves in sheep's clothing, which tear the flocks, and devour all souls and bodies of men, such a one as this man, with which I am now dealing; let all men beware of him, lest they become his prey.

Fifthy, Another covetous practice of Christopher Fowler was, he sold one load of straw twice, and the man that bought it first, did sue him at Law, and it was prosecuted, and Fowler was cast, to his great shame; and this the people of Ireland very well knows.

Answ. Nothing need be said, as to discover the wickedness and covetousness of this practice, the worst of men seldom ever is found in such a practice: Is not this an unseemly person to mention the name of Christ, or to take it into his mouth? Oh deceitful man! who are unfit to be called a Christian, much less a minister of Christ: These, and divers others such like covetous practices is C. F. highly guilty of, as many good people very well knows. Divers other things I could mention, but these for present are sufficient, for the end that they are produced, which is to lay Christopher Fowler's wickedness upon him, that he may feel the weight of it upon his conscience, and that all sober people may be warned of such men, that they have not to do with them. But however, if Christopher Fowler shall answer my queries propounded to him, and shall seek to clear himself from what I have said, he shall hear further from me; however in the mean time, let him stop his boasting, and vaunting, and vaunting challenges, till he hath answered what is charged against him in this book.

But
A Discovery of part of the War, &c.

But and if Christopher Fowler doth go on with his railing Accusations, and presumptuous boarts against us, then let him appoint any time that he shall please, and in the Lord's Power I shall engage, that he shall be met at what time he will appoint, in any place in Reading. Reading I do appoint for the place, let him appoint what time he please for to dispute of any such thing or things as we may agree upon at our meeting: And though he is unwilling to dispute in Reading, yet there is no other place so fitable as that Town is, for many reasons, as may be shewed; and I suppose justly, that his unwillingness to dispute at Reading, ariseth, lest he should be discovered among his own Hearers, and therefore would evade the matter, by seeming to be willing to dispute at other places, which is not so fitable, nor yet so reasonable; but if he will at Reading, let him appoint time at his pleasure, and he shall be answered, if God permit.

Now C. Fowler, hold up thy hand; Guilty, or not Guilty; whether a Minister of Christ, or a Deceiver? come to the Bar, and receive the Sentence, thou that hast long been accounted by some as an Oracle; thy glory is fallen, and thou art brought into contempt: How have they been deceived, that have looked upon thee as an Oracle? thy Language is sentenced to be of Babylon; and the Beast and false Prophet must be taken alive, and cast into the Lake of Burning: The Day of the Lord is come.

E. B.
A RETURN TO THE MINISTERS OF LONDON,

BY

Way of Answer to their Seasonable Exhortation, (so called) directed to their Congregations.

With sober Reproof sent unto them, because of their secret Smitings against the despised People called Quakers, whom they have secretly reproached in their said Exhortation.

And this is written for the better Information of them and their particular Congregations, and that Truth may be exalted, and Deceit and Iniquity may Bow and Tremble.

1. Forasmuch as you the Ministers in and about London, have sent forth a Seasonable Exhortation (as you call it) to the people of your Congregations, which I have seen, read, and considered, and do find something therein worthy of Answer; for the end that People may be satisfied concerning things doubtfull, which are in controversie this day among many; for it is well known the Controversie hath been long, and is grown very high between us and you, concerning Church, Ministry, and Religion; and divers things in your Exhortation are doubtfull unto many; and that all doubts may be removed, if possible, therefore I do return what follows, as an answer unto you.

Whereas you say, You are not ignorant of the prejudices and prepossession, wherewith the carnal World is leavened, concerning you Calling, Office, and Doctrines; and what Clamors, and fiery Contentions abound for them every where that pleads Christ's Cause in the Gates, &c.

Answ. As for your Calling, Office, and Doctrine, there is much to be said against them, in and by the Spirit of the Lord; for your Calling and Office, is not according to the Example of Scriptures, though the Calling and Office of Ministers of the Gospel hath Example in the Scripture, yet as you are called into your Office, that is not according, but rather contrary to the Scriptures: And as for your Doctrine, it is in some things unfound also. Now as for Seasonable Exhortations of Ministers to People, I do acknowledge, that it is a Duty which ought to be done, but how seasonable and sound your Exhortations are, that remains to be tried; and it is not onely the carnal World, as you speak, that are doubtfull concerning your Calling and Office, but it the belt of the people, whose eyes the Lord is opening, to see and behold the false imitations of the Calling and Office of Ministers, as you have stood for many Generations; and it is true, them
A Return to the Ministers of London.

them that pleads Christ's Cause, they are cried out upon, and contended with, but this fully belongs not to you, though you apply it to your selves, but it pertains more to others, for the World speaks well of you, as it use to do of false Prophets.

And you say, We the Ministers of the Gospel in the City of London, do with earnestness exhort the people of this City, to awake, as out of Sleep, and to lay to heart, the great dangers that threaten you, which you represent under a threefold consideration.

1. The fear of the return of Popery.
2. The distracted Estate of Religion amongst us.
3. Other symptoms of God's wrath hanging over your Heads.

Answ. That you are Ministers of the Gospel, this is doubtful unto many, and many more testimonies might be given to the contrary, than can be given for it. But this is not the present debate, and therefore no more of it.

And what, is the people of your Congregations yet asleep? Have not you awakened them in so many years time? Have you been preaching over them, and taking their Money so long, and are they yet to awake, as out of Sleep? Will not the blame of this, and the condemnation of it fall upon you their Watch-men, who hath not yet awakened them? And may not they say that you have dealt unjustly by them, who are left as asleep under all your preaching, and are yet sensible of the danger that threatens them? Oh Friends! will you consider, and your people with you, what you have been preaching, and what they have been hearing for so long a time, seeing you now acknowledge they are yet asleep, and unawakened.

Now as to the first of your considerations, The fear of the return of Popery, for which you lay down divers things to make the people believe it: First, The union of foreign Papist Powers: Secondly, The vast numbers (lay you) of Papist Emmissaries and Jesuites that swarm amongst you: Thirdly, The vending and printing of so many Popish Books every year, &c.

Answ. As for Popery, I know it is Idolatry, and their Church and Worship, and every part thereof abomination to the Lord, and the spirit that leads them is not the Spirit of Jesus; and as for Popery, it was never yet truly cleansed out of the Nation, but there hath been, and are great remainders yet standing, which may indeed easily recover its former strength: For is not the most part of the worship of the Church of England made up of such things, as was first instituted and practised amongst the Papists, witnesses, the making Ministers by natural learning, at Schools and Colleges, and their maintenance by Tythes, and yearly Stipends, and their way of Parochial settlements, are not all these things Papistical? and witnesses sprinkling Infants, calling it the Baptism into the Visible Church, and witnesses the singing of David's Psalms, as now they are sung among you; these things for the most part are of Popish institution, and many other things also pertaining to your Church, Religion, and Ministry, so that Popery was never clean cast out of the Nation, though the Lord hath wounded it, yet there is the remainder of it yet standing in great force, so that while Tythes are pleaded for by you, and those things practised by you, it may indeed be feared, the return of Popery, seeing you stick so fast in those Practises which were of Popish institution, and the cause of fear lies at your Door, and upon your selves principally, and if there be vast numbers of Popish Priests and Jesuites swarming amongst you, if you be Ministers of Christ, why do you not discover Wolves in Sheeps clothing, and fright them away? Why do you not lift up your Spiritual Weapons, (if you have them) as the Apothecaries did? whose Weapons were powerful and mighty through God; and who shall bear the blame but you, if Wolves in Sheeps clothing tear your Flocks? that is a sign you are lazy idle Shepherds, and that your want the Power and Authority of God, and when the Powers of the Earth fail you, and your carnal
A Return to the Ministers of London.

Carnal Weapons are all broken, then you are like to be overcome with the swarming of Popish Priests and Jesuites; if there be any such among you look you to it, for I know not any, and if you know any by name, and where they are, you ought by your Law to discover them.

Now (you say) they are acting under the disguise of Sectaries, and subtly inculcating many of their Doctrines, as teaching Justification by Inherent Righteousness, Perfection, and lawfulness in joying in your Ordinances, and nullity of your Ministry, &c.

Answ. Now these that you call Sectaries, may truly plead against you, against your Church, Worship, Ministry & Practises, upon good grounds, & as for justification by Inherent Righteousness, it is a Doctrine of the Church of Christ, that the Saints witnessed Christ, and his Righteousness within them, and that none are justified by any righteousness without them, but who witness Christ revealed in them; for all are Reprobates; that do not witness Christ in them, 2 Cor. 13. 5. And as for Perfection, that is the Doctrine of the Gospel, and of Christ, for the Apostles spake wisdom to them that were perfect, 1 Cor. 2. 6, and Christ commanded them to be perfect, Mat. 5. who never commanded impossibilities. You might better have charged these Doctrines upon the Apostles, then upon the Papists, and as for joying in your Ordinances, there is many that fears God who are not Papists, that for good conscience sake cannot joy in your Ordinances, nor own your Ministry, neither in its Call, Practice, nor Maintenance, and if these things were in dispute, I should shew you, according to Scripture, that it is not lawful for the Saints of God, to joy themselves to your Ordinances, nor own your Ministry, but it is lawful for them both to deny your Ordinances and Ministry in their present standing; and as for printing and vending so many Papist Books, as you say, Oh it had been your wisdom to have mentioned, the Books by name, that all might have known which were Papist Books; but because your Charge is general, I cannot answer particularly, either to clear or to condemn, except you had mentioned in particular, which you ought to have done, rather then to have flandered in the dark.

Your fourth reason, whereby you would make your people believe, that there is fear of the return of Popery, is, That the whole body almost of Popery is published by Sectaries, especially Quakers; and you say, you cannot but observe a ready co-incidence with Papists in their Opinions, &c.

Answ. As for the Quakers, which you have long opposed by Prisons, Goals, and Persecutions, and your carnal Weapons, and now also charge great things upon them, to make them odious to the people. Alas, do you not know that they are blessed of the Lord? Is there never a man among you sixty one Priests, so wise as Balaam was, he saw there was no Inchantment against Israel, nor durst he curse whom God had blessed; but however, they have born with patience (and they do therein continue) all that you have caused to be acted, and all that you have spoken against them, and your words and works against them shall be your own burden in the day of the Lord, and shall sink you into misery, who hath made the innocent people, the people of your malice and fury; but God is with them, I need say nothing: and why have you not particularly insisted what particular part of Popery they do publish? Why will you charge in secret, and prove nothing in particular? therefore I do charge you to mention, what particular things they do publish which is Popery, and not the truths of the Gospel, and then you shall have a further answer.

Your fifth reason is, Jefutically designed, and you mention the Protestant Universities, and the impoverishing, and disgracing, and overthrowing a goodly learned Ministry, &c.

Answ. As for the Universities, thousands are satisfied concerning them, that they are of Popish institution, and are not the Fountains of Divinity, as they have been falsely called; for its possible I could give large testimonies of the wickedness of the educations which is there in tho' places, and how little good
good they learn, and how much evil: but you have stated the cause wrong, for the plucking down the universitie would rather seem to be the removing part of popery, then to be the way to let in popery: and as for a godly ministry, that is truly godly, and truly learned: alas! there is no fear of impoverishing, disgracing, and overthrowing of that, for that is always poor, and low, and contemptible to the world, and so it must be; and it is antichrist’s ministers that fears to be made poor, and that their stipends should be made less: and it is they that fear to be overthrown, and not the ministers of Christ; for the ministers of Christ are out of all such fears, because their standing and falling depends not upon earthly powers, but are builded upon the rock of ages, and cannot be overthrown.

Your sixth ground is, toleration for popery is publicly pleaded for in print,

Answ. That popery is idolatry, and the church of Rome a false church, that I have said, and I hope shall never renounce it, but shall always give testimony, until death, against the church of Rome: but I must tell you plainly, it is not my judgment, that the papists ought to be burned for their religion; or if a Jesuit be taken in England, I would have him so tolerated, that he should not have his life taken away by inhumane cruelty, not for religion’s sake, except something can be charged upon him, besides matters of his religion, or conscience: this is my judgment, that both the papists and you are antichristian (in this) in that you kill each other, when they take one of your ministers, and you theirs, to destroy each other; this is not of God, but of the dragon’s power in both, and there ought to be more toleration in both, that lives may be spared, and you ought to conquer with spiritual weapons, if you have them, and not to kill and murder persons, but to judge spirits. That is contrary to scripture, and the apostles’ example, to destroy men’s lives for religion’s sake: and why may not the papists have toleration, in matters concerning God, as well as others? so those that plead for their toleration upon this account, that they may be converted from sin, and not destroyed in their sin, this is no error, that their lives may be spared; but to plead for their toleration, as the right religion, this is sin. And thus your sixth ground, wherefore you fear the return of popery is answered.

Now I come to the second consideration, which is, the present distracted state of religion, which you say is evidenced in divers particulars: first, your division in civil and spiritual things, so that the worsted love and communion in holy duties is interrupted, strangles in differences sown, enmities and hard opinions of each other entertained, &c.

Answ. Here is your error, for true religion is not distracted nor divided in itself, but it is one in unity and peace, and so are all they that are in it, their hearts being united by the spirit of the Lord in their faith, practice, and worship, and in all things pertaining to their religion: its true, there is distraction amongst all the false sects and churches upon the earth, and it must be so, babylon is divided, and confounded in itself, and one part of it against another, so the distractions are amongst your selves; amongst papists, prelates, presbyters, and the rest, testing and rending one another about church-worship and religion, all like wolves in sheep’s clothing, biting one another, being divided in civil and spiritual things, one crying for this, and another for the other way of government in church and state; and you are out of the true love, and true communion in holy duties, and interrupts one another; and what one faith is right, another faith is wrong: and all this is in babylon, among your selves, and none of it among them that are in the true religion, and in true church-unions, who are gathered by the spirit of the Lord.

Your second evidence of the distracted state of religion (as you say) is, the many horrid and hideous errors, which for some years past have abounded amongst us, against the authority of scriptures, the deity of Christ, the holy ghost, trinity
Trinity of Persons, Immortality of Souls, Doctrines of Repentance, Humiliation, San- 
dification, Resurrection from the Dead, the Eternal recompence of Heaven and Hell; 
yea, divers Sects encreasing every day in numbers, power, and malefic, and under the 
name of Quakers, Ranters, Seekers, &c. opposing the received Doctrine, and un- 
quieting interest of Christ Jesus amongst us.

Answ. That many horrid Errors have abounded amongst you, that is very 
true, as in many particulars might be instanced: But why do you maliciously 
charge the Quakers with opposing the Interest of Christ Jesus? The Lord shall 
judge you in his Day, when he makes it appear to all the World, that those 
whom you charge with the contrary, are the very Friends of Christ's In- 
terest, and have been patient Sufferers for his Name sake, under the wicked- 
nesses of your Generation; and as for the Ranters, Seekers, and others, whom 
you have reckoned up together with the Quakers, it is well known that we are 
in opposition in spirit unto all these, and have given large testimony in the 
Fear of God against them; though it is certain, that there is many as upright 
and sincere men towards God amongst these Sects you have mentioned, as 
any of your Congregations; and though in some things they are censurable, 
yet in some things they are as justifiable as you are, before the Lord:
And what the Seekers, Ranters, Familists, and the rest mentioned by you do 
hold, as in these things you have charged them with, I will leave that, for I am 
not now pleading their cause, but the Cause of God and his People, whom you 
in scorn call Quakers: and though you have joined them in Accusation with 
others, yet I must separate them from others in my Answer, and must tell you 
in the fear of the Lord, that you have helped them, and falsely accused them, 
out of your malicious hearts; for they do not deny the Authority of the Scrip- 
tures, but gives that authority to them, which the Spirit of God that gave 
them forth hath formerly given; neither do they deny the Deity of Christ, 
but do say, in him dwelleth the fulness of the Godhead; neither do they deny 
the holy Spirit, nor the Father, Son and Spirit, but say there are three, and these 
three are one; but as for your Trinity of Persons, that is language beside the 
the Scriptures: and we do affirm the Soul is Immortal: and as for the Doctrines 
of Repentance, Humiliation, Sanification, Resurrection from the Dead, the eternal 
Recompence of Heaven and Hell: these Doctrines are publicly held forth by 
them in words, and also in practice, more then by your selves; therefore 
with what face you could charge them with the denial of these things, it is al- 
most wonderfull; and there are thousands of your Congregations that are 
and have been sometimes hearing in your City, that shall bear witness against 
your Accusations, and give Evidence that they have heard them whom you call 
Quakers, give faithfull witness of, and for all these things which you charge 
them with denial of: Do you think that your Congregations are all so blind as 
to receive for truth what you have herein spoken: nay I must tell you, some of 
them are offended with you because hereof.

First, in that you have reckoned the Quakers with Ranters, and others, be- 
 tween whom there is absolute opposition, and not agreement, neither in Doc-
trine nor Practice.

Secondly, That you should charge the Quakers with such things as they are 
altogether clear of, and known to be so by many; but this is, that your folly 
and weakness might appear; and as you speak of encreasing every day in num- 
ber power, and malefic, some part of this is true, for the Lord doth encrease 
his People daily in number and power, by his Spirit, but not in Malefic, and 
that is your torment, the encrease of the Quakers, which as they have begun 
to encrease, so the Lord will continue them, and you, nor mortal men shall 
not be able to hinder; neither the Magistrates Persecution, nor the Ministers 
Intigation thereunto, though you have joined hand in hand against them; 
for the Lord is with his People, and his Authority and Power is their 
Defence, and they are not in empty Forms (as you say) but in the Power,
of Godliness; and as for your Ordinances and Ministry, of which you speak, something I have said to it already, and more I shall say to it hereafter.

Your third Evidence is, The odious Scandals of those that profess themselves to be the People of God, as their self-seeking, their unparallel'd breach of all civil and sacred Oaths; whereby the Mouth of Iniquity is opened, and the reverence of Religion abated, so that to us (say you) there appears no visible way of repairing the credit of first profession, but by a severe punishment of Professors, &c.

Answ. It is true, many that do profess themselves the people of God, but are not, but by their lives and practices gives odious Scandals, and are Self-seeking, as you say; but upon whom the guilt of this may be truly charged, that remains to be sought out; doubtless it lies as near your doors as any others; for is not your pride and oppression by taking Tythes, suing people at Law for Wages, and calling them in Prison, because for good Conscience fake they cannot pay you, your seeking for your gain from your Quarter, and your taking great sums of Money, and preaching for hire, taking so much yearly, are not these odious scandals, and very self-seeking practices which you are guilty of, while you pretend publick good? as for Breaches of Oaths and Covenants, I with you to search your own hearts, for that Iniquity doth lie as near your Generation as any others; witnesses that you and your Brethren have from time to time engaged to such and such things: As first, Did not you engage for the Government to be without King and House of Lords? And did not you then cry up the Professor, contrary to your Engagements, and now cry up another? And thus it is very evident, that the guilt of breach of Oaths and Covenants lies near unto your selves, which indeed opens the Mouth of Iniquity; for the very Cavaliers and Prelates say, you were once strict in your Way, but now you have struck hands with them, and are now your selves doing that which you cried out against in them: And thousands in this Nation is abated in their affection from your Church, and Ministry, as knowing them to be upon a false Foundation, and to be of Babylon, and not of the Heavenly Jerusalem: And what do you mean by severe punishment of Professors? Do you mean to set up Ecclcsiastical Laws again, and that all must be forced to your Church, Way, and Religion? Is it in your hearts to drive the Nation by force; and if they will not, to punish them with Fire and Famine, and Prisons? If this be your meaning, as may justly be supposed it is, the Lord deliver the Nation from you; this is not the way to gain the credit of Religion, but the farther you go on in this way, as you have formerly walked in, the more will your Profession and Religion stink in the nostrils of all good men.

Your fourth Evidence is, Immunity and bountiful Liberty permitted, assumed, and freely practised by many, to Write, Print, and Publish all manner of Blasphemies and Opinions, &c. the sad and wofull effects thereof appears in many, some being in Apparatus, others in Luke-warmness, and much decay in the Power of godliness, &c.

Answ. As I have acknowledged there are without doubt many Errors, Blasphemies, and false Opinions current in this Nation, both Written, Published, and Maintained, but upon whom, and what sort of men this can truly be charged, this is very doubtful to many; and your Charge being only general, no particular Answer can well be given, only it appears, you would have none to Write, Print or Publish, but your selves, or by your content, and you would tie the Nation up in the bondage of your own Spiritus, and you would be the only Judges of Blasphemies and Errors; but that we allow not; for Enemies must not be Judges; and it is very possible such is your Darknes, that you may call Truth Error, and Error Truth in some particulars; but if you shall advance any particular Doltrines, Blasphemies, Errors, and Opinions, published and maintained, in my next I shall freely give my witnes against them; if they be really so, and against the people that holds them, as well as themselves; and more particularly I cannot now say; and there is indeed wofull and sad effects of Errors brought forth in this Nation, and many
are in the Aposlacy from the truth, and in the luke-warmness also, and the power of Godliness is decayed, and they have the Form, and holds that others the Power: your selves may do well, and your Congregations also, to search your own hearts, by the Spirit of the Lord in this case, that the guilty may see, and turn unto the Lord, that his wrath come not upon them.

Your fifth Evidence is, Sabbath Prophanation, both in Opinion and Practice, seems to a greater height than ever formerly: the Jews Sabbath creep up instead of the Christian; Shops opened upon the Lords day, yea, some working the works of their ordinary calling, in knitting, and sewing of Garments; in our Assemblies, even in the Pulpits, in the time of Gods publick Worship, &c.

Answer. This remains doubtful to many, what the true Sabbath is, and whether the Lord doth require of this Generation the observing one day above another, and if so, what day it is that he requires the observing of; as for the 7th day of the week, we know that the Lord commanded the Jews to keep as a Sabbath, and to rest. But that was never commanded to the Gentiles; and as for the first day of the week, which is called the Christians Sabbath, that is doubtful to many, whether God commands and requires the observance of that day by the Gentile believers, yes, or nay, seeing that there is neither command nor binding example for it, throughout the Scriptures; if there be, any I do define that you would shew it in your next; and by what authority, whether from men, or from Heaven, the first day of the week is now kept by you, as your Sabbath; for really many are doubtful in this case, and you would do very well, if you have a command from God, or example from his Servants in former Ages, to discover so much unto the people. And as for your calling it the Lords-day, it is certain every day is his, and not one day more than another; and as for Shops opening, and such things as you mention, though every one that do such things, may not be justified in the doing of it, yet such a thing in itself may be justified, if the Spirit of the Lord moves upon it, and who shall limit the Lord? And why may not others labour in their ordinary callings that day, as well as you in your ordinary callings? I mean, your ordinary calling of preaching; that is an ordinary calling, it is certain, because you deny any extraordinary calling in these days, and so only query this, why others may not follow their ordinary callings as well as you? for it hath been affirmed very lately by some, that preaching was a trade and a function for men to get a living by, and we do not question but there are many now in this Nation, called Ministers, that do preach for that end, and would cease to preach, if Money and Tithes were ceased to be given them: I speak this of some, not of all, which doth demonstrate, that the way of your preaching, is an ordinary calling; which you labour in, on your Sabbath-day.

Your sixth Evidence, is the pouring out by many, of all Scots, with a full mouth, all manner of obloquy and contempt upon Ministry, and Ministers of the Gospel, openly interrupting them in the exercise of their Duty, whereby they are discouraged in their Work, while they are represented under the notion of base Priests, Gehazes, Pulpit Divines, distributors of Sundayes Doles, Simonians, Decimating Clergy, common Incendiaries, &c.

Answer. It is certain, that the true Ministry, and Ministers of the Gospel were in all Ages, and now are esteemed and despised, and all manner of evil spoken against them for the Name of Christ: but whether you are those true Ministers of the Gospel, and your Ministry the true Ministry serv of Christ, this is doubled to many, and by many particulars, which might be instanced, the contrary doth appear: The Ministers of Christ in the days of the Apostles, they never complained of being interrupting; for they were hated before Rulers, and commanded to preach no more in that Name, and yet they were not discouraged thereby in their work; nor when they were called Movers of Sedition, and Deceivers, and such reprobate, foul names, there regarded: not these things: but as for you, you learn to be troubled that any should speak to you, or are you a Question,
A Return to the Ministers of London.

Question, or exhort you to repent, if any out of good Conscience query with you, concerning your Practice and Doctrine, and if any exhort to Good, and cry against Evil amongst you, this you call interrupting of you in your Ministerial Duty, and to Prison, Houses of Correction, and to Whips and Stocks must such go, which was never the Apostles Practice, never was any sent to Prison for opposing of them. And what if the Ministers of England be called Hirings, and false Prophets; and greedy dumb Dogs? the practice of some of them doth prove it that they are so; these things you must bear, as coming deferredly, and not unjustly upon you; for the Servants of the Lord in all Ages ever cried against Deceivers and false Prophets, and called them Deceivers, and greedy dumb Dogs, and Serpents, and Vipers, and Evil Beasts, and Slow-Bellies; these names and terms did Christ, the Apostles and Prophets use unto such, as are some of the Ministry of this Nation, and not with Revilings and Reproachings, but with the Spirit of Authority from God, that reproves the Wickedness of Prophets, Teachers and People: And tell me, Have not some of you sinned men at Law, and cast them into Prison in this City, because they would not give you Money, and Tythes and Hire, though such as have not heard you, nor received you as Ministers, nor received any thing from you, and such as did never any Work for, have you sought Wages from, and caused them to be imprisoned that would not give you? And tell me in good earnest, Can any lefs be said of such, who thus walk, but that they are infamous Hirings, and as bad as Bala’s Priests, and even Cheisters, and greedy dumb Dogs? let the Witnesses in your own Consciences answer, and you shall have a Reply.

Now I come to your third Particular, which are other Causes and Symptoms of God’s Wrath hanging over your heads; the frequent disappointment from time to time of all Hopes of coming to any settlement in Government in the Nation, occasioned by strange Confusions, which is a clear Evidence that God hath in Displeasure darkened our Eyes, and hid Counsel from us (say you.)

Awe, It is very true, that from time to time of late dayes the Lord hath disappointed the purposes of men, even concerning settling of Government, and there have been almost strange Confusions in Changes; But to what can this be attributed? Have not your sins been as great a Cause of it, as any others? And have not you and your Generation been the Counsellors in all these Matters? Were not some of you, or your Brethren, in Oliver’s days, and in Richard’s days, and in the Army’s days, and in the Parlaments dayes, and are not you and your Brethren bulie at this day in ordering a Settlement in Government in this Nation? But the Lord hath hither to disappointed you, and them that you have counselled, and he hath broken you into Confusion and Distraction, and turned back even the proceedings of Rulers and Teachers; and the spirit of deep Sleep and of Slumber is poured upon you all, and the Vision of these things is as a Sealed Book unto you, even because of God’s displeasure against you. And in that you say, Your Eyes are darkened, and Counsel is hid from you: Is that you say true, though to your own shame, And what trust can be put in such Watchmen? What Confidence can be placed by your people in you, wheras you acknowledge, that your Eyes are darkened, and Counsel is hid from you? The Scriptures mentioned by you do prove there was darknes upon the Land; but Isaiah doth not say, nor David, that Counsel was hid from them, or that their Eyes were darkened, neither did ever the Apostles say so; but witnessed, That the Lord was their Light, and in him their Eyes were opened, and Counsel was revealed to them.

Secondly, you say, This falsely presages of Unchurching the Nation, or the Departing of the Glory of God from you:

Awe, By Unchurching the Nation I suppose you mean, making the Church no Church which if this can be done, then the Gates of Hell may prevail against the Church, contrary to the words of Christ, who said, The Gates of Hell should not prevail: But I must tell you, The Nation of England, as to the general
general part of it, hath been long, and yet is unchurched, that is, ungathered by the Eternal Spirit, into the true Fellowship in the Body of Christ; for the Night of Apoicy and Darkness hath been over the World since the Apostles days, and over this Nation in particular, and your Churches have been no true Churches, nor the people under your Ministry truly joyned and united in true Church-Order, and under true Church-Government; though I do not say but that there are Thousands of sincere People, that love the Lord, yet remaining among you: And the Day of the Lord is appearing, which will confound the Whore, the false Church, which hath been set up in this Nation, and through the World; and Assemblies, which have had the Name of the Churches of Christ, will be found to be otherwise in the Judgment of the Lord; and all the false Ordinances, Practices and Ministers must be thrown down, that the Glory of the Lord may again appear.

Further, You seem to charge your selves, With leaving your first Love and former Zeal for the Truth and worship of God, but the present Coldness and Indifference in the things of God, together with your Barrenness and unanswerable walking to the Gospel of Christ, &c. (say you.)

Answ. Though to your own shame, yet do I believe this is truly acknowledged, that you have lost your first Love and Zeal which once was in you, in the days when you were persecuted under the Bishops, you were full of Love and Zeal for the Truth and Worship of God, according as it was made manifest, and then you were sufferers your selves, but now you are Cauers of others to suffer; and there is indeed much Coldness, and Dryness and Barrenness amongst you, and your People; I do truly desire you may repent you thereof, that if to be the Lord may heal you: and your Walking indeed is Unanswerable to the Gospel of Christ (to wit) Your taking of Tithes, and so much by the way for Preaching, and finding people at the Law that will not give you Wages, though you do no Work for them; these, with many other things which you practice, is an unanswerable Walking to the Gospel of Christ; and seeing you have confessed your sins in some measure, Repent, and sin no more, that your Iniquities may be blotted out.

Again, You complain of the prevalency of Atheism, and setting upon Error, Endless separations, Common Ignorance, Unbelief, Prophaneness, the Prejudice against wholesome Doctrine, and all Order of Discipline in the Church, and many other Confusions are upon us, &c. (say you.)

Answ. Alas! so it is, but where is the Blame? Oh you Watch-men! should not you have better preserved your Flocks? should not you have fed them with Living Food? should not you have been Examples of Righteousness and Truth unto them? and should not you have nourished them with Knowledge and Understanding? But because the Shepherds have been lazy and idle, and fed themselves, and not their Flocks; but the Shepherds have ruled over their Flocks with Force and Cruelty, and their Ministry and Preaching hath been a very Burden and Oppression upon the People, and therefore it is that their Flocks are divided into many Sects and Separations, and great Confusions are in your Assemblies, and among you, even the sin of the people in some measure will be charged upon you their Teachers, whose Flocks are run into Errors and Atheism, and despise wholesome Doctrine, and are out of true Order and Church-Discipline, even in the Traditions of Men: Therefore, oh that you Ministers would consider! and that you would learn more Wisdom, and that your people would come to receive the Spirit of the Lord into their Hearts, whereby they may be led into all Truth, and into the Covenant of God, where there is no Unbelief, Ignorance, Prophaneness nor Confusion; but Peace, Love and Unity altogether; and if you and they did come into this, you might be happy, and the Judgments of the Lord would be removed.
Now I come to some Particulars, which you do promise for your selves; First, That you will use all holy Endeavours to keep God and his Truth among you. Secondly, That you will be more diligent in watching over your Flocks. Thirdly, That you shall endeavour the Establishment of your Congregations against Popish Delusions.

To all which I Answer, You must first make clean your own hearts, and you must first Repent of your own Iniquities, before you can heal others; and you must first learn Obedience to God in your own hearts, before you can truly instruct others therein: And indeed, there is need enough for you to mourn before the Lord, and to fast, and to confess your Sins (as you say) for the Lord has been long departed from you, and his Presence from your Assemblies, and that is the Cause of Deadness and Dryness and Barrenness among the people, because God's Presence is wanting among you; and you had indeed need to be more diligent in watching over your Flocks, for you have been negligent therein, and have fed your selves, and not them; and you have sought theirs, and not them, its partly evident, and it is time for you now to amend, and to put away the Evil of your Doings: but first, before you dismiss the Word to others, you must feel the Word in your own Hearts, to be as a Fire and as a Hammer in you; and you must know another Foundation for Ministers than you have long stood upon, even the Lord Jesus Christ must be your Foundation; and you must cease to Preach for Hire, and to Divine for Money, and then should it be better with you, and your Flocks would have comfort in you, if you had received freely from the Lord, and ministered freely to them; but while you do it for Ends to your selves, they can have no good Hopes nor Confidence in you.

And whereas you exhort your Congregations in divers Particulars; First, To take heed of false Teachers, trying their spirits, and holding fast that which is good, especially to beware of Popish Inquisitions, &c. (say you.)

And your Exhortation is good in itself, but you should have demonstrated more plainly how false Teachers should be known, comparing their Fruits now with what they were in the days of old, when the Scriptures were written; and that had been a good way to have discovered false Teachers: That Mat. 16. mentioned by you, bids them beware of the Leaven of the Pharisees; and Christ said, They were such as were called of men Master, false Praying in the Synagogues, loved uppermost Rooms at Feasts, went in long Rodes, and of such Christ bids beware, and of such now the People in London are to beware, where ever they are; for such as do these things are in the steps of the Scribes and Pharisees, which Christ cried Wo against: and the true Prophets cried against such in their days as preached for Hire, and that sought for their Gain from their Quarter; and such you ought to cry against now, as seek for their Gain from their Quarter, except the guilt of these things in your selves stops your Mouths from crying against them in others: and the Apostles cried.
against such as went for Gifts and Rewards, such as taught for Filthy Lucre, and such as made Merchandize of People for Gain for themselves; such the Apostles and Christ declared against, and such you ought to declare against: But the People of your Congregations may say, Who are such now? and Where are they? That I leave to their Consciences to judge, who they be, and where they are now, and whether there be any of them in this City now, and in the Nation, that are called of men Masters, and love uppermost Rooms at Feasts, and that preach for Hire and Money, for Gifts and Rewards, seek for their Gain from their Quarter, teach for filthy Lucre and Gain, who are found in these things now, such are false Teachers, who ought to be taken heed of: I shall not now say, it is any of you; but I shall leave it to you, and to your Peoples Consciences, to whom your Exhortation is. And as I have said before, let all Popish Inventions and Popery be first cast out of this Nation, and then, if you join with us against it, through the Spirit of the Lord we will endeavour the keeping of it out, and that it shall no more enter in amongst us into this Nation.

And you say, That your Knowledge here, and all other Graces here are imperfect.

To which I say, Then you are imperfect Saints, imperfect Ministers; But what do you mean by here? I suppose that you mean upon Earth: Now there are none of the Grace of God that are imperfect, but the Grace of God is perfect in itself, and the Spirit of God is perfect, and every Gift of God is perfect, as say the Scriptures. Now that you should say the Graces of God are imperfect, this is Error, even abominable Error, and you shew unfitness in Judgment even in the things of God, and hath helied the Graces and Gift of God, which in their measure are perfect.

And thus I have looked over your Exhortation, and thus I have returned to you again, not but that I know it is the Duty of Christ's Ministers to exhort their Flocks, and that Exhortation in it self is good; but when I find where Lyes and false Accusations are against the Quakers, whom I dearly love and own, upon that account, and not otherwise have I engaged with you; and what I have done, it is not rending Evil for Evil; but rather to reproove your Evil, and to undeceive your Congregations, who might otherwise take all for true that you have said, if it were not reproved.

Again, You exhort your Congregations, That they manifest Sincerity, not only by hatred of Error, but by a Love of the Truth, &c.

And, Sincerity of Heart is indeed precious, especially where the Spirit of the Lord is the rule of Judgment, and doth manage that Sincerity; but where a false Spirit rules in the Judgment, the Sincerity is often betrayed into a Zeal against the Truth, and against the Ways of the Lord, rather than otherwise; and thus it was with the Jews, whose Sincerity (through their Error of Judgment) was turned into Zeal and Bitterness against Christ: And thus it is to be feared it is with many in your Congregations, who may have a Zeal without Knowledge.
A Return to the Ministers of London.

ledge, and be short of true Discerning between what is Truth and what is Error; I speak not this of all, but of some; for 'tis no small thing to discern between Truth and Error, especially in this day, wherein there are so many Ways and Professions of Church-Ministry and Worship, and yet all professing the Scriptures are their Rule of Faith, Worship and Practice, and seeing that all Sects do profess Proof from Scripture for what they hold forth; what Ground have the people to believe you more than others, or others more than you? for where people receive Doctrine or Religion by Report from others, without the Evidence of the Spirit of God in their own Hearts, this is not receiving of the Truth unto Eternal Life: wherefore I exhort your Congregations, that every one amongst them may wait upon the Lord, to have a feeling and discerning in their own hearts, and that each one may be led and taught of the Spirit of God, which leads into all Truth, that they may deny all falso Ministers and falso Worships, and may worship God in Spirit and Truth, through the ministration of his own Spirit in their Hearts and Consciences, and thereby will they discern between Truth and Error, and will love the one, and hate the other.

Thirdly, You exhort, That they keep themselves unspotted from the prevailing Corruptions of these back-siding Times, &c.

Answ. Concerning the Times many are ignorant; but this is certain at the present Time wherein we are, is the Lord disquieting of men, and its the latter days of Antichrist's Reign and Government, that hath been in full Power and Authority for many Generations, and Babylon, that great City, her Ruin is threatened, because of her Abominations, that have been many and great, for the whole Earth hath been corrupted (as its written) and now the Call of the Lord is, That every man come out of Babylon, and deliver himself, that he may not partake of their Plagues, and happy are they that are made clean & unspotted from their Sins, that they may not be found covered with her Garments, for the Day of the Lord is come, and coming upon Babylon, and all Back-siders from God and his Wyses: Now Babylon is that great City, which hath ruled over the Kings of the Earth, and in her hath the Blood of Souls, and all just Men been found.

Fourthly, You exhort, To endeavour a Healing of those sad Breaches and Divisions, which have been amongst you, &c.

Answ. Now the sad Breaches and Divisions, which are indeed at present in this Nation, cannot be healed, but as the Caufe and Ground thereof be removed, which is the Sins of Rulers, Teachers and People; and this is the Caufe wherefore the Lord hath brought Disraction amongst them. Oh what Ambition and Self-seeking hath been among the Rulers! What judging for Gifts and Rewards! What neglect of Mercy and Judgment amongst them? And oh how have they oppressed the Poor, and trodden down the needy? and because hereof is the righteous God vexed: And oh what Covetousness and Greediness of Gain are the Teachers guilty of! How do they Preach for Hire, and Divine for
for Money! How have they unreasonably confined men to be imprisoned, and their Goods to be spoiled for Wages, and Tythes and Hire! Oh, how hath Covetousness, and Idolatry and Superstitious abounded amongst the Teachers in this Nation! Oh, abominable have been their Sins, their Oppressions and Self-seekings! and because of these things hath the Lord brought Distractions amongst People, and the Sins of Rulers and People cry for Vengeance from the Lord: and till these Iniquities be removed by Repentance, and forsaken, the Fruit and Effect thereof shall never cease; but Breach upon Breach will the Lord make, till the Rulers and Priests repent them of their Iniquities, God's Hand will be upon them both in Judgment: and for their faiths that divine for Money, and preach for Hire, and judge for Rewards, will the Lord make the Nation as Heaps, and as a Ploughed Field. Therefore let all people Repent of their Iniquities, and return to the Light of Christ in their own Consciences, and become Followers of the Lamb; and this is the perfect Way of healing of all Breaches, inwardly and outwardly.

Fifthly, You exhort, To be diligent in the Spiritual and Conscientious Performances of Family-Duties, &c.

Answer. Men must first be awakened and civilised unto God, before they can act for God in Holy Duties, and as for Duties, performed in presence unto God traditionally, and without the Teachings of the Spirit of God, is but Idolatry; and the Nation is weary of such a Religion, which they have received and held traditionally; for thereby the Soul Immortal cannot be nourished unto Eternal Life: and while you teach Duties towards God by that Rule, while you teach Praying, Singing, Repeating, Catechizing, by Tradition and Imitation, without the Leadings of the Spirit of Christ in them, you do but teach Idolatry, as long hath been taught in the Christian Nations: the doing and performing such and such things, as Christian Duties and Practices, and the Forcing and Compelling of doing such things upon People in the unregenerate State and unconverted nature, this Religion, and such Performances of Duties, have been of Babylon and of Antichrist, and a Cheat upon Peoples Souls, whereby many have been murdered and slain in that great City; and the Form of Godliness without the Power hath been practiced while Duties have been performed unto God, without the Teachings of the Spirit of God; and such, their Consciences are blinded, and the Lord abhors their Sacrifices. And people must first come to feel the Word of God in their Hearts to regenerate them, before they can perform any acceptable thing to God; and therefore do not teach People to be Hypocrites, do not teach them such and such Performances in the corrupt Nature, without the Teachings of the Spirit of God in their own particulars; for if you do, you make them but two fold more the Children of the Devil, and such Duties, performed in that nature, shall not cover nor hide from the Wrath of the Lord, which is coming upon all Hypocrites.

Sixthly,
Sixthly, You exhort, That they would cause their Children and Servants to submit to Catechizing; and train them up in the reverence of Godly Ministry, &c.

After, It may be enquired into what you mean by cause them to submit; how cause them? by Force and Imposition upon their Consciences, by outward external personal Punishments or Threats? Is this your Meaning? Will you set up Religion by Violence? And must Children and Servants be compelled by Restraint and Force? This is not the right Way to promote Religion and the Worship of God, nor to make Children and Servants truly Religious; it was the Beast, that received power from the Dragon, that caused all to worship, both Small and Great, Children and Servants; and this causing to worship was in the time of the Apostacy, when the true Church was fled into the Wilderness; and all the time ever since have Nations been caused and compelled to such and such performances and practices of Religion and Worship, and such causing I am jealous your Meaning is, whereby you would force and compel such manner of Worship and Practices upon people. And what do you mean by Godly Ministry? Will you admit of just Tryal, according to the Scriptures, whether yours be that Godly Ministry, or no? for all sorts of Christians, Papists and Protestant, and all others, they will say, That they are in the right Way, and their Ministry is the Godly Ministry, but the fruits of many prove the contrary; and we cannot believe that yours is the Godly Ministry, except you will prove it to us, by, and according to the Scriptures.

Now it is certain, That the Ministry of the Apostles was the true Godly Ministry; and if yours agree with theirs, then we will confess, That yours is the true Godly Ministry. Therefore tell us plainly, do you agree with them in your Call, and in your Maintenance, and in your Practices, and in your Fruits and Effects, in your lives and Conversations, and in your Doctrines? Are you justly according to, and do you agree with the Apostles in all these things? Shall we lay you to the Law, that you may be judged?

This is but a hint at things, whereby you might justly be tried; for if you agree not with the Apostles, in these cases mentioned, then it is evident, that your Ministry is not the true Godly Ministry; but hereafter we may have a better occasion to try you.

And thus the principal part of your Exhortation is answered, and if you can, receive it in Love.

To all you Sixty One Teachers in London, under whose hands your Exhortation passth, this I say to you in the Fear of the Lord God; Oh ye Men! consider, and let it enter into your hearts, the Day of the Lord is at hand upon you, and an Account of your Stewardship must you give, and his Reward must you have whom you have served, and you must reap the Fruit of what you have sown: Oh look upon your Flocks, and see what a condition they are in! Oh what Pride and Vain-glory is abounding amongst them! Oh how doth Wickedness spring forth from them! Are they like unto Sheep of Christ's Fold? or, are not they appearing outwardly Christians, when as the evil nature is uncut down in them? Oh what Wickedness abounds in this City! What Double-dealing and Disimulation! What Lying, and Swearing, and Drunkenness? Oh, high are all the Fruits of the Flesh grown amongst your Flocks! Your Vineyards are not dressed as they ought to be, there are abounding of corrupt Trees and fruitless Branches, which cumber the Ground: Oh! it makes the Heart of the Righteous sad to walk in the Streets, and to view the Abominations that are daily brought forth by a people professing Scriptures, Church, Ministry and Christ.

Oh!
Oh! it burdens the just, and grieves the righteous soul to consider how high iniquity is grown among the sheep of your pastures, whom ye should have fed with knowledge, and converted unto the fear of the Lord, had ye been messengers sent of God: the very Jews and heathens they blaspheme against Christ, through the abominations brought forth among christians, that have the name to live, but are dead: Oh! let it enter into your hearts, and permit you, that your many years ministry should have so little effect; for your vineyard is like unto a field, unproductive and unbroken up: Oh! there is much hard-heartedness amongst your people, and their hearts go after covetousness, even while they profess God with their lips: Oh! the righteous mourning in secret to see the prophane souls, the scornings and reproaches that are brought forth in your city: and oh, the idolatry that abounds, let it repent you that you have been so slothful, and never more seek the fleece, but seek the flock that's gone astray from the Lord, who is the true shepherd, whose voice hath not been obeyed; and many pastors have destroyed the vineyard, and many shepherds have destroyed themselves, and not the flock: Oh! consider! the day of the Lord is at hand, and he will visit with his rod you and your flocks prepare to meet the Lord; for his kingdom is nigh to come, which will be a terrible day to all the workers of iniquity.

And as for this your exhortation, I say, as for exhortation in itself, ministers ought to exhort their flocks; so such a thing in itself I do commend, and not oppose; but when I had read and seriously considered the aim and intent of your spirits in your exhortation, I found it secretly, and in a measure openly opposing, and striking at, and secretly smiting the people of the Lord, whom you have reproached by the name of quakers, who are dear to the Lord, and he careth for them, though you see no beauty in them, but account them altogether vile; and in as much as you lifted up your hands against them, upon that account was it upon my spirit to return something in answer, for the information of many, that they might be undeceived, and not in envy towards any, but in love to all, to both you and your people, and you have occasioned this upon your selves, though you are reproved: and not as a man of strife or contention have I proceeded, but as one that desireth the further manifestation of truth, and that no false accusation may rest upon it, which you have secretly brought forth, with which the Lord is not well pleased, that you should set your selves in opposition against his people; and if any of you shall receive a just reproof, and repent, it may prove to you an advantage of much good; and be not so proud as to say in your hearts, what art thou, man, that reprovest me? or, wherefore art thou so bold as to deal with us? but rather fall under just reproof, for in uprightness of heart have I proceeded towards you, and not in mine own, but in the will of the father.

And oh that your flocks would also consider, among whom there are many that are zealous in their way! Oh that their zeal and judgments were guided by the spirit of the Lord, then should it be well with them! Oh that they would be meek and humble, and learn the fear of the Lord! Oh that every one of them would consider, and turn from their iniqities, and become followers of Jesus Christ, then should the glory of the Lord be revealed unto them, and peace, and truth and righteousness should be unto them, and their families, and their city; if they would come into covenant with God, and be taught of him, and be exercised by his law in their hearts, then should the countenance of the Lord be upon them, and then should they discern between truth and error, between the ministers of Christ and deceivers. Oh! there is a pity for many poor souls, which are zealous in their way of religion, without knowledge; and they think they do God good service, while yet their consciences are not exercised by the spirit of the Lord, but a false spirit they
that rules and leads, and may hold the Truth in unrighteousness, and they know not but that they do well: Oh that such would consider, and not be hasty in any thing, to perform or profess Religion in their degenerate estate, but that they would come to know the Regeneration, and the renewing of their minds by the holy spirit, and that the Immortal Birth might be born in them, even the Birth of the Spirit, which is Heir of God: Oh that that might live and rule in them, then should they be Heirs of God, and Citizens of the New-Jerusalem ! And oh ye People of London! I lay it to heart, you must be born again, or else you can never enter into God's Kingdom, you must be changed in nature, and must be crucified to this world, that you may live unto God; this must you come unto, or else you have no part nor portion in Eternal Life; and your Duties and Performances in your Forms of Religion they cannot save you, not justify you, all your Preaching, Praying, Singing, and all your Duties whatsoever, they are all nothing, till you come to know changing and renewing inwardly, and do witnesses the Seed of God raised up in you, and the head of the Serpent bruised in you by the Seed of the Woman; this must you come to witnesses, that your Souls may live. Oh that you would consider! be not so zealous against that which you may call Heresy and Schism, for while you err in judgment, you may soon speak evil of Truth, and persecute it under the name of Error; many have wofully fallen into that Snare, and brought sorrow upon themselves thereby: The wife Jews, even the chief Priests, Scribes and Pharisees, they were as confident in their Way, as you can be, and yet they erred in judgment, and would not receive Christ, but persecuted him under the very name of a Deceiver; and thus it is possible for many to do in this Age: What though you have Christ's words, and the Apostles words; yet if you have not the Spirit of Christ, that was in the Apostles, you know nothing rightly of the Scriptures, neither can you understand them, nor have Salvation by them; for you must know Christ in you, your hope of glory, else you are Reprobates, and shut out of the Kingdom of God: And search the Scriptures, and see if they do not witness this: Do not they say, Christ is in you, except you be Reprobates? and do not they say, The Law of God is written in the heart, and the Spirit of God is put in the inward part? And do not they say, That Christ hath lighted every man that comes into the World with the true Light? And do not they say, that the Apostle exhorts people to hearken to the Word of God in their hearts, and be followers of the Spirit of God that was in their hearts? And do not the Scriptures say, That was the Light that shined in the heart, that gave the knowledge of God unto the Saints? Search the Scriptures, and see whether these things be so; and must not men be born again of the Immortal Seed? Oh consider! and let not these Doctrines seem new unto you; neither reject them, though they come unto you in weak appearance, nor with words of mens wisdom, but in Simplicity, and in sincerity, and in the Power of God: And search the Scriptures whether these things be so; were not they false Prophets, That preached for hire, and divided for money, and sought for their gain from their Quarter? were not such Deceivers in the true Prophets time, and them that preached for filthy lucre, and for money, and for gifts and rewards? were not such false Brethren, and false Apostles? search the Scriptures whether these things be so; for the day of trial is now come, wherein all must be searched, and that Religion, and Worship, and Ministry, which is not according to the Scriptures, which was given forth by the Spirit of God, let that Religion, Worship, Church, and Ministry be utterly condemned of the Lord, and all his People; and let such Ministers as cannot prove their Call, their Maintenance and Practice, to be according to Scriptures, let such Ministers be confounded, and silenced for ever; and come to try this matter when you will. For whereas you cry out against us, as if we were Deniers of Scriptures, as if we were Enemies to Church, and Godly Ministry, and Religion, and as if we were Deceivers, Heretics, Papists, &c.

But I say unto you, these things have you never yet justly proved against us, but rather accused us behind our backs, to make us odious among people; and though
though for divers years together we have been publick, yet when did ever any of you Ministers seek by lawful means to convert us, or shew us our Errors, if we were as you say of us; oh, it had been your time to have fought our conversion and not to have persecuted us to your Prisons, Houses of Correction, and by such Weapons of any outward force and cruelty have you dealt with us, and not in meekness, and by the Spirit of the Lord, as Ministers of Christ ought to; but have cried to the Magistrates to defy you and your Church, and Worship, being unable, as it were, by the Authority of God's Spirit to defend your selves. Therefore I say unto you now, lay down your Carnal Weapons, and come out in the Spirit of Meekness, and come out in the Authority of God's Spirit; if you have it, convince us thereby; if we be in an evil way, as you say, let us hear your soundest Arguments by the Spirit of God, and according to the Scriptures, to prove those things which you say of us, prove it by evident Arguments, that we deny Scriptures, and that we are Hereticks, and that we are Papists: I challenge you all in the Name of the Lord; even all you Ministers of London, let us hear your sound Reasons openly in the spirit of Meekness; and do not back-bite nor slander in the dark; and let us not be bawled against by your rude Members, as often we have been, even in the spirit of wickedness: but come out you Ministers, we are willing to be tried according to the Scriptures, and by the Spirit of God in our Religion, and in every part of it; and if you be the same, then come forth in the spirit of Meekness, like Ministers of Christ, and lay down your Carnal Weapons, and let us have fair dealing openly, that Truth may be manifested publicly, and Error may be discovered; and let us not envy one another persons, and seek to destroy one another's lives; but let us seek to destroy the evil in one another, that men might be saved, and this would be a Christian-like way; we would bear what you have to charge against our Religion, by sound Arguments in Meekness, that we may answer it, and then we will charge something upon your Ministry, Church, Religion and Worship, and we will prove what we say against you, according to the Scriptures, and we will not impose our Religion upon you, by the force of outward Powers, and outward Laws, neither would we have you force your Religion, Ministry and Church upon us, by such means, but we will leave the effect of all thing to the Spirit of God; and come out when you will in such a way as this, and this would satisfy thousands; and let Meekness, and the Fear of God be amongst you, and this is the way to exalt Religion; and we would think it a happiness, more then otherwise, to be joyed in sober debate and dispute against you, that you and we, in your Religion, Church, and Ministry, and in ours also; might be tried according to the Scriptures, that all may be satisfied who are doubtful, and may hear you Principles and our Principles discussed, in the presence of the People, who may judge by the Light and Witness in their own Consciences, for to that in all we do appeal; and in such proceeding, come forth when you will; lay down your Carnal Weapons, and take the Weapons of the Spirit, and come to the trial, for the Day of the Lord is approaching upon all the Worlds.

E. B.
The FOURTH

General Epistle

To all the

SAINTS:

Being a Visitation of the Fathers Love, unto the whole Flock of God, who are called and gathered into the Spiritual Kingdom of Righteousness and Peace:

To be read in all the Assemblies of them, that meet together to worship the Father in the Spirit and Truth, in the silence of all Flesh.

Dearly Beloved,

W Ho the Father hath called and chosen into the Election of Eternal Salvation, and who have handled, and tasted, and felt of the Judgments and Mercies of the Lord; and amongst whom the God of Heaven and Earth hath appeared in his Spirit, and in his Power, which hath begotten you into the Heirship of the heavenly Kingdom.

Oh Friends! our Kingdom and Victory is not of this World, nor earthly, but from above, and spiritual; wherein we have Peace and Comfort, endless and everlasting, which the World knows not of; I say unto you all that know these things, Live in the Peace, and Victory, and Kingdom which is invisible, and mind the things, as your greatest Treasure, that pertain to that Kingdom, even the weighty matters of it, which are eternal and infinite; and that every one of you may feel and enjoy a Portion in that Kingdom: Oh! it is precious for a people to be Subjects of the heavenly Kingdom; and for a man to have an Assurance of Life and Peace in God, and to be an Heir of that Kingdom that faileth not away, and to have his name written in the Record of Life; and blest is every one whole Hope and Confidence, and Peace and Assurance is in the living God, and whose Soul resteth under the Government of the Almighty, and who knows him to be Judge, King, and Lawgiver in all things; and this is the Kingdom that is heavenly, and is altogether blest; for Peace, and Truth, and Righteousness, and all Vertue is enjoyed in it for evermore.

Now Friends, you must all be subjected in all things under the Power of the Lord God, and unto his will, and he must work in you to will and to do; for in this is true Rest and Peace unto the Soul, where the Will of the Father is done and suffered in all things, and not the Will of man, which worketh forrow to the Creature, and not peace, in the obedience to it, and where it rules; and that must be subjected in you, even in every Word, Work, and Motion, unto the eternal Power, that you may die, and Christ may live; and in this you will have union and fellowship in spirit with the Lord God, and he alone will be your trust and confidence, and your glory, if he live in you, and walk in you, and then you are his People, and he is your God. And Friends are to mind this, even Peace, and Union, and Fellowship with the Lord, and the comfort of his Presence, which is the only happiness of the Creature, even the enjoyment of him that is invisible, who is God infinite over all, to whom mortal eye cannot approach, neither can the mortal mind apprehend, but in his own Life manifested in mortal Flesh, and by the measure.
sute of his own Spirit that dwells in us is he seen, felt, perceived, and enjoyed of us; so mind the Immortal Life begotten of the Father in you, that may live in you, even the Heir of God, which is his Image and likeness, for in that alone is Covenant with God made, and kept, and in it is the Fathers presence enjoyed, and he Worshipped without respect of time, place, or visible thing; and if that live in you, then you in the spirit liveth in all that which is unsearchable unto him; and your words and works will be acceptable of him, and well-pleasing to him, even because it is him that worketh in you to will and to do all good things, and he alone existed in you, and you subjected, and the Maker is become the Husband, and you married unto him; and he lives in Power, and Rule, and Command, and you live in subjectation unto him, and in fulfilling his Will in what he guideth in, by his Holy Spirit; And this is very precious.

Oh Friends! live in it, and dwell in it always, and then your Joy and Peace will be with you over all this World, and you will be Comforted, when Fear and Terror comes upon all men; for the Lord God whom we serve and worship in the Spirit, will cause his Enemies to know his Power, and that he doth and can do whatsoever he will, and will smite his Enemies, and wound them in their Confidences; for all Power, Dominion, and Authority is with him, he is mighty to save, and mighty to destroy, and his Reward is to every one according to their deeds; and this is the God whom we fear and worship, and all Flesh must bow before him, when he blew his presence; though men be high and lifted up, and go on in Rebellion against him without fear, yet the hand of the Lord will be upon them, and he shall smite them with the Rod of his mouth: Wherefore all Friends, have respect unto the Lord in your hearts in all things that you do, and in all things that cometh to pass, for that is blessed in a people; and they shall prosper, their Sons shall be nourished, and their lives refreshed with the Mercies of the Lord, even all they that do wait upon the Lord, and have respect unto him and his Eternal Power, which doth and suffereth all things that be; In which Power you must dwell and walk, and feel it in your hearts, and it will be your Armour and Defence in all things, and it will carry you through all that which worketh contrary. And it is very precious to be Armed with the Armour of God; in the Day of Temptations and Tryals, that you may not be overcome of the wicked, nor spoiled of the Heavenly Inheritance. Oh Friends! put on strength, that you may stand, and never be moved from the hope of Eternal Life, and feel the renewing of your inward man, even the increase and growth of the Immortal Life in you, that you may live in that unto the Lord God, and Covenant with him may be preferred, whereby, you may be a praise and a glory to him in your Generation in the light of the whole World, even all you who have tasted of the Presence and Power of the Lord, and who have known his Mercies and Judgements, and been acquainted with him, that you may be kept faithful unto the end, and not be subverted by the wicked one, nor drawn from the Obedience to the Truth, nor lose your Crown of Immortality, neither by the flattery nor terror of the ungodly, but that you live in the Dominion of Immortal Life, which keeps above all Mortal Temptations and Mortal Terror, and gives Authority over all: And this Life is blessed, where the Glory and Peace of this World, and the Troubles and Sorrows of it also, are seen over, and felt beyond, and nothing of it can move the Heart, nor disquiet the Spirit, nor work any Separation from the Fathers Love; and in the Seed of God, where it lives above mortal, is this enjoyed by us and all the Faithful: But if the mans part live above the Seed of God, that, will be drawn aside by the love or by the terror of this World, for that is changable, and the evil one hath a part in it, so that part is to be kept in subjection in you, under the Seed of God, & it must bear the Cross of Christ always, else you will be overcome of the wicked; for in that part (the mans part) which is of this World, the Devil hath something, a place to receive him, & part
The Fourth General Epistle to all the Saints.

to obey him; but in the Seed of God he hath nothing, neither place nor part: And so Friends live in the Seed of God; for in that is your Victory and heavenly Dominion, and also your Election and Assurance for ever, even in the second Birth, begotten of the Father; for that is the Heir of God, and therein doth man inherit Eternal Life, and Rest and Peace to his Soul, and therein is Blessings and Peace, and Life inwardly and outwardly, and all fulness is enjoyed; where the Lord is the Teacher, the Father, the Shepherd, the Master the King and Judge; and is come to us all in all, and the Kingdom delivered to him, and all subjected under him, even God with us, the Sub stance of all, the End of all, and all the contrary put under, even the Lion and the Lamb laid down together, and man lives in Peace, according to the Promise; and the Mountain of the Lords House is established on the top of all, in which nothing can destroy or hurt the pure Life, but Life is in Dominion over all, and Death is swallowed up of it.

Oh Friends! this is the mark that is before you, press on towards it, that you may obtain the final end of all your Travel and Waiting, of your Obedience and Suffering, and the end of your Hope and Patience, and the very end of the Message sent of God, and delivered to you by us: The end of all is this, That you may dwell in God, and be in you, and be gathered up to him, to be ever with him; and that he may be your all in all, and you may be to him an honour and praise throughout the World in your Generation; even be your only God, and you his only People.

And Friends, certain it is, that the Way of Life, and Peace, and of Salvation is made manifest unto you, and you know wherein everlasting Peace and Reconciliation with God standeth; and you also know, what the cause is of all trouble, and sorrow, and condemnation, the Lord hath opened many Hearts, and given unto many a good Understanding; And seeing you know this, live in the Way of Peace, and escape the other, that you may not come into condemnation; for it is a fearful thing to fall into the Condemnation and Wrath of the Almighty. And for this cause, That men should be saved from Wrath, and have Peace with God, the Message of Life and Salvation hath the Lord sent abroad plentifully in this Nation, and you have received it, and believed the Report, though many have rejected it to their Destruction, whose Judgment will be upon them, but you have tasted, handled, and felt of the Word of eternal Life, by which the Lord hath wounded you, and healed you again; and many hath he slain, and made them alive, even through his Word and Power, which hath entred into many hearts, which killeth the Enmity, and quickenth the Seed, and which breaketh off from all the World's fellowship, both in Transgressions, and Righteounes, and makes all void, all Covenants with Death and Hell, and marrieth unto the Lamb; and the Marriage of the Lamb is come unto many, even unto all in whom his innocent and heavenly Nature is begotten and brought forth; for this is of his Flesh, and of his Bone; and here is his Wife that hath made her self ready, and is prepared for the Bridegroom; and blessed are ye, if ye know these things, and are Witnesses of them, even the Marriage of the Lamb, and the making ready of his Elect in you, even the receiving and quickening of his Flesh, and of his Bone; for this is the Virgin unto whom he is joined, that hath put away all other Lovers, and loveth the Lord with all the Heart, and with all the Soul, who is clothed with perfect Beauty and Innocency, and covered with divine Righteounes, in which there is no Spot, being delivered out of the Wilderness, and freed from her mourning state, and is no more separated from her Husband; but the again quickened into Life, and adorned with Beauty, and married to the Lamb, to live with him for evermore.

Oh Friends! I wait upon the Lord, that ye may posses these things; for to know them, and be in them, is everlasting Treasure and Riches; the Possession of them are Riches to the Poor, Bread to the Hungry, and Clothing to the Naked.
Naked, and Life to the Dead: And if ye know these things, lay them up in your hearts, as your most precious Treasure, and let none spoil you of it; And if ye are married unto the Lamb, then are you the True and only Church, even his Body and living Members of it; for such only are the True Church, that are married to Christ, and united to him in his own nature; and all such are false Churches, and are even of the great Whore, that hath taken upon them the name of Churches of Christ, but were never lawfully married unto him, and such are deceived, and Deceivers of others with the very Name of Christ, calling themselves by the Name of his Church, while they are in the nature contrary to him, nor they ever lawfully married unto him; and this is the great Whore who commits lewdness though Nations, in all false worships and idolatrous Practices and Ordinances, and in all false Ministries, and false Doctrines; and she was set up in Nations, by the force of cruel and violent Laws, and men, and is upheld by Oppression and Injustice at this day; and yet all this she doth under the Name of Holy Church, and useth the Name of Christ, as if she were his Wife, and yet hath other Lovers; and by such means hath this great Whore deceived the World: But now the Day of the Lord is come upon her, and the hour of her Judgement is at hand, and all that have taken pleasure with her, shall mourn and bitterly lament, because of her Judgments which cometh in a day; but we are delivered from her Judgments, because the Lord hath called us from her abominations, and we can no more drink her Cup of false Doctrines and Practices, all which are Idolatry, and to be Judged of the Lord, though she should drink our Blood, as the hath done the Saints before us; But I say, the Lord hath led us out of this Babylon, He hath delivered us from this great City, and made us Spiritually free from its abominations and Idolatries, though not outwardly free from her oppressions and cruelties: And though this great City hath Ruled over the Kings and great men of the earth, and subjected many Nations through its wickedness and violence, yet certainly its ruin is near to come; Else my Hope is lost, my Life is smitten, and the Lord hath not spoken by me: And the Lord will Reward this false woman, this false Church, that hath deceived the Nations, even according to her deeds, as she hath done to others, so shall others do to her, measure for measure, and much more might we say concerning her, but the Lord hath opened our eyes, and we see her abominations, and she cannot deceive us: And this is the loving kindness of the Lord unto us, for which he is worthy to be praised by us, for evermore. And in that ye have received the Truth, and do know the Truth, live in it, and walk in it in all faithfulness; and be not fearful and unbelieving, as though the Lord were not with you, though ye suffer much for his Names sake; for he is not wanting unto that man that doth fear his Name, and that walks in his Way; but for the deliverance of all such will he appear, he will free the oppressed, and the afflicted people he will save, even by his out-stretched Arm: Wherefore let our eye be unto the Lord in all estates and conditions, whether of sufferings or otherwise, for from him Salvation cometh, and not from the Mountains of the Earth; and keep your Meetings in your several places, and be faithful in all things, that your Confi- dences may be kept void of offences, both towards God and men, that no di- obedience nor load of iniquity may be upon you, but that in the light of God, you may feel clearness and freedom of Soul and Spirit, from the burden of all transgression, that you may know the Remission of all sin, and all iniquity may be blotted out, and no guilt of transgression may lie upon you, but you may enjoy Peace in your Confi- dences, in the Sanctification and justification of the new man, and this is the heavenly Life, even upon Earth: And when you are met together in the Name and Power of the Lord, mind his presence among you, for that is Life, and will make your Meetings profitable and full of Vertue to your Souls, and the Lord will instruct you in all that which is good, and Christ will be your Minister of Peace and Comfort, and his Spirit will lead...
you into all Truth, and by his Word, even the Speech of God in your hearts, you will be quickened in Spirit, and your Strength and Peace in God will be renewed day by day; and walk in all Wisdom, and in the fear of the Lord one towards another, and towards all people, that your Righteous and innocent life, and your Holy Ways and Works of Truth, may have Evidence in the hearts of your Enemies, that you are of God, by the shining forth of your light before them; and that the Devil, nor all your Enemies may have ought against you, having concerning your God, and the Worship of him, and the matters pertaining to good Conscience; and then if any suffer afflictions and tribulation by wicked men, it be for Righteousness sake, and concerning the Law of your God, and the matters of his Kingdom; in such Suffering the Lord will be with you, and not forsake you, but he will give you Dominion, and carry you through it all in Patience and Faith, which gives you Victory over all Enemies, And nothing shall come to you, nor happen on you in the anger of God, but all afflictions shall be turned to your Comfort, and by Perfections and Tribulations the Lord will but try you, and not destroy you, you being delivered from his wrath, and from that which is the Caufe of it: And therefore Friends, it being much upon my Spirit, I do lay it upon you, to be mindful of this very thing, that you walk in all Wisdom, so that your Enemies have nothing against you, to cause you to suffer for, but onely for Truth, and Righteousness sake, and concerning the Law and Worship of your God; and then if the wicked one take occasion against you, to inflict his wrath upon you by wicked men, because of the exercise of your Consciences towards God, thereby shall the Lord take occasion against your Enemies, to destroy them in his season, and he will deliver you, and for this Caufe doth the Lord plead with the wicked in his wrath, even because of the unjust sufferings of his People, for that always drew down the wrath of the Lord upon Nations, and Rulers, and for this Caufe hath many been destroyed, and in our sufferings must be filled up the measure of the iniquities, both of Rulers and people in this Nation, that the Lord may over turn them with his hand, when their measure of oppression is finished, and the burden of its guilt falls upon them.

Therefore let us have Patience towards all men in all Conditions, and Faith towards God at all times, for therein is our Armour of Defence, and our Weapons to resist all our Enemies, and giving up into the Eternal Will of the Father, whether in Life or Death, in Tribulations or in Joying, and giving our Power wholly to the Lord, and nor unto any other, knowing, That not one Hair of our Head can fail without him, whose Power is over all, and through all: So that if we live, it may be unto him alone; and if we suffer, and dye, it may be for him, and herein Peace shall be with us, in whatsoever cometh to pass upon us, if we can receive all things as from the hand of the Lord; and Live in the feeling of that Power, which doth all things, or suffereth all things to be done.

And blessed is he that is not offended in Christ, who cannot be offended in him, nor separated from him by Principalities, nor Powers of Darkness, nor Death, nor Life of any thing: And in this growth was the Apostle, which the same is to be waited for, blessed is he that obtains it; for that which takes offence against Christ, is of the same with that which gives it; for all offences against him, arise from the corrupted nature which knows him not, and that which receiveth any offence against him, is the same which knows him not; Yes, though an offence may be justly given, yet that in which the offence takes place, knows not the Father not the Son: And Christ said offences should come, but were unto him by whom they come, and were unto that which those stumble and falls through offences. Therefore every one is to mind, the certain evidence of the Spirit of God, and of the Truth and Way of Salvation in his own heart, and being persuaded concerning the Way of Salvation, by the Spirit of God, that Spirit will judge every offence that is given, and not embrace it, and
The Fourth General Epistle to all the Saints.

and that Spirit which judges and calls out, that which gave offence against God; in that Spirit may a man be preferred above all offences, so as nothing can separate him from the love of God; but though this offence, or the other, whatsoever may arise, yet such a one feels and possesseth the Mercy, Love and Peace from God in his own spirit, and such a one lives in the heavenly Life, and cannot make the evil example of another an occasion of iniquity to himself, but he rather hears and fears, and keeps in more diligence and respect to the fear and presence of God in his own heart, yet he covers not the offence that is given in itself, but with a Spirit of judgment treads it down, and walks over it, and this is the right way for a man of God to walk in; and that Spirit is not right before the Lord, nor that heart which takes unto itself an occasion to stumble at, or deny the Power and Mercy of the Lord, because another may abuse them: But if one be from the Spirit of God in their own hearts, their mind unsettled upon that, and unseasoned with that, then the offences enter, and works darkness and prejudice in the mind, and the wrong part being up, it receives all things to a wrong end, and it abuses Gods Mercies, and also wants the Authority to pass Judgment upon offences, and because hereof is a man undone; for prejudice will eat out the good; and destroy Simplicity, and wound the Soul, and bring men into Death and bitterness of spirit: Therefore this is to all Friends, that you may be kept in the Spirit of Judgment, which will not receive an offence into the wrong part, but will judge all offences in themselves, and hereby will be preserved, and Truth must travel through all his enemies, and blessed is he that is kept faithful to the end, in the Power of the Lord God, that Reigns over, and Judgeth the Power of Darkness in every appearance of it, Inwardly and Outwardly.

And as concerning the times and seasons, and the present Confusions and Distractions that is amongst men, much might be spoken; but certainly the end of all these things, shall be turned for good unto us, and unto all that do abide in Faith and Patience unto the end; and though the present times be of an heavy countenance towards us, like as if we should be swallowed up through the roaring of the Sea; and because wickedness doth abound by the Spirit that now is exalted; yet in this let us respect the Lord, for certain it is, that Times and Seasons are in his Hand, to change them at his pleasure, and to take them from one, and give them to another when he will; the day is his, and the Victory is in his Hand: Oh let not mortal men glory against him, man's time is but for a moment, and it is our Blessédness and Peace to be still, to be still; And to have a Respect to the Lord through all these overturnings; And though the Spirit that now is, be wicked and abounding in iniquity, yet the Lord will limit its way: And as for the men that now are in Power, it is very Just with the Lord, to let them have their Day, even to try them what they will do, many others before those have had also their Day, that have promised great things, as to Liberty and Freedom of the Nation, even much more than these; but they abused times and seasons, and opportunities, and were deceitful towards God and Man, and sought themselves more than the good of others, and therefore are they justly under reproach and sufferings, even for their disobedience sake, who would not give ear to the Cry of our oppressions, though they were called unto, but made our Yokes more heavy, and our Tasks more great, though the Lord looked for better things from them, yet they were rebellious till they were sunk in Confusion; and we yet stand, and they are fallen, that thought to destroy us. And this spirit, and these men who now are, which once the other had power over, is now justly set in Power over them. And all this is accomplished, in the Justice of the Lord's Hand, and therefore, Why should we murmur against God? or say, Why hast thou done it? But let us travel in Patience through all the Oppressions, and in the Power of the Lord, we shall work through them, as through others heretofore, even till the Lord deliver us: For this Spirit that now is, must Rule, until the pleasure of the Lord be.
The Fourth General Epistle to all the Saints.

be fulfilled concerning it; May not the Lord do something through it, unworthy of a better spirit to be employed in? God hath vell's or dishonour; and the King of Assyria and Nebuchadnessar must serve his pleasure, when he will use them; and therefore no man at present is found able to divert the Authority of it; for it seems right unto the Lord, that it have its season, if not in love to it, yet in his wrath, that its measure of wickedness may be fulfilled in this occasion given unto it, that the Lord may destroy it; for though it have all Power to Rule, and to subdue that which riseth against it; yet this is not, because the Lord is on its side, but this he suffereth it, for a Rod to correct others, that have been unfaithful, even till the Lord correct is also with his Judgements. And the purpose of the Lord is to prove the men, if to be some of them may learn Righteousness and be saved, though some of them want the fear of Religion, which others have had; yet God hath not left himself without witness in them; and the Lord may be nigh to some of them, if he smite, they must be wounded; let us walk in Wisdom and Innocency towards them, and be faithful towards the Lord concerning them, and leave them to him.

And as for all the confusions, and distractions, and tumults of Wars, what are they unto? What have we to do with them? and wherein are we concerned in these things? is not our Kingdom of another World; even that of peace and righteousness? and hath not the Lord called us, and chosen us into the possession of that Inheritance, wherein strife, and enmity dwell not? Yet he hath broken down that part in us that is related thereto, and being dead in that Nature of Strife, Bloodshed, and Wars, how can we live in strife and contention in this World, or have fellowship with any therein? And can we have pleasure in the confusion and distraction amongst men, or joy in any thing with them, if so be we are quickened in the new life to God, which is a life of love and peace, and free from such things? and if we are crucified in the life to this World, out of which all these confusions and strife doth arise, how can we live therein? and therefore these things are nothing to us, neither are we of one party, or against another, to oppose any by rebellion, or plottings against them, in enmity, and striving with them by Carnal Weapons: nor to destroy any mens lives, though our Enemies: so we War not for any, nor against any, for the matters of this Worlds Kingdom.

But our Kingdom is inward, and our Weapons are spiritual, and our victory and peace is not of this World: And our War is against souls enemies, and against the powers of darkness, even by the Sword of the Spirit, which God hath given us, and called us to war therewith, to convert people from sin and death, and from the very occasion of wars and contentions about the things that are earthly; and this is our calling and work at this day; and these things all the Children of the Lord are to mind, and to keep over the spirit of this World in all people, which all this enmity, strife, and confusion that is amongst men, lodgeth in, and out of it arises; for these things are the fruits of the spirit of this evil and sinful World, and the fruits of the Spirit of God are of another nature, even Peace and meekness towards all, and not enmity towards any, in which Spirit let us live and walk, admonishing all hereunto, and Praying for our enemies, and not hating them, but doing good for evil, and not rendering evil for evil; but being meek and humble, merciful and patient towards all: and this is the true Christian life learned of Christ, and this life is blessed in this World, and in the World to come; and them that live here are redeemed out of the World, wherein is Troubles and Confusion, Wars and Strifes: But let us not heed any of these things, for they Rise and Fall in their season, and are brought forth and effected in the changeable and erring spirit, which worketh not the honour of God, but is in the dishonour to him; And Friends, let us be a people separate from all that live therein, waiting for the deliverance of the holy seed, in all: and believing that through all these things the Lord will set up his Kingdom, and thus it must come to pass, BABYLON MUST FALL.
FALL WITH A GREAT NOISE; for strife and confusion was
She built, and therein hath She long stood, and thereby must She fall; and
Tribulations must come upon the Earth, that People may learn to fear the Lord
through his Judgements: And he will speedily do great things in the World,
which cannot be believed by many, if it were told them; for Hell and Death
must be destroyed, and both the Beasts and the Whore must be taken alive,
and cast into the Lake of the anger of God: But blessed are they that do wait
upon the Lord, and reft under his shadow, and wait in his Counsel, and re-
cive his Instructions: they shall see the marvellous Works of his hand; but the
wicked and unbelieving shall be turned into darkness, and shall not see
the countenance of the Lord to refresh them, but their sorrow shall be in-
creased.

And so for me, if I were no more, this is the Testimony of my Love unto the
Seed of God, through these Nations, who am a Companion to all that
travel after Truth and Righteousness, and that seek the Lord in their
hearts that he may Rule; and these things were upon me, to send amongst
the Flock of God, to be read in all your Meetings.

Oxfordshire, the 1st day of July,
the third Mopeth, 1660. E. B.
A

VISITATION

AND

Presentation of Love

Unto the

KING, and those call'd ROYALLISTS:

Consisting of

I. An Answer to several Queries proposed to the People (called Quakers) from a (supposed) Royalist.

II. An Objection answered, concerning the King's Supremacy.

III. An Epistle directed to the King, and those that go under the Name of Royalists.

IV. Certain Queries returned to them (called Royalists) to answer.

An Answer to divers Queries subscribed thus, To the Quakers some Queries is sent to be answered, that all People may know your Spirit, and the temper of it, and your Judgment concerning the Times and Seasons; and subscribed, let your Answer be directed, Tradite hanc Amico Regis.

As concerning the Quakers, that are scornfully so called. We are at this day, and have been ever since we were a People, a poor despised and contemptible People, in the eye of this World, and deep Sufferers under the Injustice, and Cruelties, and Oppressions both of Rulers, Teachers and People, and we have been a prey to the Wicked, and trodden down under the feet of Ambitious men, that have been in power in this Nation, and have Ruled in force and cruelty over us, and this hath been ever since the Lord raised us up to be a People, though we have not been offensive to any just Law, or Government, or to any sort of People, otherwise then that we have given our Witnesses against Sin and wickedness in all People; but we have not been Oppressors of others, neither have we envied the persons of any, but in all good Conscience have we walked towards all men, doing no otherwise to any, then we would be done unto; and this is the very Law we walk by towards all men, desiring the good of all, and that all may come to Repentance and be Saved; and what we are as unto the Lord, if I should declare, it could not be believed by many: But we are his People, and he hath chosen us, and he is our God, and we have believed in him, and walked with him in the uprightness of heart; and we have this Testimony in our own hearts, if we die it is for him, and if we live it is to him; and though we have been, and may be clouded with the Reproaches and Perfections of an Uncircumcised Generation, yet in the Lord's Season, it shall be manifest even to the World, and to our very Enemies, that we are his People.
People and chosen of him, and he in the midst of us, whom we serve and worship in Spirit, in Truth, and in Righteousness; and this shall be manifested in the day of the Lord, and in the mean time we are willing to bear, and to suffer all things that are put upon us, for the Name of the Lords sake.

Query 1. Whether you, or any of you, that pretend to Inspiration and Revelation, did foresee, or was it revealed to you, that ever Charles Stuart should be proclaimed King to reign in England, ever anymore? or whether or no you did believe it, or could have believed it by your great faith which you profess, if it had been told you long ago?

Answ. As for the Proclaiming of Charles Stuart King, to reign in England, it was not improbable unto one faith, neither is it contrary to that which some of us hath seen; for we know that God respects neither persons nor names, but doth give the Kingdoms of this World to whomsoever he will, and thus much was said, as may be seen in a Book, called, Good Counsel and Advice rejected, (and divers other Papers) &c. p. 17. In a Letter to Oliver Cromwell, it is said concerning you that are commonly called Cavaliers; But what and if, for and because of thy wickedness in the sight of God, he should raise thee up, and make thee instrument in his Hand to accomplish his wrath upon thee, even like as he made thee once his instrument to overthrow them, &c.

And here the thing was believed to be possible, that the Lord might raise you up again for his pleasure, to fulfill his Will, because of the wickedness of the Army and Nation, and it is now come to pass, even as it was seen and believed.

And also it was expressed in a Letter, written in the 10th Mon. 1659, concerning them that were your Enemies, and that were at first raised against you; The very same spirits of Pride, and Oppression, and Idolatry are engrafted in them, (meaning your Enemies) and now live in them in such a measure as ever it lived amongst you, and their Iniquities are yet more finished, and the Lord will one way or other correct and repay them, and they shall be dealt with in like manner, as they have dealt with you; for they were no more then a Rod in the Hands of the Lord for a season, and they must also be broken and cast into the Fire, and whether the Lord may ever may make use of you to repay them, as he did of them to repay you, this I determine not, but leave it to him who can do whatsoever he will, by what instrument he pleaseth: It is true you have made many attempts to be revenged upon them, but you have not bidden them prosper; but could you be humbled, and come into the meek Spirit of the Lord, then might you prosper, but because the Lord hath always defeated you, and bowed you down under a People as unworthy as others, but their time will come to an end: And subdue unto the Will of the Lord in what is come to pass, and seek no vengeance to your selves, and then the Lord will avenge your Cause, for the Iniquities of your Adversaries are ripe, &c. And Charles Stuart must either be converted to God, and ruled by him, or else he can never rightly rule for God in this Nation, though this I believe, it is not impossible but that he may be a Rod upon them that once snub him, and their Oppressions and Ambitions may receive a check through him, &c.

These things were written in a Letter to all the people of your part, long before there was any visible appearance, of that which is now come to pass: whereby it doth appear that those things in a great measure were foreseen and prophecied of, and it was believed as a thing very possible, that thus it might be as is already come to pass: And for Visions, they are for an appointed time, there is a time to see, and a time to seek what is seen; and revealed things belong to us, and when we declare them then you may take notice of it; but it was verily believed as a thing possible, that such a thing would be, and also by the Proceedings and Transactions they have fallen out; for your very Enemies have foisted and proceeded as to destroy themselves, and to bring you in over their heads, though they little intended the thing, yet the effect of their proceedings could hardly prove otherwise than to destroy themselves, and make room for you, and these things I observed; And also thus far we did fore-see, and it was revealed to us, and believed
Believed by many of us fully, and we did often prophesie is, that the Lord God of Heaven and Earth would destroy and bring down the Government, and Authority as they have stood in this Nation for divers years, and that he would bring judgment upon the Rulers, and upon many of the Teachers, and People of this Nation, because of their oppressions and unfaithfulness, and treachery, and hypocrisy, and wickedness, which abounded amongst them, which we have felt and seen, and been sensible of; and we have often given our wisest against them, because of their guilefulness in their sinful ways; Oh it hath been loathsome unto the Lord, even the oppressions and treacheries of the Rulers! Oh how hath cruelty and injustice abounded in their Government! and their hypocrisie hath been evident in our sight in many particulars, and even in that they have cried against and overthrown King and Kingly Government, charging them with oppression and cruelty, and pretended to save the people in a better way of Government, when as though Governors and Names, and Titles of Government, were changed and altered, yet oppression ceased not, neither was injustice forsaken, nor was the heavy yokes of great bondage removed: but the rather these things were increased upon many good people in these Nations, and herein was the unfaithfulness, and treachery of the Rulers very great in the sight of God, and their Government unjust and unequal, wherefore the Lord hath been provoked against them to confound them, and overturn them, and we have often told it them, and also the hypocrisie and deceit, and unfaithfulness of Teachers, we have seen and testified against, and our witnesses to them both is and will be found true, and Gods justice will be fulfilled upon them both; and these things we have observed, even the heinous guilt of sin against God in both Rulers and Teachers, and the dominations that have been committed both in Civil, and Church Government (so called) also, and many people have hald to have these things so, and we have been sensible how the Lord hath been provoked to overthrow the Governors of this Nation, because hereof, and this we have foreseen & prophesied of, even that judgment and confusion would come upon the Government, the Rulers, and the Teachers; but particularly when and after what manner, judgment and overthrow should come upon them, was left to the Lord, who hath brought to pass his own will according to Justice, and it may prove to be a just judgment from the Lord, upon the Unfaithful and Treacherous, and Unjust Rulers, and Teachers, and People which I have mentioned, and the Lord may justly avenge himself upon them who have abused his Mercies, and not implored his Deliverance to his glory, but prevented the end wherefore they were at first raised up; I say the Lord may justly be avenged of them by this means, of this mans coming in, and he may be in the hand of the Lord a very mingling Rod to correct and rebuke, and may be a heavy Judgment upon many in this Nation, even from that cause, and for that end as before I have expressed.

Quer. 2. Whether you, or any of you, do adjudge it Reasonable and Equitable, that he should come and inherit the Nations of which he is the Right Hand? Or whether or no it is just or unjust to God and men, that he would Reign King over these Nation? If you walk and judge by the Law of God which is Equal, then judge of this whether he hath been kept out these many years, and now is brought in again Reasonably and justly, or Unjustly and contrary to Reason?

Answ. That he should come in, is Reasonable and Equitable, because through the purpose of the Lord, his coming in is accomplished, who effecteth nothing but what is Equal and Reasonable, and there is cause in God sufficient wherefore it should thus be, and there is sufficient cause and Reason appearing to us in this matter; and upon the very account as laid down in my Answer to the first Query, it is Equal as in the Lord, that he should be restored who hath been removed and cast out by such as have pretended to Govern and Rule better than he, but have ruled in Oppression and Injustice, and not answered the cause wherefore he was cast out; and that he should come in to be a Scourge upon these, this is just, and in this particular doth lye the Reason and Equity of his coming in to inherit this Nation. And as for Reigning justly over this Nation, that may better be answered when we have had experience of his Reign, for if he Reign
Reign and Rule in Truth and Righteousness, in Mercy and in Justice, and by
and according to the Just Law of God; if thus he Reign, then he Reigneth justly,
it and it is just to God and men that he should Reign, and this the Law of
God which is Equal, judgment, by which we walk in all things, and do judge
of all things: And as for his being kept out this many years, we do judge that
the hand of the Lord is in these matters, and they were done and suffered to be
done by him, in which he will be glorified; yet, thus far I say, they that have
kept him out, in pretence that they would Rule better than he, and yet have
ruled in Oppression and Injustice, as much more (may be) then he would have
done, they have dealt unjustly and contrary to reason, both to him, and much
more to the People of these Nations, while they have made and had new Names
and Titles of Government and Governors, but have continued the old oppres-
sions, and not relieved the oppressed according to their own vows and promises,
which they have broken, and it is but just they should be punished for it; but if
he render not evil for evil, he doth well.

Quer. 3. Whether or no ye can judge that his Reign and Government shall be blessed to
himself, and these Nations, or the contrary? Or whether shall Peace or Trouble be in the
Land in his days? And shall his days be many, or shall his time be short; if this be re-
vealed to you let us know?

Answ. We do judge that his Reign and Government may be blessed to him-
self and these Nations, or not blessed; and peace may be in the Land, or trouble
in his days; and his time may be long or it may be short; according as
he walketh in the fear of the Lord, or as he walketh wickedly, and according
as his Reign and Government is in Righteousness, Mercy, and Truth, or in
Oppression and Injustice, accordingly do I judge may he be blessed, and may have
Peace, and long days, or the contrary, if he walk in the way which brings
contrary effects: and we take not upon us to judge any thing before the time,
but as th'orow time he discovers himself, so we may judge of him, (for we de-
serve well for him and all men) that he may so Reign and Govern as to be a bles-
sing to himself and these Nations, that Peace may be in his days, and his time
may be happy: And this we certainly know that there is an eternal God, who
is over all, and that can do whatsoever he will, even set up and pull down whom-
soever he will, and though his strength now be great, and his number very ma-
ny, yet there is an Eternal God above all, who is mighty to save, and mighty to
destroy, and if he please not God in his ways, and in his Reign, but be an Oppre-
sor, and walk in evil ways, we certainly believe he cannot be blessed, nor have
Peace, nor long time, but the Lord may bring to pass the contrary; for as the
Scriptures say, it is by him that Kings Reign, & he makes Kings blessed or misera-
bale, the Scriptures gives much evidence concerning the good and the bad Kings of
Israel, they that were good men and Ruled well, they were blessed and had long
days, and people were happy under them; and to the Kings that were Idolaters
and Oppressors, and walked in wickedness, and vexed the Lord, it was contrary;
for the Lord cut them off, and destroyed them, and delivered the oppre
sed; and
God is the same now as he was then, as powerful to save the Righteous, and as
mighty to destroy the wicked, and we rather desire that he may follow the
example of the good Kings of Israel, that the good effects may follow, and that he
may not follow the evil example of Tyrants and Oppressors: But and if he do, the
effects and reward will certainly be upon him, and the Lord will revenge him, and
this we know by the Spirit of the Lord.

Quer. 4. Whether may he justly forgive, or avenge himself, of his and his Father's
Enemies; and if he do avenge, whether or no can that be called perfecution? and if any,
or many suffer death, or otherwise on that account because they destroyed his Father, and
fought to destroy him also; do such suffer for righteousness and good conscience or no? If
some of you suffer, for that cause shall you have Peace with God in it, or is it for the name
of Christ, as ye often say?

Answ. He may justly in the sight of God forgive his, and his Father Enemies,
and he will be the more blessed if he do it; for it is a happy thing to forgive Enemies, and it is Christ's Doctrine also to forgive Enemies, and it would be a good report unto him among his Friends, and it would win his Enemies, or be a good means towards it, if he do forgive all Enemies, and it will be a good beginning of his Government to remit Offences; though yet in his heart he may be persuaded, that he and his Father have been much injured, yet, I say, justly he may forgive all in the sight of God, and also in the sight of men, as many ways may appear; even inasmuch as his Father and he did flee to the Sword, to determine their Controversie in this Nation, and the Sword went against them, and did determine the controversy even against them; and that whereby they thought to stand, they did fall, and that which they chafe for their defence, did destroy them; and who then shall they blame for that which befell them. Seeing the Sword destroyed them, * which themselves did chafe, and thought thereby to stand, but it determined the Controversie against them, and if you cannot own it, as that the Hand of the Lord went against you in Battle, yet you must confess that the fortune of War (as some call it) went against you; and must such now suffer because hereof? Nay, they ought not, but may rather be spared by the King; and inasmuch as he is restored again without blood or los of lives, it may be very just for him not to take away any mens lives, but it will be more just to pass by all old things, and if he have a deliverance, let him turn it into the praise of the Lord in holiness, &c and into the shedding of blood in the way of a fierce revenge; and let him leave it to the Lord to avenge himself upon such as have been his Enemies, and upon such as have cast out King and Kingly Government, and pretended to a better Government, and to Govern more Righteously, and yet have been Oppressors, and not answered their own pretences and engagements, but broken them and asked contrary, by their Unfaithfulness and Hypocrisy, and in that doth lie the justness of punishment if it come upon them, and if they be punished with death, or otherwise, if they suffer on that account. I say, because they destroyed Kingly Government in Name and Title, and pretended better things, and to Govern better, and did not make Reformation, but were Oppressors, as I have said, Suffering for that cause cannot be called Persecution, nor is it for good Conscience, nor Righteousness sake that such do Suffer: But none of us can Suffer for that cause, as not being guilty thereof, as in the Answer to the next Query I shall have full occasion to shew you; but if we Suffer in your Government, it is for the Name of Christ, and we shall have Peace with God in it; because nothing can be charged against us in this Capacity as we now stand, and in this State into which we are now gathered and changed; not in any matter of Action or Rebellion against him nor his Father, nor any thing but concerning the Law and Worship of our God, and the matters of his Kingdom, and our pure Conciffes; and, if upon this account we are made to suffer by him, and for this cause, the reward will be Sad and Heavy upon him in the day of the Lord: And if any that are now amongst us, were any way engaged in the Parliament Service in the Wars, it was not in Rebellion against him or his Father, as that we fought their destruction as men, but upon Sober and Reasonable Principles, and not for corrupted ends, nor to get Honour and Riches to our selves, as some others might do, who went in the War for self-ends, and continued in action after the cause (which was once engaged for) was utterly lost, as we have long seen it; and that principle which some time led some in action to oppose Oppression, and seek after Reformation, we never have nor shall deny, but that Principle is still justified, though we are now better informed than once we were; for though we do now more than ever oppose Oppression, and seek after Reformation, yet we do it not in that way of outward Warring, and Fighting with Carnal Weapons, and Swords; and Y O U, and the K I N G ought to put a difference (both in their guilt and suffering) between such as some time afflicted in the Wars against you, and upon Sober and Reasonable Principles, and that did not make themselves Rich and High in this World through your Sufferings, and be-
between such as have acted against you for self ends, and have insulted over you, and have made themselves Great and Rich in this World, though your Afflictions and Sufferings; for they who have walked in that way, and are hereof guilty, they have not acted Righteously, nor walked in good Conscience; and if such Suffer by you for that cause, it cannot be called Persecution; nor is it for the Name of Christ, nor can such have Peace with God: But we being clear from the fin of such, we cannot suffer as such, but if we suffer by you, it is Persecution, and our sufferings will be upon you.

Quer. 5. Whether the great Afflictions and Sufferings sustained by him to this diverse years, from the Subjects of his own Nation, and the guilt thereof, do lie upon all the Subjects in general? Or whether upon any, or some particular Sects and Sorts of People? (many which now are arisen) and if upon any particular Sects and Sorts, who are such more then others? distinguishing them from others, and clear your selves if you can from the guilt of his Sufferings.

Answer. As for the Afflictions and Sufferings sustained by him, so far as they were just and righteous Judgments from God, because of Iniquity, can no man be charged with, but that is on God's account, who was pleased to chastise with Afflictions and Sufferings, and no man can be blamed with Injustice for that Affliction which cometh from the Hand of God, upon whom Injustice may not be charged by any one whatsoever; and so far as his Sufferings were unjust, the guilt thereof doth not lie upon all the Subjects in general, nor upon every particular sort of People alike, but upon some more then others, and such are easy to be distinguished from others; if it be considered who they are that first raised the War in this Nation against the King; and who was it that first presaged and prayed up the War; and prosecuted it against his Father? And who is it that cast out the Bishops and Prelates from their Places, and took their Revenues and Benefits, and are become men as corrupted, as covetous, and self-seeking, as proud and ambitious, as unjust Persecutors as ever the men were which they call out? and the guilt is partly upon such who cast out others in pretense of Reformation, but did it not: And who is it that hath gotten great Estates in this Nation, and Worldly Honour, and raised themselves from nothing by the Wars, and by your Suffering, and became ambitious and insulting over others, though they first began the War in this Nation, and pretended great Reformation in the Civil State, as well as the other had done in Church State? And who got the Estates and Titles of their Enemies, and pretended to free this Nation from all Oppressions, but have not done it, but have continued the old Oppressions, and have been striving among themselves who should Rule, and who should be great, but have not Ruled for God, nor in Justice and Equity, though they first Warred against the King, and carried it on, and removed the King and Lords, and that Government, and all this in pretense of Ruling better, and in a better Government, and yet kept not Engagements, nor Promises made in that case? Upon such is the guilt of the Suffering of the King, so far as his Sufferings are unjust, even upon Hypocrites, who have walked in these steps, who as I have said, first made war against the King, and got great Estates, and quite forgotten the cause once pretended by them, and now in Batterry, cries up King and Kingly Government again, though this many years they have seemed to be opposite against it, upon such as these may the guilt aforesaid in measure be charged: And though there are risen many Sects and Sorts of People since the beginning of the Wars, yet in the beginning there was but one sort that were in a capacity to raise and prosecute War against the King; and upon such there is guilt to be charged in the sight of God, who have foregone their Principles, and been deceitful both to God and men: And as for Us who are called Quakers, we are clear from the guilt of all his Sufferings, and in the present Capacity wherein we now stand, and under the settings of that Spirit which now we are of, we have no part in the guilt of these Iniquities; we have not cast out others, and take their places of great Benefits, neither have we made war with carnal Weapons against any, never since we were a People, (mark)
(mark) neither have we broken Oaths and Engagements, nor promised freedom and deliverance, and for self-ends, and Earthly Riches betrayed, as others have done, what we pretended to; and in many particulars it doth appear, that we are clear from his Sufferings: for we have been a Suffering People, as well as they, by the same Spirit which caused them to suffer, which hath been much more Cruel, Wicked, and Unjust towards us, than it hath been towards them, though our Perfection hath been in another manner; but what they have done against us we can freely forgive them, and we would have you to follow the same example; and if you could accuse them in many things, so could we; but this is not a time to accuse one another, but to forgive one another, and to overcome your Enemies, or else you will appear in the same Spirit, that so he that condemns them cannot justify you, though we do condemn as well as you, them that have pretended Reformation, and Wared against you upon that account, and when they had gotten victory did not reform, but become Oppressors themselves as well as others, and became Cruel towards others, that would not say and do as they; and for this Cause the Lord hath brought them down, and may justly suffer others to deal with them as they have dealt with others; yet notwithstanding I must say, and it is my judgment, that there was very great Oppressions and Vexations under the Government of the late King, and Bishops under his power, which the Lord was offended with, and many good People Oppressad by, for which cause the Lord might and did justly raise up some to oppose, and strive against Oppressions and Injustice, and to intend and press after Reformation in all things; and that Principle of Sincerity which God did raise in many in the beginning of the Wars, which in some things acted them forth, and carried them on in opposing Oppressions, and pressing after Reformation, this Principle I can never deny, but acknowledge to it, though many soon lost it; and became Self-seekers, forgetting and foregoing the Cause pretended to, having lost Sincerity, and became corrupted in their way, and Injustice and Oppression abounded by them; and because hereof are they condemned in the sight of the Lord, and not by me justified, because they have lost Sincerity, and turned the War, and all the Proceedings into Self-seeking; and therefore is God provoked against them, though they continued in their Integrity, and had really performed what some time they pretended, and had forsaken all Sin, it had not been thus with them, neither had this guilt been upon them, now they are like to be accountable for: and this is my Judgment concerning these things.

Quer. 6. Whether or no he may justly (I think ye) and with more safety to himself, and happiness to the Kingdom, Tolerate and Allow LIBERTY of CONSCIENCE, (as called) to all the many Sects and Sorts of People, and Worshipers that are now in being in these Nations? Or whether he may Tolerate some, and not all? Or whether he may Tolerate none, but reduce the Government of the Church into the way of Bishops and Prelates, as it was in his Father's days? Which of these may be done justly, and with more safety to himself, and happiness to his Government and Kings?

Ans. We do believe he may and ought justly, and with most safety to himself, and happiness to the Kingdom, Tolerate and Allow free LIBERTY of CONSCIENCE in all the Matters of Faith and Worship towards God; for LIBERTY in exercise of CONSCIENCE, in the Matters of God's kingdom, is a very precious thing to the Lord, and very dear in his sight, and he is tender of it; and I do steadfastly believe, he will not bless the Rulers of this Nation, that shall deny (to the People of this Nation) and oppose LIBERTY of CONSCIENCE in the exercise of Faith and Worship towards God; for I do know it is not given of God to any Earthly King or Ruler whatsoever, to exercise Lordship over the Confisciences of People in the Matters of Faith and Worship, and the things pertaining to God's Kingdom; for Kings and Rulers,
are but to Rule over men in a Nation, in the Matters between one man and another, in outward things and worldly affairs; and therein only men ought to Rule in Equity over a Nation, or City, or Country; and Magistracy in this State, and for such an end is God's Ordinance appointed of him, for the preferring of peace and good order among men in outward things; and it is a privilege of the Crown of Christ's Spiritual Kingdom, to be Lord and Ruler over and in mens Consciences, in Faith and Worship, and all the Matters of his Kingdom, even as and according to his pleasure, and as his Spirit leads and guides; for and if any man shall assume to prescribe God a way how he must be Worshipped, and that limit his Spirit from this, or to the other way of Religion, and think to be Lord in mens Consciences in religious Matters, such are but Usurpers, and are not well-pleasing to the Lord (in such their way and Government) if they oppress mens Consciences, by limiting from, or compelling to any such way of Worship or kind of Religion; neither are they Ordained to Rule among men for that end, not to be King and Judge, and Law-giver in Heavenly and Spiritual Matters; and this ought not CHARLES (the King) to do; but and if he do it, and will not let Christ alone be the Head over his Church, it cannot be with safety to himself, nor happiness to the Kingdoms, nor justice in the sight of God, but it will work contrary effects: And he may and ought to Tolerate and Allow Liberty of Conscience in the matters of God's Kingdom, to all sorts of People and Worshippers; that are in this Nation; and let him mind God's Will, how to keep the Nations in peace and good order, in all outward and civil Affairs, between man and man, and between one sort of People and another, that none destroy each others persons or estates, nor be Oppressors one of another in outward and earthly Matters, and that is the place and privilege of a just King and Ruler upon Earth; and to leave Faith and Worship, and Duty towards God, as every one is persuaded in their own Consciences is the right Way; whether they will read the Common-Prayer, or Preach and Pray after the order of the Directory, or otherwife; Or whether they will meet in silence without words; and let all these enjoy their way of Religion and Worship in outward peace, and not kill one another about their Religion, Worship, Church and Ministry, nor imprison and persecute one another about these things; but let them all be preserved as men, living in peace one with another in all outward relations, and yielding Subjection to good Laws which concern their outward man, and their peace and well-being, as Subjects of a Nation; but there ought to be no Law of Bondage and Force, nor violent Impositions by any man concerning Religion; for the Lord alone is sufficient to give Prescriptions and Laws to his People, how he may be served and worshipped; and this is the way of good Government in this Nation, that only the outward man in outward things be Governed, and all Matters of Conscience in spiritual things be left unto God, that his Spirit may therein only rule and have the preeminence; and if the King do Rule thus, he may be more blessed; and in that this Nation hath his word for LIBERTY OF CONSCIENCE, it is expected; for because this hath been wanting, (to wit) the allowance of LIBERTY OF CONSCIENCE in spiritual Matters, because of this, have been much strife, and contention, and heart-burnings in the Nation, while some sorts of People have been tolerated and upheld, and others persecuted for their Religion, on base by Law; and this was one of the chief causes wherefore the Presbyterians (so called) first raised War against the Bishops, even because they could not be tolerated, but were persecuted, while the other were guarded and defended by Law; and this was a great cause of enmity, which if the Presbyterians (so called) could have had Liberty and Tolerations at that day, for their Worship and Faith, it is possible the War against the Bishops had not so far proceeded, though when they had gotten Victory, they were no less furious towards the Bishops to destroy them, than the other had been once against them; and
and this arose by reason of persecuting for Conscience sake, because all had not Liberty in the exercise of Spiritual things, which if the King had declared at that day Equal Liberty to both, in Matters of their Faith and Religion, and yet ruled over both in outward affairs, and had Authority over the Persons and Estates in Matters not related in Spiritual Worship, but left them therein free, and in their Religion, by such means the War might have been stopped, and not proceeded so far as it did, and into such destruction; and this being now well considered, may be an Example to prevent the like hereafter: So that I say, it cannot be for his safety, nor for the good of the Kingdoms, to Tolerate some sorts of People, and Religions, and Persecute others, for that will be the very cause of strife among men, it will provoke one fort to destroy another, and it will provoke the Lord God against the King and his Government, to destroy them both; Therefore to reduce the Government of the Church into the State, as it stood under the Bishops in his Fathers days, and to prohibit all others that may differ in Judgment from that, this is not the way for Peace and happiness in these Nations, nor the way that will be blessed to the Government; neither can the Bishops and Prelates justify themselves defend it, that only they and their Church-Governments should be Impeded and Tolerated, and all besides Prohibited; for this is not doing to others as they would be done unto; and I may hope that their suffering this divers years, may have taught them the worth of Liberty to themselves, and so, that they will allow to others (if it be in their power) the same which they have desired themselves, in their time of suffering; and they having tasted of some Subjection in Adversity, they know the better how to behave themselves in time of prosperity; and they may compare others with their own state, and may judge that others will as much desire Liberty, and from as good Principles, in their Worship and Faith, as themselves would have enjoyed it in times past; and they may have learned to be good to others in that case, for which themselves have suffered, and not causie others to suffer for that thing about which themselves have suffered: And I do conclude, that he may justly and with more safety and happiness to his Government, Tolerate and Allow LIBERTY of CONSCIENCE in the exercise of Faith and Worship towards God, in all Spiritual Matters, even to all sorts of People in this Nation, and let him defend their Persons and Estates, from the wrong one of another, by wholesome Laws, and let each sort defend themselves in their Faith and Worship, in their Church and Ministry, by their founded Arguments, and the best Spiritual weapons they have, and thus should it be blessed to the Government: And whatsoever sort or sort of People are not contented with this, that is to say, to Allow the same Liberty to others in Faith and Worship, which they do desire themselves, are not worthy themselves to be allowed Liberty unto; and this every reasonable man may judge.

Quer. 7. Lastly, what is your Judgment; if ye dare declare it) concerning the Times and Seasons, and the present motions of them? And what are your Observations of the present proceedings? Are the present Times and seasons, and the proceedings and transmutations in Mercy, or in Judgment to the King, and his Subjects? If in Mercy, to whom is it Mercy? And if in Judgment, who are they to whom these things are so? If ye be not faint-hearted declare your minds, now in your last days (as many think) for many say, that your ruin is nigh come; and if it be not so, many are deceived.

Answ. Yes, we dare declare our Judgment concerning the Times and seasons, for we have received the Judgment of Truth in our Spiritus, and never have been, nor are we afraid to declare the Truth, so far as Truth is necessary to be declared; and we say the times and seasons are in the hand of the Lord, and the motions of them are very swift; and the Lord gives to whom, and takes from whom; (times and seasons) as he pleaseth, even as it were in an instant; with the Lord give, and change, and alter, Times, Authorities, and things; and
and mortal man ought not to glory in Times or Seasons, as if they were certain and unchangeable to him; for behold the Motions of Times flyeth away, and Seasons removeth their course, and the most confident of men have no certainty thereof, and that because they are in the hand of the Lord that turneth them about, and often contrary to mens will and pleasure; and therefore, let every man be good in his Time, and fulfill the Will of the Lord in his Season, before Time and Season be no more, but removed from them.

And as for our Observations, they are very many of the present Proceedings and Transactions: First, we do observe, that there is not any thing of all these Transactions that are come to pass, but there is a secret hand of the Lord God, through them, and in them, either doing of them, or suffering of them to be done; and either as the cause by secret purpose, or as the means of their accomplishment; it is not without him that these things cometh to pass, but his Eye and his Hand is over them, and that man is only blessed which hath respect unto him in all these things, that he may do or suffer for the Lord, and that he may not rebel against him, in what is brought to pass by him.

Secondly, we observe how that the Lord hath given unto many men a Day and a Time, and tried them what they would do for him, and whether they would rule in Righteousness, and in Equity, but many have proved deceitful, and not answered to the Lord what he expected from them; and therefore the Lord hath confounded them in their Counsels, and suffered them to cloth one against another, and made them overthrow one another; and one self-seeking man hath been the ruin of another (as bad as himself) and even many by their own proceedings have prepared a rod and judgment even for themselves, and through their blindness of heart, which they have been given up to, because of their wickedness, they have destroyed themselves, and given their very Enemies advantage over them to afflic them, and this we have observed of present Proceedings.

Thirdly, We observe that there is a rude prophane spirit, highly abounding throughout this Nation, that brings forth much bad fruit, as drunkenness and wickedness in a great measure, which may justly provoke the Lord to wrath and indignation against the Land, if it be not forsoaken, though it be lifted up in this wonderful rudeness in a pretence of glorying on the behalf of the King, and his Government; yet vexeth the Lord and it works Sorrow in the hearts of many Sober People who are pondering what the End of this Government may be, that is thus rude and prophane in its beginning, saying in their hearts, how shall the Lord bless these proceedings, and make the end of them happy, which are thus void of the fear of God in the first part of them; and if a stop be not put, and a limitation upon the Spirit, it will provoke the Lord to work sudden destruction, and overthrow the Nation.

Fourthly, We observe, that many Hypocrites and double-minded men, are afraid, and terror hath Surprised them, who have taken the profession of such or such a Religion, on them for a Cloak and hath been in the show of Righteousness for earthly ends, such are afraid, and their ends are frustrated, and they are turned into confusion and a prophane Spirit abounding over their Hypocrisy, and such will deny their Principles, and their Faith, and will fawn and flatter to save themselves, and this is abominable; but men that have been and are upright and sincere towards God in their way, they are not afraid, but are confident in the Lord, and are given up in his will, whether to do or suffer for his Name sake, and they have no terror upon them because of any guilt, because they have been upright, in that way which they were persuaded to be right, and such live in a patient and quiet life, and are contented whatsoever comes to pass, because they have the Witnesses, that they have not followed their Religion for self-ends, nor taken the name of Righteousness for a Cloak, as many others have, upon whom this overthrowing falls very heavy. And these things with many more the like, we do observe from the present transactions which are false.
out in Mercy to some, and in Judgment to others, even a Judgment upon all that do not fear the Lord, but walk in wickedness, and that have been Hypocrites, and Hard-hearted, and Cruel, and to all that do not repent of their sins, these things, and the end of them, are, and shall be great Judgments, and shall be turned into bitterness, even their joy, and rejoicing, into howling, and great Lamentation, this shall be the end unto all the Ungodly; but unto all that fear the Lord, and depart from Iniquity, even unto such the end of all these things shall be good, even Mercy and Peace, and their Sorrow shall be turned into Joy.

And as for us, we are not fain-hearted, though it be supposed that we are in our last days, and as though our ruin were nigh to come; but we believe otherwise, for we have clearness of Conscience towards God and all men, and walk in Faith and patience, and knowing this assuredly, that if we be perfecuted and afflicted in Person or Estate, by you that are now in power, yet it is for Righteousness sake, and for the Lords sake, and not for the guilt of any Rebellion against you, that you have, or ever can have to charge upon us, for we cannot be found in these things; for we can neither secretly flatter to make peace with you, nor can we openly rebel against you, or resist you; but as our right from God and you, we claim the Liberty of the Exercise of our Consciences, in the Matters of Faith, and a holy Life towards God, that we may mind the things of God's Kingdom, and may so walk and worship, as to have peace with God in our Consciences, that no burden of Sin and Iniquity may lie upon us, but that we may Live and Die in Peace with God, this is all we claim of you: But and if you will not allow it us, but will persecute, and seek to destroy us only for our Conscience-sake, and because of our Faith and Religion, if you do make and execute Laws against us, in opposition to the Law of God, that you may take an occasion against us to destroy us because thereof, then Innocent blood and cruel suffering will be upon you, and the weight of it will sink you into confusion, when your measure is full; and if you should destroy these vessels, yet our Principles you can never extinguisht, but they will live for ever, and enter into other bodies to live, and speak, and all through other vessels, for our Principles are standing and unchangeable through Ages, and Generations, and may be clouded but can never be extinguisht, for every man hath a Light in his Conscience which Christ hath enlightened them withal; which Light reproves Men for Sin, and with it they know they should not Lie nor Swear, nor be Drunk, nor deal Doubly, nor walk in any Sin; but and if they do these things, and live contrary to the Light in their own Consciences, then they deny Christ and are unbelievers, and they are condemned, and have trouble in their Consciences, but if men do own that Light in their Consciences which doth reproves them for Sin, then it leads them to Repentance, and to the forsaking of all Sin, and they cease from all Iniquity, and receive Jesus Christ and his Blood to cleanse them. And the Light of the Spirit of God leads them into all Truth, to do, and speak the Truth in all things, and then he hath peace with God in his Conscience: And these are some of our Principles, which can never be Subdued by all the Powers of the Earth, though the vessels which now retain these were cut off, yet these Principles are unchangeable in themselves, and can never be extinguisht; so that this our Religion cannot come to ruin, but they that think so, they are indeed deceived, and whosoever shall seek to destroy that which God's purpose is to exalt, we shall be unto them; and as they purpose towards others so shall it come upon them from the Lord in his Day and Season.

And thus I have answered the Queries directed to the Quakers, and subscribed, Tradita hanc Amico Regis, and I do desire that the Friend of the King, and all his Friends, and he himself, may receive and read over these my Answers, and may consider them in conformity and moderation, for they may be to their Edification if they be Sober minded. I am a Friend unto all men as men and creatures, and a lover of all Souls, and am in Principles and Practices one of them scornfully called, a Quaker.
AN OBJECTION ANSWERED, concerning the Kings Supremacy.

AND whereas it is objected by some, Whether or not we will be obedient Subjects, accepting of him as our Lawful King, and own his Supremacy, and will obey him willingly or unwillingly, and be Subjects in Conscience, or against our Consciences?

Answ. It is our Principle, and hath ever been our Practice, to be obedient Subjects to whatsoever Power or Authority of man, or men, as have been in being over us, either by doing and fulfilling their just Commands, or by suffering under their Commands, which have been unjust, and thus we are persuaded and resolved in the Lord to continue, even to be obedient to the Commands of Men in Authority, which are just, and according to our Consciences; but and if any thing or matter be required of us, and imposed upon us, which is contrary to the Law of God and our Consciences, that we must fulfill by suffering whatsoever is put upon us by him, or any under him; and so we own him and accept him, as knowing and believing, that he is set to rule in this Nation, not without, but by, and according to the Purpose of the Lord, and that he hath secretly purposed and suffered the accomplishing of these things, and thus we account that he is CHIEF MAGISTRATE, because these things are effected through the Lord’s Power, who doth whatsoever he will, and we do own that he is set and proclaimed to be the Head and Supremacy over this Nation, in Civil and Outward Affairs and Matters, and in those things that are related to the outward man; and all his Commands which are just we can willingly be subject unto, even in Conscience, and all his Commands which are otherwise, we are willingly and in our Consciences contented in patience to bear what men shall put upon us; and thus we do accept of the King and his Government, as he, and it, are according to God, and answerable unto him, if it be so, we are willingly, and in Conscience accepting thereof, and shall be obedient Subjects thereto; but if it be otherwise, that is to say, if he Rule in Tyranny and Oppression, and his Government be unjust and unrighteous, and contrary to God, then we must give our witness against him, and it; yet not so, as by outward opposition, and rebellion, to seek the overthrow of him or the Government by Carnal Weapons, but shall patiently bear, and that for Conscience sake, all that cruelty, and injustice, and suffering, which can be imposed upon us: And as for owning his Supremacy, if it be meant his Supremacy over the Church, as if he were Head of the Church, and were Supreme Law-giver and Judge, and King in Church-State, as to give and prescribe Law for Worship and Faith, and to pass all Judgement in matters that are Spiritual, and appertaining to Conscience, and about the things of the Kingdom of God, if by his Supremacy this be meant, and intended thus, we cannot own his Supremacy, but must deny it, and we do ascribe Supremacy only to JESUS CHRIST, in, and concerning all these things mentioned, and that he alone is Judge, and King, and Law-giver in all the matters concerning his own Spiritual Kingdom, and he must prescribe for us Faith and Worship and must be the only Judge in all cases of Conscience and Spiritual matters, and not Charles Stuart King of England,  &c. nor any other man upon the Earth; for let it not be understood that we deny his Supremacy in opposition to the Pope of Rome, as if we should own the Papal Supremacy over the Church, for that we do not, nor any man upon the Earth, as I have said, but only JESUS CHRIST is principal in that relation, and to him we give the Dominion in all the cases of his own Kingdom; but if owning his Supremacy is intended, whether we will own him to be Head and Ruler, and in the affairs of his Nation, pertaining to me, I own the Person and Estate, without any relation to the Worship of God, or matters of Conscience, so own him, as I have before mentioned, and must be Subject for Conscience sake, in fulfilling all his commands whatsoever, either by doing or suffering, and this is our principle which we are persuaded in, and resolved herein to continue and abide.
To Charles Stuart, who is Proclaimed King, and to all You
that are called and known by the Name of Royal-Party
and Cavaleirs, and who have Suffered in your
Cause, and for your Principles

Friends,

The Lord God who is greater than all, that doth whatsoever he will, hath
given you a Day, and you are raised up again out of your Suffering State;
Oh that you would consider the end of it, and wherfore the Lord hath done,
and suffered it to be done; and that you would make right use and improvement
unto God and this Nation of this your Deliverance and Promotion; for cer-
tainly there hath been an absolute purpose in the Counsel of the Lord, that these
things should be thus, and his hand hath even suffered it to be accomplished;
even in a strange and marvellous way, through the confounding of your En-
emies, and giving of them up to the folly of their own hearts in their Councils,
that they should destroy themselves, and bring in you over their heads, and
make you a Mountain, and break down their Mountain, and make it as a low
Valley; and certainly these things are in the Justice of the Lord's hand, and it
will be well for you if you can consider it, and acknowledge it: You have
been a suffering People it is true, for these divers years, and Originally your
suffering was partly just as from the Lord; for there was a great measure of In-
iquity and Oppression fulfilled in this Nation on the part of Kings, and your Sin
were great against God, wherefore the Lord was J ust in bringing Affliction and
Tribulation upon you, to humble you, and he might justly raise up others to
reprove you, and to subdue you before them for a reason; and thus far even be-
cau se of your Iniquities which were great in the light of God, your Sufferings
and Afflictions were Just: But as for those, that the Lord made use of in the
Execution of your Afflictions, they are not justified in all what they did to-
wards you, but they went beyond (in Violence and Cruelty upon you) what
the Lord called them unto; and thereby they brought a great measure of guilt
of Injustice and Cruelty upon their own Consciences, in proceeding towards you
beyond Justice and Equity: Though some of them might be more sincere and
upright in the beginning of these things, when they began to War against you;
yet it too well appears that many of them soon lost the Just Cause, and began
to have respect to your Estates and Titles of Honour, more than to free the Na-
tion from Oppressions and Vexations, though they pretended much thereunto,
yet so it was that they became foully corrupted in their way; and though
they subdued you, yet did they not free the Nation, but became Oppressors
themselves no less than others before them, and they possessed your Riches, and
Titles, (yes and in great measure Unjustly,) and then were exalted in Ambi-
tion and Vain-glory, and began to strive amongst themselves who should be the
greatest, and set up this, and the other, and some cried one way of Government,
and others another, and they pulled down and set up as they would, and
call down and exalted whom they would; and thus they continued for some
years, rousing up and down in Confusion, and yet the Nation under very great
Oppression and Vexations, each one crying his Burden was the greatest, while
they were exalted in their Pride and Riches, and lived at ease, not remembering
the end wherefore they were first raised, nor keeping to sincere Principles, but
caused them to suffer deeply that were faithful to the Lord, and walked with
him in sincerity; and all this while you were as asleep, and not thought upon
by them, as if ever you should call them to an Account; but they thought that
their strength was great, and their number many, and therein they gloried,
having
having no true respect unto the Lord; and because thereof the Lord justly confounded them in their Counsels, when their measure was full, and made them weak as Water; and you are now justly raised up to reprove and correct them, even those that have abused God's Mercies to them, and that have forgotten God and sought to exalt themselves forever, and had no respect unto the Lord and his People; though these things are not said of them, to upbraid them, nor to kindle your Fury against them, to add Misery upon their Affliction, but they have already been told of their Treachery, and what would come to pass: And Oh, that they could now humble themselves before the Lord, and confess to the justice of this their Affliction; they might yet partake of his Mercy, through great Judgments.

And as for you, Oh, that you would consider these things, and by whose purpose you are restored, and from what cause, and for what end it is accomplished! Oh that you would mind what your Work now is, and that you would not exceed your permission; for you are raised up for an end, and there is a Work for you to do; Oh that you could do it with respect unto the Lord. It should be the better for you; Oh those men that have long sate as Princes in this Nation, and pretended, and vowed, and promised Reformation in Church and State, but they have not done it as they ought, but as great Oppressions and Injustice, as great Superstitions and Idolatries both in Church and State, were continued and carried on in their days, as in days before them; Oh how abominable have these things been! (multitude of words might demonstrate) but now their Reproof and Judgment is come, and their Fall is just upon them; who should pity them, or mourn for them, seeing they have deferred all this and much more which has yet happened unto them? as some of them may confess: and these things (their Treachery, Unfaithfulness, and Oppressions I mean) must needs be avenged one way or another; How often hath it been foretold them, yea, it hath been often said unto them, That God would bring them down, and destroy their Power? they have been told, that these things were not right, neither could they escape unavenged; and it how appears as if the day were come: and if you must be their Executioners, and must execute the Wrath upon them, who shall prevent you? or say unto you, stay your Hand? or rather, who of them that see these things, shall not be patient while you take vengeance for the Lords sake, and for the Sake of his People, whom they have long vexed and oppressed? Nay, who of the Lords People shall not say, Let the Lord's Will be done; and his Justice executed upon his Enemies? If this be your work that you are called to, must it not go on till it be finished? They have been hard-hearted and Oppressors towards others; and by a hard-hearted People, may not the Lord justly deal with them, and be a Plague unto them in that very manner, that they have sinned against him? for this is usual with the Lord, even to destroy Oppressors by the Wickedness of others; and often he rebukes the Sin of a People, by a People as bad as themselves; he may justly give unto Men from the Hands of others, what they love in their own Hearts: and even as those Men have loved Pride and Ambition over others, and Oppression and Hard-heartedness towards others; even so, and much more may justly be done unto them, and that according to the Will of the Lord; and if this be your work designed you by the Eternal Hand, who shall prevent you? But yet, Oh that you would consider, and that you would have respect unto the Lord, lest you out-go the end of your Restoration: You would indeed be happy, if you could forgive your Enemies, if you could reward them Good for their Evil; and you would be happy if you could not exceed the measure of your Permission: be not too hard-hearted towards them, but show Mercy. And Oh you must take heed lest you cause the Righteous to suffer with the Wicked, and that you cause not the Innocent to Groan and Mourn in your execution of God's purpose upon the Ungodly, you must beware lest while you punish Offenders, you
Some not them that are free; Oh that you had hearts this to understand and that you could walk in the path of fulfilling God's pleasure, and not go further, (I mean) though you may be raised to be a Plague upon Hypocrites, and Disobedient and Treacherous men, and to avenge God's Cause and his Peoples; but you are not raised to be Oppressors of the Lord's People; not to destroy his Heritage, this is not your Work; God hath not called you to destroy and persecute them that fear his Name, and tremble at his Word, though you have power to be avenged on your Enemies: And Oh that your Hearts could understand this, that you might distinguish in your Proceedings, between executing Justice upon Transgressors, and Persecution for Conscience sake; the one you have to do, but the other is forbidden you of the Lord, and you ought not to do it; for if you persecute any for good Conscience sake, or because they are of such and such an Assembly of People, and worship in such a Way; if you inflict Tribulation upon any because hereof, or because they are such or such in their Profession and Religion, then you persecute for Conscience sake, and you go beyond the End, and by the Path for which you were raised; and if you turn your Hand and Power to persecute for good Conscience sake, then you divert the End and Purpose of this your Restoration, and the Lord will require it of you, if that you go beyond his Permission and Assignment; and beyond his Pleasure in persecuting his People, and to turn your Power to a wrong life and End; O then the Lord shall suddenly confound you, and he will find out Instruments that shall fulfil his Wrath, and Justice upon you, as he hath found you fit to execute Wrath upon others; and therefore do not, O do not persecute any for Conscience-sake, if you have nothing against them but concerning their Faith and Worship, and their Religion, do not lay your Hand upon them, nor let them be touched; for if you do, the Lord will take it as a heinous Offence against him, and in this life, or hereafter, he will plague you for it, and you shall not escape unpunished: and therefore I say once more to you, as the advice of your Friend, Let no Man be persecuted for his Faith, and for his Religion-sake, but make a difference between inflicting Wrath upon Offenders that have been Hypocritical and Deceitful, and that have made themselves rich through the ruins of others, and that will bow to any thing, or any kind of Worship for their own ends; and between such as have a Principle and do stand by it, and are humble and acted in the Principles of Sincerity, and follow that way of Religion which they suppose, and are persuaded is the best, and the rightest; all such ought to have Liberty under you in their Profession, and Faith, and Worship, and ought not to be persecuted while they live peaceable as men with one another, and towards all men; and the God of Heaven requires it of you, and your Standing, or your Fall, the Blessing or the Curse unto you depends hereupon; and this you shall find to be true unto you in the day of God's Righteous Judgments: O therefore be not rout against the Lord, but fear and tremble before him; let his Dread be upon your Spirits, and do not offend him, nor provoke him against you, and this Nation, let he terrify you to pieces, and number you for Destruction, let he overturn you suddenly, and deface your Glory in its morning: Oh how happy would you be, if you would regard the Lord and reverence him; and take him before you, and not go beyond in any thing that his Purpose and Pleasure is, who hath given you this one Day to try you; if so be that any of you shall learn his Fear and turn from your Iniquities, that you may be blessed, and not confounded: Oh therefore consider what the Will and Purpose of the Lord is towards you, and wherefore you are raised up, and may fulfill his Purpose, and not your own: Oh then this Day should be made happy unto you; but the contrary works, I mean, if you do Oppress, and Persecute, and seek to destroy his Heritage, and rule in Oppression and Tyranny, the God of Heaven shall cut your Day short, and deliverance he will bring to this poor Nation without you, and even contrary to you, and his Hand shall be turned upon you,
and your Mountain though never so great, and high, shall be laid low, and an
Infant of the heavenly Birth shall leap over it; and shall say, Where is that
lofty Babel that excited it self against my God?

And as for us, we are a very poor condemned and despised People; even since
we were a People unto this very day, and have nothing at this present, nor
heretofore to glory in from any Power that hath ruled: but the Power, Spirit,
and Presence of God in our Tribulations, Afflictions, Persecutions and unjuft
Sufferings: these things have been our Portion, even from all; all have troden upon
us in Contempt and Scorn, and accounted us as Sheep for the slaughter, and
we have not to glory in any Government that hath been since we were a People;
we cannotjustify one or another, but we say, they have all been Oppressors, and we have groaned with deep fighs to the Lord under the Burden
of their unrighteous Dealing; and herein we affent with you, if you say
they have been unjust Men, we say the same; and if you say their Government
hath been Oppression and Unequal, we say the same; if you say you have suf-
fcred Cruelly and Unrighteously by them, we say the same; if you say they have Ru-
led by Will and Force, more then by Law and Equity, we verifie the same;
and if you can say you have suffered Afflictions, and Tribulation by them, so
we have in another manner, and far more unjustly: Wherefore we cannot justify
them, nor will not plead for them in opposition to you; but we partly believe
we may receive as much Equity and good Reason from some of you, as we did
from some of them; and thus we have been a suffering People even without
cause: And at this day we are threatened by the rage of Men as if we should be
cut off and destroyed; but we regard not these things, but do respect the Lord,
whom we fear and worship in our Hearts; and if we outwardly permit among
them that may perish, yet it is for Righteousness sake, and because of the mat-
ters of God's Kingdom, which we hold; and if you do destroy us for this
cause we are clear, and Innocent Blood will be upon you, and the guilt thereof
will sink you into misery here, or hereafter. Oh take heed and delire not your
felves, nor load your Consciences with your guiltless Sufferings; as many others
have done before you, even to their ruin and woful destruction; you are yet
in a great measure clear from our Oppressors; we have not much Iniquity yet
to charge upon you in our Cause of Afflictions: Oh it will be well for you if you
keep your selves clear, the less will be your Judgement, and the better success will
have in you Cause; for Friends, the weight of Innocent Blood it hath a sound
cry, and God will hear it, and if you burden your selves w th it, it will soon
overweigh you: therefore keep clear, and condemn them by your Practises,
that have said, they would not persevere for good Conscience sake, but have done
it, even contrary to all Pretences and Engagements; and if you who profess
not so much in words towards that thing, would do it; how should your
Practise condemn their Hypocrisie in the sight of God, Men, and Angels? But however I warn you, and do leave it at your door; and do say unto you,
Persecution for Conscience sake, is the crying Sin, which draws down Venge-
ance upon Kings and Governments; Be you warned through the fall of others,
lest confusion come upon you; we hath come upon many others for that cause: and be not too confident in your way, nor too furious against your
Enemies, but remember your bash it in your Notoris, and be that gave it if you
can soon take it away.

And as for you, we have no Enmity towards any of you, nor do we seek
the hurt of your Persons, nor can we rise up in Rebellion against you, or seek
your Destruction by Craft or Policy; neither indeed can we seek Covenant or
League with you by flattery: It is true, you are in Authority over us outwardly,
and as you are to, we shall yield submission to you in any of your just Com-
mands; and in all things it is our Principle to obey you, either by doing or suffer-
ing; yet we cannot bow, nor fawn, nor flatter, nor deny our Principles, nor our
Religion of which we are perfwaded by the Spirit of God in our Consciences,
that
that it is right and according to God, but I say, we cannot revoke our principle, neither for advantage to ourselves, nor yet to save our lives; you must find us constant, and not changeable as others are, who turn every way for their own advantage, and cry up this or the other, and pray and fight on the behalf of any thing which may make for their advantage, but God is grieved with such spirits; yet we are otherwise minded, and must only own your government and authority, as it is just, and brings forth righteousness. So we can own it, and bow before it; but as otherwise, if it be unjust and oppression, we must patiently suffer under it, whatsoever you have power to do; and this is all the peace we can make with you, or the engagement that we can bind ourselves in towards you, though we cannot but own that this day is given you, either in mercy, or in judgement to you; yes, and we cannot but own, that you may be God's executioners; yes, what if we say, That you may be raised up to avenge our cause upon our oppressors, though till we must bear witness against that wicked, loath, prophane spirit, that lives and abounds in some of you and among you, and works unrighteousness, even to the dishonour of God throughout this nation; this spirit we bear witness against, that it is evil, and brings forth bad effects in every city and town throughout the land; whereby the Lord is provoked against you, and this nation in an high measure: Oh that you would consider of it while there is time, to be corrected and amended, before it hath brought forth unpardonable iniquities, which it happens to fulfills of, and draws down wickedness as with cords! Oh the excellency in drinking, and other vanities! Oh what destroying of the good creatures! It grieves the hearts of the righteous, and vexeth the sober-minded to consider it, and also there is a great deal of hypocrisy and deceitful-heartedness amongst many; I have considered this thing, and it is a vexation to the Lord, and cannot but be detectable to you; even in that many contrary to their principles, engagements, promises, and covenants, do now cry you up for to save themselves, their lives and estates, who have been deeply engaged against you publicly and privately, and yet now in hypocrisy are fallen in with you, such their proceedings are loathsome to God, and your present cause is no better because of such; though as for some of you, that have stood to your principle, and suffered for it this long while, in your state, you are more honourable and rather justified.

Oh, let the king fear and reverence the eternal God, knowing he is but mortal man, and his breath in his nostrils; and let him keep himself clear from perfecion for confidence's sake; for that will destroy kings and governments, who are guilty thereof: and let him be meek and sober, and take the Lord before him in all his proceedings, or else he cannot prosper; his day, and time is now present, that God's purpose is to try him, if he rule in righteousness and truth, in equity and justice, he may be blessed; but if otherwise he govern, and walk not in reverence to the Lord, and spare his people, the God of heaven shall rebuke him, and deliver his people another way. Consider of these things in a sober mind, read them over in morn's.
A few Queries I do return to you, for you to consider and answer, relating to the present Affairs and Proceedings in this Nation; even to all you, that are called and known by the Name of Royallists and Cavaliers, that are really so, and have suffered for that Cause.

Quer. 1. What do you attribute the first Cause of the advancement of this present Government? And whether or no ye believe, that there was any thing of the Purpose and Hand of the Lord, by intending and bringing these things about, without expectation by you, and contrary to the great strength of your Enemies, who are suddenly of a great and high Mountain, made a low Valley; and you of a low and trodden down Valley, suddenly raised up into a great Mountain? And to what do you attribute this Changing and overturning of Power, and Authority, and Rulers, even them that have been as Princes and Potentates, to be Rebels; and them that have been accounted as Rebels and Traitors, to be Rulers and Governors? I say, To what do you attribute these things, on their first Cause, whether to the Policy of some, or to Accident, or to good Fortune (as some call it)? Or whether you believe in your Consciences, that the Lord God by his secret Power hath purposed and suffered the effecting and accomplishing of these things?

Quer. 2. And if you believe that there is any thing of the Hand and Purpose of the Lord, in doing, or suffering these transactions; then wherefore, and for what Cause do you believe hath he done these things? Is it because you are more righteous in the sight of God than they who are cast out before you; and because he loveth you, and hateth them? Or whether it is not because they have proved Treacherous and Deceitful, and not answered unto the Lord what he required of them, but fought themselves, and forgot the Lord, and took your Estates andTitles of Honour upon them, and pretended a better Government, and to govern better than that way of Monarchical Government, but did not, but were Oppressors even as others before them? And is not this the just Cause, wherefore the Lord hath suffered these Overturnings? May not we unjustly (that are neither of you) Attribute this to the very Cause, wherefore the Lord hath brought them down, and raised up you over them; whereas if they had repented of their Sins, and been faithful to what the Lord required of them, and to what themselves pretended to, and had indeed Governed Justly and Righteously, and freed the Oppressed, and answered unto the Lord in an equal Government according to his Law; whether may it not be believed, that these things had never thus been brought to pass?

Quer. 3. Whether or no you believe that there is a GOD So mighty in Power, and so wise in Council and Purpose, that can Turn and Overturn you and your Power, and lay you low even as others, and raise up others who are now as low as you have been for divers years? Whether you believe there is a GOD, that by his Power can effect such a thing, and accomplish it in his Wisdom? And whether do you not believe in your Consciences, that he will do it, if you do not please him and fear his Name, and forsake all Wickedness; and if you be Oppressors and Cruel-hearted as others have been, and do not rule in Righteousness and Equity? And whether you believe not, that the Lord doth watch over you, with his Eye that sees you, and marks all your ways? Whether do you consider, that the Lord looks for good fruit from you, and that you should free the Land from Oppression? which if you answer not the Will of the Lord
in what he requires; Whether do not you believe, that he is to wise in Counsel, and mighty in Power, that he can and will, whether by Means or without Means, over turn and confound you and your Government?

Quer. 4. Whether you believe in your Consciences, and do acknowledge unto God, that there was any thing of his J U S T I C E in your late Sufferings for these divers years? Or whether all of them, or no part of that Suffering, which hath been upon you, were any whit just as from the Lord? And whether there was not a great Measure of Iniquity filled up in Monarchical Government, and a great Measure of Oppression upon the poor People of this Nation by their Lords and great Men? And whether this Robbery and Reproof, that you have had in this measure of Suffering, that hath been upon you, was not in some measure just as from the Lord; that you might be humbled before him: though it is by me acknowledged, That your Enemies (thefe I mean) who are now cast out before you, brought great guilt upon themselves, in executing wrath upon you, in hate and because they proceeded further, and into more Bitternes, and Cruelty towards you, then they had either Commission or Authority from God; But whether there was not a Justice as from the Lord in that which partly befal you? And was not his Hand many times against you in Battle, though Number nor Valour was not wanting on your part? Yet are not you sensible how by a secret Hand you were often defeated, and Victory given to your Enemies; though the left in Number? And were not these things in the Justice of the Lords' Hand? Whether do you not believe it, and acknowledge it?

Quer. 5. Whether or no you do intend any Reformation from O L D Oppression? Or whether you intend to tread in the very steps and to walk in the very Path in every Particular of Government, as it stood and was carried on in the beginning of C H A R L E S the first his days? And whether you ought not in the sight of God and before him, to consider how to relieve the Oppressed, and break off all cruel Bonds of Injustice, and how a Government may be set up, which may be answerable to the Lord, and not unto your own and other corrupted mens ends; but if you shall do so, Whether do you answer the End, or deny the End, wherefore the Lord hath thus dealt with you, in giving of you this Day unexpected and contrary to all your Enemies? And whether do you not believe, that God hath fet you between God and Evil, between Right and Wrong, between doing of his Will and the will of the Devil, in the doing and fulfilling one or the other by you, whether doth not depend Happiness and Blesse and Soreness, or the War and the Curse, your Standing or your Fall, your Renown or your Dishonour perpetually?

Quer. 6. Whether or no you do not believe in your Consciences, that the Praise, and Continuance, and Happiness of this your Government to your selves, the King, and Kingdoms; or the Unhappiness, Overthrow, Misery, and Confusion of the Government it self, the King and these Nations doth not stand and wholly depend upon the Government and Authority, as it proceeded in Justice, Righteousness, and Equity, or as it is, and proceedeth contrary, and is, Injustice, Oppression, and Unrighteousness; and if therein is fraud, whether do you believe in your Consciences that God shall Bless it, and Praise it, or he shall Destroy it and Confound it? For is not the Hand of the Lord stretched forth in Mercy or in Judgments according as Men walk in his Fear, or without his Fear? And whether if your CAUSE be just in it self, yet if you walk in Unrighteousness, and Unkindness and Oppression, and Cruelty, whether may not you thereby destroy your Cause, and lose it, and provoke the Lord to Anger against you, and your Cause, to confound you and destroy you? and whether do you seriously consider of this? And is it not your Duty so to do? and ought you not to endeavour to stop this Flood of Wickedness that is broken out, which if it be not stopped, may provoke God against you, to overthrow your proceedings?

Quer. 7. What is the very End of Rule and Government outward in this World? And for what Cause did God at the first ordain it? whether upon this,
or not, really consider; Was it not that Evil doors might be punished, and then that did Well might be praised? And was not the outward Law added because of Transgression, and to punish Transgressors; but for the preserving the Peaceable and Meek, who walked in the Law of God; and when the People had forgotten God, and his Law in their Hearts, and his Power that executed Judgment and Mercy. Was it not then that the Law outward was added, and committed into the Hands of Men to execute upon such as regarded not the Law of God in their Hearts? And is not this the very End of Rule and Government and Magistracy, at this very day? Whether ought it to be extended further than only over and concerning the Affairs of the outward Man, to keep that in good order, not to be a Load, and Burden, and Vexation, and Bondage upon a Nation and People, but to suppress that which would load, and burden, and oppress the Creation and People, that all men may be preserved in their Just Right, and not vex and oppress one another's Persons and Estates? And if your Government be not from this Ground and this very end, shall it ever be blest and happy, either to the Governours or Governed?

**Quer. 8.** What do you believe of, and concerning Liberty of Conscience, in all Matters appertaining to the Kingdom of God? Whether ought not you to give that Liberty in your Government, that every Man and all sorts of People may believe in God, and Worship God according as he or they shall suppose, and be persuaded in his or their Consciences, provided still, that he and they annoy not, or oppress or his or their Neighbours Person or Estate? for if he or they do that, then he and they go out of the true Faith, and breaks the Law of God; and the outward Law is to take hold of him and them: But whether it is not a just Right, and may justly be allowed from you, to all the People of this Nation, to live under what Ministery, and under what Worship, and to go to what Assemblies, as they shall suppose, or be persuaded in their Consciences is the best and rightest? And whether or no it be not God's proper Right alone to be Ruler and Lord over mens Consciences, and that he alone should Prescribe, Instruct, and Teach Faith, Worship, and Duty in all things, in the matters of his own Kingdom? And whether God hath commuted that Power and Authority, ever since the days of Christ, to any Emperor, King, or other Ruler whatsoever, to be Lord, and to execute Lordship in and over Mens Consciences in the Matters appertaining to God's Kingdom? And whether it is not God's only and alone peculiar Privilidge to be Lord there, and not any Man to impose one upon another in Spiritual Matters? And whether you your selves would be imposed upon in such cases? (that is) Whether you would have such a Church Government and Ministery, imposed upon you, upon such or such a Penalty, which you know, or believe, or suppose is not right, nor according to God, nor suiting with your own Consciences? And then how can you with good Conscience in the fight of God, Impose upon others, whenas your selves would not be imposed upon in such a Case?

**Quer. 9.** Whether or no, If that you cause any to suffer Loss, or to be Afflicted in Person or Estate, for and because of their Conscience-take (that is) because they are of such a Faith, and of such a Worship, and of such a Principle in Religious Matters, though different from others and from you; yet if they walk Honestly, and soberly, and Peaceably as Men, and not Plotting and Contriving any Mischief in the Nation: I say, if you cause any such to suffer upon that account, while you can charge nothing against them, but Matters of Faith and Judgment, and Opinion in Spiritual things: Again, I say, Whether or no such Suffering is not absolute Persecution, (and Innocent on his or their part that so suffereth any Injustice, Cruelty, Tyranny, and Oppression) on your part that doth Injure? and will not the Lord require of you, if you bring Innocent blood, and Cruel Sufferings upon your selves? And is not that Innocent blood which is spilt, and Unjust and Cruel Sufferings which are Inlicted upon a Man
or a People, for his and their Confidence, and Religious-sake, when no matter of wrong or evil dealing amongst Men, and in that Relation, is or can be charged upon them? And whether do you not believe, that God will avenge such a Suffering, which is for Confidence-sake, upon the Heads of the Curfers and Injurers of it in his Day and Season?

Quer. 10. Whether or no you have not so much Reason and Confidence in you, as will give you to discern, and cause you to put a difference between such, who have acted and been zealous against you, from corrupt Principles of Self-seeking, and have raised themselves into worldly Honour, and great Estates through your Sufferings and Losses, and have lording it over you in Ambition; though now such may bow under you, and fawn upon you? I say, Whether will you not, or whether ought you not, to put a difference both in respect of guiltiness in your Cause of Suffering, and in respect of your dealing towards them in Reward, and between such as have formerly acted against you, upon sober reasonable Principles, and have not raised themselves to Honour and great Riches, not by your Afflictions, but ceased to act against you, when they perceived the Wickedness, and Injustice, and evil Proceedings of your Enemies? (and many such there are) and whether or no you have not so much Reason and Equity in your Confidences, as to put a difference between such in your proceedings towards them?

Quer. 11. What is the truest Honour, that can be given to the King, and his Government; and wherein, and in what kind of Words, and Actions, and Practices doth true Honour consist? And whether or no you do believe in your Confidences, that these kind of Practices, as drinking Healths and Bona Vista, and this exceeding Lewdness, and Wickedness brought forth in the Nation, by way of rejoicing for the King, and his Government, be true Honour, and rightly honourable Proceedings, and Practices, to him and his Government? Or whether these things and ways be not worthily dishonourable unto you and him, and this whole Nation; and the Cause wherefore the Wrath of God may justly come upon the whole Nation it self, if these things be not speedily repented of, and forsaken? And whether the Life and Practice, and Submission of an upright Quaker (so called) whose Principle is to obey all just Commands, and patiently to suffer under all that which is unjust, and that lives in Meekness, and Fear, and Sobriety, and Love towards all Men; whether or no such Men, and such Practices, are not more Honourable, and Blesse[d] in the fight of God and Men, than this kind of Rude NES, and Wickednes, Singing, and Drunkenness, Ringing, and Swearing, and hanging Ribbons and Feathers about themselves, and their Horses, and many other things which are said to be done in honour to the King and his Government? But whether there be not a Principle in your Confidences, which doth rather condemn your selves, than justify you for these things, and rather justifies a Sober Life; and is not that more blesse[d]?

Quer. 12. Whether or no all that cry you up, and your Government, do it really, and out of good Confidence, and from Principles of Sincerity? Or whether they are turned to you in Feignedness, and Hypocrisie, and to give their Heads and Estates, which some of them have gotten, even such as have been your Enemies, and Preached, and Prayed, and Fought against you, and now cry you up, and pray for you; but whether can you truft that these will be faithful to you, that thus deny their former Ways, and Religion, and Worship? And whether thus to deny their Principles, their Faith, their Religion, their former Oaths, and Engagements, is commendable, and Justifiable in the sight of God and you? Or whether a Quaker (so called) that will stand to his Principles, and not deny his Faith, nor Religion, though he suffer for it, nor will bow and bend in Hypocrisie under every fort of Men, is not more justifiable and commendable in the sight of God and your Confidences also? I say, do not they condemn these Hypocrites, that have fought against you, and prayed
prayed against you, and yet bow under you with deceitful Hearts, in the time of their danger?

Quer. 13. Whether or no you do not believe, and know in your Consciences, that the **20 KERS** (so called) are a Sober Innocent, and Harmless People, and of an upright Conversation, dealing justly towards all, and such as do not Envy the Persons of any, nor Plot and Project Mischief towards you or any? And whether if you should proceed to persecute, and seek to destroy such People, concerning whom you have such a witness in your Consciences, justifying them as aforesaid, would not be greatly unjust in the Sight of God, and the very Cause, to provoke God to destroy you, and your proceeding, if so be that you persecute them for their Conscience-false, while they live Soberly and Uprightly as men, and injureth no mans Person or Estate by their Religion?

Quer. 14. Whether or no you do not believe or may not have just Cause to believe, that your present Proceedings are not, and may not prove to be the very natural Cause of Outward, Visible, external Judgements upon you and the Nation, even Judgments of Pestilence and Famine? And do not you proceed in the very path hereof? Is not your spending the Creation in such Excessive manner, in Eating and Drinking, and wasting the good Creation after this manner as you do; Whether is not this a natural Cause to bring want and Poverty, and also oppressing your very bodies with Excessiveness in Drunkeness, Inflaming your selves through Excessiveness of Wine and Beer, and through the abounding of uncleanness, and through excess, and as well Dehling and Oppressing your very Persons, as wasting the Creation by so doing; Whether this is not a very Natural Cause to bring and beget Pestilence and Famine (besides your provoking the Lord through this means) as being works in themselves hateful and abominable in his sight, and for which Cause he may justly bring Wrath and Judgments, even Plague and Famine, if there were no other Cause for it? And whether you ought not seriously to Consider of this thing, and to Turn from these Transgressions, which are Natural Causes of great Judgements, and also provokes the Lord to hasten and inflict Judgement? Oh that the Sober minded among you would lay this to heart.

Consider these Queries in the Spirit of Soberness, for they are worth your regarding, and be not high-minded, nor wicked in your way, lest the Lord who hath all Power in his hand meet you, and bring you down, and destroy your Cause, which he can do if you provoke him.

This was written in the middle of the 3d Month called May, 1660.

E. E.
TO THE
Friends of Christ
IN
LONDON.

Early Beloved, and much Respected in the Lord, who are of the Election before the World began, in everlasting Love do I often remember you, and your Remembrance is Precious and Pleasant to me, even because the Lord hath chosen you, and called you into his marvellous Light, and formed you a People for himself, to shew forth his Praife, and herein I do behold you very often; for I have seen you as a pleasant Plants, in a great Forest of fruitless Trees; and I have seen you as a speckled Bird among the Birds of the Wilderness, and even as a choice Virgin are you among Harlots in that great City, even as a few righteous Persons, whom the Lords regardeth, amongst a Multitude of thousands of ungodly Men; thus have I seen you, and thus doth the Spirit bring you into my remembrance, with earnest desires to the Lord God for you, that you may be preserved through all Times and Seafons, and over all this World, that you may be always unto the Lord as a pleasant Garden, bringing forth Fruits of Acceptation unto him, wherein his Soul may be delighted.

Now dear Friends live in the Seed of God, and walk in the Faith which overcometh the World, and feel your Election in Christ Jesus, and grow up into it daily, that you may have the Seal of Assurance, of Mercy and Peace, and Favour with the Lord God: and wait that you may receive the Promise of the Father, even of the same eternal Life, the same Spirit, the same Power of the same heavenly Virtue into your Vessels, as was in Christ Jesus, in whom dwelt the fulness of all things, and in us the Fulness is manifested by measure; and this is the everlasting Comforter, that will abide with you for ever, even the Appearance of Christ Jesus in Spirit (God with us) and the knowledge of him, as he was before Abraham: and this Life Immortal born in us, and this Knowledge revealed to us is everlasting, and remains for ever, and if ye be gathered up into this, to know him, and to be in him that was in the beginning, then are you built upon the Rock, and the Gates of Hell cannot prevail against you, neither can the Flood of Death break in upon you.

And Friends, walk in the Love of the Lord God, of which you have tasted in a good Measure, and in the Meek and Peaceable Spirit of the Lamb be at Peace, and in Unity with him, and one with another, even as Members of one spiritual Body, that the Head may be honoured through you, and that each Member serve one another in Love, and Respect, not any exalted above what ought to be, nor striving for preheminence above one another, but that each Member may know his Service, into which the Lord hath called you; for that is a blessed Thing to dwell in Love and Unity, and to know, and to be known, to one another in the Lord, and the contrary bringeth the Curse, where Strife and Enmity lodgeth, that is excluded out of the Body, and is of the Kingdom...
To the Friends of Christ in London.

Kingdom of Death, and not of the Lamb, but is of the Body of Antichrist, and not of his Body who is exalted at God's right Hand. And see that you walk in all Wisdom, wait that you may be wise; and that Wisdom it self may be justified of you by walking therein; and then you will answer the divine Principle of Equity in your Enemies, and you will cut off that which seeks occasion against you, and turn backward the sinnerous Tongue, and confound the Destroyer which seeks occasion every moment; Oh how precious is Wisdom, its a Pearl, its better than Strength or Riches. Wisdom is the chief of the Gifts of God, it comes from the Fountain, and it leads answerable unto him who is the Giver thereof. Oh wait for Wisdom, that she may possess your Hearts, that she may go in and out before you, and may be the beginning and end of all your works, and so shall your Enemies have no occasion against you, but you shall be preserved in perfect Peace; for Wisdom is a preferable of Soul and Body, even that Wisdom that is from above, which is pure and peaceable, and leadeth into all the Ways of Peace, Truth and Righteousness, and take heed that none be led aside into Snares, and Temptations of the Wicked, and thereby make shipwreck of Faith and a good Conscience, and the whole Work of God, and to lose your Joy and Peace in God, and come short of an Immortal Crown, to which you are gotten; but be faithful to God in all things, and deny not your Principle, nor the pervasion of God's Spirit in your Consciences in any thing, neither for the Love nor Terror of this World; for that is honorable to be faith-ful to a heavenly Principle, even whether in death or life, to be found walking answerable unto the Will and Mind of God, as you have received the knowledge thereof: but if any turn aside in the day of Tryal, the Lord will have no pleasure in them, but his displeasure will be against them unto their Destruction; and such shall not be reckoned among the Righteous, but they are blotted out of the Book of Life, even such who are Hearers, and not Doers of the Will of God, whose Hypocrite the Lord will judge in the jufhness of his Judgments.

And live in Patience in all Tribulations, and in a still and quiet Spirit, for the Lord is there, his Presence is enjoyed in a still and patient spirit; and subhervve of, his Mercies, even of his hidden Manna: and heed not the Tribulations that are in this World, but mind your Peace that is in Christ, that is everlasting, and be settled in your minds, and fully persuaded to follow the Lamb wheresoever he goes, whether in Death, or Life; and let nothing separate you from that Love of God which you have received; not Powers of Darkness, neither Love nor Terror of this World; but keep in the Dominion of God, that his Spirit may be lifted up in you as the Standard, even when floods of Temptations and Persecutions ariseth against you, which are but for a moment, and they will pass away, but Truth and Righteousness will remain, and cannot be shaken; and the Purpose of the Lord is Good unto us, and not Evil; not to destroy us, nor suffer us to perish; for we are his, and the hath chosen us, and he hath placed his Name with us; and for his Name sake which we bear, he will do great things for us; he will visit his Heritage, and defend it with his mighty Power: and therefore be in Patience concerning all things whatsoever that cometh to pass.

And the Lord having brought us out of Egypt, and often appeared unto us in great Love and Favour; and his Eye is over us at this day, and he hath not thus far delivered us now, to destroy us, if we live and walk in the Power of the Lord God, and feel his Life and Vertue, and heavenly Authority in our own Hearts, the Lord will not suffer our Enemies to prevail against us, so as utterly to extinguish us from off the Earth, though some of us may be tried far, if not to feal our Testimony with Blood; but if so, it shall basten the Glory of the Lord, and cause it to shine forth abundantly, and it will fill up the Meafage
To the Friends of Christ in London.

Measure of Iniquity, to the utter destruction of Antichrist; and for this cause our Lives are not precious unto us, nor do I desire further to give Testimony by words, if the Testimony of our Blood be required; for I know, though power may be given them over the outward Man, yet we have a Life which they cannot touch; and a Peace and Victory in the Spiritual Kingdom which no man can spoil of us; and we are given up already, whether to glorify God in the Body, or out of the Body, so he is glorified we have our reward; for, what is our reward, but this, That we may see the Name of the Lord exalted, and but that our Confidence is sure, and our Faith and Patience fledfast, that we shall behold the Glory of the Lord, and his Kingdom, and the overthrow of Satan, and Antichrist, the Beast and the false Prophet, our days would be sorrowful, and our Life a Death, and our Labour and Travels a Vexation and a Grief? but our Faith is confirmed by many Witnesses, that the Kingdoms of the World must become the Kingdoms of Christ, and Mystery Babylon must fall, in whom the Soul of the Righteous hath been slain; and the Purpose of the Lord must certainly be effected, and no man upon the Earth shall prevent it: and this is our Faith, and therefore our Travels, Labours, and Affliction are not grievous to us, even because the Presence of the Lord is with us.

And as for me the Salutation of my dearest love is to all the Saints everywhere, even with that love wherewith I am beloved of the Father, do I love all them that are begotten of him; but unto you more especially my love is abounding, amongst whom I am known in faithful Labour of the Gospel of Christ, who never sought yours, but you; and I hope you have the Witness of me in your own hearts, even as I have of you, and that in the Immortal Life, I am known to you, where I desire only to be known of you; and though I have been as weak amongst you, and in fear and trembling, yet the Lord hath been strong and mighty in his Spirit; and though I have been as poor, and lowly before you, yet the Lord hath filled me and you with his Riches, and given victory and authority, even in your presence; though many times I have laboured in Tryals, and under great Burdens amongst you, and in much opposition by many potent Enemies, that have appeared against the Lord; yet the Lord hath carried above all, and given dominion over them through his eternal Spirit, and of these things you are Witnesses. Oh when I remember the days past, and how the precious presence of the Lord hath been with us, and amongst us, while I was with you, as I hope it is at this day, and will always be continued: I say, the remembrance bereof, even of the goodness of the Lord filleth my Heart with holy Praiseth, and the same I desire for you, that the Love of the Father, and his Presence, which hath been, is, and shall be, may be always fresh in your remembrance, that you may be comforted for evermore: And at this present, I know nothing but that the Lord in his Presence, and Love, and Life, is more large and precious then ever, and he hath opened his Fountain, and we receive of his fulness more abundantly; he hath made us strong, and we are rich in him even at this day to give our witnesses for his Name, and against Antichrist, and all the powers of Darkness, in as much Boldness, Plainness, and Faithfulness as ever; yea, it is in our Hearts to be as diligent and valiant in the Work of the Lord, and to publish his Name, and to proclaim the destruction of Antichrist's false Church, false Ministry, and Worship, now more then ever. Oh, how are our Hearts filled with zeal to go on in this Week, we have no fear of man upon us, not of him that can but kill the Body, we are not afraid of the Storms, and Threats, and Persecution of the Ungodly, for we fear the God of Heaven, and him we reverence and worship in our Hearts, and not mortal Men, whose breath is in their nostrils, and who are as Clay, and their Substance soon desol-
ved, and what shall these do against us? they can effect nothing without the Lord, who is our Shepherd; that keeps us: and as for the Work of the Lord, we find it goes on, and is prosperous, and the Flock of God every where is pleasant, and they grow in Knowledge, in Wisdom, in Faith, and in Patience, and the Power and Presence of the Lord is with us, as ever, and Truth keeps its Authority; and the Lord hath blessed it with a good Report, even to the confounding of our Enemies, to perceive the Constancy and Boldness, and Faithfulness of the People, whose destruction hath long been threatened, and waited for; but we are yet alive, even in him who lives for ever: and we live, because he lives in us, and it is well with us, even because he is our saving Health, and we can speak of his Praise, because he speaks by us. Meetings are very large and precious every where in these Parts, because of the Presence of the Lord God, who is the Fullest of all, and filleth all with his Mercy, Peace and Blessings; and that the same be continued unto you, even that you may be filled with the Fullest of God, and ever comforted in him, is the desire of him, who is yours, as he is the Lords.

Somersetshire 25th
4th Month, 1660.

E. D.
A TESTIMONY
Concerning the BOOK of
Common-Prayer,

(So called:)

Being an Answer to an Objection, Whether it be not in it self,
and as practiced in this Nation, heretofore, and at this present, the True
Worship of the True and Living God?

Answ. 1. THE Book of COMMON-PRAYER (so called) in its
first Institution and Practice in this Nation, did not but differ
little from POPERY, and the Men that were the Authors
of it, and that constituted it into that Form and Method as now it is, were
of much Zeal for their Form, and some Sincerity, and of more Tenderneſs
and good Conſcience towards God, in what they knew, then were they of the Church
of Rome; who cried out against them as Heresies, and the like; and they had so
much Light from God by his Spirit, as that they saw the Idolatry and Corruptions
of the Church of Rome, and did difsent from her, and denied her Worships and Prac-
tices in part, though they were because thereof persecuted; and the Lord dirred
up their Hearts to bear Testimony against the Abomination of that time, as it was
in both Church and State, (so called) and they fought after Reformation, and did
in some part Reformation this Nation, and did deny the Popish Mass, and the Popes
Supremacy, and many Idolatries, both in Doctrine and Discipline; and instead of the
way and manner of Worship, as held forth by the Church of Rome, these Reformers
set up the Common-Prayer, to be performed as the Worship of their Church, sup-
poſing that to be more acceptable then the other, and no doubt but the first Insti-
tution and Practice thereof, was in much Sincerity and Zeal by many, and they were
held under Perfection, and suffered some of them even death for denying the
Church of Rome, and her ways and worships, even them who did first obtain and
compose the Common-Prayer; (so called) though yet there was much Error in their
Judgments, and Darknesse in their Understandings, and a Vail of Great Ignorance,
in many things upon them, even while it was brought forth, and these things ap-
sented, in the very Beginning and Proceedings of them.

2. And when it was formed, it being imposed on this Nation by force and pe-
nsalty, and set up by compelling all People into the Practice of it, by violent Laws
upon the Bodies and Consciences of Men, this was great Abomination in the Light
of God, and made the Practice of it detestable unto him, for it is contrary to God,
in the Dispensation of the Gospel, the Way of Forcing by compelling & constraining
through outward Laws any kind or form of Worship, though in it never so ho-
ly, and like unto the true Worship; yes, if the very things that the Apostles practiced
for Worship, were imposed on any People by force, when as the Consciences of Men
were not first persuaded thereunto by the Spirit of God, even this were Abomination
unto God, and not the true Worship of him, which is not of force, but of a willing mind,
or in the Ignorance of Men's Minds, but in the Light risen in their Hearts.
So that because of Implying the Practice of the Common-Prayer by force, it was
hateful to God as so practiced, and the Performance of it, while it was so held
forth.
forth in this Nation, was no better than the idolatrous Masses, nor no more acceptable to God.

3. And as for the Matter in it itself, partly, and divers practices thereunto pertaining, it is not the true Worship of the True and Living God, though never so zealously practised, because it cannot be believed that the Authors and Composers of it, were moved, led, and guided, by the Holy Spirit of God, in their very Institution and forming of it, and whatsoever is brought forth, whether in Faith, or any practice in any kind of Profession and practice in any way of Religion, and not only by the Spirit of God, is not the true Worship of God, which is only in Spirit and Truth, and confides only to such practices moved unto, and guided in by the Spirit, and the true Worship of God is not otherwise, neither for matter nor manner, but in what things, and after what manner, as the Spirit of God leads them unto and guides them, for the Father seeketh such to Worship him, as Worship in Spirit and Truth.

4. As for the Method and Form of the matter, it is not according to the example of the Holy Scriptures, nor agreeing to the practice of Worship, held forth by the Apollos, but different from, and partly contrary to the Spirit that was in the Saints, and their example of Worship, as in many circumstances, (pertaining to the orders of Common Prayer-Book) might be infringed, but even some of the Practices themselves, and the manner of performing them, are for the most part invention and Tradition, translated into the World long since the Apollos days, and they are not according to the Scriptures, nor example of the Saints Worship in the Church of Christ in their days; and therefore the Matter in it itself, and the Method of it, are not the true Worship of the Living God, which is not after the traditions of men, as the manner of performance of Common Prayer-Book is, when as the Worship of God is in and by the Spirit of God, as before witnessed.

5. And as for the Practice of it in this Nation, as by Imposture and force, upon pains & penalties, as it was practised for many years together, as so held forth, it was not the Worship of God, but Abomination to him, as I have shewed; and that Worship which is practised by any people, being forced upon them, is but Hypocrisy and deceit, and outward conformity in such Worshippers, and God requires it not of them; and such was the Worship in the Common Prayer, (so called) for there were many who did bow, and conform thereunto, even because of the terror of men, even many in the Ignorance of their Consciences, and some against their Consciences, and contrary to the Light thereof; and some were perfected because they could not conform, all which was Abomination in the sight of the Lord; even the consequence of the thing was as evil as any part of either matter or manner also; even while many conceived themselves in their Ignorance, that they had Worshipped God, and done well, while they had only performed such Worship forced upon them, and which the Lord never required at their hands; and that cannot be the true Worship of the true and Living God which can be performed by a People, without the Spirit of God, by which alone, and without it, God cannot be Worshipped; and the practice of Worship after the order of Common Prayer, did many thousands, (if not more) perform without the Spirit of God; whereby it fully appears, that in the practice of the Book of Common Prayer, the Worshippers did not Worship the true and Living God, but walked only in a part of the Form of Godliness, but had not the Power.

6. But as for the Practice of it, as now in England, without Imposture upon all by force and penalty, but by some, out of supposition that it is the best way of Worship, and that willingly, and neither forced upon them, nor they forcing it upon others; as thus practised is not so great Idolatry, nor of so bad effects as if it were violently forced upon all, but if any suppose it to be the best way of worship, and be persuaded, such may more equally have their Liberty in the exercise thereof, while they allow Liberty to others to follow what Worship as they are persuaded, and as it is unjust to impose by violence that, or any other Form of worship upon people, so it is unjust to impose penalty or punishments on the Bodies or Estates of
A Testimony concerning the Book of Common-Prayer.

of any for their conformity to the Book of Common-Prayer, or any other kind of Worship; for as it is contrary to God to compel by force to that Practice of Worship, so it is unjust to stop by force from that Way of Worship, or to inflict Penalties upon the Persons or Estates of any because thereof; for though many exceptions may be justly made by found Arguments against that way of Worship in matter, manner, and effects, as I have said, yet none ought to be afflicted in Person or Estate, for the error of their minds, while their error extends not to destroy the Person and Estate of another; for all force by violence that hath been put on the Bodies and Estates of men, about Church-Worship, Ministry and Religion of any kind, hath been Antichristian, and not of God, even for many Generations.

7. And therefore them that read the Book of Common-Prayer, and all other form of Worshippers, that are either persuaded by the spirit of God, or suppose in their hearts of the Verity and Truth of their Way, let them all have their Liberty in their way of Worship without force, or restraint by outward Laws, while they impose not one upon another violently; for the true Worshippers ought not to be persecuted for their Worship, but if they are, it will confirm them in the truth of their Way; & the false Worshippers ought not to suffer affliction of Persecution, nor loss of Estate, though they do err in their Minds and Judgments about Worship in spiritual things, but if they are afflicted, because thereof, it will harden them in their evil ways, and not convert them, nor turn them from the evil of their ways; for men are converted to the right way, and out of that which is evil by the spirit of God, and through persuading of the Confidence inwardly, and not by force or violence put upon their Bodies or Estates outwardly, never any were converted to God by such means: And this is my Answer to the Objection, and my judgment of the case inquired into: The Book of Common-Prayer (so called) partly the Matter itself, and the Method of it, and the Manner of its performance is not the true Worship of the True and Living God, nor the true Practice thereof, without Imposition, much less the Practice of it by Imposture and force, for that is altogether Abomination, and hath with it woeful effects, upon whatsoever People it hath been, or shall hereafter be forced and violently imposed.

This is given forth for the Satisfaction of all that desires in this Matter.

The 5th. Month, 1660.

E. B.

A Postscript.

AND some set up the Institution of Calvin, or Form of Prayer, as those have now the Common-Prayer; and both the one and the other have cast off the POPES Form, and brought in their own; get into a Form of words, a Form of worship without either Life or Power. The PAPISTS in some things that they begin to do, will say, In the Name of the Father, of the Son, and of the Holy Ghost; And the Protestants, or them who call themselves of the reformed Church, that are come off from the Papists; some of them when they go about to do a thing will say, Our help is in the Name of the Lord, which made Heaven and Earth. Here both the one and the other have a Form of words, but one of the Name, the one as well as the other, out of the Life, out of the Power and Authority of our Lord Jesus Christ. Therefore what they do, how can is be done in his Name, which themselves are out of? Though they may be in the words, and do a thing in the words. But that is not a doing it in the Name; for to do things in so many words in their own Time and Will, that themselves have brought in, is one thing; But to do is in the Name, Power and Authority of the Lord Jesus Christ is another, for words is not the Name nor the Power, and the Kingdom is by the Power, not in words. Therefore
Therefore all people see what you do, that is be done in the Name of our Lord Jesus Christ, the true Light of the World, who lighteth every man that cometh into the World; in his Light, in his Power, then that will bring you to cease from your own words and following your own ways, doing it in his Power, in his Strength, out of your own words, your own ways, and your own wills, in his Name. For what hath form or words either one or another kitherto produced or brought forth without Life or Power? Hath your long Profession and Forms of the words, brought any of you yet into the possession of the things? Or will it ever do? If not, What serves it to? Who hath required it, to have it done? And is it not his right? alone who is to be worshipped, to direct himself how he will be worshipped? Or is not all other service and worship in the will? And is will-worship, that is not of his own direction or appointment. And the Scripture saith, John chapter 4, as you may read, God is a Spirit, and he will be worshipped in the Spirit and in the Truth. (Mark that) He who is a Spirit, will be worshipped in the Spirit and in the Truth that which the Devil abode not in, for into a Form of words Drunkards, Swearers, Liars, Profane Persons, unrighteous, which are out of the Kingdom, may get into words, in such a worship, out of the Spirit; but that is not the worship which God requires; And is it not equal that he alone direct how he will be worshipped, that is to be worshipped? And thou art so to perform thy service towards him, that of him it may be accepted; and so is it rightly done, when done as he hath appointed it, as he hath directed. And Obedience is more than Sacrifice, whom thou art to obey, if thou wilt do him service who is worshipped, or served in the Spirit and in the Truth, who will then come to be done, and not thine, who will be so worshipped, and so served: But otherwise is it not thine own will, and not his that is done?

Therefore worshippers come to worship the King, the LORD of HOSTS, must come to worship him in his own way, not in their ways, to bow down to his Light, to bow down to the measure of his Spirit in them; for the Manifestation of the Spirit is given to every one to profit withal; Otherwise, will not People, Teachers and Professors be always in the profiteers condition, live learning, and never come to the knowledge of the Truth?

E. B.
TO THE
BELOVED and CHOSEN
of GOD in the
Seed Elected,
Particularly in
LONDON
And elsewhere, who have seen the day of Christ, and received the Message of Peace and Reconciliation, in these last Days of his Glorious Appearance.

The dear salutation of my life salutes you all, in the most pure and dearest love, with which I am beloved of the Father, and with which also at this present my heart is filled, and is set forth towards you, and the whole Body of the elect Ones; and the remembrance of you in the Lord is very precious unto me, as I see and behold, and have fellowship with you in the Immortal Life, which the Father hath begotten in you, and in me, and in which my knowledge is of you, and my unity with you, and therein only is the remembrance of my dearest love unto you, and in which I hope I am also known and remembered of you, even in the spiritual Relation and Heirship of Immortality, being fellow Citizens of the heavenly Jerusalem, and Children of her conception and bringing forth.

Now my dearest Friends, seeing you have believed in the Light and Life of men, even in him that was, and is, and is to come, and have also tasted of that fulness that is in him, you have a Witness in your selves, even of the Spirit of the Father, which is greater than all, and you need no other Testimony, but that of the Spirit, That the Lord is good and full of Grace, Truth, Mercy, Peace, and Joy, even the Fountain and Treasure of all Virtue and Blessedness in this present time and hereafter; I say, If you have tasted and felt of Immortal Life, and if the Fountain hath been opened in you, and you have seen his Glory, and received of his Treasures, then the Evidence dwells in you of eternal blessedness, and no man needs to teach you of these things, nor to say unto you, know the Lord, if you dwell in him and go no more forth; yet bear with me a little, that I may speak and be refreshed, not to diminish from what Testimony you have in you, but the rather to add towards it; for my witness is not another, but the same which ye enjoy, which is faithful and true; and this I say, Oh how great, how mighty and powerful is the Lord our God everlasting and infinite, he is that eternal Spirit that filleth all, the Creator and beeing of all things that are, the life and virtue in all, and the invisible Substance greater than all, he is in himself the immeasurable and infinite Fulness, the Fountain of Life, of Mercy and Righteousness and Peace.
Peace, and of all Virtue, and of every good Thing; who can declare his beginning, or end? he is without Time, Place or thing, yet gives being to all, and is present in all, yet not known, saving of himself, and by his own Spirit, yet he effecteth all things, and worketh whatsoever he will; who can utter his wondrous Works? Who can number his Mercies? Who can account his Infiniteffes? who can behold his Invivibility? Who can reach his endless Being? He filleth Heaven and Earth, and of his Fulness every Creature in Heaven and Earth receives, and by him doth subsist, though it is only given unto Man-kinde, to behold, and perceive of him, it is only his Gift unto his Saints that fear him, to understand of his Ways; and in us he hath opened of his Fulness and Treasure, even in our Hearts; and the divine Mystery of this Infinite God is revealed and discovered in the Hearts of the Sons of Men, whom he hath chosen: and he hath given us, to enjoy and possess in us a Measure of that fulness that is in himself, even a Measure of the same Love and life, of the same Mercy and Power, and of the same divine Nature, and a Measure of the same heavenly quality and property, which is in him in all fulness, dwelleth in us his Saints by measure, even in all that are born of him, in whom the immortal Birth is brought forth, which is of his own nature, and is Immortal, Spiritual, Holy, Meek, Merciful, even as the Father; for the quality of him that hath begotten is in us that are begotten of him, we bear his Image, and are of the Father, Partakers of his Substance, Immortal and Infinite, and are one with him in Nature and Fellowship, and perfect through him that dwells in us, and hath changed us into his likeness; these things ye know, if ye be born from above, and if the Immortal Birth live in you, and you be constant in the Faith, then are you Heirs through it, of the everlasting Inheritance of eternal Life, and already have received the Earnef, and Assurance thereof and all are yours, because you are Christ's, and he is God's, and you have the Father and the Son.

And this Life and Immortality is brought forth in us, and Infiniteffes it self dwells with us, and eternity posseffeth us, and Fulness it self is shed abroad in our Hearts, and we have the Treasure of Life, of Wisdom, of Knowledge, and of divine Fulness in our Tabernacles of Clay, which also are sanctified by his Word and Power, to be fit Habitations for the eternal God to dwell in; And oh what love is this with which we are beloved by him! Oh what Mercy is this of which we partake from him! Who are become the Sons of God, and Children of the most High, in whose earthen Vessels dwells Immortality and Life, and Infinite Substance, being gathered into his Shepherds Fold of defence, where we have Immortal Food, and are established on the holy Mountain, where nothing can destroy, and are at rest and peace and under the shadow of the Rock of Ages, that Hell nor Death, nor wrath of Man can terrify: Oh what Eye hath seen this, what Ear hath heard it, and what Heart hath perceived it, and not admired the loving-kindnes of the Lord? who among you are Witnesses of this, that sayes not, great and Infinite is the Lord, and Immeasurable in Mercy, and Truth, and Righteousnes? Oh, Friends, if you know these things, and if ye receive daily of this Fulnes, and if the Measure of that Immortal Life be risen in you, and hath raised up you with it self into its own fulnes, which once was descended out of its own fulnes of eternal Rest, and Strength, and was manifest in its Measure, in poverty and weaknesses in your Hearts, in the feeling of Afflictions and Wrath because of Sin, but it descended to suffer all, and to bear Transgression, that you might be raised with it into its Life, and Glory, and Fulnes, and if this be finished and effected in you, Oh then how shall you not live to his Glory and Praise in your Generation, and in Love, and Peace, and Unity with himself, and one with another, and magnifie him in Soul and Spirit that hath called you, and chosen you, and now works all your
To the Beloved of God in London.

your works in you and for you, and you live by him because he lives in you.

But though it is thus that some are entered into the Rest, and have received of his fulness, and have the Testimony of Life and Assurance in the Father, and are riven with Christ, yet are you and we, and all the Children of the Father, so set and placed in this Creation, as that there is an Enemy to be ruled over, and also a service to be fulfilled by us for the Lord that hath chosen us, and therefore watchfulness and faithfulness is required from us; and unto this I cannot but exhort you all, even to walk in the Fear of the Lord, in watchfulness and faithfulness, in Humility and Meekness, in Truth and Justice, and in every good thing, and that you fulfill the Will of the Lord in all things, whatsoever the Motions of his own Life draws you unto, that every Member of his Infinite Body, which is highly exalted at his right Hand, may be preferred in dominion over Sin and Death, and also may shew forth the Honour, and Glory, and Praise of him who is the Head (even Christ) whose virtue hath anointed every Member, and is shed abroad through the whole Body: I say Friends, of every Member is required the duty and service thereunto pertaining, according as it is placed of him, that the Treasure of Life may shew forth its virtue in one manner or another through you all, in all well-doing, to the glory of him who is God above all; and that in the light of your Enemies (whom you know watch for evil, and would rejoice in any occasion against you, that they might shake evil of the Lord because of you) you may walk without offence in the answer of a good Conscience; and if you walk as such as are the Lord's, you will cut off all occasions from them that seek it, and they will be confounded, and you preferred in the blessedness and peace everlasting; and you will grow in Immortality, and into the knowledge and fulness thereof, more and more, till you know the Father, even as you are known of him.

And be not unmindful of the Word of the Lord, which began you, which first entered into your Hearts, and wrought mightily in you, to the wounding and destroying of Death and Enmity; and remember the Travel of the days past, and the Indignation which once you felt because of Sin, through the Word of God, and the Word endures for ever, of which you are begotten; and if any appearance of Iniquity, or motion thereunto arise in you, into desire to be fulfilled, the Word will quench it, and give you dominion over Sin and Death, and save you from the effects thereof; for the Word changes not, but is the same always; but if man change and pervert his Way into Iniquity, it reproves and corrects, and so delivers him; for this Word keeps clean the Heart, and it sanctifies, and also keeps in subjection the mortal man with all his thoughts, desires and actions, and destroyeth the Man of Sin, the sinful Man, by whom the whole Creation hath been corrupted, and perverted into evil, in its practice of degenerate man: and if you forget the Word, then Iniquity prevails again, and the love of this World, and its vanities, and the Riches and Pleasures of the mortal man steals away the Heart, and they pollute the Habitation of God unrighteously, and all things are become sinful, and the Body of Death comes over the pure Life, and Peace with God in the Conscience is lost, and that because the Word of God is forgotten, which once began unto God; and where the unclean spirit enters again, the latter end of such is worse than the beginning, more sinful against God, and more hated of him; and therefore let none follow the way of such, for it leads to Death and Darkness, and Misery will be the end of it. But Friends, mind him and feel his Power, who is the Preferver of Men in Peace and Righteousness, and let not up that part in you into liberty, into which Satan enters, and downs his seed of degeneration, but live in the Cross of Christ, in the meek and lowly Spirit, that you may not do your own wills, but the Will of the Father, and may fear him and his Goodness, and that subjecteth the ground of Temptations, that Sin cannot prevail; so shall your Peace be everlasting, and your Life as a River.
To the Beloved of God in London.

And if ye abide in Christ, the Vine, into which you are planted by regeneration, then will your Fruit be of the Vine, and acceptable unto the Father, who is the good Husbandman, and through his Vertue you will grow into Perfection, as pertaining to the Conscience, where all guilt of sin is taken away, and the burden of Iniquity and body of Death clean removed away from you; for that is Perfection as pertaining to the Conscience, where Sin and Transgression is done away, and Power received over it, both in Motion, and Action, and the Guilt of it, and the Conscience sprinkled with the Immortal Blood of the Lamb, and no stain nor guilt remaining, but Peace altogether by the holy Spirit in the Conscience, and this is perfection which was not attained to by outward things in the first Covenant, but is witnessed in the second, which the Lord hath made with us, and confirmed unto us, where Sin and Iniquity is blotted out, and Innocency and Immortality lives and reigns; and such stand before the Throne of God without fault before him, and no guile in their Mouths, and the Singing of the Lamb, and of the Redeemed, where all sorrow is fled away; if so be that the burden and guilt of all Transgression be removed, then there is no cause of sorrow; and blessed are they that dwell here, and that are entitled into the everlasting Rest, even into God; for he is the Rest of the Immortal Soul, and the Life of it; and if ye know these things, ye have satisfaction and comfort, which none know but they that have it; its the portion of the Redeemed, whole Father, Maker, Ruler, Judge and King is the Lord God and the Lamb, and we are Subjects of that Kingdom, and free born of that City, the heavenly Jerusalem, and we are made free through the price of Immortal Blood, and then how can any of you, that are such serve this World and the Vanities of it, by any immoderate care, or desire, or exercise in earthly things; for this is the bondage of Egypt, but the Children are free from it, and are not entangled concerning the things of this World, but they are subjected under, and the Inheritance of a better Portion is their Crown and Subsistence, and Eternity's portion is the Earth, he that hath no assurance in God: wherefore live above this World in the Seed of God, and be without immoderate care in every thing, as to earthly matters, not taking thought what shall come, or be to morrow, neither cumber your selves about uncertain riches, but leave the issue of all things to the Lord, in whose hands are Blessings and the Curse, to give, or take away, according to his pleasure: and be not Servants unto, but Rulers over all affections in earthly things; for spiritual Blessings are the Crown, and the Earth is the foot-stool of the Lord's Redeemed.

And as for the days and reasons in which we now are, let none be troubled; as though it were not well, or could be better; for all things are well that are come to pass, because the Will of the Lord hath effected them, either as the Cause, or as the Means, and it is good for us that these things are so; for the prosperity of our Kingdom is going on through all, the Hammer is beating upon the Rocks that will beat them to pieces, and the Axe is hewing down the Cedars, and the little Stone prevails against the many-headed Beast, and the Image of Idolatry is weakening, and the holy Seed grows in strength and vertue, and the purpose of the Lord can none prevent; But the light of the Sun must be as the light of seven days among us, and the Day-Spring from on high hath already visited us, and we have seen of his Glory; wherefore let all the Upright have Patience and. Long-suffering, till the Measure of Iniquity in our Adversaries be filled, which is hastening to be accomplished, and Transgression grows full, and Sinners grow ripe for Vengeance; and we must pass over their Mountain of Darkness, and in the mean time the Lord hides us under his Shadow, ever.
even till Transgression be finisht, and covers us from the storm, and blinds the enemy, and turns his rage backward; and we are not destroyed, but our life is renewed, and righteousness, mercy and love are a defence about us; and how great is the kindness of the Lord herein, mine eye hath seen it, and my heart meditated thereon; the power and wisdom and love of the Lord herein are very great, and who can find out the depth thereof, or declare his immeasurable power and wisdom.

And thus the salutation of my life unto all the faithful is expressed, and I am well in him who is my fulness, and desire no more concerning you, then your fulness in the cause of God; for without controversy the cause of God is with us, and on our part, and as you are faithful therein, that is my reward concerning you, and the addition to my joy; and in the Heavenly Spirit of the Lord God Almighty are you committed unto him, who is able to keep you, even to the end, and in the end, to glorify you in eternal life in rest and peace for ever; and this is the portion of the faithful, and my desire on your behalf, and my salutation of you, hoping that you have not so learned Christ as to deny him because of the love or terror of this world, but that over all you will be preferred in faith and victory.

I am now according to the Will of the Father in Ireland; it is some weeks since I arrived at Cork City in much peace and safety, with my dear Companions; it having been long upon my spirit to visit the Seed of God in this Nation; even of love have I felt it in me, and not of constraint, but of a willing mind, and free spirit, and not of force; and after the time of patience and waiting for many days to see my way clear for it, the Lord hath ordered it and brought it to pass acceptable unto me and many here; and this is the time which this visitation must be effected, for till now my way was not clear; and but that this journey hath laid upon me I should have rejoiced to have been present among you, either in testimony by suffering, or otherwise; but this is the will of God: and it is in my heart to pass through this Nation, and to visit the Seed of God by the Love and Word of the Father, as he gives of his Life and Strength, and opens the way before me. I perceive in this Land Friends are generally well, and truth grows in victory and dominion, and the Lord is adding to the numberless number of them that must stand on Mount Zion, and through the rage of men, and above it all, the little Flock is preserved in its beauty, and the Seed sown in weaknesses and afflictions is received and quickened in much power, which is my joy. About Brest I continued about two months in much precious service for the Lord, and truth had good authority over all, & great acceptance in the hearts of many, and some convinced, and others edified and confirmed, as many can witness in the spirit; and until after the time of the Fair I was not clear of that City, but immediately after I was free, and my way made very convenient and clear to this place; and the hand of providence ordered all things very well on that behalf, as I do hope, in the continuance of the power and presence of the Lord with me through this work; and in his power I am committed, even to do or suffer all things for his Name sake, and that by virtue of his own life that dwells in me; And the Lord preserve all the Brethren like-minded, that the work of the Lord may be fulfilled and finished by us. Amen.

County of Cork, the 21st of the 6th Month, 1660.

F. B.
A PRESENTATION
of Wholsome Informations, unto the
King of England,
&c.

Being a Defence Pleased, and also appealed unto Him; even
to the Testimony of the Spirit of God in His own Conscience.

In Answer to a certain Accusation, charged before Him, (in a Printed
Book, called, The thrice happy Welcome of King Charles the Second,
by one George Willington, of Bristol City) against Us, whom in
derision, the Accuser calls Quakers.

And also, herein are laid down divers Considerations (in Answer to a Pe-
tition directed to the King, by the same Author, in the Book aforesaid) con-
cerning Church-Government, and concerning the making and sending forth
Ministers; and concerning the True Prophets and True Ministers, and the
False; and how they are distinguished, in their Call, Maintenance, and Prac-
tices: and that none ought to suffer death of Body, or be killed or spoiled in
Person or Estate, though they may er in their minde, in the knowledge
and Judgment of spiritual things.

All which is soberly presented to the King and His Council, for Them to consider.

The Epistle to the King, and his Council.

K

Now ye, That it is Righteousness, Justice, Mercy, and Truth, and the
fear of the Lord God, it is the doing hereof; and the walking herein, in
which you once may be truly honourable: I say, if you do these things, if
you fear the God of Heaven, and depart from all Iniquity, and if you be doers of
Justice and Mercy, and if ye break the yoke of cruel Oppressions; and let the op-
pressed go free; then are you worthy to be honoured, both in the sight of God and
men: if to be that you are possessed with the nature (I mean with Righteousness,
Justice, Mercy and Truth) then you deserve the name, but not otherwise; for
if Unrighteousness, Injustice and Falsehood dwell with you, and be brought forth
by you, then are you not honourable to God, neither can his servant in feigned
nesses and flattery give the name unto you; but and if I should give flattering
titles unto you, I should provoke the Lord to wrath against me, though yet I gained
your favour, but I have rather chosen to speak the truth from my heart in
Righteousness, and to be well-pleasing unto the God of Heaven, then with flatter-
ing Lips, and a deceitful Tongue, be a man-pleaser, while I grieve the Spirit of
of the Lord: and the chief desire of my heart is to keep my conscience clear in all things, though I should gain the displeasure of you, and the most eminent accounted of men.

And if you shall say, who art thou? I must answer, That I am a Servant of the great God of Heaven and Earth; him I fear, and before his presence I tremble: I fear not him that can but kill the Body, I flatter not any by feigned words; for I regard not the love or hatred of this World; I have not learned to practise a flattering tongue, nor can I use it towards you, or any upon the Earth, but words of truth and righteousness are my delight, and the dialect of my native Country; and the characters thereof are not in the eloquence of words of mans wisdom, but to demonstrate by the Spirit of the Lord, in plainness and soberness, with more respect to please the Lord then to please men. Thus am I known among my Familiar, and thus I desire only to be known unto you, not in words only, but in substance; not in flattery, but in an upright heart.

And this my present occasion thus to write unto you, is, even as much as we have been accused, even to the King, by one George Willington of the City of Britoll, in a Book of his directed to the King, even therefore is it, that I have taken in hand to answer and publish a defence against his Charge, with some sober Considerations, chiefly laid down and directed, even to the King, that he may consider them; and my hopes are, that he, and you of his Council will read and consider the Defence, as well as the Charge, against us; assuredly knowing, that it is good reason and equity for you so to do, and may prove also of good consequence to you so to do, for if the King should receive mis-informations, and therefore proceed in Judgement, Oh what pits and snares of danger did he run himself into, even to destroy himself! Now to the intent that he and you may be better informed in some particulars concerning us, about which we are charged and accused, and that you might know the truth, and may escape the way of Destruction and Confusion; therefore is it, that the Lord hath put it into my heart thus to write unto you, and not for another end, nor of my self have I done it; but as I found the drawings of that Spirit of the Father, which leadeth into all truth, to which I was made willing to be obedient, without respect to any thing, saving the Lord, and that you might be advised in some things in present controversy, occasioned as aforesaid, and there are a few things towards you upon my spirit, which well deserves your consideration, as followeth:

First, That there is an Eternal God, who is great and mighty, above all, and he alone ought to be the fear of you, and all man-kind: for whatsoever he will, it cometh to pass, whether in Heaven or Earth; he planteth and plucketh up, he buildeth and throweth down, he exalthish and abaseth, whether Kingdoms, Governments, or Men, Kings or Princes, as he will, and what time forever, as he pleaseth; he is only wise in Council, and mighty in Power, if he purpose, who shall prevent him? he is the Being of all things that are, and before him are all mankind upon Earth, even ye your selves, as Dust and Ashes, and Vessels of Clay; and your breath is in your nostrils, and he that gave it can soon take it away from you, and in a moment dissolve your seeming glorious substance into its first being. And this eternal God hath overthrown and changed Powers and Authorities, Rulers and Governments in these Nations of late years, even to the amazement of the inhabitants, who must confess, that the God of Heaven
The Epistle to the King, and his Council.

Heaven hath pulled down and set up whom he would, and taken the Government from, and given is unto whomsoever he hath pleased, and he hath given unto many a day and a time, to try them whether they would rule for him; and he tried one sort of men after another, to prove them, if they would execute Righteousness and Truth, Justice and Mercy, and right Judgement in the Land: but when the Lord tried them, they have all proved deceitful, and unfit men for the Lord to exalt his name by; but they have neglected Justice and true Judgement, and the cause of the Fatherless and the Widow have they not regarded, as they ought to have done; but great oppressions and persecutions have abounded in their days, and they have forgotten the Lord and his Judgements, and sought themselves and not the Lord, and been ambitious and self-ended; and they have exalted themselves in their Pride and Covetousness; and this hath been the path of many that have sat in the Throne, even till the God of Heaven hath been provoked against them to confound them, and overthrow them, even when their measure of oppression and unrighteousness, of Injustice and Persecution was fulfilled, and when the measure of one was finished the Lord brought that down with storms, and another was set up to reign, till it had fulfilled its measure of this which went before it; that it might be brought down, even as the other: and all this the God of Heaven hath effected by his power, that all the Earth might take knowledge, that he can do whatsoever he will, and that he hateth and abhorreth Injustice and Oppression, Cruelty and Persecution, and that his Vengeance and Judgements are extended forth against such Rulers and Governments, by whom, and in which, Persecution, Cruelty and Injustice are brought forth; and because thereof hath he overthrown and confounded Rulers and Governments; and these things have been visible in our eye.

2. Consider, that you are now set in the Throne, and are raised up out of your suffering condition, and you are become the Rulers and Potentes in our Nation, divers having been cast out before you, and unto you a day and time is given, to try you and prove you, what you will do, and whether you will rule and govern alone for the Lord, and answer the end wherefore the Lord hath restored you, which if you do, and walk in the Fear of the Lord, and forsake your Iniquities, and do Justice and Righteousness in the Earth, then the Lord make you happy, and a blessing in the Kingdoms: But, if you be ye walk in the ways of Oppression, and just Judgement, Mercy and Truth be wanted in the Land through you, and you run on as others before you, in Pride, Ambition, vain-glory and Covetousness, and have no respect to the God of Heaven, and his Heritage, then the God of Heaven shall reprove you, and deep confusion shall come upon you, and as with a whirl-wind shall you be overthrown, and you shall know that there is a God that can do whatsoever he will, even he shall deface your glory, and turn your Sun into Darkness, and your Day shall become a Night of Misery. Oh therefore lay not in your Hearts, that our Mountain is strong, and we can never be moved; neither think in your selves, that your force is great, and your number many, and none shall be able to prevail against us; but rather consider that there is a secret and an eternal Hand, that can remove your Mountain, and overcome all your might and power, and subdue your Number, and turn all your Wisdom and Policy into Folly and Madness: These can his Hand do, even the God of Heaven, who is greater than all; if he shine
smite, none can heal you; and if he kill, none can make alive; if he become your enemy to fight against you, there is none that can deliver you out of his hand: all flesh is as grass, that is soon cut down and withered, and the strength of the sons of men, are as a Reed that is soon shaken and bruised.

3. Consider, how that you are placed in your present state, between good and evil, between doing the will of God and the will of the Devil; that ye should do the one, and forsake the other; and in the doing of the one or the other, dependeth the Blessing or the Curse, the Love or the hatred of the Almighty; and you are in your day that is given you to prove you, time is taken from others; and given to you, even by the Lord that gives and takes time and power according to his own pleasure; and no man hath assurance of time unto himself, but it cometh and goeth at the pleasure of the Almighty, and time and power is now given unto you for a moment. Consider what the God of Heaven requires of you in this your day; and if you fulfill the will of the Lord, then you may be happy; but if otherwise, then other effects shall follow upon you: and let not the King say in himself, that because I am the true Possessor, and to me only it belongs to govern these Kingdoms, and I may govern as I will without correction; as though therefore he might rule according to his own pleasure, and the Lord take no notice: I say, let not this enter into any of your hearts; but let the King know assuredly, that these Islands, and all the Kingdoms in the World, are altogether at the Lords disposal, to give the government thereof to whomsoever he will; he giveth and taketh away Power and Dominion according to his pleasure, and it is his proper right to rule over all, even the God of Heaven, and be it is that pullet down and setteth up, according to his own mind, and if you please not the Lord, but vex him in your proceedings, you must know, that the Lord can take from you the Dominion, and give it to whom he will, and there is no injustice in him thus to do, but of right he doeth it, because it is his pleasure so to do, with whom there is no iniquity nor unrighteousness.

Therefore let it enter into your hearts, to Fear the God of Heaven assuredly knowing, that it is he alone who hath secretly purposed and effected this your restoring into the Throne, and he hath given you this day, and put this season into your hand, that ye should do his will: But if ye provoke him, he alone can call you down, and take your day and season from you, and none can hinder, and none can reprove him.

4. As concerning the men that were cast out before you, whose persons, many of them, are now under your power, be not passionate, nor of a spirit of Revenge towards them, neither seek their destruction; but be merciful, and patience, and meek towards them; for though it is the pleasure of God to reprove them by you, for their iniquities, yet it is contrary to his mind, that you should take away their lives, and cause them to be put to death: for there is a seed of God amongst these people, and when they come to true repentance, and to the forsaking of their iniquities, the Lord will shew mercy to them, and peradventure heal them of all their backslidings and afflictions too. Therefore shew Mercy and Moderation towards them, and cut them not off in their sins, lest that while you condemn them for being too cruel towards you in times past, ye condemn your selves in the sight of the Lord, and all people, in doing this to them, even in the same measure of
of cruelty, for doing of which to you, you now condemn them; and so thereby bring the same guilt upon your selves which lies upon them; but therefore (how moderation and meekness towards them, and leave vengeance to the Lord, to whom it belongs; if they be worthy of it, it shall come upon them. It is true, they have been active against you, and it's probable they were raised up of God, as a judgement and reproof upon you, because of your iniquities, which were many and great against God; and the God of Heaven had a just cause against you, and improved them in it, as instruments to reproofe you; and they had once a just cause against Oppressions; and the Lord blessed them in it, and gave them many Vittories, and wrought great Deliverances for them, even when they were both few in number, weaker in strength, and less in policy and craft: even then of-times did God appear for them, and gave them Vittories, and defeated their Enemies; and you your selves must confess to this, That the Providence of War was clearly on their side, which I call the hand of the Lord; and consider what a sad thing it would be on your part, and how contrary to God, to cause them now to suffer, when you have opportunity against them, for that which was effected by them, when the Lord was with them: you ought not to cause them to suffer on that accout, but if you do, you will provoke the Lord against you, if that you destroy them, and take away their lives, because they were once prosperous against you; even through the hand of the Lord, do I say, and through the Providence and good Fortune of War, needs must you acknowledge.

Now it's acknowledged, that they quite forsake the just cause, and forgot the Lord and his mercies and deliverances, and became corrupted and abominable before him, and insulted over their enemies in the spirit of ambition, and began to set up the same things which once they had cried against in others; and this was their Transgression and abomination, and in their corruption and forsaking the Lord, they became fully guilty of the same abominations of others before them, and the Lord became provoked against them, to reproove them, and correct them, and afflisse them, even because of their transgressions, who, as I have said, did forges the Lord, and walked in the same Path themselves, which they reprooved others for; and the same abominations were set up by them, which they once pulled down in others; and this was their Hypocrifise, in whom was found a deceitful heart, which led them aside into treachery, false-heartedness, covetousness and vain-glory; and because of these their iniquities, hath the Lord bowed them down under you, and smitten them before you, even because they were not faithful to the end, and not because they were faithful at all, no, not because they were afflisse against Oppressions at all, but because they became guilty of the same abominations, and set up that in themselves, which once they moved against in others; and because hereof, hath the Lord reproved them, and that justly, that they might learn his righteous Judgements, and be humbled under his hand, and that all the Earth may know, if Men forsake Him, he will give them up to the will of their Enemies: though he may bless a man or a people, while they fear his Name; yet if they sin against him, he can turn blessings into a Curse; and now they that were once exalted, are abased and brought down; and you that were once low, are now exalted.
The Epistle to the King, and his Council.

and if you become corrupted, and provoke the Lord through wickedness in this day of your Exaltation, and if they become humbled, and repent of their Transgressions, through their afflictions in this day of their sufferings, then the God of Heaven can and may suddenly by his secret hand, bring you down, and lay you low, and raise them up, and exalt them, and bow down your strength and might under others these things can the Lord effect according to his pleasure, he exalbeth and abaseth whom he will, he setteth up and pulleth down, according as men reverence him, or regard him not: They that honour him, he honoureth; but they that dishonour him by unrighteousness, he bringeth such to shame. O therefore, ye Men, consider how dreadful the Lord is, and take his counsel, left ye perish.

5. Concerning Liberty of Conscience in the faith and worship towards God; you ought to be considerate, and to take the counsel of God, lest you run upon the same Rock, upon which many have been broken before you (spirit) limiting the Spirit of the Lord, and of such whole Consciences have been tender, and binding them to or from, by force or violence, any such or such way of Worship, and Profession of Faith, and exercise in Religion: if you do thus, and will not allow clearly and freely Liberty of Conscience, but will by force and violence limit the Spirit of the Lord, and tender Consciences; this shall be a Snare upon you, and a Rock of offence against you, to break you to Pieces: for so doing, the God of Heaven will be displeased with you, as with others, if so be that you take upon you to prescribe the Lord a way how he must be worshipped, and will take upon you to rule and judge in the cases of Conscience, and in the matters of Christ's spiritual Kingdom, which appertains to Christ alone, to be Judge of, and Ruler in, and not man, and to him alone you ought to give the whole Rule and Government in all the matters of his own Kingdom, and that he may prescribe and teach Worship, and Faith, and Duty to himself, in all spiritual things; and this I claim of you, on his behalf, even that you give unto him the whole Rule and Authority, in all the matters of his own Kingdom, and that you allow Liberty of Conscience in the exercise of Faith and Worship to all Christian people in these Nations; and that no man be compelled or forced to or from, by outward violence, any kind of profession of Faith, or practices of worship, for it is of Antichrist so to do: if that you impose any Sort of Worship and Religion contrary to mens Consciences, upon penalties on mens Persons or Estates; if you do thus, you exercise not the Power of Christ but of Antichrist and it is a depriving of Christ of his Heirship, and of the Government of his own Kingdom, which will be reckoned against you as a fearful abomination, if you walk therein.

And therefore let men believe in Christ, and Worship him, according as they are persuaded in their own Consciences; for a tender Conscience in the Sight of God, is a thing greatly regarded of him; and if you limit it, and do violence upon it, the Lord will be provoked against you, and these Nations will not bear it; but it will beget fiery contentions in the minds of men, if any Religion and Worship contrary to their Consciences be em-
posed upon them, and while some men are gratified, others will be displeased; and if you allow not free liberty of conscience in the exercise of spiritual things, the effect of it may prove sad and miserable to your selves and your government: and this shall you know in time to come, even the good effect of toleration in liberty of conscience, and of woful effect upon the contrary.

Therefore be wise and instructed, ye Rulers of the Earth, and kiss the Son, lest ye perish out of the way of Peace and Happiness.

Now you have your day and time to be made happy, or to be left miserable, that your government may be blessed; or otherwise, deprived of all blessedness.

These things have I written to you, in Love and Honour towards you, that ye may know and be informed what the Lord requireth of you, if so be you may escape the wrath that is to come: and love, nor wrath to you; your prosperity, nor overthrow, is determined upon you, or prophesieth unto you by me; but as you walk in justice, truth, and righteousness; or as you walk contrary, and bring forth oppression and persecution.

Bristol City, the 4th day of the sixth month, 1660.

Edward Burroughs.
A PRESENTATION
of Wholsome Informations, unto the
King of England, &c.

The Servants of the Lord, and his People, that feared his Name, and trembled at his Word, never wanted false Accusers in any Age, to repute them vile, and to reproach them by slanderous words; and that even to the Rulers of the World, and to the Kings of the Earth, have the chosen People of the Lord been falsely accused and reproached by the slanderous Tongues of ungodly Men in all Generations, as in many Particulars might be proved out of the Scriptures, by the Example of things in the days of old. For even in those days it came to pass, that the Elect People were reproached and falsely reputed by the men of the World, as in the Case of the Jews, in their building of the Temple again, when they returned out of the Captivity: How were the People of God at that day accused and reproached? and that by the wife men of that Kingdom, even unto the King Ahasuerus, Ezra 4. 15, 16. That good City of Jerusalem, the Habitation and Dwelling of the Jews (and then, only named People of God) was accused of being a bad rebellious City, and hurtful to Kings, and that the People moved Sedition therein, to the danger of the Revenue of Kings, &c. And Neh. 4. 2. the People of God were scorned, and reproached, and called foul Jews, who builded the House of God; and it was said in derision of them, that a Fox should go up, and break down their Wall. And also, how were the holy Prophets and Servants of God rejected, reproached and accused, even to the Princes and Rulers of the Earth, in Generations past, as Daniel to the King how was he accused? Dan. 6. 13. and the three Children were accused to the King, Dan. 3. 8. and the Apostles were reproached under the slander of being movers of Sedition, and such-like, Act. 24. 5. being many times accused and hailed before Felix, Agrippa, and divers others of the Rulers of the Heathen: and it was told the Apostles, by Christ, That all manner of evil should be spoken against them, for his Name sake. And throughout the whole Scriptures, there is very large Testimony, how that in Ages past, the Servants and People of God were accused and falsely reproached before Rulers and Kings, by their Enemies, that fought their destruction. The truth of this is so clear and full, that it needs no further Testimony.

And as it was in this case, in the days of old, so is it happened in this day; who more now accused and falsely reproached, then the Innocent People of God? Is not all evil spoken against them, and that even to Rulers, and Governors, and Kings? And this is done by their Enemies, that seek to destroy them, even by such as would not have the Work of the Lord to prosper, and his People to be preserved; and on this account, the cry is great against us every where, as if we were Hereticks, Blasphemers, Seditioners, and Enemies to Magistracy and Government, to Church and Ministry, and such-like. And these, with such like have been, and are the Accusations against us, whereby we are reproached falsely before men; and this hath been our portion, in
in this World, since we were a People, by the Men of this Generation; and the very same is come to pass upon us in this case, as was upon the People of God in former Generations; and as it was done unto them, so it is done unto us; and therefore we are in Patience under all our Afflictions and Sufferings, whether we are persecuted by Actions or Words; and for the Name of Christ, and his sake, we bear all things, having Prophecy and Example before us, of the same things that came to pass between the Men of this World, and the People and Saints of the Most High.

And for as much as one that subscribes himself George Willington of Bristol City, hath publicly appeared in Print, even in the Work aforesaid, with his Accusations and Reproaches against the People of God, whom he in scorn calls Quakers, in his Book called, The thrive Welcome of King CHARLES the Second, &c. Because of which this Accusation, are the very present Occasion of this my present Work; and that his Accusations may be turned backward, and the minds of Men, even of King Charles, may be better informed; for he hath accused us to the King, and being we are somewhat concerned in this matter, being thus reproached, and that to the King, who hath yet little knowledge of us and our Principles; therefore it is upon me to give reasonable Answers to that Part of his Book, wherein we are concerned and accused, lest that the King, to his own hurt, should receive such Accusations for Truth, when as they are otherwise, and so be induced to proceed upon Reports, if the Charge should not be answered.

And first, I shall affirm, and prove it in its season, That this same Man (whole Accusations I am now going to answer) hath proceeded in the same spirit of all the false Accusers beforementioned, and he hath lifted up his voice in contempt of the Lord's People, and hath rendered an evil Report of the Lord's Elect: and though we forgive our Enemies, him, and such as he; yet will the Lord plead with, and give unto them according to their Deeds; and we only may reprove them, and leave Vengeance to the LORD our GOD, unto whom it belongs.

Now though we are, and have been thus proceeded against ever since we were a People, even falsely reproached, and all manner of evil spoken against us for the Name of Christ, by them whose Hearts are filled with Fury and Rage against us; yet, we are known in our integrity unto the Lord, who hath placed his Name with us; and we know none another in Faithfulness, and Truth, and Righteousness, and I hope we have a Witness in many Consciences, even of our Enemies, and also of many in Bristol, that as to our Doctrines, Prac'tise, and Conversations, they are according to the Truth, and answerable to the Scriptures, and justifiable even of the Witnesses of God, in all sober-minded People, even of them that have not yet joyned themselves to us; and we are known to that in many, even to the Witnesses of God in their Consciences; to which in all, we daily commend our selves in Doctrine, Prac'tise, and Conversation, that thereby only we may be known and approved: and we praise not our selves, neither do we boast of what we are, being in the Lord; yet from time to time, we do, and can make our Appeal in the sight of God, to the just Principle of Him in all Men, and even to the King, before whom we now stand accused by this our Enemy, do I make this defense, (though yet we are in a great measure Strangers to him, in Doctrine, Prac'tise, and Conversation) that he may in all Cares of this, and other Matters, shew Moderation, and the Spirit of Meekness; and may first try all things, and then he may judge the more justly; for we are not afraid to be tryed before him, and all the World, in any Matters of Doctrine, or in any Part of our Religion; and we should judge it greatly honourable in the King to hear our Answers, as well as our Enemies Accusations; and to the Witnesses of God in him, we can appeal for determination in
unto the King of England, &c.

any matter that is, or may hereafter come in controversy before him, concerning us.

And it is most certain, that the proceedings of George Willingham in this case of his accusing us to the King, is not in love to us, nor to the King and his Government, but altogether contrary, as upon divers found Reasons I might demonstrate, (and may in its season,) and his present work against us, is from old in-bred Enmity and Malice against us, who would have us destroyed, if it were in his Power; for he hath formerly manifested himself in writing Reproaches and Slanders against us, which were sufficiently answered, and hereproved, and refused to his great shame, among all sober People; to which he never yet replied, as being too ignorant and too weak ever to clear himself from what is charged against him in the Answer given to his former Book, but now, as I have said, out of, and from that bitter, old, long-feasted Enmity, and devouring Malice, he hath again appeared in Print against us, supposing himself to have so excellent opportunity more than ever before, to have his devouring mind satisfied of us; and therefore hath he in haste preferred the King with a Welcome, partly of Reproaches and Accusations against the People of God, but his Heart hath deceived him in this case, for we shall live and not die; God will preserve us, and no man shall destroy us.

Now it had been a Welcome of love far more to the King, to have sought his Mercy and Macket towards all, at his first entrance into the Government, and the rather to have stirred him up thereunto, then to seek to provoke him to rigour and wrath against any to destroy them; as this Welcome of Geo. Willingham's tends unto, which is not true love to the King, but rather a preparing a Net for to entangle him, and to lay stumbling Blocks of Iniquity before the Feet of the King, that he might be destroyed, and fall, and never rise. And let the King consider this, for if he be provoked by any means to destroy, or seek to overthrow the Innocent People of God, that same shall be a Net to entangle him to destruction, and a stumbling Block to fall upon, and be everlastingly broken. So that hereby the Welcome of Geo. Willingham doth appear to be, not of love, but of ignorant hatred to the King; and indeed, it is such, especially that part of it now under hand) that it deserves reproof more than acceptance, even from the King, if he rightly consider the ground and end of the Author in his Accusations against us; notwithstanding his seeming fawning and Flatteries, by which he appears to be some Pick-thank, or some News-teller, or rather Tale-carrier, for some hope of Promotion or Reward: But I wish better to the King, then that he receive or accept of the false Informations of this Author, (our Accuser) or of any such like, left that he ensnare himself, and be taken, and stumble and fall, in receiving mis-Informations instead of Truth; and thereupon proceed in judgement, or confute unjustly, which is a way to destroy himself: Let him take heed to himself, I desire better for him, and that he may shut his Ear against evil Informations, and may never have his Heart opened to the shedding of Blood, or to persecute any for their Conscience, and the exercise thereof towards God.

And now I come to the Accusation itself; which is this in substance:

That the Quakers are Enemies unto, and have sought to root out the true Protestant Religion: The words are these, calling upon the King to honour the Lord, which (faith he) is done by establishing and preferring the true Protestant Religion, which of late years, hath been in great danger to be rooted out by Antients, Quakers, and Atheists, page 6. line 1., 2., 3. of his Book.

And to this divers things are considerable, as to the manner of his Charge against us. This Accuser hath proceeded in the same manner; and by the same
same spirit as the Jews, Scribes and Pharisees, and chief Priests proceeded against Christ Jesus; for they numbered him with Transgressors, as it is written, and crucified him between two Thieves, that they might add to his Afflictions, and bring him under the greater reproach to Ages after: and thus this Accuser hath done, in numbring the Innocent People of God, called Quakers, with, and among Transgressors; even that he may the more add to their Reproach, and have his Accusation heard before the King; even that it might be received for truth, as if the Quakers were no better then Atheists, that deny God: for, for this end this Accuser, in these Terms vitified us, and made us equal in this account to the Atheists; and thus numbered us with Transgressors and Sinners, and that unto the King; and for this end, no doubt, that we might be destroyed and cut off, and crucified with such as deny the Lord God. Oh how unjustly and unmercifully hast this our Accuser proceeded in thus dealing towards us, let the King and all People consider!

2. As for such as are Atheists, who deny there is a God, or who deny the true God that is, and who live after the desires of their own lusts, saying, "Let us eat and drink, for to-morrow we must die; and there is no pleasure in the Grave, nor state of happiness or misery after this Life: such we do deny, and have no Affinity, Amity, Union nor Fellowship with them, nor they with us; and this is well known through the whole Nation, and fully believed in Bristol, and I am persuaded, in the very Conscience of this our Accuser, he knows we are not such as deny God, nor have any fellowship with such; therefore how hainous is this man's Crime, both to God and Men, who hath abused the whole Nation with his Slanders, and endeavoured to mis-use the King's Ears with false Informations, and hath perverted his own Conscience in speaking contrary to it; and hath vexed the Lord by his Lyes; and all in this his numbering of us in Accusation with the Atheists, as if we were one with them, and no better then they!

3. As for the Anabaptists (so called) the other Party with whom we are accounted, and numbered in the Accuser's charge: It is well known what difference there is between us and them, and how that we have been opposite one to the other in Controversie about spiritual things; and also in matters of Judgement about Government; and fighting with carnal Weapons, &c. and they have dealt sometime with us, and proceeded towards us too hardly and maliciously, as some of themselves know, in accusing us to the Powers of the Nation, as this man hath done. But I shall at this time say no farther of them then this: There may be a sincerity and uprightness amongst them, in many of them, more then is in this our Accuser, though there is no small measure of Error in Judgement in them, as concerning many Doctrines and Practices held by them; and its not my work now to accuse them, neither to reward them evil for their evil; but only on this occasion I am forced to clear the truth, for the better information of all: and I do with well to them, and even that they may confess to the justness of God's Judgement in what hath befallen them in this the day of their reproof; who have been too ambitious, and hard-hearted towards others that have not been of their Way and Sect; and now the Lord deals justly with them, in bowing them under others, and in defacing their glory, which was of man, and not of God. But to the censure in hand I return, and say, How unrighteous will doth appear the manner of this our Adversary's Charge! for whatever the Anabaptists, or any others may hold, or do (though I at this time) shall neither justifie, nor yet condemn all what they profess and practice cannot be charged guilty of, except it first be lawfully proved that we held and practiced the same things.

And as for us who are scornfully called Quakers, (which Title was given unto us of derision and nick-naming,) I cannot in this place say much of us, lest I should be said to justify our selves, which I seek not to do, because it is the Lord that justifies us; neither do I love much to be heard in our own Cause, when

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unto the King of England, &c.

when it is only our own; nor do I seek praise of men for us, nor of men to be approved: yet this I may lay on God's account, and in his cause, and not of our selves; we are the people of the Lord, whom he hath called and chosen, and loved; and though hated of men, yet it is for the Lord's sake, and not for any evil amongst men that can be charged upon us: And we are Worshippers of the true God in spirit and in truth; and we are of God; and they that are of him, are not against us, but with us: and as for any Doctrine or Practice in our Religion, held forth by us, they are according to the Scriptures of Truth. This I affirm, and can prove, if need require, in opposition to why that shall deny it: for we are not of a new Religion, as if we worshipped strange gods, though by the ignorance of men we are so reputed; but all of the same spirit, and in the same way of truth; and we walk in the same light and life even as the Apostles and Churches of Jesus Christ were of, and walked in, in the days of old; and this I am ready to make proof of, if it come to pass, even before the King, and the whole Nation; and do further declare, that whatever Church-Government, Ministry, Doctrine and Ordinances, both the Worship, and whatsoever Religion in whomsoever, that is not according to the Scriptures of the Old and New Testament, but denying and contradicting, that Spirit of God that gave forth the Scriptures, I do most deny, and freely give witness against, nor withstanding upon whomsoever Foundation, such Church-Government, Ministry, Doctrin and Ordinances, Worship be built; if not upon Jesus Christ the sole Foundation, nor according to the Scriptures, and proveable thereby, they are Antichristian, and the Lord will confound them.

The truth of these things being proved, and rightly considered by others, and all others, no just occasion will be found for this our Accusation. In no place can rightly be found in the heart of the King: nor the reception of the Accusation, but may upon just trial condemn both Accuser and Accused together. I mean, not destroy the man, but reprove the Accuser and be done together.

And now I shall proceed to the Accusation itself, and shall lay open the
and ignorance of the matter of his Accusation, as well as I have done the
us of the manner of it.

That the true Protestant Religion hath been in danger to be rooted out by the
&c. This is the Charge itself.

And if by true Protestant Religion, the Accuser mean true Christian Religion, then I deny his Accusation utterly, and do charge him to be a slanderer, and Lyer, and False Accuser; and must desire of the King, that such
be taken notice of, of him hath abused and dishonoured, and that very
highly, in presenting him with Lyes and Falshoods for Welcome, which is indeed no less then disgrace to both the Perf & Office of a King. What a
pretending too much to Love and Loyalty, and to much rejoicing on his behalf; and as if he were one of his choice Subjects, and gave such reverence and respect to him, and attempted to high, as to be the kings Informer and Instructer, and yet to be found a Pretender of Falshoods and Slanders against as good Subjects of the Nation as himself? O how abominable is this both to God and the
and the whole Kingdom, that these things should be, much more that they should pass unproven! for we are of the true Christian Religion, as before I have said, even in the same way, and of the same Spirit as were the holy Apolles: and for that Religion we stand, to do and suffer all things for that cause, even for the true Christian Religions sake.

2. But if this our Accuser by Protestant Religion, mean the Sects of Lutherans, or of the Sect of Calvinists (so called) or whomsoever else, which, I do hereby heartily that I had the full intent of his mind, of whom he means by the
true Protestants; for his words admit of divers acceptations, and so a found
answer can hardly be given, while I do answer one that I suppose to be his
meaning by true Protestant Religion: for there are divers sorts of Protestants;
Lutherans, Calvinists, and many others, which are all Protestants, and have
protested against the Pope, each one sort of them saying, They are the true
Christians, and true Protestants; yet are very much divided among themselves,
even to the killing and persecuting one of another: to that, which sort this man
means, and who of them are of the true Protestant Religion which we would
root out, &c. this is doubtful: I would I knew his meaning, that I might give
him a true Answer and sound, for we may deny and oppose Protestant Religion,
or some part of it; that is, some Sects, or divers sorts that have protested against
the Church of Rome, and yet be no Transgressors in the sight of God, nor
many men: for divers of the Protestants themselves are denying others of the
Protestants, and their Religion; and it is my belief in this case, that some have
deflected the Pope and the Papist Religion upon bad grounds, and have taken
up a Religion as bad and no better then Popery: not that I justify Popery
in all things, but have a large Witsens to give against it and men ought to
protest against it; yet I say, some called Protestants in their Religion, are
as corrupt as any of the Church of Rome: for on some account, I may as law-
fully deny Protestant Religion, (or some sort of them that do profess it,
as the Church of Rome; for it is as corrupted, (some part of it,) and no more
acceptable to God, than the Profession and Practice of it. This is spoken in
general of it, because his Accusation is general. Now if he had his full in-
tent, whether he means Lutherans or Calvinists, or what others, if not them,
that are of the true Protestant Religion that we would root out, then I should
insist upon that particular sort, and give my exception against them; for
I have many things to object, at last, and some things wholly to except
against in the Protestant Religion, or some sort of it; not that I condemn
or judge every individual man of the Protestant Religion: for I believe there
are many that are sincere and zealous towards God, though with some Er-
rors in Judgement; yet as to the Form of Worship, and Constitution of
Church and Ministry, and Ordinances in the Protestant Religion, it is much,
if not wholly differing and contrary to the Church, Ministry, Worship and
Ordinances of the Apostles and true Christians in their days: and more then
this I now may not say; a more full Answer I cannot give to this Charge,
except, that, I did know what sort of Protestant he intended; which if I did,
I should utter my mind more large as to the Matter, according as the Spirit of
God gave me utterance.

And now that I have spoken of the manner and also of the matter of his
Charge, I shall hint partly of the end and purpose of his thus accusing us to the
King: His end, intent and purpose of his thus charging us, must needs be,
and it will appear to be out of Malice, Wrath and Enmity, to set to incense and move the
Heart of the King against us, to destroy us, as I have before mentioned: And in
answer to this, some things most especially are considerable to the King and all
his Friends.

1. If he should upon the Report of this Man, or any others, let his Heart be
moved into Rigours and Enmity against us, and thereby seek, intend, or work Evil
against us, to destroy us, he did but fill the Land with Violence, Cruelty and
Persecution, and Innocent Blood, and fill his Government with Oppression and
Tyranny, and provoke the God of Heaven against him to destroy him, and
overthrow his Kingdom, and Power, and Government: and this would doubt-
less be the effect of receiving such a Mans Counsel, and of his so proceeding,
if that he seek to pluck up what the Lord hath planted: and if he dip his
Hand in innocent Suffering of God's People unjustly, and if he reach forth
his Hand to touch God's Anointed, and hurt the Peaceable in his Land, then
shall the Lord take him from his Authority, and give his Dominion to ano-
other.
unto the King of England, &c.

other more worthy then he: And this is for him to consider in the coolness of his mind.

2. if he did proceed to do any thing against us, or be moved in his heart thereunto, barely upon the report of this, or such other men, without hearing Face to Face, and lawful tryal in the matter, and hearing our Answer and Defence, as well as our enemies Charge against us; then all the Nations of the World might condemn him, and every sober Subject would cry in their Consciences against him, for unjust judgement, and cruel proceedings; if he, upon report of others, through prejudice should act against any people; and the Heathen King Agrippa would rise up in judgement against him, who would not condemn Paul from the Accusation of others, without first hearing the Accused himself: and a Christian King ought to shew as much Mercy, Justice andReason in what he doth, as the Heathen Kings have done in the like case. And let the King consider this.

3. Let him also consider what Enmity, and Malice, and Rage, is in the hearts of these men, these Priests I mean, of whose Fraternity and Alliance this our Accuser is one, and how they seek after innocent blood, who are thus ready and forward at his first entrance into the Land, to present the King with Accusations of Falseness and Reprisals against innocent people, to move his heart, if possible, to destroy and devour the harmless: The spirit and nature of these men are to be considered, whose works are often tending to shed blood; but if he shall be guided and counselled by such, they will lead him into the ditch: for they are of the spirit of Envy and Mischief, and Mischief rules with them, even against all who will bow under their Authority, and submit unto their false Worship: And let the King beware of that Generation of men, lest they be a snare upon him, and wound him.

And I shall now proceed to some other things in his Book, to that where he saith, He doth upon his bended Knees most humbly beseech the King, and the Honourable Parliament, that they will, first, Cut off false Prophets, Hereticks, and perverse and incorrigible Seducers and Blasphemers; for these are the Pest (that he) of both Church and State, &c.

Answ. I answer to this: Many things are considerable to the King and Parliament, and whole Kingdom.

1. It is to be considered who these false Prophets, Hereticks, Seducers and Blasphemers are, which the Petitioner would have cut off, and destroyed: whom his meaning is of, is doubtful; for that there are false Prophets, Hereticks, Seducers and Blasphemers in these Nations, and that very many; this is not doubtful, but certainly believed and known: but what sort of men, and perfectly who these are, distingushed from all others, this requireth great debate, and large tryal; especially seeing that each sect and sort of people cries against others, as if they were fuch and such; and this is usuall with Papists, Protestants, and others, to cry for their own Liberty and Toleration, as such who are in the right way; and each one sort almost defiling and petitioning the Powers of the Earth against others that are not of their way, to destroy and cut off such as differ from them, as Hereticks and Deceivers: but such a Spirit that seeks to destroy menslives on that account, is of Antichrist, and not of God.

2. And if false Prophets, Hereticks, Seducers, and Blasphemers, were certainly known, and distinguished from others that are not so; yet the King and Parliament ought not to destroy such, and to cut them off from the Earth, by killing of them, or executing outward punishments and judgments upon them; for God hath not committed such power and authority to them; neither to be Judges infallibly, who are false Prophets, Hereticks and Blasphemers; nor yet to execute death and outward sufferings upon such as are: for
these are spiritual matters and Caufes, to try and judge who deceivers are, and to proceed towards Hereticks and Blasphemers; and thefe Caufes belong to the Jurisdiction of Christ's Spiritual Kingdom, and not to any earthly Kings and Rulers at this day.

4. And if King and Parliament were able to judge of falso Prophets and Blasphemers, and who they are that are fuch, from others that are not; yet how contrary to the way of God would it be, even to the example of Christ and his Apoftles, to deftroy and cut off by death the lives of fuch falso Prophets and Blasphemers? for if men be in an evil way, even in the way of Herefie, and Error, and Blasphemy, and be deceived, and deceivers of others, yet it is not a time to deftroy and kill fuch, like as if fuch fhould be fent fhraight to Hell, being cut off in their wickednefs and in their Error. This is not God's way, I fay, for he defires not the death of finner, not to cut men off in their Errors and evil wayes, but its rather the time to instruct and exhohfuch, and to correct and reprove them by sound Doctrine, and to win them to the Truth, and out of their errors, that they may be faved; and this Christ and his Apoftles gave example for; for there were many in their dayes that were falso Prophets, and Herefies, Seducers and Blasphemers, and that were perverse and incorrigible, that did Blaspheme againft Christ, and called him Devil, and that did oppoffe the Gospel, and fcorne the Apoftles, and fuch were Blasphemers and Herefies: but did Christ and his Apoftles at all defire that fuch might be killed, and cut off by death? Nay: they forgave their Enemies; and did inftruct them by sound Doctrine, and fought to win their Perfeutors, and not to have them killed, as this Pefionerer would, whose Spirit is manifest to be of Antichrift, and the Dragon, and not of the Lamb: and if the requiff were granted, and the lives of fuch as this Pefionerer calls falso Prophets cut off, then the King and Parliament would rather provoke the Lord againft themselves to deftroy them, then to give unto themselves blessings and peace.

5. But they being ignorant who the Deceivers and Blasphemers are, and not being equal and jud Judges in that cafe, but also divided among themselves about it; and it being not committed of God to them, to deftroy by death of body fuch as may err in their minds, by killing fuch whom they may fuppoffe falso Prophets; and they wanting infallible judgement to know who are falso Prophets; how foon may they deftroy and cut off the lives of true Prophets, and Chrifs Miniflers, and men that Fear God, instead of falso Prophets and Blasphemers, even for fah of true judgement and differing, and because of their own division in judgement in that cafe? for its poiffe that some of the Parliament may judge fuch to be Deceivers, whom others of them may judge to be true Miniflers; and whose judgement then fhall stand? and also, thus it hath often come to pafs in the World, the true Prophets, and Chrifs himfelf, and the holy Apoftles and Miniflers of Chrifs, were accounted Deceivers, Hereticks and Blasphemers, and fuch like, by the Kings and Rulers of the World in former Generations; and the true Prophets, Chrifs and his Apoftles, were perfecuted as fuch, and deftroyed as fuch, some of them, even by the Kings and Rulers of this World, till they had provoked God againft them, to deftroy them; and some of them he did bring wrath upon, because thereof. And how cafe a thing it is for the prefent King and Parliament to walk in the fame way, even to account the true Miniflers of Jesus Chrifs and his People, through want of infallible knowledge, Hereticks, and Deceivers, and Blasphemers, and to deftroy them on that account, while Deceivers may be accounted true Miniflers by them, even till Gods displeafe breaks forth againft them, to confound them? And this is worthy to be considered by them, against the evil counsel of wicked men, who would fay flares for their feet, and call fumbling-blocks before them, that they may be taken and fall to their overthrow.
6. It is of the Devil, the Dragon, and Antichrist, all this killing and persecuting of one sect by another about Religion, since the Apostles days: the Saints and Witches have been slain, and all that would not worship the Beast have been killed by the Dragon, the Devil and false power, as may be read in the Revelations; and never any of the true Churches of Christ, nor any Member thereof, at any time, in, or since the days of Christ and his Apostles, did ever kill, or cut off by death, nor fought so to do, any false Prophet, Heretic or Blasphemers; the true Christians never proceeded in that way, but forgave Enemies, and did win their Opposers by sound Doctrine and Conversation, or gave them up to Satan, and separated from them, but never killed them; but it was the Antichrist, the Wolves in Sheep's clothing that killed about Worship, even all that would not Worship: The Saints and Martyrs, their Blood was shed by the Beast, because they would not worship; and it was the Whore that hath drunk all this Blood of Prophets and just Men, and not the true Church, who wars with Spiritual Weapons, and kills Emnity, and Powers of Darkness; but kills not Persons, nor wars with carnal Weapons.

7. And if they should proceed to kill, and cut off by death such as are Hereticks and Deceivers, who err in their minds, how unjust would that be, to destroy the lives of Men for the error of their minds and judgements in spiritual things? And this the King and Parliament ought not to do; though false Prophets, Hereticks and Blasphemers must not escape unpunished, but ought to be proceeded against; yet not in and by the way of killing and destroying men's lives; for that is a Punishment not answerable to the Offence, and every Offence ought to have a Punishment just, equal and answerable to the Crime: and to punish the Body by death for the error of the mind in spiritual things, this is not equal, nor according to the Spirit of the Gospel; but if any shall be destroyed, in their Persons or Estates by Cruelty, for, or because they are in Error of Mind and Judgement in Matters Spiritual, or may be supposed so to be, it is no less then robbery and murder in the sight of God: And let the King consider this, and keep his Hands from shedding Blood on that account, lest he provoke the Lord against him.

And now I come to the second Branch of the Petition, where the Petitioner doth request in these words: (faith he) Most humbly by your Grace, the holy Sabbath of the Lord, the Christian Sabbath, may by your Majesties strict Command, be more religiously kept and observed than hitherto, &c.

Answer. I answer to this: It is well worthy to be considered by the King.

1. That God did indeed command the People of the Jews to keep and observe the seventh day of the week for a Sabbath; and that they should not do any manner of work therein, they, their Servants nor their Cattle; but that day should be kept holy unto the Lord by them; and to this the Prophets and Servants of God in the time of the first Covenant, did instruct and exhort, upon the Penalty of God's Displeasure against that People of the Jews, if they neglected to keep the seventh day of the week Sabbath; and upon many the Lord did execute Judgement because thereof, one only upon the People of the Jews; for to them only was commanded the observing the seventh day of the week as a Sabbath, as a Sign between God and them.

2. That God never commanded the keeping of the seventh day of the week as a Sabbath to the Gentiles, nor to any Nation or People, saving only the People of the Jews, of which people we are not (this Nation I mean) according to the Flesh, after the Generation of Men: we are not of the Jews but of the Gentiles; and therefore the seventh day of the week was never commanded of God to this Nation to keep as a Sabbath; neither can we be condemned or judged of the Lord, though we keep it not, because it was never commanded
manded of God unto us, nor to any of the Gentiles, nor to any but to the People of the Jews, as I have said, and it was but a sign to them; and Christ fulfilled all the days, and was the end of the Law, and the finishing of the Sabbath days, and in him that Type was ended.

3. That the observing of the first day of the week for a Sabbath, which hath been done in this Nation for many Ages, is only by Tradition, and not from any Command of God, nor binding Example of the Apostles, that we read of: it is not of Commandment from God or Christ Jesus.

The first day of the week hath been observed as a Christian Sabbath but from Tradition, and original Ordination of the Church of Rome, as themselves do confess; and the Protestants have taken it up from them, though it is acknowledged that the Scripture faith, The Saints and Churches of Christians in the Apostles days did meet together on the first day of the week; for they that witnessed Christ come, did deny Temple-Worship, and first Priesthood, and Circumcision, and Synagogues, and Sabbath-days, which were a shadow, Col. 2. 10, 17, and its said, They came together on the first day of the week; but that this Practice of theirs is a Command to us at this day, or binding Example to any Christians, that all must keep the first day of the week as a Sabbath by force, and upon such or such Pains, Forcements and Penalties; this I have not learned, neither from God, nor out of the Scriptures; but it is doubtful to many, even whether the God of Heaven requireth it now of Christians and Believers, the keeping of any one day of the week as a Sabbath of rest from all Labour, and to observe that day for Worship; and to others it is doubtful, if a day the Lord requireth, then which day, whether seventh day, or first day of the week? And concerning these Cafe, there is present Controversie in the minds of many men.

4. That to force and compel upon any Nation by violent Laws and Edicts; the observing any one day as Sabbath upon such and such Penalties, and that only upon the ground of Tradition and long Custom, while the Scriptures in that case are silent, and fully determines not; this is not acceptable unto God, nor of any reward by him, either to him or them that forces and compels the keeping of a day; nor in that Nation, or from that People that so keep it by the Custom of time, or the Commands of Men, when as their Consciences are not persuaded by the Spirit of God in that case, by which way the God of Heaven is only rightly worshipped; and the forcing of observing days and things either against pure Conscience, or in the ignorance thereof, is but Abomination and Idolatry, both in the Imposers, and in the Impose; and with such Sacrifices God is not well pleased.

And this is for the King to consider, whose greatest wisdom it will be, and most pleasing to God in him, neither to compel and impose by Rigour the keeping of a day, or observing of Pracities as pertaining to the Worship of God and Religion; nor yet to punish or persecute any for the keeping any day, or for observing such or such a Pracitie in Religion; but let every Man do such Cafe, even in matters of Faith and Worship towards God; and about Religion, as they are persuaded in their own Hearts and Consciences, without either imposing upon them, or persecuting of them in any thing about Religion: and let him only rule and govern in the Cafe between man and man and over men in the exercise of earthly Things; but between God and Mens Consciences, let him take heed how he meddles; for there ought not to rule nor judge, but to leave that to the Lord God, who alone is sufficient in such things to persuade the Conscience, and to judge and rule by his Spirit in all the Matters of his own Kingdom, and about Religion, and the Observances thereof; and this Truth and Power is only in himself, to effect all this by his own Spirit, and is not committed to any Earthly King.
And now I come to the first Branch of his Petition; which is in these words: (Faith he)

I most humbly beg, that your Grace will uphold, cherish and foster a Learned and Pious Ministry in your Kingdoms, who are accounted vile, and laden with reproaches, and such Ministers (Faith he) whose Loyal Constancy and Integrity doth bespeak them to be: wise, time-serving Politicians to gratifie men's humours, and serve their own Interest; but Lux mundi, Sal terræ, &c.

Answ. In answer to this, let the King wisely and soberly consider,

1. That God hath a faithful, pious and spiritual, learned and true Ministry, sent forth by Jesus Christ to convert people to God from sin and wickedness, who are indeed God's Ambassadors and Watch-men for souls, and are Lux mundi, Sal terræ; the Light of the World, the Sals of the Earth: this is most certain, and not denied nor doubted of; but who it is, and whom the Persons are, of and amongst all the many kinds of Ministers and Sects that are now in being in the Nation, this is very doubtful to many, its possible to the King himself, seeing here are in this Nation divers sorts of Ministers, as Prelates and Presbyterians (so called) and divers other sorts; all of whom saying, they are the true Ministers, and they are the pious learned Ministry and that others are Deceivers that differ from them, and this is the cry of them all, each for justifying themselves, and crying up their Ministry against others and their Ministry, and this all of them do with pretence of proving their Ministry by the Scriptures: But the case remains still doubtful to many, who is it, and who is it not, that are the true Ministers, and have the true Ministry sent of Christ Jesus, seeing one sort as well as another do seem to justify themselves according to the Scriptures, and yet are divided, and in contention among themselves, to be killing and destroying, and persecuting one of another, and each sort of others.

2. If the King without certain knowledge by the Infallible Spirit of God, who the true Ministers of Christ are, and who they are not, distinguished from all others by infallible Evidence; if he do establish and uphold any one sort as the true Ministers, and pull down and persecute others as false Ministers, and be but doubtful in his own Conscience who are the true Ministers, and who are the false; how great danger doth he run himself into, even to justify the Wicked, and condemn the Righteous, and possibly may establish and uphold a false Ministry instead of the true, and persecute and destroy the true Ministry instead of the false? And it may he soon effect, for want of discerning and right judgment in the case, and in so doing vex and displease the Lord God, and gain his Wrath and Fury upon him and his Government. Therefore it will be great wisdom for him to wait upon the Lord, for to receive his Spirit, that he may first discern and try between true and false Ministers and Ministry; and in the mean time allow Liberty to all alike in their Religion, while they walk justly and soberly as men, and are not hurtful to the Persons, or just Estates of others by their Religion.

3. If Liberty be given to one Sect, and one kind of Ministry, in opposition to others, and all other prohibited and persecuted; how would this enrage and vex the spirits of many in the Nation against him and his Government? and while he gained one sort of men on his part, and some Ministers to pray for him, he disengaged divers sorts; and many would seek God against him; and such proceedings would be both contrary to God, and of very bad effect in these Nations; for men would be provoked in their spirits not to fear any dangers, rather then to be held in such captivity under the Ministry and Worship of such whom they in Conscience could not join with; and there is a woful Example in this Nation of the effect of such prohibition and force: for was not that very matter (to wit) the establishing of one sort of Ministers, and persecuting others, one of the principle Cuses of the last bloody
bloody War? And may not the Nation fear the like now, if the same Ground be laid, and the Foundation raised, as before-mentioned? And therefore let this enter into the Heart of the King to consider very weightily.

But the Petitioner seems to define to the King what Ministers he begs to be upheld and cherished, in these words: Such whose Loyal Constancy and Integrity do bespeak them to be, not time-serving Politicians, to gratify men's humour, and serve their own sordid Interests, but Lux mundi, Sal terrae, &c.

Answ. 1. They who are indeed the true Ministers of Jesus Christ, that are called truly of him into that work, and are God's Ambassadors, neither for this Petitioner a begging for them, nor can accept of this his work, for Christ's true Ministers are no Beggars, neither seek to be approved to Kings, nor any Men, by Flattery and Deceit, but are approved to be the Ministers of Christ, and sent of him, by Doctrine and Conversation, and through Faith and Patience; and thus, and after this manner, were the Apostles and Ministers of Jesus Christ approved in the days of old, even before Kings and Rulers, and others; and they did not beg for themselves, nor any for them, approbation to themselves and their Ministry before any: so that this Petitioner is not in the Spirit and Way as the Saints and Apostles were in, who is begging even by Flattery, an Approbation of Ministers and Ministry, as the faith, on his bended Knees, that the Ministry may be upheld, maintained and established, and that the King would do it.

2. If none are to be upheld, and maintained and established but such as this Petitioner hath described, then not very many of the men of this Generation of Priests, because they come not under his own proposed Qualifications: For, alas! the King may say, or without offence to him, I hope I may say for him, Where shall we find such as are here described? Shall he find one among many? or any at all of that Fraternity, that have not been disloyal, unconstant, and changable in their ways? And have not they, as for the general part of them, (I mean, of the Priests) turned every way, and cried up, and prayed for this and the other, that would but give them Money and Means, and the very self same men sometime been for one Man and his Government, and in a very little time been quite contrary to that, and so proved themselves absolutely time serving Politicians, to gratify men's humours, and to serve their own sordid Interests? Doth not ten thousand in England know this? and may not the King himself easily believe it, and know it, especially when he considers who it was chiefly that first preached and prayed up the War against his Father, and who it was that made so many Flattering Addressses to Oliver Cromwell, and then to his Son Richard, and then changed from that way of Government, and then cried up Commonwealth-way again, and now are turned to cry up him? By all which it doth appear, that no one sort of People in England are so disloyal and unconstant as that Generation of Teachers: and who can now put trust in such, that have thus served Times, and been Men-Pleasers, even for their own ends? And how shall the King ever, without great danger to himself, repose confidence in such as are so changeable? or how can any man beg his upholding and establishing of them, without shame to himself; and that under the name and qualification of constant Men, and not time-serving men for their own Interests, when as these very men called Ministers, for whom this man is now begging, are qualified quite contrary to his own description? And therefore the King hath reason enough to deny the request, because the general part of men petitioned for, are not Lux mundi, Sal terrae, but blind Leaders of the Blind, and changeable Hypocrites, and the Oppression of the Kingdom, nor are they all watch-Men for Souls, but many for Money and Hire; nor God's Ambassadors, but Antichrist's Ministers, who are out of the Spirit and Doctrine of Christ Jesus.
unto the King of England, &c.

And now I shall proceed to the fourth Branch of his Petition, which is expressed in these words; (faith be)

I humbly beg your Grace, That ye would uphold a liberal and sufficient Maintenance for the learned Ministry, because Christ hath ordained, That they preach the Gospel should live of the Gospel; not a Niggardly but Liberal and Sufficient Maintenance, that they may be encouraged, &c.

Ans. As for true Gospel-Ministers, they beg not Means nor Money of the Powers of the Earth, but are therein without care; only careful how to please the Lord, and to fulfill in Faithfulness their Calling: Nor did ever the Apostles seek for Maintenance, that way; though its true, the false Prophets, in Generations past, they could never have enough of Maintenance; but every one of them sought for his Gain from his Quarter, Isa. 56. 11. and the false Prophets and Priests they Preached for Hire, and Divined for Money, and all that would not give them, and put into their Mouths, they prepared War against them, Micah 3. 11. And the false Teachers of old, they taught for filthy Lucre, and by signed words made Merchandize of people, Tit. 1. 11. 2 Pet. 2. 3. Such as walked in these practices in days past, were reputed and taken for Deceivers and False Teachers, but Christ's Ministers and the true Prophets, and Apostles never went in this Way; but trusted the Lord, that sent them, with care for all outward things; yes, some of them labored with their hands, that by all means they might make the Gospel of Christ without charge.

2. But yet it is certain, a Maintenance to the True Ministers of the Gospel is allowed by Christ, and by his Apostles, but not by so much Money a Sermon, or One Hundred, Two Hundred, or Three Hundred Pounds, or more or less, as they can bargain for, and get by the Year, nor the Tythes of mens Labour, and Encrease for Preaching; nor any forced and imposed Maintenance whatsoever: such a way as this Christ never ordained, that his Ministers should be maintained in the World, nor did the Apostles ever allow, institute or practice such a way of Maintenance in their Ministry: But this kind and way of Maintenance is altogether Antichristian, and like to the false Prophets way before mentioned, and not at all according to the Scriptures, nor the Example of Christ's Gospel-Ministers in former Ages.

3. The Maintenance which Christ and his Apostles allowed Ministers, and that Way whereby Christ's Ministers were fed, and clothed, and maintained by outward Necessaries, was, into whatsoever House that was worthy the Disciples entered, they might there abide, and eat such things as were set before them: For (said he) the Workman is worthy of his Meat, and the Labourer is worthy of his Hire. And Paul said, It was a small matter to keep Carnal things, where they had few Spiritual things; and he that preacheth the Gospel may live of the Gospel. And that was the way of the Apostles Maintenance, even by Free Gift, from them whom they had begotten to the Faith; and they that had planted a Vineyard might eat of the Fruit of it, and he that kept a Flock might eat of the Milk thereof; and this was Equal and Just, That that Church whom they had planted, and among whom they laboured, should administer outward Necessaries to them; but yet they claimed not any sum of Money, nor Tythes of Peoples Estates, nor so much by the year as a Debt; for this way was not the way of a Gospel-Maintenance in the days of the Apostles; but by a FREE GIFT of the Church, and not by Impostion and Force upon any were they maintained in outward things.

4. Let the King know, That it is not at this day a just & lawful Way of Gospel-Maintenance to Christ's Ministers, this forced Way of Maintenance by Tythes, or so much Money a Year, or claiming so much as a Debt of those which may be not receive or believe such a Minister is a true Minister of Christ; and all this living people at Law, calling them into Prison about Ministers Maintenance, is not of God, but Antichrist, and not after the Example of Christ's true & z Ministers,
Ministers, but after the Example of false Prophets and Deceivers: And it is a lawful Maintenance at this day of Christ's Ministers, That each Minister be maintained by the free Gift of the people under his Ministry; and its just, that every Minister be maintained by the people to whom he labours, and that every Form of Worship maintain their own Ministers, bow, and as they will; and if men preach the Gospel, let them live of it, and let their Gospel maintain them, without begging Maintenance of the King, or troubling him with such matters as pertain to another state, even to the Spiritual Government of Christ, who calls his Ministers, and gives his Gifts to whom he will, and sends them out whither he will; and their Gospel hath effect to change and convert people, and to beget Love in the hearts of people; and such as are begotten to God, by the preaching of the Gospel, can freely give of their carnal things; and a Minister of Christ cannot want any thing. And therefore let not the King be careful or troubled about maintaining Ministers, but let him maintain his own, how, and as he pleaseth, and leave all his Kingdoms to the like, that every part of people, whether Papists, Protestants, or any others, maintain every one their own Ministers, how, by how much, and as they will, and this is the way of Lawful Maintenance to every Ministry; and not this way of begging of the King; And this not Niggardly, but Liberally and Sufficiently (saith the Petitioner) which shews Covetoufulness and Impudence in any Beggar, that they may be encouraged, saith the Petitioner, &c.

5. Now that Ministry whole Dependancy is on outward things, and may be encouraged or discouraged by having or wanting large Maintenance, this Ministry Jesus Christ never sent forth; but it is of man, and by the Earthly Powers, and not of God, for were the Apostles discouraged in the Work of their Ministry when they were in Wants, and Necesities, and Sufferings, and Afflictions, as often they were? No; but they approved themselves the more to be Christ's Faithful Ministers thereby: And it may be a very certain Evidence to the King, That such will not go forth to minister without such or such large Benefices and Maintenance, by so much Money, Tythes, or yearly Stipends, are not the Ministers of Christ, neither were they ever sent of him to preach his Gospel; but have run for Gifts and Rewards, like Balaam, and have not been truly called by Christ Jesus into his Ministry.

Now I come to the fifth Branch of the Petition, which is in these words, I humbly beg your Grace, That in order to the establishing a learned Ministry to Posterity, your Majesty will be a Father and Patron of the Schools and Universities of good Learning, especially the two once famous Universities of Oxford and Cambridge.

In Answer hereunto, let the King consider,

1. That the true and lawful Ministry of Jesus Christ is the absolute free Gift of God, to whomsoever the Lord is pleased to give it: and it is not bought or sold for Money, nor received by Education and natural Learning; but God gives the Gift of Knowledge and Utterance, and every part of his Ministry to whom he will: so the Apostles received the Ministry, and so it is received at this day, by all that have it. It is not a Natural Science, or Art of Knowledge or Utterance; but it is the Gift of God, and ever was, whether to Priest-men, or Fisher-men, or to whomsoever, as the Lord gives it; for, As every one that receiv'd the Gift, so they might administer, as say the Scriptures.

2. That the Establishing of the Ministry pertaineth to Jesus Christ alone, and that it depends upon the Power and Spirit of God to establish his own Ministry, and to overthrow that which is contrary; and the Lord alone will do it, and not man; for it is he that searcheth out Ministers, whom he will, and he defends them and establishes them against the Devil, and all their Opposers: Neither did ever any of the Apostles and Ministers of Christ, beg to the Kings of the Earth, Maintenance and Establishments; but they knew the Lord, and trusted in him, and therefore let not the King trouble himself with care in these matters, but leave them
unto the King of England, &c. 723

to the Lord, to whom they do belong; and let him rule well in outward Affairs, and leave the Government of the Church and Ministr. to Christ Jesus, to whom only it pertains.

3. As for Oxford and Cambridge, and sending Ministers from thence, and making them there, by natural Arts and Sciences, according to the Custom there used; there was no such thing in the Apostles' days, as making Ministers at Schools and Colleges by natural Learning; but, as I have said, It was by the Gifts of God's holy Spirit that the Ministers of the Gospel were made and sent forth: And this way of making Ministers at Oxford and Cambridge, at Schools and Colleges, and all that pertains thereunto, as the Orders, Names and Practices, for the most part, the very Habits and Degrees of Schools, and all that stuff is all come up since the Apostles' days; and that way of creating Ministers, and sending them forth, was never known nor in being among the Apostles; but much Abominations and Idolatrie is brought forth at such places, and in such ways, to the Grief and Vexation of the Lord God, whose Wrath will break out like Fire, to devour Idolatrie, with the Cause and Ground thereof. And happy is that man that partakes not of the Sins of others, he shall not partake of the Judgements.

And in the last part of the Petition, it is craved;
That the Seminaries of Sin and Satan, Wickedness and Vice, may be beaten down and suppressed, &c.

And these things are abounding which provoke the Lord to great wrath against the Land: Oh! that indeed the King would consider, that Iniquity may be stopped, and Righteousness brought forth; then should the King, and Kingdoms, and Subjects be made Famous and Dreadful through the World: For, because of Oppression and Wickedness the Land mourns, and the great Judgments of the Lord are at the door, except Repentance be made unto God.

And thus I have in much fear towards God, and Honour towards the King, laid divers Considerations before him, worthy to be minded, upon the occasion of the Charge against me by George Willington; and it will be Wisdom for the King to consider our Defence, as well as of our Enemy's Charge.

By a Servant of Christ,

E. B.
THE

Everlasting Gospel

OF

REPTENTANCE

AND

REMISSION of SINS.

Held forth and Declared to the Inhabitants of the Earth, that they may Turn, and be Converted to the Living God, lest they Perish in the Day of Vengeance, which is near at hand.

And this is a Message of Reconciliation to all People everywhere, in general, but more particularly to the Inhabitants of Ireland, and to all parts of People therein; even to the Rich, and to the Poor; to the Professor, and to the Prophane; that every one may be stirred up to seek the Lord by Repentance.

With certain Propositions of FAITH laid down, which every one must believe, or else they cannot be saved.

And certain Objections answered, relating to the present days.

With the Way of a Happy and Blessed Government Discovered in the Kingdoms of this World, &c.

O Ireland! The Day of God's Visitation of Love and tender Mercy hath been upon thee, to try thee and to prove thee; and the Lord would have gathered thy People into Covenant and Fellowship with himself, to live in Love, Unity and Peace; and the Lord would have made thy Inhabitants Blessed, but they would not; but many have refused the Day of his Love, and they have neglected his Loving-kindness, and have chosen their own ways of Iniquity and Unrighteousness, rather than the Way of Truth and Peace; Though the Lord hath often smitten, and caused his Judgments to be known in the Land, and suffered great Destruction in days past, even Plague, Sword and Famine were fore upon thee, have thy Inhabitants forgotten the Dealings of the Lord towards thee? Are his Judgments and Mercies clean gone out of Remembrance, which the Lord shewed in thee not many years since? And because of thy Iniquities and Transgressions, which were grown very great against God, he was angry with thee, and provoked against thee, and did give up thy Inhabitants to Hardness of Heart, and Cruelty of Mind one against another, so that they were given up to destroy and cut off one another; and Thousands of them fell through the Malice and Wickedness of each others
The Everlasting Gospel of Repentance, &c.

others Hearts, and Hands, and cruel Murders, Robberies, Treacheries, and a very great Destruction was committed amongst thy People; and this was because Iniquity at that day was full, Pride and Oppression, Drunkenness and Whoredom, Double-dealing and Treachery, and all manner of Unrighteousness was grown to the height, and therefore did the Lord suffer a very great Re-buke in the Land; and by Sword, Plague and Famine did he plead with thy Inhabitants for some years together, even that he might humble thee, and correct thee, and that thy People might turn unto him, and forsake their Iniquities.

Oh! why hast thou forgotten the Dealings of the Lord, running into the same Abominations? For since the Lord stayed his Judgments, Iniquity is increased, even as before: Though the Lord hath given thee Rest and Peace for divers years, and healed thee of thy Sorrows and Miseries, and replenished thee with People, and thou hast had Peace and Fulness for a good reason; but yet thou hast not made a right use of these Mercies, as thou oughtest to have done: Though the Lord hath hewed Love and Favour towards thee, in delivering of thee from thy former Troubles and Miseries; yet thou hast turned, to thy own hurt, his Blessings into a Curse, through thy abuse of them: And now through Rest, and Peace and Fulness thy Inhabitants are corrupted, and become abominably sinful, and they have loaded themselves with Transgressions, and heaped up Wrath against the Day of Wrath, even Wrathful Matter for the Wrath of God; and former Judgments and Mercies seem to be both forgotten, many having abused them to their hurt, though the Lord intended them for their good; and thy Inhabitants are, as before, many of them hardened in Iniquity, rather then turned from it; and they are turned into their old Paths, and drink of the same Cup of Abominations; and Pride, and Oppression, and all Unrighteousness, in every part of it, is grown as high as ever it was in thee.

Oh! how doth Wickedness abound, Drunkenness, Wantonness, Vain-Pleasures, Envy, Wrath, Contention, Heart-Burning, Covetousness and Earthly-mindedness, Double-dealing, False-heartedness, Idolatry and Hypocrisy, and all Fruits of the Flesh, how do they abound in thee? even as high as ever before, as though thou hadst never felt Judgement because of thy sins, and as though thou hadst never tasted of Mercy, that thou shouldst live a better life; but both Judgment and Mercy by-past are neglected, and the Remembrance of them worn out; and thou hast laid in thy heart, We love this world, its Pleasures and Vanities, and after our ways will we go.

Oh Nation and Kingdom! this is thy Condition, and thy present State; Thou drinkest up Iniquity as an Ox drinketh Water, and thou addest sin to sin, as if all thou couldst do were too little, and like as if thou were appointed for no other end but to commit sin; and thou hast Reproof, and despisest Correction; and him that reprovest thee thou countest thy Enemy: for the whole Pleasure of many of thy people is in finning against God; and thus thou thinkest to serve him with thy sins, and requirest the Lord evil for his good towards thee, and his Judgments and Mercies have no place in thy Heart; though yet thou hast been warned for these divers years, that thy People should turn from their Iniquities, and serve the Living God; Repentance and Forsaking of Sin hath been preached thorough thee; and Warning hath been given of the Judgments of God, that are to come; but heretofore hast thou taken no notice, as thou oughtest to have done; but thy Inhabitants have despised the Lord's Servants, and persecuted them; and thou hast held in Derision and under great Afflictions the People of the Lord, and persecuted them for good Conscience sake.

And this is the fulfilling of Wickedness in thee, and the height of thy Inhabitants Transgressions, in that they have persecuted such who have warned them, and despised the Lord's Reproof, and would not hearken to the Advice of his People; but do always reject the Message of God's Light, which reprovelth people.
people in their own Consciences, because of Sin, that they should turn from it and be saved; this Message hath been proclaimed thorough the Land, even for some years together, wherein the Lord hath visited thee with his Love, that he might gather thy People, and condemn their Iniquities, and save their Souls; but thy People have rejected this Message, and would not be turned from their Idolatrous Ways and Worships, nor from the Hypocriie of their ways, that they might be healed: But thy People have forsooken the Living God; and rebelled against the Light; and the Way of Peace they have refused; and turned their Backs towards the Lord, and not their Faces; and after Covetousness and the Love of this World they have gone; though there hath been a great Profession of Worship and Religion in thee, much Preaching and Praying, Sabbath-keeping and professed Church-Fellowship, Ministry and Ordinances; and a Seat here of one Fort, and there another; that have cried, Lord, Lord, and have made a show of Worships and Duties towards him; yet notwithstanding, Hypocriie, False-heartedness, Covetousness, Double-mindedness, and the spirit of Pride, Ambition and Vain-glory, have posseffed the Hearts of both Teachers and People in all the fæl Sects and divers kinds of Religion; though they have had a show, as if they were the Lord's People, and a Pretence of Worship, and Conformity of Church-Fellowship, &c. yet their Hearts have not been right before the Lord: but of these it may be said, Even they have professed God with their Mouths, and with their Lips honored him, and in the very time their Hearts have gone after Covetousness, and been far departed from the Lord; and though they have cried, The Temple of the Lord, and we are the Church of Christ, and Members of him, and have Gospel, and Ministry, and Ordinances; yet these People have walked in Pride, and Arrogancy, and Covetousness, and their Hearts have been Corrupted in the sight of the Most High, and all their Religion hath been bits as the Fig-leaves, by which they have sought to cover themselves, but it cannot be.

For, Behold ye Professors and People of Ireland! God hath beheld your Hypocriies, and the Deceitfulness of your Hearts and your Nakedness doth appear; for, though you have professed much of the Spirit and Spiritual Things, yet you have walked in the Flesh, and brought forth the Fruits thereof; and your Garments of feigned Prayers and Practices, and your Profession of Church and Ordinances, will not cover nor hide you from the Wrath of the Lamb.

Oh People of Ireland! many of you have been corrupted in your Hearts, and polluted in your Minds; and from the highest of you to the lowest, you are found Transgressors against God, even from the Professor to the Propane, the Lord hath found no good Fruit among you; well-pleasing to him; but four Grapes and bitter Fruit have you brought forth, even Fruit of a bad Taste and loathsome Smell unto the Lord: and now the Lord hath found you out in your Wickedness, and the Cry of your Iniquities call for Vengeance; for of you it may be said, Ah Nation, laden with Iniquity! ab sinfui People! a seed of Evil doers, corrupted from the crown of the Head to the sole of the Foot. These things are so, and they cannot be hid.

But now the Lord's Purpose is, to deal with thee because of thy sins, seeing he is provoked against this People by their Iniquities, who have been disobedient to the Living God; therefore will he renew his Judgments of old, and withdraw his Mercies, and he will plead with this People in his Jusitice: his Judgments are at the door, and he will punish the Stout-hearted, and Proud and Arrogant, till they learn Meekness and Humility: He will correct the Transgressors with his Rod of heavy Wrath, till they turn to him by Repentance; and all that will not bow, and kiss the Son, and cease from Evil, and learn to do well, they shall be broken, and cut off, and perish in his Anger, and he will never heal them; even the Feller will come upon thy People, O Nation, who will hew down thy Cedars, and cut up thy strong Oaks;
and Remission of Sins held forth and declared.

... Oakes, the Fanner is coming upon thee to sift thee, to preserve the good Grain, and to separate the Chaff into the Fire; thy Strength will be made weak, and thy Crown will be trodden down, and thy Beauty shall be marred, and all thy Glory and Might shall fade like a Flower in that Day, when the Lord of Hosts pleads with thee, and when he rewards thee for thy Wickedness, then Woe unto thee, and unto all the Wicked and Workers of Iniquity; and he will cause them to remember what they have done: Thy Sins, O Nation, shall be set in order before thee, and thy Persecution of the Lords Servants shall be charged to thy account, and the Rod of Affliction shall reach close unto thee because thereof: And as thy Rulers have done to others, so shall it be done to them; into Captivity shall they go, and the Spoiler shall come upon the Land, for just is the Lord, and his Judgment altogether equal; and though he be Long-suffering and of great Forbearance, yet he forgets not to plead with his Enemies, and to Plague the Ungodly, nor doth he spare Mercy to them that trust in him: And doubtless there is a Cup of Wrath prepared for the Wicked to drink, and it cometh to be near; even a Day of great Wrath and Tribulation upon Sinners and Transgressors, who have rejected the Lord, and despised his Reproofs, and would not receive the Message of the Light of the World, that they might be healed.

Wherefore Repent, Repent, all sorts of People, all Sinners and Transgressors; Tremble before the Lord ye Stout-hearted and Rebellious Children: Wo unto ye unjust Rulers and Judges, that have exercised unjust Judgment in the Land, that have judged for Gifts and Rewards, and that have turned aside just Judgment, Mercy and Truth, and that have persecuted the Innocent without just Cause.

Wo unto you that have been Oppressors of the Poor and Needy, ye that have not judged for the Lord, as ye ought to have done; but have been Ambitious, and Vain-glorious, and pushed up in the Fleece by high Titles; and Places of Honour.

Ye that have exalted your selves above your Brethren, and fought Honour of Men, and loved the Honour of this World more than the Honour of God; Wo unto you, for the Day of the Lord's Judgment is at hand, and an Account of your Stewardship must you give.

Ye that should have judged in Mercy, and Truth and Equity, but have perverted just Judgment, and made the Innocent Offenders, and have not been a Praise to them that do well, nor a Terror to Evil-doers, as ye ought to have been; Wo unto you, and to the Oppressors and Falchitted Lawyers, and that Train, who have been greedy of Gain and served your own Ends, and sought Riches to your selves, and the Cause of the Poor hath not been freely pleaded by you.

Wo unto all ye that have made a Trade of doing Judgment and Justice, and have been exercized in the Law for your own Ends, and not singly for the Lord. Tremble ye Sons of Wickedness, ye that have exercised the Power of Antichrist and the Beast; for the Judgments of the Lord are at hand to be executed upon you.

Wo unto you Great and Rich Men, ye Covetous and Earthly Worldlings, ye that have made your selves Rich by Oppression, and Grinding the Faces of the Poor, that have got Gain by Hard-dealing, and added Land to Land, and Field to Field, and that have over-reached the Ignorant, and opprest the Widows and Fatherless, and that have exercised Cruelty and Hard-dealing to your Tenants and Servants, and have laid heavy Yokes upon such with whom you have dealt, and that have made your selves Great and Rich in the Earth by such means; Wo unto you, Misery is coming upon you: Weep and Howl ye Earthly, Greedy, Covetous Wretches of this World, who have sought Riches more than the Lord, and gotten Gain by Oppression and Over-reaching your Neighbours; your Riches, so gotten, shall never prosper, nor be blessed to you; but shall be a Curse to you, and your Children: And your Covetousness will
The Everlasting Gospel of Repentance

will God plague; Ye that have gotten Goods, and not by Right, shall leave them in the mid
will of your days.

Wo unto you Carnal Minds, all the Treasures of them are corruptible; your
Land, Gold and Silver are fading Treasures: The Day of the Lord's Judgments are at hand upon you, and the Rod of his Wrath will smite you, and ye shall have Poverty and want instead of Fulness and Excess, and ye shall have Leanings and Barrenness, and God will plead with you in the way you have sinned against him: The Time of your Visitations draws near.

Wo unto you Merchants, Traders, Buyers and Sellers, that have been Dou-
ble-Dealers and Double-Tongued, and dealt deceitfully in your Commodities
with your Neighbours: Wo unto ye that have got Gain by Double-dealing,
and by fained and flattering Speeches have beguiled one another, and sought
to out-reach in your Bargaining every man his Brother; these things have ye
done, O ye Covetous Men! ye have even robbed the Poor by your Craft and
Guilful-dealing, by your smooth and flattering Tongues; and if any amongst you could not use fraud, and dissimble, such have been your Prey and Scorn,
and its your Use to disrecommend a Commodity when you buy it, and to praise it when you sell it; and ye make a fair out-side to please the Eye, and ye use multitude of words and fair speeches, and deceive the Simple, and get Gain by
Oppression, Craft and Deceit: Wo unto you, Repent of this your sin; Cleanse
your Hearts, you Sinners; and purifie your Hearts, you Double-minded. I charge you by the Lord, Give over your Double-dealing, and deceitful Merchandize; cease to Lie and Deceit; cease your Flattery and Figned words, and speak the Truth to
every one to his Neighbour; and come one of your Iniquities; we not a bad Conscience any longer, for its a fearful Abomination against the Lord: But mind the Light of Christ in you, which will convince you in your Confidences of your naughty and
sinful ways; and that Light will exercise your Consciencies to do the Truth
and speak the Truth to your Neighbours in all things, and this is Bless, and the
Gain that is thereby gotten is not a Curie, for ye ought in all your ways
to reverence the Lord, and respect him, that he should lead you and guide
you in your exercise of all Earthly things; For the Earth is the Lord's and
the Fulness thereof, and it ought to be exercized to his Glory: and there is sufficient in this Creation for all People, and therefore cover not Earthly things one from another, neither oppress nor over-reach one another about them; neither treasure up Earthly things, while the Poor want; for if ye do, you hide your selves from your own Flesh, laying Field to Field till there is no Place for the Poor; and Wo unto such, the Day of the Lord will be upon you: But learn the Wisdom of God, how to be ordered, and how to order all things of this Creation, and be in Unity and good Agreement amongst your
selves; and do not fall out, nor strive, nor contend, nor envy one another
about Earthly things, but if ye have much, or if ye have little, be contented
with what you have, and do not grind the Hearts and Consciencies one of
another to get Earthly things, for they will fade and perish away; and seek
not after that which perisheth, but after that which is unto Eternal Life: For
the Day of the Lord is at hand, and his Judgments upon all Oppressors,
Double-dealers and False-hearted Flatterers, that are Covetous of Earthly
things.

Wo unto all ye Drunkards and Swearers, Whoremongers and Prophane
Persons, the Judgments of the Lord are upon you unawares; ye that destroy
the Creation upon your Lusts, that are run into the Excess of Wine and Beer,
and that covet is excessively, and that drink till ye inflame your selves, and
spend your time in it; ye are like the Beasts of the Field, and like the Swine that
wallow in Filthines; ye pervert the right use and End of the good Creatures
of God, and spend them upon your Lusts, and have not regard unto the Living
God; and one sin even begets another, Drunkenness begets Swearing, and
prophane Words, and Whoredom and beastly Affections, and thus ye add sin

to...
and Remission of Sins held forth and declared.

1660

...to sin, and heap up one sin upon another, contrary to the Light in your own Consciences, and thus ye serve the Devil and Satan, committing Iniquity with both hands, as it were, by drunkenness and swearing, and taking the Name of the Lord in Vanity, and cursed Speeches, and falling out one with another; and your Minds are ered from the Lord, and ye abuse your selves, and your own Bodies, which were made for the service of God, and not for whoredom; and ye slay your own souls by your own Iniquities, and many times provoke the Lord to destroy both Soul and Body: Wo unto you, the Plagues of God are your Portion, and Misery your end here and hereafter; Repent of your Iniquities, and turn from them, left the Lord find you in your Iniquities when he comes to Judgement; for if you continue in them you can never be pardoned, but you sin unto death, and the Lord will come upon you suddenly; for ye that followed Drunkenness and Prophaneness, you live contrary to the Light in your own Consciences, and you sin against your knowledge, against that Knowledge that God hath given you; and this is your greatest sin, even because ye do the things which ye know ye should not do, and the Light in your Consciences doth shew you, that these things are evil before you do them; but ye doing the things contrary to the Light in your own Consciences, this makes your Crime heinous, and your sin unpardonable, if ye continue in sin and prophaneness, contrary to the Reproof of God's Spirit in your own Consciences: Wherefore ye prophan e Persons, cease to do evil, lest the Lord's Judgements come upon you suddenly to your Destruction, and the Lord smite you, and you never be bashed.

Wo unto all ye hypocritical and deceitful Professors of Religion, that hold the Truth in Unrighteousness, that have a talk and a show of Religion, and that have the Name of Church-members and of Worshippers of God, but are dead in Sins and Trespasses; ye that are Christians by Name, but want the Nature, who are Wolves in Sheep's clothing, that have Christ's words, the Prophets and Apostles words, but want their Spirit and Life; Wo unto you, the Day of the Lord is at hand upon you, ye Hypocrites, ye that serve God with your Lips, and with your Mouths profess much love, when as your Hearts are full of Envy, Covetousness and Earthly-mindedness; ye are the Apostate Christians, that have taken the Form of Godliness upon you, but want the Power; ye preach and pray, and bear sermons, and keep Sabbath Days, and perform Duties, but ye are not changed in your Hearts, but the old Nature is alive, and the old Birth lives in you; and ye are unlike unto God in Nature, ye walk in the Flesh and not in the Spirit; and ye take Christ's words and the Apostles words, and use your Tongues, when God never spake to you; O ye Hypocrites! ye have a Name to live, but are dead, and ye think ye are rich, whens as you are Poor, Miserable, Blind and Naked, and your souls are lean and want the Bread of Life, and ye have not put off the body of sin, nor have you overcome your souls Enemies, but the burden of sin lies upon your Consciences, and Temptations overcome you daily; and though you say, ye have Faith in Christ, yet your Hearts are not purified, but the old Man with his Deeds, is yet alive, and the new Creature is not brought forth in you, nor is Christ living in you, and speaking in you; the Day of the Lord will come upon you, you false-hearted men, ye Apostate Christians, that hold the Profession of Truth, and Church, and Gospel, and MinistrY in your unrighteous Minds; your Sacrifices are not acceptable to God, nor your Offerings well-pleasing to him; for your Hearts are not aright before him, and your Hypocrisie will God judge, and his Wrath will go out like Fire to consume your glory, and God will cloath himself with Zeal as with a Cloak, and with a Garment of Vengeance, and he will slay you with his Sword, and wound your Consciences with the Words of his Mouth, and your Religion will not save you, for your Garment cover you from the Wrath of the Almighty: Wo unto you, the mighty.
mighty Day of the Lord is at hand upon you, ye earthly Professors, who would be Heirs of two Kingdoms, who would enjoy God and this World too, and love its Vanities, and Profits, and Pleasures, and Honours, and live in Strife and Contention one with another about earthly things, and about your Religion too, and are not of one Heart, and Mind and Soul, but are Strangers to the new Covenant of God; though you hear Sermons, and say a Form of Prayer, and keep Sabbaths and Lecture-days, and perform Ordinances and Duties, and yet your Hearts are hard, and the body of Sin and Death lies upon your Consciencies, and you are not changed into the Divine Nature; this Religion will not save you, away with it all, its of Antichrist, and his Spirit leads you while you walk in the Form of godliness without the Power, the Lord will come upon you suddenly, therefore repent ye of your Hypocrisies, and turn to the Spirit of God, when you hear its Reproofs, and obey it, and walk in the Spirit, and be ye changed, or else you can never be saved.

Wo, Wo unto all false Teachers, and blind Leaders of the People, ye Diviners and false Prophets, the Day of the Lord is at hand upon you; ye have deceived souls for dishonest Gain, ye have run and never were sent of God, and ye have not profited the People at all; and ye have taken the Name upon you of Ministers of Christ, when he never sent you forth; and you have kept a praying and preaching up and down, and run for Gifts, and Rewards, and Hire; ye have deceived the World, and the Blood of Souls rests upon you; O ye Generation of Serpents! Poyson hath lodged under your Tongues, your Hearts have been rotten, and your Tongues feigned and full of Flattery, and you have been as Canker-worms in the Earth, that have corrupted the whole World; whom have not you cried Peace unto, if they would but give you Gifts, Money and Hire? What Form of Religion would not you take up for advantage to your selves? how often have you turned from one Way to another? Oh ye false-hearted men! the God of Heaven will shew you so Mercy, ye are the men that have made the Earth drunk with false Faith and false Doctrines, and with Contention and Dissention, sometime preaching up one Government, sometime another; and sometime being for one way of Worship, and sometime for another; Treachery hath lodged in your Hearts above all others, ye have eaten up the sin of the People, and cried Peace unto the Ungodly: Wo unto ye that have gone in Cain's way, that have bred Contention, Persecution, Strife and Emulation amongst People, and that have gone in Balaam's way for Gifts and Rewards, and would do any great man a Pleasure, and even curse the People for Money; ye have been such as all the holy Prophets cried against, your Fruits and Works declare it; ye have sought for your Gain from your Quarter, and could never have enough, such as Isaiah cried against, Chap. 56. and such as Micah cried against, Micah 3. That preached for Hire, and divorced for Money, and leaned upon the Lord, and cried Peace to them that would give Money, and prepared War against them that would not; and these things have you done, some of ye Teachers and Priests; and ye have been blind Watch-men, and ye have been idle and lazy Shepherds, such as Ezekiel cried against, Chap. 34. that ruled over People with Force and Cruelty, and killed them that were fed, and did not heal the Diseased, nor strengthen the Weak, but pufht with the Horn at such as went astray from you; and idle and lazy Shepherds have you been, who have not fed the Flock with living Food, but you have caused them to drink of the foul Waters, and their Souls are lean and barren under your preaching; Oh look into your Flocks, and see what Fruit is brought forth by them, and what may be gathered from them! Oh the abundance of Pride and Wickedness, of Ambition and Vainglory, and Covetousnes, and the love of this World, Lying and Double-dealing, and all the Fruits of the Flesh! How do they abound amongst the Flocks of your Fold? who are in their fruities, and by their works not the
the Sheep of Christ's Pasure, but are like Goats and Wolves under your teachings; can ye behold this and consider of it, and not be ashamed of the fruit of your Ways? What have ye brought forth these many years? Or what profit have the People received from you, who are yet in their sins, upturned from them, and not converted to God? whereby it appears you have run, and never were lent, because the People are not profited at all; and it grieveth the Heart of the Righteous to look into your Vineyards, and to see such bad fruit growing; you have been sloathful Tillers, and have not sown the good Seed in the Hearts of the People, but the seed of corruption brings forth fruit in them, and your Vineyards are like barren and untilled Ground, that is unplowed and undigested, and unplanted with Trees of Righteousness: Oh ye have been unprofitable Vineyard-Dressers, and ye have laboured for your selves, and not for the Lord, as is manifest; and ye have been idle and lazy, and the God of Heaven is weary of you, and the time is at hand: he will pluck you up by the Roots, and visit you with great Destruction, and your name shall be a reproach amongst men; for ye have not fought the Lord's Honour, but your own; and ye have been changable in your Ways for your own advantages; ye have preached for filthy Lucre, and through Covetousness made Merchandize of People; and ye have traded with the Scriptures, and made a Trade of the preaching the Gospel; and ye have made Traffick of the Souls of Men: and these things have you done, and the Lord hath kept silence, and he hath forborn to smite you, and therefore have you been hardened the more in your Transgressions, as though the Lord took no notice; and you have filled your Hands with dishonest Gain in your unrighteous Ways, and your sins are increased every day against the God of Heaven; you repent not when you are warned, but reject reproof, and go on without fear; ye are a company of proud men, heady and high-minded men, ambitious and self-seeking persons, even such as the Prophets, Christ and the Apostles marked forth for Deceivers, and your Fruits and Works do preach it; ye have been covered with Sheep's clothing in your unrighteous natures, and your Iniquities are almost ful, and the Lord will bring unreliable Destruction upon you, in a Day when you cry, Peace, Peace, then sudden Destruction will come: Wo unto you, because of your Iniquities, the Earth is weary of you, which ye have corrupted through your false ways, and the Kingdoms groan under your Oppressions, and the Earth will rise up and judge against you; the dreadful Day of the Lord is at hand upon you, the Apostles from the Life and Faith of Jesus Christ, for of that Race you are, even of them Apostles that went out in the Apostles days, that went in Balaam's way, and Cain's way, for ye are of the spirit that kills and percuttes People about Worship and Sacrifices, and Religion, as Cain did; and ye go for Gifts and Rewards, even as Balaam did: these things are fo, the Witness of God in your Consciences shall answer, and all People shall acknowledge the truth hereof in the day when God pleads with all the Wicked.

All People return and repent of your Iniquities, the dreadful day of the Lord is at hand, ye Sinners and Transgressors, ye hypocritical Professors and profane Persons, the day of Vengeance is at hand; whither will you fly, and where will you leave your glory? where will you seek a defence, or where can you be hid? the Mountains will not cover you, nor the Rocks will not fall upon you, the Wrath of the Lamb you cannot escape, even the long-suffering of God will be turned into a flame of Anger, and Patience will be turned into sharp Reuke, the Wrath of the Lamb will utterly smite you, and the Cup of God's Indignation you must drink, all the Earth must taste of it, and the Wicked shall drink the dregs, wherefore all ye Inhabitants of the Earth forsake your Transgressions, that the Lord may not cut you off for ever, but let God arise to destroy your Iniquities, and to save your Souls, let him take Vengeance upon your Inventions, that he may forgive you: Oh why will you dye, why will you...
you perish? the Lord would have you to return, that he might save you.

And this is the day of your Visitation, the door of Mercy is yet open for a little season, and the Lord yet calls unto you for a moment; but the time is at hand, that he is filthy; shall be filthy still, and that determination shall be passed. Come, ye Blessed, and, Go ye Cursed; the doleful sentence shall be pronounced to all workers of Iniquity, into everlasting Burning must they depart, prepared for the Devil and his Angels, and shall not see the Contemplation of the Lord to refresh their soul, but in the presence of the Lord and of the Lamb, shall the Wicked be tormented. Wherefore hear and tremble, all ye Transgressors that live and act contrary to your knowledge, and again the Witnesses of God in your own Consciences; and this is your great sin, for which the wrath of God cometh, not because you have acted in Ignorance and without knowledge, but because you have acted against the Light in your Consciences, and sinned against your knowledge, and done the things which you know were evil before you did them: and because hereof you are not to be excused, but the burden of your own sins, and the guilt of them will fall heavy upon you in the Day of the Lord: For this is the Condemnation of the World, that Light is come into it, but you have loved Darkness rather than Light, and followed evil deeds and loved them; and this is contrary to the Light that is come into the World, and which hath enlightened your own Consciences.

Certain Propositions of Faith laid down, which every one must believe, or else they cannot be saved.

I. None can be saved from the Wrath of the Lord but they who are saved from their Sins; for Sin bring the Wrath of God upon the Consciences of men, and Anguish upon Soul and Body; and who are not saved from Sin, cannot be saved from Wrath; for Wrath pursues the Guilty, and he that doth evil, sinneth at his door, and continual anguish upon his spirit because of sin, and the load and burden of the Body of Death oppresses his soul, and anger from God kindleth in his Breast, because he hath sinned; and he knows he is guilty of Transgression, and the Lord wounds him in his Conscience, and no man in that state can speak peace unto him, nor can any save him from the Wrath of God, because he is not saved from his Sin, nor from the guilt of it; but his grief and burden is, because he hath sinned against the Light in his own Conscience: And therefore whosoever will be saved from Wrath, must be saved from Sin, and Christ must purify his heart, and the Blood of the Lamb must sanctify him, and his Conscience must be cleansed from the guilt of Transgression, and Christ must live in him, and he must live the Life of Faith, which gives victory over all Sin, or else he cannot be saved with the Salvation of God eternally.

II. Again, whosoever will be saved with the salvation of God, must own the Light of Christ Jesus in his own Conscience, and he must believe in this Light and walk in it, even the Light in his Conscience, that convinces him, and checks him for his evil deeds, and that lets him see what sin he is guilty of; you must believe in this Light, and follow it, and depart from that, and forsake that Iniquity which it convinces you of, and do that Good which it moves your hearts unto, or else you can never be saved; for if you continue in evil-doing, contrary to the Light of Christ in your own Consciences, you are in a condemned condition, and you cannot be justified of the Lord, while you are accuse by the Light within you, of such and such sins, and that you are guilty of them, and forsake them not; for the God of Heaven condemneth and justifieth men according to the Witnesses of the Light in their own Consciences; for it is God’s Evidence, to bear witnesses for God, and to accuse or excuse every man in his sight; and according to its evidence, God justifieth or condemneth all the Children of men.
and Remission of Sins held forth and declared.

III. Again, Whosoever will be saved, must be born again of the seed of God, and must be changed and renewed in Mind and Heart, and Spirit; and old things must pass away, and all things must be made new; and a new Nature must live in you, and the Image of God must be brought forth, which is in Righteousness and true Holiness, which is like unto God; and this is the new Creation, which every one must witness to be wrought in them that ever enters into God's Kingdom; For faith Christ, Except a man be born again he cannot enter into the Kingdom of God; but it is not a profession of Religion made with the Lips, nor the practice of Duties and Ordinances taken on and performed in the old nature, and a holding of truth in unrighteousness; this is not the way of Salvation, but it is the regenerating and making like unto God, being his Image of Justice, Truth and Righteousness; it is this in which men may be saved everlasting.

IV. Again, Whosoever will be saved, must receive the Spirit of God, and it must dwell in them, even the Spirit of the Father; and they must be taught by it, and led into all Truth, to do the Truth, and speak the Truth in all things; even the Spirit of Truth must be received, to teach and to lead in all the ways of God; it alone must teach; and all the Hiring-Teachers of the World must be turned away from, by whom people's souls have been deceived; all such as have run, and God never sent them; that have cried 'up Teaching and Ministry, and through whom people have not received the Spirit of the Father; all such Teachers must be denied, their Church and Ministry; and the Spirit of the Father must only teach and lead; and you must walk in the Spirit, and not after the Flesh; for if you walk after the Flesh, in the ways and works of it, you are in the state of Condemnation, and not of Salvation; and the Spirit of God doth not teach you, but you are out of the New Covenant of God, in which Covenant all are taught of the Lord, and in Righteousness are they established: the Spirit of God is put within them, and the Law of God is written in their hearts; and they need no man to teach them, but as the Spirit teacheth; and this is the New Covenant of Peace with God, into which all must come to witness this, or else they cannot be saved.

V. Again, all that will be saved, must be sanctified, cleansed and purified from all Unrighteousness, by the Spirit and Word of God, whereby every Heart must be made clean, and every Conscience sprinkled with the Blood of the Lamb; and the body of sin and death must be put off, and the bondage of Corruption must be broken, and Iniquity must be forsaken, and turned from, and sin must be judged in the Flesh, and Purity, Holiness and Righteousness must live and reign in all that will be saved; and Sin and Transgression, and the guilt of it must be removed; and you must give forth the Image of God in Holiness and Righteousness; and must be pure, as he is pure, in kind and quality; and you must walk in Holiness and Righteousness, being freed from Corruption, and from the Ways of Sin and Death, being sanctified in Body, Mind and Spirit, by the Word of the Lord; and Sin must be blotted out, and Transgression must be covered, and Iniquity must be remembered no more, and in all things you must cease to do evil, and learn to do well, if ever you will be saved.

VI. Again, whosoever will be saved must witness Christ revealed in you, and be made in you, and you must be Followers of him wheresoever he goes and your Bodies must be the Temples of the Living God; and God must walk in you and dwell in you, according to his Promise; and he must be your King, your Judge and Law-giver, your Teacher, Father and Master, and he must be all in all unto you, even God the Father who is blest for ever; you must know him near you, and find his Presence in you, to be your Joy, Life and Peace; and you must have fellowship with him in spirit, and must worship him in Spirit, and by the Spirit, without respect of Days, Times or Places; every
The Everlasting Gospel of Repentance

1660

every one that will be saved must come into this, and witness it; for this is the way of the Salvation of God.

VII. Again, whosoever will be saved, must live in the Power of Godliness, and must deny all Forms of Religion without the Power; all Profession of Scriptures, Ordinances, Church-member-ship, Praying and Preaching, which is not in the Power of God, and by his Spirit, must be denied, and that part that holds it, (that holds the Form of Godliness without the Power) must be crucified; and every one must come into the Power of the Spirit of God, and must witness that to work in them, to will and to do; and no more professing the Things of God, but as they are witnessed by the work of his Spirit in their hearts: you must not hold Truth any longer in unrighteousness, nor make a profession of it in your unrighteous minds; no more talking of justification and redemption, nor of any of the matters of God's Kingdom, but according as they are witnessed by the working of the Spirit of God in the hearts; and every one must feel in himself the evidence and testimony of the Spirit of God to witness the Truth in his heart (or Conscience) of what he professeth with his mouth.

VIII. Again, Whosoever will be saved, must witness the Scriptures of Truth fulfilled in themselves: the things that they have read of without them, must be wrought within them, wrought in their hearts by the same Spirit as gave forth the Scriptures: they must pass through the same conditions as the holy men of God did; and the same truth that the Scriptures declare of, must be revealed in the heart, by the same Spirit that gave forth the Scriptures; and none must profess more than they do enjoy from God; and all filth must be filted from speaking of the things of God's Kingdom, which they have not seen, handled, tasted and felt, by the working of the Spirit of God in their Consciences: and this is to witness the Scriptures fulfilled, when you have experience of the same conditions, and of the same operations and manifestations which the servants of the Lord passed through and bad experience of; and so that you may speak what you have heard, and seen, and handled, and tasted of the Word of Life: All that will be saved must come to this, and witness it.

IX. Again, Whosoever will be saved, must believe in Jesus Christ, and receive him; and they must take up his daily cross and follow him; and must know him to mortify and crucify them to the world: and he must work the same things in you by his Spirit spiritually, as he wrought without you in his Person, or else you have no part in him, nor salvation by him: For it is not enough unto eternal life, only to believe that there was such a one as a Christ, and that he did and spoke such and such things at a distance without you; for many may make a belief and a profession of this, and yet perish; but Him that was, of whom you read, without you, must you receive, and witness within you; and you must know Him as he was before Abraham was, and before the world was, and He himself by his Spirit in you must give you the knowledge of Himself, what He was before the beginning, what he is now, and what he shall for ever be.

X. Again, Every one that will be saved, must come up out of the Apostasy into which all Christendom hath been fallen, and must come into the same Spirit, life and power, as the Apostles were in; from which life, spirit and power, all Christendom have been Apostates, and they have held the words and practices of the Apostles without the same life and power, and made sects, Churches and Ministries, but out of the same life and spirit as the holy men of God were in; and all that will be saved, must be restored and received into the same spirit and life in their Churches, Ministry and Ordinances, as the Apostles of Christ Jesus were in: and this is Restoration, when People come again into the same life and spirit of God, which the Apostate Christians have all wanted, and been in the Form of Mipistry, Churches, Religion and Godliness, without the Power.
Power: And unto this is the Lord God restoring People, his Day is dawned, and his everlasting Light is risen, and his Name will be known in the Earth: and none can be saved with the Salvation of God, but who believe, receive and understand these things.

A General Objection answered.

Obj. 1. And whereas there is a great cry by some People of late, That there must be no private Meetings, but all People must come to Church (as they say) and that there must be no more Conventicles, &c.

Answ. As for Conventicles, I understand you mean Meetings out of publick Steepel-houses, and that there must be no private Meetings for preaching and Praying, but all People must be forced to come to publick Places of Worship. Now I say, If the Authority that is now set up, and hath the Power, doth exercise itself in this way, then the God of Heaven will be provoked against it, to overthrow it and confound it, if it proceed contrary to the End of just Rule and Authority ordained of God, which is for the punishment of them that do evil things between man and man, but not to impose upon men Conferences, in things relating to the Worship and Service of God: But the Lord God is wholly Judge in such Matters, and not any Man; and if any Men should err in their Minds concerning Faith, and Doctrine, and the Worship of God, that belongs to the Lord to punish, and not to any Earthly Authority.

And what, must not the People of God come together to worship the Lord in Spirit and Truth? Must not People convene together in this Age, as the People of God did in Ages past? Did not Christ many times preach in the Desert, and sometimes in a Ship by the Sea-side, and sometimes on a Mountain, as you may read in the Scriptures? And did not he often preach unto the Pharisees, and sometimes to his Disciples, out of the publick Synagogues? And might not the Jews have called those Meetings Conventicles, because they were not in their publick Synagogues? And also, did not the Apostles and Saints, after the Resurrection of Christ, when they returned from Jerusalem, meet together privately? for they went into an upper Room, and waited upon the Lord, and continued with one accord in Prayer and Supplication: And again, at another time, they were about an hundred and twenty in number, that were in one Place to wait upon the Lord, and Peter preached unto them; and were these Meetings Conventicles, because they were not in a publick Synagogue, but in an upper Chamber, and in a private Place? And thus the Saints of old met together, as ye may read, Acts 1, and worshipped God in Spirit and in Truth, and preached and prayed; and must not the People of God now meet together to pray and wait upon the Lord, but they must be reproached with the name of Conventicles, and threatened and punished for so doing? Oh how blind is this Generation, and how contrary to the true Christian-Spirit in their Practices! And did not Philip preach Jesus unto the Eunuch in a Chariot, as they went on the way? and this was not in a publick Synagogue, as in Acts 8. And did not Peter preach to Cornelius, with many others, in Cornelius his house; and this was a Meeting, and not in a Synagogue, Acts 10. And did not the Apostles and Saints meet together in an upper Chamber, where Paul preached until midnight amongst the Saints? Acts 20. and was this a Conventicle, and an unlawful Meeting? Might not the Jews have said, this was an unlawful Assembly, being in a Chamber, and not in a publick Synagogue? And again, Did not Paul preach in his own hired House for two whole years together, and received all that came in unto him? Acts 28. And here were Private Meetings out of Publick Synagogues. But did the Jews threaten them, and inflict sufferings upon them, because they met in private houses, and would not come
come to their Synagogues and Publick Worship? or did they reproach them with the name of Sellaries and Commissiöers, when they met together to wait upon the Lord, sometime in praying, and sometime in preaching? And thus you may see by many Examples, that the Saints and true Christian Churches in the days of old met together, sometime on Mountains, and sometime in Desert, and sometime in Upper Chambers, their own hired houses, and not in the publick Synagogues, but they were gathered from the Temple and first Priest-hood, and from the Worship which God had once commanded, which stood in outward things and Ordinances; and when they had received the substance, they denied the shadows, types and figures, and did not uphold them any longer: and they were gathered by the preaching of the Gospel into the second and new Covenant, and they met together in private Houses, and upper Chambers, and by the Sea-side to preach and pray, and to worship the Lord; and we do not read that the Jews perfecuted them for so doing.

And will you that have the name of Christians persecute the People of God, though they meet together in private houses, and their own hired houses, and cannot come to your Temples and Steeple-houses? And will you not suffer such to meet together out of your Publick Places, but you will persecute them, and call them Hereticks, and such like? Is this not worse than ever the Jews did to the Apostles? And so you are out of the Example of the true Christians, who met together, and preached and prayed often, and not in a Synagogue or Publick Place; but you cry against them that do so, and threaten to persecute for it: and thus you shew your selves out of the true Christian Example, and in this you are worse than the Jews and more cruel, if you should persecute People for meeting to wait upon the Lord in their own houses, or in what place or time, as the Lord should move their hearts; but if you proceed in this way, and will not permit the People of God to meet together in their own houses, and not in your Idol-Temples, then the Power of the Lord will confound you, and God will break you to pieces, and you will feel his heavy Wrath upon your Consciences, and God will smite you with his Judgements inwardly and outwardly.

Now for your restraining of People from one way of Worship, and forcing them to another, and compelling them about Religion by cruel Laws and Commandments of men; this is of Antichrist, for you to do, and of the Devil: for all forcing of People to this kind of Worship, and from another, and imposing upon their Consciences in matters of God's Kingdom; this is also of Antichrist, and contrary to Christ and his Way; for he won People by found Doctrine, and by Love, and by a good Conversation; and so did his Disciples, for they never forced any by outward violence to their Worship, nor to their Church-Government and Ordinances: but it was the practice of the Beast, and the Dragon, that first forced People, and compelled them to worship, since the days of the Apostles, Rev. 13. It was Antichrist that first imposed upon People in the Ignorance of their Consciences, and contrary to their Consciences, by the Commandments of men, false Faith, false Worship, false Ministry, false Doctrine, and false Religions; so that now, if you should force any contrary to their Consciences, to your Steeple-houses, to hear and say your Form of Prayers, we shall say then you are Antichrist, and of the Devil, if so be you should endeavour to compel any, either against their Consciences, or in the Ignorance of their Consciences, to your way of Worship or Religion.

Therefore take heed how you meddle in these things, lest God confound you: And as for us, we are the People of God, we fear his Name, and worship him, and cannot bow to the Devil; and we need not be forced to worship the Lord, for his Spirit leads us into all Truth, and we need none of your outward Preparations, or Form of Prayers, for the Spirit of God teacheth us in all these things, when, and where, and how we should worship the Lord God, who is a Spirit.
and Remission of Sins held forth and declared. 737.

and will be worshipped in Spirit and in Truth, which is free, and not by outward force; and all the Worship that is otherwise, and not in the free Spirit of Christ, is of great Babylon, whom the Lord will confound and destroy.

Another general Objection answered.

Obje. 2. Again, whereas it is laid by some, Now there must be no more private Preachers, unlearned men, and men not ordained must not now preach any more; Lay-People must not be Preachers that are not so qualified, nor so and so ordained: and this is the present talk among some People.

Answ. To this I also answer, and say, Wo to them that would stop, or quench, or limist the Spirit of God in Sons or Daughters; for such are Deniers of the Scriptures, and the Power of God; and such bring guilt upon their own Consciences, and work fearful Abomination against God. And what, mult not the Spirit of the Lord speak now, where it is, in this Age, as it did in the days of old, as you may read in the Scriptures; for, was not Elias a Plowman, and was not he called from the Plow, 1 King. 19, and became a Prophet of the Lord unto the House of Israel, and had the Spirit of Elias poured upon him? and would not you have said he was a Layman, a Plowman, unordained, not fit to preach, if you had lived in his days? And was not Amos called from following the Flock, who had been no Prophet, nor no Prophets Son but an Herdsman, Amos 7, 14, 15, and it was lawful for him to preach the Word of the Lord, though he was but an Herdsman and had been as a Prophet, nor Prophets Son, which if he had lived in your days, you would have called him a Layman, an unfit Person, unlearned, and one not ordained for the Ministry; and you, like Amaziah the wicked Priest of Bethel, would now quench the Spirit, as he would have done in Amos, who was a Trade-Man, and such a one as you call Lay-men, who are not (as you say) fitting to preach. And did not Christ Jesus himself chuse Fishermen, and lent them forth to preach the Gospel, and such as were men of Trades, and unlearned in Books, as it is written, Mat. 4, 13, When the Rulers saw the boldness of Peter and John, and perceived they were Unlearned, they marvelled; and these were Ministers of Christ, and preached the everlasting Gospel, whom you would have called Lay-men, and men unfit to preach, had you lived in their days. And Paul himself by Occupation was a Tentmaker, it is said, and he laboured with his hands, and yet was a Preacher of the Gospel; and there are multitudes of Witnesses in the Scriptures of these things, how that men of Trades, and unlearned in Letters and Books, and never were brought up at Schools and Colleges, but followed the Plough, and were keepers of Cattle, and some followed Fishing, such as these in old time had the Spirit of God given them, and they preached the Gospel: And what if the Lord at this day give his Spirit to such as these, and send them forth to preach the Gospel, even to such as were brought up and educated (it may be) at Handy-craft Trades, and are labouring men, and are not learned at Schools and Colleges, will you limit the Lord, and quench his Spirit, and reproach his Ways and Servants, and now call them Lay-People, and say they are not fit to preach? for they are not learned nor Ordained, say you; and calling them Mechancs and private Preachers, and say, they must not now be admitted to preach the Gospel; and in this you deny the Scriptures, and the Example of the Saints in former Ages, and so neither know the Scriptures, nor the Spirit that gave them forth: though you say, you own the Scriptures, yet if the same things come to pass which they declare of, you deny them in this Age, and say against such as Heretics who witness the fulfilling of them, which shows you are of Antichrist, and that you quench.
quench the Spirit in the Sons and Daughters, which God hath promised in the New Covenant, that he would give and pour forth upon Sons and Daughters, and they shall prophesie: And are not we to look for these things now? What must not God's Promises be fulfilled? must not an Heerd-man now preach, if the Word of the Lord come unto him? and must not Plow-men now speak of the things of God, if they have experience of them? and must not Fishe-men and Tent-makers bear witness to the Name of Christ, if they have received of his Spirit? and will you deny the Scriptures, which saith, As every one hath received the Spirit and the Gifts, so let him minister the same one to another? 1 Pet. 4, or do you say, None must have the Gift of the Spirit, but such as are brought up at Schools and Colleges? or will you limit the holy One to such and such Men and Ways? Oh you are blind and ignorant, who would quench the Spirit of God, that it should not speak in these days; and thus you are deniers of the Scriptures: but God hath given of his Spirit, and spoken in our Hearts, and we must prophesie, and speak as the Spirit of God giveth utterance, as the Saints of old did, Acts 2,4.

Now for your way of making Ministers at Schools and Colleges, and so qualifying them with knowledge in the seven Sciences, as it is said, and ordaining them in that manner and way, as among Papists and Presbyterians hath been practised for Ages; this way of making Ministers, and sending of them forth, was never known among the Apostles; for they were not thus made and ordained, and sent to preach, nor was this way of making and sending forth Ministers, till the Spirit and Power of God was loft and forsaken by the Pope and his Church; and the Scriptures make no mention of such ways, nor give no Example for such things, and we cannot own any Religion, nor any Practice thereof, but what we have Example for from the Saints of old before us; and we believe that it is generally of Antichrist, to invent and introduce such and such Praclices for Religion towards God, and for the Worship of him, for which there is no Example in all the Christian Churches in the Apostles days: and we believe that way of making Ministers, and sending of them forth, which is not approvable by the Scripture, nor according to them, is of Antichrist, and not of God; neither can we own such Ministers nor their Ministry, who are not ordained of God, and according to the Scriptures; nor can we deny private Preachers nor their Ministry, as you call them, if they have received the Spirit of Christ, though they be not so learned outwardly, nor ordained according to what some may call the right way; but who are Ministers, made and sent of God, and have the Authority of his Spirit, such we own, and cannot deny; and such the Lord will bless with his Presence, to the confounding of all their Enemies.

Concerning Settlement in a happy Government.

Object. These have been great Divisions and Distractions in these Nations for many Years; and in the midst of them the great cry hath been by many for Settlement and Peace, and for a quiet and happy Government.

Answ. These things hath the Lord suffered to come to pass in the World; even great Contentions, Divisions and distractions, and much Changes of Government in these Kingdoms; And the appearing Caule of these things, hath been from the Lust that hath warred in the Members; for from thence doth Wars and Strife arise: and many have been Ambitious, Vain-glorious, Self-seeking and Covetous of the Honours and Pleasures of this World; the lust and desire of these things hath posseffed the minds of Men, and induced them to Envy and Wrath one against another, and hath filled them with Heart-burnings, and cruelty of mind, to the killing and destroying of one another, by Wars and Blood-sheds, and by Plots and Contrivances have sought how to extinguish one another.
another from the Earth, that themselves might be exalted: and thus from the
desires that have warred in mens minds, have Wars arisen against the Persons
of Men, and among them: and this is the appearing Cause of the Wars and
Distractions that have been in these Nations, though the hidden cause
(which hath not so appeared) hath been in God; and because of the wicked-
ness of Men, both high and low, and because of their Oppressions and Abom-
inations, which have been many and great in the World; therefore hath
the God of Heaven been provoked in just Judgement towards Rulers and
People, to suffer Men to destroy one another, and to execute Bloodshed and
Distractions one upon another; and he hath brought it to pass, in giving up
men to the fulfilling of their cruel intents, which have been hatched in their
evil Minds, every Man against his Neighbour, and even because they have been
departed out of his Counsel, and followed their own wicked Ways, and
Justice, and Mercy, and Truth have been wanting amongst Men in these Na-
tions; so that this is the principal cause wherefore the Lord God hath
brought about and suffered these Wars, Distractions, Confusions and Discord
in these latter days; and out of the judegmenst of God's Judgments, because of the
wickedness of men, have these things been.
And now these Distractions, and confusions and Discord which Men
never wholly and truly cease to be, till Iniquity and Transgression be
repented of, and turned from, which is the very cause wherefore God hath
done and suffered these things, as I have said; and to Men mult cease from
Oppression, from Cruelty, and from all Unrighteousnes, and mult turn
to the Lord, and become clean from their Sins, ere over the Judgments
of the Lord be removed, and these Distractions, Wars and Confusions cease
to be in these Lands; and till Men become Meek and Humble, and till they
cease to seek revenge one of another; and till they cease all Oppression and
Covetousnes, Injustice and Unmercelfulnes; and till they for sake their
worldly Honour and high Titles, which put them up in Arrogancy and Ambi-
tion; and even till every Man forsakes his particular Iniquity; till all these things be, Distractions will not cease, nor shall Settlement, and Peace,
and happy Government ever be: This is certainly so; for except the Cause
be removed, the Effect can never cease: and there appears to be at this day as
great (if not far more) Dis satisfactions in the Minds of some People, than
hath been heretofore; and it appears to be as far from Settlement and true
Peace in an happy Union in Government, as for many years, though it hath
been expected by many, that we should have Peace and Settlement in Go-
vernment, yet, behold it cannot be; for there are Discontents and Mur-
murings in the Minds of Men, and Unsettlement in their Spirits, and the
Foundation of a happy Government is not yet discovered unto many; nor
do the People walk in the way of Peace; but Iniquity is abounding, Op-
pression and Cruelty yet lives, Hard-heartednes and Envy, Pride and Ambi-
tion, are not yet cut down, neither in all the Governours, nor in the
Governed: and this is not the way of Peace and true Settlement; but it is
the way of Troubles and Distractions, and the very Foundation of great
Distractions and Wars, rather than of Settlement and happy Government;
these things are so, and therefore true Peace and Settlement in good Agree-
ment, who can expect? because the ground of Distractions and unsettle-
ment is continued and increased, rather than abated and removed amongst
many, and the true Foundation of Peace and settlement in happy Govern-
ment, is not yet raised up amongst men; but because Injustice and Oppressi-
on are continued, therefore will God be provoked to bring Distractions,
Wars and Tribulations upon the Kingdoms of all the World; and God will
confound and dash in pieces, Powers, Authorities, Rulers, Nations and
Peoples; and he will break one Potherd against another, and overturn
one
one Mountain against another; and the Hands of cruel Men will God suffer
to devour one another; and ambitious and malicious Hearts shall be sufficered
to fith one another's ends, because of their own wickedness; and therefore be not
deceived; Blestedeous in the Kingdoms of this World can never be, except
Iniquity and Transgression be departed from; except Opposition and Hard-
heartedness dye; and except the Foundation of War and Strife be removed,
and the Foundation of Peace and happy Government be raised up among Men.

Again, True Peace and settlement in good Government can never be;
except the Lord alone be owned as Judge and Law-giver, and his righteous
Laws to be executed in the Earth; that Justice and true Judgement may flow
down, and all the contrary may be stopped and limited by the just Laws of
God; and all unjust and unequal Laws (made and established in the Ignorance
of Men) which have not been justly according to the Law of God, nor de-
pendent thereupon; such Laws must also be made void, judged and cast out,
and the Law of God must enter: This must be accomplished, if ever true
settlement in a pappy Peace be amongst us; the Laws must be changed, the un-
just and unequal cast out, and just and equal Laws brought in; for because
hereof, while unjust and unequal Laws have been executed in Judgement,
therefore have we wanted settlement and peace in a happy Government,
and the contrary hath been, and will continue, till all unjust, unequal and oppressive
Laws be discontinue.

Again, If ever true peace and settlement in a happy Government be amongst
men, Governours Rulers and Executioners of the Law must be just Persons and
righteous Men, Men that fear God, and hate Covetousness, and that depart
from every evil way; and all ambitious, self-seeking, and unjust Men must
be cast out, even all they that have fought themselves, and not the Lord, in
their places of Trust, such as have perverted Justice and true Judgement for
their own corrupted ends, and such as have been cruel and hard-hearted
Oppressors; all such as these must be cast out, and the Law must not be committed
to such to execute, neither must such sit in judgement over the People; for be-
cause hereof, and while such men have ruled and governed, and executed the Laws,
no true settlement in a just Government, but the contrary hath been, even De-
structions and Tribulations; and while such men do continue to rule and judge,
and execute the Laws in any part of the World, we shall never have a happy
Government nor settlement in it in this World; nor till just men, that have
the Spirit of God, and found judgement, that are humble and meek, patient
and merciful, and such as fear the Lord, and walk in his Ways, be called to
rule and judge, and execute the Laws: and the Laws must be just and holy, and
the Executioners of them equal and upright men. Till these things be accom-
plished, a happy settlement in this World's Kingdoms can never be; but God
will dash one Mountain against another, and throw one Hill upon another,
and he will give no Peace among the Kings of the Earth, but stain the glory of all
the Worlds Governments, till Truth and Righteousness come to reign, and till
just Laws be executed by just Men, and till Mercy and Justice, Truth and E-
quity flow forth abundantly.

Therefore all Nations, you have been deceived while you have turned up and
down, from one way and manner and kind of Government to another, and
from one sort of Governmen to others: sometimes you have been for a Par-
lament; sometime for a Protector; and sometime for neither; from each of
these to others you have changed, thinking to have peace and settle-
ment in a happy Government, but it could not be; for there are continual
Distructions until this day in the minds of Men, and they are yet unsettled in
their spirits; and there are Heart-burnings, and Envyings, and Seeking of
Revenge; and while these things are, nothing but Distructions and Tribula-
tions
...and Remission of Sins held forth and declared.

T

There are many false ways in the World, and many false kinds of Religious, and People are in much disagreement about their Church, Worship and Ministry; Papists are opposing the Protestant, and the Protestants the Papists; and there is a great contention in the World. But the Papists are in a wrong way, and so are the Protestants too; and their Religions are both false in many things; for whilst they profess Christ and Christianity, and make a show of Righteousness in outward appearance, yet many of them live in sinful ways, and bring forth the fruits of Iniquity against the living God; and Pride, Cheating, and Double-dealing, Covetousness and Envy, Drunkenness and Whoredom, and all Wickedness is abounding and brought forth, both by the Apostate Christians, though they cry up the Name of Christ, and the Profession of Godliness, yet are they wicked in the sight of God, and they are not changed in heart and mind, nor do they know the New Birth; and all such are out of the right way, in the way of Error, if they have the Form of Godliness, but want the Power; though they may have Mafs, or say Common-prayer once a week, or oftener, yet all this is but Abomination and Deceit, whilst they practice Iniquity, Hatred, Back-biting, Lying, Drunkenness, and the like; they that act these things, the Plagues of God will be their portion, and Misery their end, and their Profession in Religion will not save them.

The Day of the Lord is at hand, ye Hypocrites; ye false Christians, ye that profess God with your Lips, and your Hearts are far away: Therefore repent ye, and tremble before the Lord, lest he smite you with Vengeance: and forfake your false Religions, both your Mafs, and your Forms of Prayer; and be not Idolaters, in professing love in your mouths, and honour with your Lips, whilst your hearts are departed from the living God; and now come to learn the true Religion: Depart from all Iniquity, and do not Lie, nor Sowr, nor Drunk, nor Steal, nor Murder, nor Envy; but love the Lord with all your hearts, and your Neighbour as your selves: And this is the true Religion, in which man may be saved; and live in Sobriety, Meekness and Honesty, and speak every man Truth to his Neighbour, and live in love one with another, and be kind, and gentle, and bring forth the Fruits of the Spirit of God; Cease to do evil, and learn to do well, and depart from all Iniquity, and follow after Righteousness: This is true Religion, and in it you may be saved; this is the right way, all that walk in it shall have Peace and...
and Blessing from God; and all that walk contrary, Damnation is their portion.

Therefore you Papists and Protestants (so called) turn from your Hypocrify, and learn this way, and cease from your false worships, that are after the Forms and Traditions of men, and not after the Spirit of God; and learn to worship God in the Spirit, that you may be saved: You have a Light from Christ in your Consciences, which lets you see what sins ye are guilty of, and it reproves you for your sin: If you believe in the Light, and walk in it, that is the right way, then you will deny what is evil, and follow what is good in your Conversations; but if you follow what is evil, and act contrary to the Light in your Consciences, and repent not, Vengeance in flames of fire will be your portion.

This is the day of your Visitation, the Army of the Lamb is gone forth, and the Sword of the Spirit is drawn amongst them, that will wound your Consciences, and God will smite you with the words of his mouth; ye Rocks, and Hills, and Bryars and Thorns, and fruitless Trees, the God of Heaven will hew you to pieces, and pluck you up, and cast you into the fire to be consumed.

*Repen, for the Day of the Lord is at hand.*

By one that seeks the Good of all men;
A VINDICATION OF
The People of God,
CALLED
QUAKERS,
Directed
Unto Roger Boyle, Earl of Orrery.
Charles Cote, Called Earl of Mountrath,
Theophilus Jones, Sir Theophilus Jones.

Being an Answer to a Book, dedicated to them, by one George Presieck of Dublin.

In which Book many Lyes and Calumnies are presented against the Innocent People of God.

And this is for the clearing of the Truth, that no Lye may rest upon it; And for the Satisfaction of all Sober People in Ireland, and elsewhere.

With a Word of Good Advice to the Chief Governours there.

Here is Irreconcileable Ennity between the two Seeds, (to wit) the Seed of God and the Seed of the Serpent; and these two are always opposite and contrary one to the other, in Nature, Fruits and Effects; and the seed of the Serpent is always perfecuting the Seed of God, in every Age and Generation; and they in whom the seed of the Serpent is living and ruling, are always projecting and contriving mischief and hatred against the People and Servants of the Lord, in whom the Seed of God liveth and reigneth; as it is written, He that is born of the Flesh persecutes him that is born after the Spirit: Thus it hath been in all Generations, and thus it is at this day: Great is the opposition that is made by many in Lyes and Slanders, in Reviling and Reproaching, in Imprisoning and Persecuting, and in all manner of evil works and words against the innocent People of God, called Quakers: How have the hands of ungodly men been lifted up to smite that People by many kinds of abusés? and how have their Tonges been set on fire, to reproach, and revile, and slander in all kind of evil-speaking? and all this for Righteousnesse's sake, and not for any evil doing: For who is the man, and where is he, that can justly charge Evil upon that People, either in Doctrine, Faith, or Practices? or in any thing relating to their Religion to God-wards, or in relation to their Conversations and
and walking towards men? It is true, we have not wanted Accusers to every Authority, but such and such things have been falsely charged against us, and that to every Power that hath been since we were a People, under whom we have been a suffering People, even from all that ever have bitten in the Throne, since the Lord raised us up to bear Witness of his glorious Name and Truth in the World.

Now the present occasion of this my present work, is, Forasmuch as we now stand accused of great and heinous Crimes in the view of this whole Kingdom of Ireland; and more particularly before you three, in a Book called, A brief Relation of some remarkable Passages of the Anabaptists in Germany, &c. published by one George Presick of Dublin, and dedicated in a special manner to you; that his Work may pass with the greater Credit, and his Slanders and Calumnies, be received for undoubted Truths: Now that the Innocency of the Upright may be cleared, and that no Lyce may rest upon the Truth, nor that you, neither any others, may receive Fallhoods for Verities, because of our silence; therefore it is that the Lord hath put it into my Heart, to defend the Cause of God and his People, by returning plain and sober Answer to the principal part of his Book, wherein we are concerned and falsely Charged; and for the end that the false Accuser may be reproved, and his Calumnies returned into his own evil and malicious Heart, from whence they came; and that you, and all men, may be truly informed, and prevented (if possible) of being seduced into the belief of Fallhoods, left that your Hearts and Hands should be stirred up, to do or do, in your Authority against the People whom God hath blessed; and from the ground and cause of Mis-informations, and false Accusations, without better Testimony; which would be a way to destroy your selves, and to bring the unjust Sufferings of the Lord's People upon your own Heads, which would draw down the heavy Wrath of God upon you.

I cannot flatter you by seigned words of guile, nor give you flattering Titles, but I judge you are reasonable men, in that degree as to hear and consider our Defence, as well as our Enemies Charge, and I hope you are wise in that degree, as to judge between Truth and a Lyce, and to distinguish one from the other; and I suppose you are just in that measure, as to receive what ye know to be true, and to reject what you know to be false, being convinced in your own Consciences, and as such, I must place my Plea before you particularly, and make my Defence to your judgement Seat [even to the Witnesses of God in your Consciences, I intend and mean] and I shall omit to say much to the Accuser himself, as supposing him, a man more full of envious raging humour, than of solid and wise judgement, to receive either reproof or conviction; for many such as he I have dealt withall in this case, whom I have found men so filled with Prejudice, that neither the authority of sound reason, nor of the Word of God, could convince them of their evil Proceedings; therefore, before you, I shall state the particular Accusations, and the Defence against them.

The way in which our Adversary hath proceeded in his Accusations is obvious, and yet malicious enough, and also in great ignorance; for he tells you in his Epistle, he hath gathered up out of several Authors, the most remarkable passages both of the Doctrine and Practice of the Anabaptists (to called) in Germany, 139 years ago, and then he charges the same things upon the Anabaptists and Quakers (as he scornfully calls them) in these days; and then he applauds you three in words of high flite, for being Instrumental to suppress their insulent tyrannical aspersed Authority, which they exercise over God's People in this Nation, to enhance us (faith he) to their inviolable lites. These are his own words in his Epistle.

Any, in answer to all this, divers things are very considerable, which I desire to lay before you.

1. Concerning the Anabaptists (to called) in Germany, and their Doctrines and Practices, with the several transactions falling out in that time: It is not
my work now to plead their Cause, nor yet can I justify them in their proceedings, if the relations given of them be true, which are many, and to me seems not in everything credible; because I find it were their Enemies, who are our Authors; who seldom give true Relations of such whom they hate: But be the Relations true or false, it is not material in this case in hand, for my occasion is not concerning a People so far off, as in Germany, and of so long time, as above a hundred of years; but I am to clear the Innocent who are now living, from the present Accusations of an envious man; though, if it were necessary, or would edify, or were a matter of pertinency, I could say somewhat more concerning that Peoples appearing in Germany, but being a matter not fitting my occasion, I do forbear it.

2. As for them, called Anabaptists of this our Age and Country, I shall not plead their Caufe at this time, though I cannot believe that they are of that spirit of Murder and Tyranny, &c. as is reputed by your Informer; though their Judgment in every case, neither about civil or spiritual things I dare not justify, nor may lawfully clear all of them from a large measure of the spirit of Ambition and Covetousness, Vanity and Self seeking, for which the Lord hath justly brought them under a just Reproof, and by this time I believe some of them may see some Error in their own way, and more I may not say of them, but that I believe the present Accusation against them, by your present Informer, is more out of bitter and perverse Enmity, and devouring Malice, that he bears towards them, than out of any other end, and I doubt not but they are sufficient to answer for themselves, and to clear their Innocency in things wherein they are not guilty; and if they are guilty, let them fall in their Trial: I leave them to speak for themselves, thus omitting any further Answer on their behalf.

3. As for us, whom in scorn the Accuser calls Quakers, and whom he hath accused as guilty in all things, with the Anabaptists (so called) in Germany, and in this Nation; I say, there is great difference both in Judgment and Practice, in things Civil (so accounted) and things Spiritual between us and them, as is well known; and were they fully guilty of all what is said of them (which I dare not believe) yet how can we be charged guilty of their Crimes, being they and we are different in Judgment and Practice, as I have said: Surely your Informer hath neither showed good Conscience, nor yet pure Reason in his proceeding, who hath laid things to our Charge which we never knew, and hath accused us guilty of that which never entered into our Hearts to practice, and hath (as it were) charged other men's Crimes upon us, being wholly innocent, as will appear in the prosecution of this matter; and I hope to make it plain, that he hath wronged us, and abused you, by dedicating Falshood for your approbation, and sent Slanders abroad, as it were, under your Name or Patronage.

4. As concerning the Charge itself, included in these words, faith your Informer; And considering how Instrumental your Honours have been to suppress their Infolence, Tyranny, Unjusted Authority, which they exercise over God's People in this Nation, to enslave us, &c. In these words there are very deep Accusations, Slanders, and unjust Reproaches vented against us; and with what Face (except impudent) we can be thus charged, is almost wonderful; especially considering that we have been our selves a suffering People by every Authority, since the time the Lord called us up, and never had any outward Authority in this Nation, but all were cast out of all Peace and Power, both Civil and Military, when as they have become one with us in our Way, and this hath been the manner of dealing with us by all that ever have ruled, and yet we are charged with unjustly exercising Infolence, Tyranny, Unjusted Authority in this Nation, &c. for its said, Their Infolent, and they exercise, to wit, the Quakers; when as it is manifest, as I have showed, that we never exercised any outward Authority at all, but have been a suffering
An Answer to George Preftick of Dublin.

1660

Suffering People by all Authorit"es unto this day: therefore do appea"l to the Witnesses of God in your own Consciences, how great is this Slander, and how false this Accusat"ion, and how wicked is our Adversary in this accusing us before you, in the things which you so well know are utterly and de"fectably false; and the Accuser and his Accusat"ions are to be condemned together.

5. But and if it had been so, or should be so in time to come, that we had any, or all outward Authorit"y in our Hands, (I may suppose impossible things, to manifest the truth of our Principle:) our Principle is not to be insolent, tyrannical, nor to be Ur"pers over God's People, to en"lave; but far the contrary, even that Justice, Mercy and Truth may sit in the Throne, and that Peace and freedom may be held forth unto all; that no Ur"pers nor Tyrants, but just Men, and men that fear God and hate Covetousnes"s; and every evil Way, that such alone may sit in Judgment whom God calleth to that Place; who will rule in Righteousnes and Justice, and regard the Cause of the Poor and Needy; we would that such only ruled, who were ruled by the Lord; who would be a Blessing in the World; and to all People, not de"siring more Liberty to our selves, than what we would give unto all others in all just Ways.

This is, our Principle, as to matters of outward Authorit"y among men, and not as this false Accuser hath suggested out of his evil Heart.

6. As to the matter of your sup"pressing us, which your Applauder faith, you have been instrumental to do: This is as false as the re"f; for we are no more sup"pressed than before, you exercised your present Authorit"y, but are every way in as much liberty of Per"ions, and otherwise, as in their days before yours; and are no more sup"pressed, nor fearful of it: So the Author of such Lyes, hath but flattered you, and fawned upon you, in telling you, ye have sup"pressed us, when as its nothing so: but if and if it had been in your hearts, or be at this day, to sup"press us, and to hinder us of our Liberty; and to per"cut us, the Lord shall plead our Cause against you, and give no success unto your Work; and it shall be turned to our renown, and to your Ov"erthrow, and the secret hand of God shall confound you, and break your Purposes, and deliver his People out of your Mout"hes. Thus it shall come to pass, if that your Hand should be stretched forth to hurt us, who are God's Heritage, and the Sheep of his Fold. And thus much in answer to his re"f.

Now I come to a second Accusat"ion of his, stated in his first page, in these words. He may see from whence Anabaptists, Quakers, Ranteres, and Levellers, all had their Original, namely, from the Papists, &c.

Answ. 1. As for the Anabaptists, Ranteres, and Levellers, I leave them to plead their own Cause; and though we are accused with such, yet there is much difference in Judgment and Practice between us and them; though I believe, they are all further from Popery both in Judgement and Practice, than is this Accuser of them; but yet they shall answer for themselves; and I shall only mind the matter Thave in hand, which is, to clear the People of God, called Quakers, from the Accusat"ions charged falsely against them, whom I know to be innocent, from these false Accusat"ions.

2. That we did arise from the Papists, or, that they are our Original, in Do"trine, Faith, or Practice, this is utterly false; for between us and them, is per"fect separation, and we are of another spirit, and divided from them; as appears every way, even by their per"cuting of us for our Testimony bearing against them, and their Religion; and they have written against us, and we against them, divers Controversies; and they have impressed divers of our Friends in their Dominions, for giving Testimony against their Ways: by all which it doth appear, that we are not of the Papists line, nor ar"ises from them; for if we were of Them, they would love Us, and not per"cut us; and that herein we are falsely accused, as in other Things: And this is an old out-dated Accusat"ion, and is of no Account, for now,
now we are otherwise known through these Kingdoms, and we are manifest to the Consciences of men in the sight of God, to be such as fear the Lord, and walk in his ways.

1. And as for our Original, It is the Lord God alone that hath raised us up, and planted us a People, that were not a People in times past; and not from the Apostate Christians, neither of Papists nor Protestants (so called) are we sprung; but are of the Apostles Line, and of the Stock and Race of the true Christians, that believe in Christ, and follow him: and in every part of our Religion, both in Faith and Practice, and in Conversation, we are agreeing with the holy Apostles, being witnessed unto by the Scriptures in all that we protest and Practice; and the Lord hath raised us up out of the Apostacy, into which all Christendom hath been fallen since the Apostles days, whilst Antichrist hath reigned over the World; and we are as the first Fruits unto God and to the Lamb, since the falling away from the true Faith; and Truth and Righteousness is our Original; and Christ Jesus is our Foundation, on whom we are builted, and the Gates of Hell cannot prevail against us: and this Testimony the Spirit of God giveth for us, and in us, in contradiction of the false Accusations of all our Enemies.

4. And if it be an offence to be risen from the Papists, and if all that be evil which they are the Original of; then the Protestants (so called) are in the Offence, and their Ministry, and the chief part of their Church-Government, Worship and Ordinances are evil; for did not the Protestants spring from the Papists? and did not the Papists institute the Way by which the Protestants Ministers at Schools and Colledges? And was it not they that first Instituted sprinkling of Infants, and calling it Baptism into the Faith, and into the Church? And was it not the Papists that first taught the Protestants to keep Holy Days, as Christmas and Candlemas, so called? and many other particular things relating to the Protestant Church, Ministry and Worship, were originally ordained and first practiced by the Church of Rome and Papists; and so while this false Accuser is charging others, himself, and the men of his Way, are found guilty of the same things; and the Papists may justly say to the Protestants, that they are false-hearted to them, in denying of them and their Church, when as their Fathers were the Innuiters of the principal parts of the Protestant Worship and Ordinances; and so they, like unnatural Children, have denied their Mother that bred them up, and ordained them a way of making Ministers, and maintaining them, and many other parts of their Religion: But because he hath not been the National Interest for these many years, therefore the Church of the Protestant have denied the Church of Rome, though originally they rose out from them.

The next thing in his Book I take notice of, is, where he seemeth to charge us, with boasting that we talk with God, and God with us, and have Revelations, and as if God commanded them to kill all the Wicked, and to make a new World: a Self-in Saxon (faith the Accuser) made that bestride; and the Quakers now are like them: which is as much as charging all this upon us.

Answ. 1 That we do boast of talking with God, or of Revelations. This is another of his false Accusations; for we boast not; nor do we glory in any thing, saving in the Lord, and this is no error, but that which we must acknowledge unto, or else deny the Truth, to talk with God, and God with us, in and by his own Spirit; for all the Saints have converses with God, and union and fellowship with him in his own Spirit, as the Scriptures do declare: and as for Revelations, we do acknowledge according to Christ's Words, that we had never known the Father, nor the Son, but by Revelation: For none knows the Father but the Son, and he to whom the Son reveals him, as it is written: and all such have not converses with God, and that have not Revelation, are not in the Way of Eternal Life, but are ignorant and without God in the World, and neither know him, nor have fellowship with him.
An Answer to George Pufleet of Dublin.

2. As for killing all the Wicked: this is anotherfalse Charge; for it is not our Principle to war against the Persons of any Men, and kill them with carnal Weapons, about Church and Ministry and Religion, as the Papists and Protestants do one against another, but it is our Principle to war against the evil spirit in men, and to smite that with the spiritual Sword of God's Word, and we would have men wickedness killed, and their Persons saved, and their Souls delivered; and this is the War we make, even till men be changed by the Power of God, and all things made new, even a new World, and a new Earth we do expect, according to the Lord's Promise, so that it is no error to expect a new Earth, and a new World; for there is a new Creation which the Saints do witness, created anew in Christ Jesus, to bring forth good fruits unto the living God; and all that do not witness this, are in the transgression of the old Creation, which brings the Wrath of God.

Again, The Accuser tells a Story of one, that persecuted the Gift of discerning spirits, and to know the Elect from Reprobates, and that made holiness confest in speaking little, and living homely and forsidely, as our Quakers, do, faith he.

Answ. 1. As for discerning of Spirits, that is a Gift which the Saints of God do receive in all Ages; for the Apostles said, to know was given the discerning of spirits, by the manifestation of the Spirit of God: So to profess discerning of Spirits, is no error in us, though it be stated as a great error before you, by an ignorant man, who knows not what he faith, nor whereof he affirms: And its possible to know the Elect from Reprobates by their fruits and works, for the Children of God (who are the Elect) are known by their holy and Righteous works and fruits; and the Children of the Devil (who are the Reprobates) are known also by their works and fruits of unrighteousness, which they bring forth; and this the Scriptures bear witness of.

2. As for speaking little, and living homely and forsidely; if he means, by homely and forsidely, plainly and without superficiality, this is also works and fruits of holiness; and it is better to speak little, than to utter multitude of vain words; and its more judicable to God and just Men, to be plain and homely (as he, faith) in Apparel, than superficiality of naughtiness in vain Art, and more ugly; for true holiness consists in the Power of God, which crucifies all idle words, and all superficiality in Apparel, and whatsoever is not like God; And was but this Accuser a wise as he is envious, he would never be seen to scorn the Quakers (torturously called), with speaking little, and wearing plain and sober Apparel; but Fools love to be meddling to manifest their own folly, as it is written.

Again, The Accuser telleth another Story of Munster, how he did exhort long that were on his part (viz. Anabaptists) to kill every Mothers Son, for a Sacrifice in the Lord, and faith he, by this we may guess, if Anabaptists and Quakers should get the upper hand, what they would do, etc.

Answ. 1. For the Quakers getting the upper hand, we drive not for it by carnal Weapons, to have victory over men Persons, though we know the Lord will give us victory and dominion over the Beast, and over the false Prophets; for the Lamb shall get the victory, and they that are with him, who are called, and faithful and chosen; but this victory is spiritual, and obtained spiritually; and thus we believe the Lord will give us the upper hand, even victory over all our Enemies.

2. But what a wicked envious Surnishe and Suggestion is here couched under, as if the Quakers, if they had victory, would kill every Mothers Son for a Sacrifice, and that they would make War, etc. The Lord rebuke his slanderous Tongues, who hated Michieh in his mind against the Innocent, and presented you with forged Lyes and Surnishe, and imagined & fancied cruel and evil things against us, who are far otherwise Principled than as he suggests: but all this his own doing, doth but manifest the folly of his own Heart, and his own wickedness; for we are of the Spirit of Mercy and Peace, and not of Murder...
An Answer to George, Prefack of Dublin.

Murder and War; not to kill men, but to war with the spirit of God, against Spiritual Enemies; that their Iniquities may be slain, and their Persons and Souls saved.

Again, The Accuser, pag. 4, tells a long story of Matthew Hopper, and others with him, what things they held. As they condemned the Baptism of Children: they should not take an Oath: they pulled down Magistrates: they undertook to kill all Princes: they taught that in their Churches all were holy: and that it was lawful to have many Wives: that all Learning was profane, and that mean men are fittest to expound Scriptures: and therefore must be no ordinary calling in the Church, but every man must speak as he is inspired: And thus it is (faith the Accuser) with the Quakers and Popular Agents, who are their Ring-leaders, have been endeavoring in these three Nations these eight or nine years past.

Answ. 1. It is to be considered, that all these things are fully charged upon us, as being guilty thereof, and for every particular I shall answer. As to that of the Baptism of Children, we do say, there is neither Command nor Example for it in all the Scripture, God never commanded it, nor did the Apostles ever practice it in their days, but it is a Tradition of the Church of Rome, introduced into the world long since the Apostles days, and except better ground can be believed for the practice of it, than that of Tradition, it is unlawful to deny it, as being no Ordinance of God in his true Church; except (I say) that it can be proved that God ever commanded it, or the Apostles and Saints practiced it, till which be done, it is no error to deny the sprinkling of Infants, and to deny it is to be the true Baptist into the true Church.

Concerning taking an Oath, we say, Christ Jesus commanded, Mat. 5, not to swear at all, and the Apostles James said, Above all things, my brethren, swear not: so that to deny to swear, and take Oaths, is according to the Command of Christ and his Apostles, and is no error, though the Accuser hath charged it on us as a heinous crime; but we do deny all swearing, in obedience to the Command of Christ; and our Text is, and our Nay is, as Christ saith, take us, without an Oath, who hath commanded us not to take Oaths, nor Swear at all.

As for pulling down Magistrates, and killing all Princes, and that it is lawful to have many Wives, there are Lyes and Slanders charged upon us by a false Accuser, for your Principality, to obey all Magistrates, and all princes, in every thing, either by doing of suffering, and we would have Princes and Magistrates to rule and reign in the Power of God, justly, righteously, and according to the Law of God, and would not have them killed and pulled down: And we say, it's better to keep a humble and chaste life, than to have many Wives, but any Acclamation to make us appear wise, this your Informer spares not, but according to his Work will be his Reward in the Day of the Lord.

Concerning all being holy in the Church: we say, That every Member in the Body of Christ is holy: for the Church of Christ is his Body, and every Member of his Body, which are Flesh of his Flesh, and Bones of his Bones, are holy, as he is holy, in kind and quality, and it is his Exhortation to his Saints, Be ye holy, the Tarn holly, faith Christ: So that to hold that every Member of the Body of Christ is holy, is no error, though it be so reputed by an Ignorant Man.

Concerning all learning being profane, and that mean men are fittest to expound Scriptures: I say, that learning in itself is a gift of God, and is not profane, though as to the knowledge of God, and the things of his Kingdom, learning in Tongues and Languages, is little available, for it's the Spirit of God that teaches the things of God, and reveals all the things of his Kingdom; and none can know God, but as the Spirit of God discovers him; for the Disciples, who were some of them unlearned men in Books and Letters, had the
the knowledge of the matters of God's Kingdom taught them by the holy Spirit, and such as have the gift of the Spirit of God, be they poor or rich, are fized to expound and understand Scriptures; for none can understand the Scriptures, nor the things therein declared, but by the Spirit of God that gave forth the Scriptures, and it is not Latin, Greek, or Hebrew that teacheth to understand the Scriptures, but is the Spirit of God, and to whomsoever that Spirit is given (and God gives it to whom he pleaseth) they only are fit to declare the things of God unto others, and to expound Scriptures, and none else but them who have experience of the operation of the Spirit in their own hearts: and this we hold and believe.

6. Concerning ordinary Calling, and speaking as he is inspired: I say the Scriptures nowhere speak of ordinary calling; and if by ordinary calling it be meant, calling to any Office in the Church, without the Spirit of God; I say, there was no such Calling; for the Ministry of Christ in the Apostles' days was called by the holy Spirit, and the Ministry of the true Church, is made, ordained and called according to the Gift of God's holy Spirit, which he giveth; and as every one (faith Peter) hath received the Gift of the Spirit, so let him administer the same one to another. So that it is manifest by the Scriptures, that the Call to the Ministry in the Apostles' days, was not of man, nor by man, faith Paul, but according to the Gift of the holy Anointing, the Spirit of God: and also every one in the true Church might speak, as it was revealed to them, for faith Paul, If any thing be revealed to another that standeth by, let the first hold his peace; for ye may all speak one by one, that all may be edified: So that it is no Error to hold, that every one in the true Church may speak as the Spirit of God gives them utterance, and to whom the things of God are revealed by the Spirit.

7. That there are Papist Agents among us, and that such are our King-leaders; this is a false slander, and you ought to put the Accuser to prove it, it is your duty so to do; and that such Papist Agents be named, and where they are: And I challenge the Accuser to name one among us, or else let him stop his Mouth for a Lyar, who hath abused your Names, with dedicating Untruths to you for your approbation.

Again, He accuseth us for saying, The Spirit beareth witness where is Liberty, and he saith, we judge none here the Spirit but our fathers.

Ans. 1. Christ himself said, The Spirit beareth witness that is Liberty, and saith every one that is born of the Spirit: And we do judge God hath given his Spirit to many that are yet Ungodly, and many are convinced of sin by the Spirit of God in their Consciences, that are wicked and ungodly, who are not of us: but yet we say, as the Saints in Ages past said, We know that we are of God, and that the whole World lies in wickedness, and they that are of God, hear us, and are one with us, and we do inform all People to the meane of the Spirit of God in their Consciences, that they may come to the Knowledge of God, and to be one with us.

Again, He accuseth us to be acted by the same deluding spirit as John of Leyden was acted by.

Ans. 1. What spirit John of Leyden was acted by, we now dispute not; neither doth this Accuser well know, but what he hath from the reports of others, which may be false as like as true in some particulars; but the Spirit that we follow is the Spirit of God, by which we are acted in the wayes of Truth and Righteousnes: and are not deluded, nor Followers of a deluding spirit; for we are willing to be tried in our Doctrines and Practices according to the Scriptures: and though we stand accused of these, and the like things, yet we challenge him to prove it before you, and that we may be admitted to make our defence, and we shall the rather easily prove that our Accuser is acted by the spirit of the Devil, who is an Accuser of the Brethren like the Devil; and that is a deluding spirit that teacheth men to backbite, lie and slander, as this man hath done; fo
An Answer to George Prefflick of Dublin.

He is proved fully guilty of that whereof he hath accused others, and must own the shame and condemnation to himself, which he would bring upon others.

Again, The Accuser chargeth us, That we would neither have King, Magistrate, nor Ministers, but of our selves, &c.

Ans. 1. I have before mentioned what kind of Rulers and Government we would have, even such as are just men, and men of Truth and Righteousness, and that hate Covetousness and every evil Way, and such are of us, even such we would have to reign as are approved of God, who would be a praisef to them that do well, and a terror to Evil-doers; and that would only rule and reign for the Lord, exercising and executing his Righteous Laws by the Spirit of God, and such will be blessed in their Authority.

2. And till such only rule and bear the Sword of Justice in the Earth, we do know Peace and Happiness can never be in the Kingdoms of the World, but divisions and contentions will arise and be brought forth; for it is the only blessedness of a Government in any Nation, when the Authority it self is just and according to God; and when such as bear the execution thereof are just Kings, Righteous Magistrates, and Ministers of Justice, that will judge for God and not for men, and we seek not the Place of Government in this World, nor do we intrude our selves into such Places; though this we say, while that spirit reigns and rule in the Nations of the Earth, which is not of God, but contrary to us, Peace and Happiness in good Government amongst men through the World can never be; though we are truly subject to whatsoever Authority is set over us, by doing or suffering.

Then the Accuser speaks of teaching the Ways of Righteousness, and faith, according to this, the Quakers have gone through Ireland, and he speaks of God's Wrath following for hardness of Heart, and this (faith he) is just like the Quakers Doctrines now.

Ans. That the Quakers (so sumfully so called) have gone through Ireland, and through many other Nations of the World, to teach and preach Truth and Righteousness, this is true, and without occasion of an evil Charge against them for so doing; and the Lord hath prospered us, and been with us, to the turning of many from Darkness to Light, and from the Power of Satan unto God; and we have Testimony in the Consciences of many for the truth of our Doctrines and Practices; and this is not Error nor Heresie, to proclaim the Wrath of God, because of the hardness of Peoples Hearts; for that is the Portion of all hard-hearted men: and we are not ashamed of this Doctrine, for it is according to the Scriptures of Truth; and but that this Accuser is given up to blindness of mind, he would never have mentioned these things against us, nor used our Names in reproach in this matter.

And lastly whereas he faith, Some of the Quakers say, they are Jews, and are not, but are of the Synagogue of Satan: and thou chargest James Naytor with lying, that he was Christ: and that one should say, George Fox was John Baptist, and such false Prophets and Prophesies we have heard too much of, &c.

Ans. 1. That they say, they are Jews, and are not, are such as have a Name to live, but are dead, who say and do not; but we are not such; so this his Charge is false and wicked, and of the Synagogue of Satan he doth manifest himself to be, by his accusing of the Brethren: And as for James Naytor he never said he was Christ, through this hath been cast, as a foul Reproach, upon him by others, yet it never was proved against him lawfully, nor any thing tending thereto, saying that he said Christ was in him, as he is in every Member of his Body, according to measure. And as for the Story of George Fox, there are many such lying Stories that have gone abroad in these Nations, in opposition to the Truth of God made manifest; but over all these things Truth hath gotten the victory, and the Lord's Work must prosper in the Earth; and all Liars must be confounded, and have their Portion in the Lake: And this is our
our Portion from the World, as Christ said, *They shall speak all manner of evil against you falsely for my Name sake; but great shall be your Reward in Heaven.* And this is for a Testimony against them, that our Enemies are of the Devil, and for a Testimony to us, *thus we are of God.*

And thus I have returned our Defence before you, against his several Lyes and Slanders, and its left to the Witnesses of God in your Consciences to be Judge in this Case, between us and him; and if you be clothed with the Spirit of moderation and meekness, and will judge according to Equity, I doubt not but the Cause is clear against our Adversary, who wrongfully, and to a wicked and evil intent hath hatched Mischief against us; and brought it forth before you; and we desire nothing of Revenge towards him for his evil work, but do leave him to be rewarded of the Lord, who will justly give him and all men according to their Deeds.

And now I have a few Considerations to present unto you three in particular, as such in that capacity who bear rule in this Land.

1. Consider how that you are set in Place and Authority, and ought to judge and govern for God alone, and to be a Terror to all Evil-doers, and a Praise to all that do well; and the living God requireth of you, *To do Justice, Truth and Righteousness in the Land, to hear the cry of the Widow and Fatherless,* and to judge uprightly the Cause of the Poor, without respect to your own Self-ends; and ye ought to be meek and humble men in your Places of Care and Truth which is committed unto you; and take heed that your hearts be not lifted up in the honour of high Places, and so *Judgment, Mercy, and Truth be neglected,* and Oppressions and Cruelties be brought forth.

2. Consider, that if ye do Justice and Righteousness, and walk Humbly with the Lord, and exercise Mercy and Truth in the Land, and hear the Cry of the Poor, and deliver the Afflicted; then the Lord can make you a Blessing to your selves and to the People: But if you be proud and exalted, and ambitious and vain-glorious, and exercise Cruelty and Oppression, and tread down the Poor, and vex the Needy, and grieve the Lord God by your Iniquities; then God will cast you down, and lay your honour in the Dust, and make you a Curse and a Reproach, and your Names and Memorial shall be a link, and the justice of the Lord's Hand shall effect it.

3. Consider that ye are Men, and not God, and your Strength flesh, and not spirit; and there is a God greater than all, who is above all, who can suddenly in a moment save his People, and destroy his Enemies; and he can break you down and never raise you up; he can turn his Hand upon you and all man-kind, as the Potter doth with his Clay, even tread it and mould it for honour or dishonour; and if his Spirit blow upon you, and if he smite you, you perish, and none can restore you: Take heed to this God, and have respect unto him, and remember you are but as Dust before him; and you now have a time for a moment, which the Lord hath given you to try you what you will do, and how you will walk towards him; an Account unto him must you give of all your ways. Remember this now in your life-time, while you have time, and the day of your visitation is not quite extinguished.

4. Be tender and compassionate towards all men; not perversive, haughty and froward, thinking to bow men to your wills by rigour, but rather win them by love, and this is of good report to you, to be humble, meek and tender towards all, even towards your Enemies; and insulf not over the Afflicted, neither add to their Sufferings; for the Lord can raise up, and bring down whomsoever he will, according to his pleasure; and remember that Law to walk by it, *Do to others as ye would have others do unto you in the same case;* and be not too cruel to fuch, who cannot conform to Times, and Things, and Men; for what know you, but some mens Consciencies may be tender in things which you yet make no Conscience of; meddle not to persecute any for their Conscience-take in religious matters, but rule and govern well in outward Affairs.
An Answer to George Pretylick of Dublin.

Affair, according to the Law of God; but afflict not, nor persecute any for their Conscience sake towards God, while they walk justly, as men, in things between man and man: Take this Counsel, let you vex the Lord against you, to destroy you.

5. Be moderate and compassionate towards this same People, that are accused before you, though they are at this day a People under Afflictions and Sufferings every way; yet shew not the height of Rigour and Oppression against them; though you have Power to imprison them, and to deal hardly with them, yet be tender and meek, and shew bowels of mercy and forbearance; and use not the extent of your Power, to seek their Destruction, lest ye provoke the Lord against your selves: for the God of Heaven remembereth their Cause, and doth give ear to the cry of their innocent groanings under their heavy Burdens, and Deliverance may work for them, whether you will or no; though it be an hour of Affliction, and a day of great Tryal upon them, yet Wo unto them that shall be found adding to their Afflictions, by encreaseth their Burdens through Injustice and Persecution: Therefore as ye hope to receive Mercy from the Lord, and as ye would have his Compassion shewed to you, do the same to his People, for Power is in your Hands to be Merciful or Cruel, to relieve them or persecute them; and it is your day of tryal what you will do; ye have your hour to do Good or evil, and according to your Works will the God of Heaven reward you.

6. Consider the Innocency of this People; they are clear before the Lord and you of plotting, or contriving, or delining Evil against you, or this Government, they seek not the hurt of any man's Person, nor do they intend Evil towards the Government or Governours: Who have found them disputing any such things? of all such things they are innocent, and are peaceable Subjects under the Government, and are perswaded in Conscience to continue: And as for their Department in their Callings and Occasions, and Trading amongst Men, ask their Neighbours: Do not they deal justly, truly, and equally in all their DEALINGS and Occasions? Do not they speak the Truth to their Neighbours in all Matters? and are they not Persons of upright and inoffensive Lives and Conversations? Do they defraud their Neighbours? or are they Drunkards or vain Persons? Let the very Witnesses of God in their Neighbours answer. And if you should fall a persecuting this People, and seek to destroy them, concerning whom the Witnesses of God in Mens Consciences give such an Evidence, Wo, wo will be unto you; for you cannot hurt them, but you act contrary to the Witnesses of God in your own Hearts, which will condemn you in the Day of Judgment. So let this dwell upon your spirits, and be aware what you do; take good Consideration, lest you act out of God's Counsel to your own overthrow.

7. Consider what became of all the Persecutors of old. Were not they Eminentloly destroyed by the Hand of God who persecuted the Lord's People? What became of Pharaoh? and what became of Haman? and what became of Herod, who persecuted the Lord's Heritage? Let this enter into your Hearts, to Examples to you, that you persecute not the Innocent, lest God overturn you by the Roots; for as I have said, The Cause of this People God regarded, and he will avenge himself in his season of all their Persecutors; Have not your Hands dipped in their midst Afflictions, that God may bless you, and spare them, that you may be spared in the Day of Vengeance; if you have no matter of Evil against them in things between man and man, not in the Affairs of your Government, as contriving against it; nor nothing but concerning the Worship of their God, and the Matters of their Conscience in spiritual things; Touch them not, Persecute them not, Afflict them not; but be tender towards them, as you will answer the same before the God of Heaven. These are only Considerations of Warning to you: and I commit the Matter to the Lord; and ye have time to do Good or Evil, and accordingly will God reward you.
A Testimony concerning Government and Authority.

We are a People whom God hath raised up out of the Apostasy, Darknes and Ignorance which all Christendom hath long been fallen into; for since the days of the Apostles many have professed the Words of Christ, and had a Name of Churches, and the Shew of Religion, and have professed the Scriptures, but have wanted the same Spirit and Power of Godliness which the Apostles lived in; the Life and Spirit of God hath been wanting amongst the false Christians, and they have been persecuting one another about Religion and the Worship of God, and imposing upon one another Consciences, in Spiritual Matters; and Kings and Rulers have been setting up what kind of Worship, and Religion, and Church Government as they pleased; and they have imposed upon Kingdoms, and made people subject to them, to profess and conform to such a Way of Worship and Religion, some in the ignorant of their Consciences, and some contrary to their Consciences; and all this hath been in the Apostasy, since the Apostles days, while men have been fallen from the true Faith, and many have been subject to their Rulers and Governors by force, and for fear, and not for Conscience sake; for Love, Peace and Unity hath been wanting among Christians, and Bisetnefs, Forwardness and Fals-heartedness, hath been amongst them; but out of all this the Lord hath redeemed us into Peace and Comfort with God, and one with another.

And as concerning our Principle about Magistracy, and Government, and obedience thereunto, this I do declare.

1. We do own and acknowledge Magistracy to be an Ordinance of God, instituted of him, for the punishment of Evil-doers, and for the praise of them that do well; and we acknowledge all Subjection to Authority, Magistracy and Government: This is our Principle, and hath ever been our Practice, known through these Kingdoms, that we are subject by doing or suffering, to whatsoever Authority the Lord pleaseth to set over us, without Rebellion, Sedition, Plotting or making War against any Government or Governors.

2. That Government and Authority which is justly according unto God in all its Statuts and Ordinances, we are, and do engage to be subject thereunto, by full Obedience to all the Commands and Injunctions of such Authority and Government, whose Laws, Ordinances, and Commandments are grounded upon right Reason and Equity, which leadeth to do to all men as we would be done unto, and punish the contrary; to such Government and Authority we are readily subject in all things and causes, and we are for the Order and Assistance of such Government in all Righteousness.

3. That Government which is contrary unto this, which is Injustice, commanding and requiring things contrary to the Law of God, and imposing upon People in Matters and Causes, contrary to Right Reason and Equity, whose Commands are different to the Will of God; yet such Government we acknowledge Subjection, by Patient suffering under all Penalties inflicted for disobedience to the Commands which we cannot perform by Obedience for Conscience sake! And this is our Principle, though an Authority and Government were never so Unjust in it self, and in its ex-recte, yet we may not plot nor contrive, or make turbulent Insurrections to redeem our selves from such Government and Authority, but we must commit our Cause to the Lord in such case, of suffering under any unjust Commands of Men.

4. As concerning Church and Ministry, and the Exercise of Religion, We believe and acknowledge that Christ hath a Church upon Earth, and a lawful Ministry, and we are not Enemies to Church, and Ministry, and Gospel-Ordinances, as we are falsly reported by Men, ignorant and slanderous, but we only hear wits
An Answer to George Preslick of Dublin.

5. As concerning Imposing of Faith, and Doctrine, and Practices, and Worship in Religion by the force of Laws and Penalties, in the ignorance of men's Consciences, or contrary to their Consciences: We do say, This Practice never was in the Apostles' days; but is an Intrusion of Antichrist, and we bear Testimony against it, not to be of God, but contrary to him: And that outward Government and Authority in Kingdoms and Nations, is to be exercised over the outward man, in things between man and man, and not over the inward man, in things between God and mans Conscience in spiritual Matters, and Worship, and Duty to God-wards: No King, nor Ruler upon Earth, hath Power given him of God to exercise such Authority over the Consciences of Men in the Matters of God's Kingdom: And further, Religion and Church Government is set up and established by force, upon Pains and Penalties; can but reform a People into Hypocrisie and false Conformity, and not into any real Performance of Religion or Duty to God: And such Performance of Religion, Church-Fellowship and Ordinances is not unto eternal Life, but to the making of men twofold more the Children of the Devil.

6. We do believe, That is the Conventions and Teaching of the Spirit of God that doth make men and People only truly Religious; It is that only that persuades the Conscience from all Evil unto that which is Good; and true Religion, and the Worship of God, and Duty towards him, is not truly learned by Traditions of time, Commandments of Men, or Custom of Countries; or the like; but it is the Spirit of God, and its Teachings in the Consciences of People, that leadeth into all Truth, according as Christ hath said; so that the Way of forcing Religion and Duty to God upon People by force and outward Penalties, this was never known among the Saints and Apostles of Christ.

These things are presented to your Considerations; The Lord give you a right Understanding of them, and that you may walk in the way of your own Peace with God and Man.

E. B.

Written in the 10th Month in Ireland, 1660.
SOME
CONSIDERATIONS
Presented unto the
King of England,
&c.

Being an Answer unto a Petition and Address of
the General Court of Boston in New-England; present-
ed unto the KING (as is said) Feb' last, the
Eleventh Day, 1660.

Subscribed by John Indigo, the chief Persecutor there; thinking thereby to cover themselves from the Blood of the Innocent.

O King, this my Occasion to present thee with these Considerations is very urgent, and of great necessity, even in the behalf of Innocent Blood; hoping that my Work will find such Favour with thee, as to induce thee to the reading and serious consideration hereof.

My Occasion is this. Because of a Paper presented to thee, called, The humble Petition and Address of the General Court at Boston in New-England: In which is contained divers Calumnies, unjust Reproaches, palpable Untruths, and malicious Slanders against an innocent People, whom they scorningly call Quakers, whom, for the Name of Christ's sake, are made a Reproach through the World, and by thee. Petitioners have been persecuted unto Banishment and Death: It is hard to relate the Cruelties that have been committed against these People, and acted upon them by these Petitioners; they have spoyle their Goods, imprisoned many of their Persons, Whipped them, cut off their Ears, Burned them, yea, Banished and Murdered them: and all this I aver and affirm before thee, O King, wholly unjustly and unrighteously, and without the Breach of any just Law of God or Man; but only for and because of difference in Judgment and Practice concerning Spiritual things; and without any Transgression of the Law of God, or their own Laws, saving, that they made Laws against them on purpose to spoil their Goods, imprison Persons, cut off their Ears, yea, and kill them; which Laws were made by them, without any Power truly derived from the lawful Authority of England, contrary to their Patent.

And now, O King, these same men have presented thee with a Petition, in which is asserted very many extreme Reproaches, as I have said, in Contempt and Derision of that People; and all this, as if those People were guilty of heinous Crimes, that it might appear to thee, as if these Petitioners had done nothing but Offence in what they have done; and they seek to cover themselves, and to hide their Wickedness before thee, in what they have unjustly acted, and this seems
An Answer unto a Petition and Address

seems to be the Current of some part of the same Petition, already presented unto thee, like as if they had done no Evil, though they have Unjustly Banished, cut off Ears, Whipped Inhumanly, and taken away lives, as before-said: And they would have thee believe, they are Innocent towards thee, and towards us; whereas it is evident, as the Sun at Noon-day, that they are our Persecutors, and that they have unjustly persecuted us unto Death for the Name of Christ; and that also they are not unto thee as they Hypocritically feign themselves.

And therefore, O King, for the clearing of our selves, and the Name of the Lord which we profess, and for reproving of their bold & impudent Infolencies, both in what they have already done to us, and now in seeking to cover themselves unto thee: And also, if there be any doubtfulness in the Heart of these Matters, for these Ends and Causes, with Respect to the Fear of God, and Honour to the King, I hereby presume to pursue their said Petition, even unto thy Court, and to wipe away the Slanders and Reproaches of Ungodly Men, as much as possible; hoping thereby thou wilt receive due and just Information in this matter of proceeding between us and them, that thy just Judgment may be given accordingly.

And I will transcribe some few of their own words, presented unto thee, and thereupon spread some few Considerations before thee also; and I pray God give thee an Understanding to judge justly in this and all other cases.

The first thing that I note, is, whereas they say, That they have chosen rather the pure Scripture-Worship, with a good Conscience, in this poor remote Wilderness; (to wit, New-England) among the Heathens; than the Pleasures of England, with Subjection to the Imposition of the then disposed, and so far prevailing Hierarchy, which we could not do without an evil Conscience, &c. say they.

The Considerations presented unto the King, upon these words, are divers.

1. The Worship, Doctrine, Discipline and Constitution of the Church of New-England is different and contrary, and not purely according unto the Scriptures, in the Administiration of the Gospel, nor in a pure Conscience, purely guided by the Spirit of God, though they seem to justify their own Way and Cause before the King; and this may justly be made appear in his Presence, upon good Occasion, only at this time I affect the Cause, and if ever God gives opportunity, I may prosecute it with Proofs and Evidence, and that to the great Reproof of the Church (so called) of New-England; who are not only in Doctrine, Worship and Conversation contrary to the Scriptures, but impudent and too presumptuous to affirm their own self-justification and Innocency before the King, when, as it is manifest, as the Day is from the Night, that the Pilots and Members of the Church of New-England want the Spirit of God, that gave forth the Scriptures; and follow the spirit of Persecution, Violence and Cruelty, and are void of a Good Conscience, both towards God and Men. To prove this; there needs no greater Evidence than their own Department towards the Harmless Quakers for these five years time; who, as I have said, have spoilt their Goods, and imprisoned their Persons, cut off their Ears, Banished them, and inhumanly put them to Death; and all this because of difference in Judgment and Practice in Religious Matters, when as no manner of Evil could be charged upon them in the things between man and man. And if these be not works contrary to the Scriptures, and the Spirit that gave them forth, and contrary to a Good Conscience, I am yet ignorant, and must leave it to the Judgment of the King, before whom this Matter is brought to receive his Judgment.

2. Let the King consider, how they have ignorantly condemned themselves in the same things, for which they have judged others; for while they seem to complain of the Impositions of the Bishops, which they still prevailing Hierarchy, if it was Transgression in the Bishops in days past, to impose upon the
these Petitioners, and to Persecute them for Non-conformiti: how much more are these men guilty of Imposition and Persecution of tender Consciences? Nay, they have exceeded in the same Transgression, and become seven-fold guilty of the fins themselves which they complain against in others; for they have gone further in Cruelty and Persecution towards the Innocent Quakers, than ever the Bishops proceeded against them, even so far further, as the murdering of a man is more than cutting off his Ear: And the Cause of the Quakers towards these Petitioners hath been as Innocent, as ever theirs was towards the Bishops.

Oh hypocritical Generation! who are condemning of others for that whereof themselves are guilty, and impounding upon others in a far higher degree than ever the Bishops imposed on them; witnesse their Law in New-England, which judgeth every man to pay 5 s. per day, who come not to their Assembly; and impounding Fines of 40 s. and 50 s. apiece on such as meet together to worship the Lord; which are evident signs of an evil Conscience, as themselves speak.

The next thing that I note, upon which the King ought to consider, the Petitioners say concerning the Quakers, Open Capital Blasphemers, open Seducers from the Glorious Trinity, the Lord's Christ, the Blefl'd Gospel, and from the holy Scriptures as the Rule of Life: open Enemies to the Government itself; established in the band of any but men of their own Principles; malignant Promoters of Distrinet directly tending to subvert both our Church and State.

By way of Answer to this, let the King consider;

1. The envious and detestable spirit of malice of these Accusers, and how vehement and servent their persecuting spirit is drawn forth with reproachful Terrors in the highest degree, like as if they could not utter sufficiently the Envy of their Hearts; or, as if they wanted words to demonstrate their Malignity, and devouring Malice against that People, whom they in scorn call Quakers; and all this to present us Odious and Abominable before thee, O King: I say but this of them unto thee, The Lord forgive them, if they have not sinned unto Death, and Unpardonably; I have no desire of Revenge towards them, but I leave Vengeance to the Lord, who will recompence in his season; neither do I desire to provoke or incense the King against them, only Duty to God and the King teacheth me, and Love Constrainteth me, and an absolute Necessity preseth much upon me, to spread their Denial of their Bitter and Malicious Accusations against us before the King, unto whom we are thus foully accused: And I say, I am confident, that the King hath better Experience of us, than to believe these our Malicious Accusers: And I do appeal to him, from the knowledge which he hath already of us, that he believes we are Innocent, and not guilty of those things thus unjustly charged upon us; and I question not but he will rightly understand that those Accusations are more out of Hatred and Envy against us, than out of desire to benefit the King by such Prefentation.

2. I do tell thee unto the King, and before the whole World, That we do profess and believe concerning the Father, Son and Spirit, and the Lord Jesus Christ, and the Blefl'd Gospel, and the Holy Scriptures; I say, we do believe and make prefeffion in Truth and Righteousness concerning all these things; and by our Doctrines and Instructions do persuade all people to believe, and not seduce any from these Truths of the Gospel; and this is known through these Kingdoms concerning us, though we stand now accused falsely concerning these Matters before the King. But as for the Scriptures being the Rule of Life; we say, The Spirit of God that gave forth the Scriptures as the Rule of Life & Faith unto the Saints, and leads not contrary, but according unto the Scriptures in the Belief and Practice of whatsoever the Scripture saith: And if these Petitioners did make the Scriptures the Rule of their Lives and Practices, for the denial of which they here accuse us, they would not have cut off Ears, Banished
of the Court of Bolton in New-England. 749

Banished and put to Death for the Cause of Conscience, which is contrary to the Scriptures, and proceeded from another spirit than that which gave forth the Scriptures.

3. Concerning Government, our Principles and Practices are well known to many, and partly to the King; We are not Enemies unto Government itself, as these our Accusers do charge us; but it is our Principle, and hath ever been, and is our Practice to be subject to whatsoever Government is set up over us, either by doing or suffering; and neither to wilfully nor rebel against any Government or Governors, by any Malicious Plot or Conventuaries; but to walk in Meekness and Humility towards all, being subject for Conscience sake, as I have said, either by doing or suffering: and I doubt not but the KING is sufficiently informed hereof, and believeth this Testimony:

4. As for our Doctrines tending to subvert both Church and State, this is also a false Accusation and Slander; for our Doctrines are to convert, and not to subvert; even to convert to God, and Truth and Righteousness, that men should live in the things, and forfake all that is contrary; and this Effect our Doctrines have wrought in the World, as the Testimony of many Consciences shall bear witness.

Oh let the King consider of our Defence, as well as of our Enemy’s Charge, who have thought it not enough to whip, most cruelly Banish, cut Ears, and put to Death the Innocent, but must still accuse them falsely, and seek to cover themselves by swathing and flattering Addresses unto the King, like as if they had done no Evil; whereas the God of Heaven is Witness, to whom we can appeal, That our Brethren suffered the Tortures of shameful Death in New-England (through their unjust Laws and Sentences) as Saints and Servants of the Living God, for the Name of Christ Jesus, and for his Truth, which they held until Death, and not for Evil-doing. And the Executioners of these inhumane Cruelties seem so far from Repentance for their Evil-doing, that they rather justify themselves in what they have done, and cease not to smite, and wound and reproach the Innocent, and that before the King, and that after they have Martyred them.

Again, These Petitioners say; After all other means for a long time used in vain, we were at last constrained for our own safety (say they) to pass a Sentence of Banishment against them upon Pain of Death; such was their Dangerous, Impetuous and Deferrate Turbulency to Religion, and to the State Civil and Ecclesiastical, as that how unprofitable ever, could it have been avoided, the Magistrate, as least in Conscience both to God and man, judged himself, called for the Defence of all to keep the Passage with the Point of the Sword held towards them; this could do no harm (say they) to them that would be warned thereby; their willing working themselves thenceupon was their own fault; and we with all humility conceive a Crime, bringing their Blood upon their own Heads.

By way of Answer to this, let it be considered;

1. What Means was for a long time used, before they put them to Death, is shameful to mention; Was it not by the means of Cruel Whippings, Banishment, Imprisonment, Cutting off Ears, and taking their Goods by Violence? Its true, by this Means the Petitioners dealt with the Quakers, and never by any Christian-like Means; for the very first of our Friends, that ever came among them, they made them Prisoners, and they came on shore, and innocently dealt with them, and Banished them; and this was the first and fairest Means that ever was used by them, which are not Gospel-Means, nor the Way by which the Church of New-England ought to have proceeded: Had our Friends been in Error, and such as they say of them, it had been their Duty to have gained them
An Answer unto a Petition and Address

1660

them by Love, by Mercy, and by Long-suffering; these are the Weapons of the Spirit of God, which ought to be used towards them that are in Error, in order to the converting of them from the Error: but contrary to this, the Magistrates and Church-Members of New-England took Cain's Weapons, and dealt Cruelly, and not like Christians, nor like sober Men towards the Innocent; but their thus proceeding was in vain, as themselves acknowledge; for notwithstanding, the Gospel of Christ grew and encreased, and many were converted to the Faith of Christ Jesus throughout New-England.

2. Let it be considered, what their dangerous and desperate Turbulency was to States Civil and Ecclesiastical; Did ever these poor People, whom they condemned and put to shameful death, lift up a Hand against them, or appear in any Turbulent Gaffure towards them? Were they ever found with any Carnal Weapon about them? or, What was their Crime, saying that they warned Sinners to Repent, and the Ungodly to turn from his way? We appeal to the God of Heaven on their behalf, whom they have Martyred for the Name of Christ, That they had no other Offence to charge upon them, saving their Conversations, Doctrines and Practices, as Saints of the Most High God; and this is witnessed by many of their Neighbours, though themselves have hardened their Hearts against the Reproof of God's Witnesses. And we certainly believe, it was their Malice and Envy that constrained them to pass Sentence of Death upon them, and not the Equity of either just Law of God or man; for they deferred not the merit of Death, such was the Innocency of their Cause: And they are no more safe by the taking away the Lives of our Guiltless Brethren, than they were before; no more safe I say, but more liable to the Justice and Terror of the Almighty, and to the Justice of the King, and the good Laws of England, for, and because of their Barbarous Cruelties: But, as I have said, we leave Vengeance to the Lord, and commit them to the Justice of God's Hand, which we doubt not but it will pass upon them in his Day and Season.

3. Whereas they would seem to extenuate their Crime of putting to shameful Death the Lord's Servants; they tell the King, as if they only kept the Passage with the Point of the Sword towards them, as if they had no intention to hurt them, and this the Magistrate did both in conscience to God and man: I say, It is to be considered what occasions were given them to stand in the Passage with the point of the Sword towards this People; Was it for any Cause on their parts, but as aforesaid, for reviving their Sin, and crying against their Wickedness, when as their Lives & Conversations were Harmless and Innocent amongst them? I say, This was no just Cause for the Magistrates to stand in the Passage with the Point of the Sword, and therefore they were Unjust in so doing, if they had done no more, and proceeded in the way of insolent Uffurpers: For what Reason had they to stop the Passage with the Point of the Sword, for hindring of as good Subjects as themselves to pass through the King's Dominions? Is not this derogating from the Honour and Authority of the King, for the sub-ordinate Magistrates of New-England to usurp such Authority over free-born People of England, as to prevent them from Errors and Regrets in lawful Occasions in any part of the King's Dominions? And I suppose this will be found contrary to their Patent and Prescription, delivered them by Charles the first, even this standing in the Passage with the Point of the Sword towards the Innocent, and imposing great Fines upon men that came to their Harbour to sell their lawful Commodities; if they had but the Name of Quakers, though no other thing could be charged against them, yet they were imposed upon by Fines and Imprisonment, and the Point of the Sword was held out against them; and all this I suppose is contrary to their Patent, and in Degradation and Dignorounge to King Charles the second.

4. But to extenuate their own Fact, of putting to shameful Death the Innocent, they charge their Death to be a lawful Killing, and their Death was their own Act, and their Blood was upon their own Heads: Concerning which, let it be considered, they
they no more wilfully rushed upon their Death, neither is their Blood on their own Heads more then the Prophets and Apostles, that were slain for the Testimony of Jesus. But these Petitioners do plead, These Quakers (so call'd) knew there was a Law proclaimed against them, Sentence of Banishment upon pain of Death; but they would not keep away, but came again, and ran themselves upon the Sword point: And after this manner of arguing they would make it appear, their Death was of themselves, and their Blood was on their own Heads; but these poor Evilsions, and favourable Interpretations of their own Cruelties, ought not to cover them from the Justice of God, nor from the Justice of the King; for its to be considered, that where God commands one thing, and men another, God ought to be obeyed, rather then men: and it is fully believed by us, That these Sufferers did not go into New-England in their own cause, but in God's Cause, and in the Motion of his holy Spirit, and in good Conscience towards God; they did rather suffer the loss of their own Lives for their Obedience towards God, than to disobey him to keep the Commands of men: And this was the Apostles Cafe, when they were commanded to preach no more in the Name of Jesus; Did they at all obey it for fear of Man? And when the three Children were commanded to bow to the Image, did they do it for fear of Man? or, If they had dyed for their Disobedience of the Kings Commandment, could it have been said, That their Blood was upon their own Heads, and that they rushed themselves upon it? and this is in part the like Cafe, that our Friends suffered under the Injustice of these Petitioners, who would now cover themselves like men of guilty Consciences; But the God of Heaven will let them know one day, and the King may justly do it, That the Blood of our Brethren lies upon the Heads of the Magistrates of New-England, and they are guilty of their cruel Death, for they put them to Death, not for any Evil doing between man and man, but for their Obedience to God, and for Good Conscience take towards him.

Again. The Petitioners say, The Quakers dyed not because of their other Crimes, how Capital soever, but upon their paper-added Presumptions, and incorrigible Contempts of Authority, breaking in upon us, notwithstanding the Sentence of Banishment; had they not been restrained, there was too much cause to fear, that we our selves should quickly have dyed, or worse; and they would not be restrained, but by Death: Nay, had they at least but promised to depart the Jurisdiction, and not to return without leave from Authority, we should have been glad to have said they should not dye.

In answer to this, it is considerable;

1. What these other Capital Crimes were, which the Sufferers were guilty of, here is a secret Charge of Crimes, without Nomination; and this is the part of Slanders, to Accuse in general, without particular Proof; but this is still to exstenuate their own horrid Fact, of putting the Innocent to Death, and that the King may believe better of them than indeed he hath cause: and the paper-added Presumption, and incorrigible Contempt of Authority, what was it any more than that Unjustly and without Reason, they commanded them to depart, or if they did not, they should be put to Death? whenas no Reason could possibly be rendered for such Law & Commandment, but because they were called Quakers, and were different in Matters of Faith and Judgment concerning Spiritual Things; for, as I have said, No Sedition, Evil-dealing, Drunkennes, Lying, nor any of these things could be charged against them; and therefore the Law and Commandment of Banishment was unjust, and could not be actively obeyed by our Brethren; but they returned again, not in contempt of Lawful Authority, but as they were moved, and upon their Occasions, which was lawful and just in the light of God and Men, deporting themselves Harmless towards all people; and this is filled Super-added Presumption, and incorrigible Contempt of Authority; but they must needs put a Good Name upon their bad Work, and render the Innocent as high Offenders as Excellency of Speech can demonstrate.

2. There can be no just Cause rendered, wherefore they should fear our Brethren, except the Guiltiness of their own Consciences; for, as I have said, They were
were never seen with any Sword or Staff amongst them, nor any Carnal Weapon, nor ever held Designs of Mischiefe; and for them thus wickedly to suggest unto the King, as if they would have killed them, or worse, this is Backbiting and Slander of the highest degree, and punishable by the Law of God and Men: And its true, They whom they have killed are restrained, but the Principles and Practices of the Quakers (so called) have entered into New-England, and passes thorough the Conscienciousness of people without Refrainment. And its a shame for themselves to mention, how all the Pastorises, and the whole Church of Boston overcame Three Innocent Persons, and what Weapons they overcame them by; not the Weapons of the Spirit of God, but the Weapons of Cruelty and Hard heartiness; even as Cain overcame Abel, and as the Jews overcame Christ, and so did the Church of New-England overrule our Brother; and this is all the Confession they can make of Refrainment our Friends, That they cruelly put them to Death, and thereby overcame them. And it is not known to us, that the Court at Boston hath such Absolute Power, as that the Free Subjects of England may not come and return again and again, according to their lawful Occasions, without leave from the Authority of the Court; I say, this seems to be unjust Authority, rather than lawfully established upon them by Charles the first; but it is apparent, and the King knoweth it, that in this case the Magistrates of Boston have taken too much upon them, and proceeded further than they can justify either before God or the King, in Impriohning, Whipping, Cutting off Ears, Banishing and Putting to Death the good Subjects of England, without either Trials, Example, or any power derived from the Lawful Authority of England.

And we have caufe to say, They were so far from desiring to spare their Lives (as they would suggest to the King) that they thirsted for their Blood; nothing else could satisfy them, but the extingishment of their Lives by shameful Torture.

Again, The Petitioners fawn and flatter in these words; (say they) Let not the King bear mean Words; your Servants are true Men, Fearers of God and the King: and not given to Change; zealous of Government and Order: we are not solicitous to the Interest of Caesar, &c.

In answer to this, many things are considerable;

1. Why should the Petitioners feem to exhort the King, not to hear mean Words? Shall the Innocent be accused before him, and not heard in their lawful Defence? Must not the King hear the Accused as well as the Accusers, and in as much Justice? I hope God hath given him more Nobility of Understanding, than to receive or put in practice such Admonition; and I desire it may be far from the King ever to condemn any Person or People upon the Accusation of others, without full hearing of the Accused, as well as their Enemies; for it is Justice and Equity so to do, and thereby shall his Judgment be the more just.

2. They pretend to be Servants to the King, and that they fear him, and are not given to Change; I shall not seem to introduce into the Matters to which I am a Stranger, but I leave this Case to the King to consider, what their former Actions and the current of their Spirit hath been towards the King: I shall only intitiate one Particular, well known to me in a Letter to one Gardan, dated at Boston, and subscribed by some of these Petitioners, where they say, There is more Danger in these Quakers (as they call them) to Trouble and Overcome England, than in the King of Scots, and all the Papist Princes in Germany: these be the Petitioners own Words, whereby it is manifest what the current of their spirit was against the King then; though now they have changed their Tale, and call him High and Mighty Prince, and Dread Sovereign, and such like, and thus they are the Kings Servants, &c. when as long since they have signified by their Words quoted against them, That there was Danger in the King of Scots (as they called him) and reputed him a Troubler of England: and numbered him with the Papist Princes of Germany, &c. amongst them: Let but the King consider their own Words, and he shall plainly read as well the temper of their Spirit against him not long since, as he shall see their Hypocrisies and Iawing Farteries at this time; and he may fully perceive that
of the Court of Boston in New-England.

that these Petitioners are given to Change, though they would make him believe otherwise. And this their Address unto the King is like the Approach of the uncircumcised Gentiles unto Joshua, cap. 9. who wrought militly and deceitfully, using the same words to follow, We are thy Servants, as these Petitioners have used to the King, whose deceitful Address is equally parallel with that mention'd; the case is worth observing, Josh. 9. ver. 4. 6. 9.

3. As for being zealous of Government and Order, not Seditions nor Schismatics, as they say; it is to be considered, that their Government, and the Order thereof, is not only different and contrary to the Government and Order of the Churches of Christ, but different and contrary also to the wholesome Constitution of the Civil Government of England; who have made Laws, and executed them to Banihment and Death, without any Power deriv'd from the Lawful Authority of England, which is absolute contrary to their Patent, by which they hold their Jurisdiction, which faith, They shall make no Laws contrary to the Laws of England, &c. I shall not Charge them in the King's Presence further of Sedition and Schism than himself believeth concerning them.

Again, The Petitioners say, They could not live without the Publick Worship of God, and they were not permitted the use of Publick Worship without such a Toak, Subscription and Conformity, as they could not consent unto without sin, &c.

In Answer to this, this is to be considered:

That these Petitioners have laid heavier Toaks of Subscription and Conformity upon others than ever was laid upon themselves, witness their imposing Fines upon such as cannot conform to their Worship, some Ten Shillings, some Forty Shillings, and some Five Pounds; if any shall be absent from their Assembly, it is to much a Day; and if any keep any Meetings different from their Way of publick Worship, it is to much a Time; and these are unjust and illegal Impositions, and it is a heinous Yoak of Tyranny put upon the Neck of the King's good Subjects, without any Power derived in this case from the King. This they themselves do, and yet are complaining of such Impositions and Yoaks laid upon them by the Bishops, which were not comparable to these; which discovers their own unjust Condemnation in the same Matters for which they accuse others.

And thus these Considerations are presented to the King, in Vindication of that innocent People, called Quakers, whom these Petitioners have accused as guilty of heinous Crimes, that themselves might appear innocent of the Cruelty, and Injustice, and shedding of the Blood of Just Men, without Cause; being men of Guilty Consciences, upon whom the Terror of God, and of the King, seems to be, because of what they have done: But now let the King rightly consider of the Case between us and them, and let him not hide his Face from the hearing of the Cry of Innocent Blood.

And for a further Testimony of the Wickedness and Enmity of these Petitioners, and to demonstrate how far they had proceeded contrary to the good Laws and Authority of England, and contrary to their own Patent, hereunto was annexed, and presented to the King, a Brief of their unjust Dealings towards the Quakers (so called) which the Reader may see at large in the Record of Sufferings.

E. B.
To all My

DEAR COMPANIONS,

In the Travel and Labour of the

Gospel of Christ,

And in the Faith and Patience, in the Sufferings for his

NAME's SAKE.

Dear and Well-beloved Brethren, in the Heavenly Relation, and Blessed Immortal Birth, of which we are born most dearly in our Father's Love; my Salutation extendeth unto you all, as one with you perfectly in sufferings and in rejoicings, in Faith and Patience, and even in all things which you do and suffer for the Name of the Lord our God; and my Soul greets you, and embraces you, and fervently wisheth Peace, Love and Unity, and the Increase of every good Gift unto you all; for I am perfectly one with you; if you receive of our Father's Fruits, I am refreshed; and if you Rejoice, I am glad; and if you suffer, be in Heaviness, I freely partake with you; whatsoever is yours, whether Liberty or Bonds, whether Life or Death, I partake of the same; and whatsoever I enjoy, the same also is yours; we are of one Birth, of one Seed, of one Line, even of the Generation of him who is without Beginning of Days or End of Life, who is an High Priest, made after the Power of an Endless Life; and as he was blessed of the Father, so are we, because we are of the same Birth, and are Partakers of his Nature; and he lives in us, and we in him.

Well, my dear Companions, I need not multiply words unto you, as if you knew not these things, for, What know I, that you know not? or, What can I say, but you know the same? Yet bear with me, for my Heart is very full, and my Soul ready to be poured forth, that I may once more express a little quantity of what is abounding in my Heart; for Love, even perfect Love, even that Love wherewith we are beloved of the Father, filleth my Heart at this time towards all of you, from the least to the greatest; and I know nothing but Love towards you all; and I doubt not but in the same Love you do receive this my Salvation, which is from the Fountain of Love, which at this time is opened in my Heart.

Now Dearely Beloved, The present Considerations of my Heart are very many concerning the great Love of the Father, which hitherto hath been shewed unto us; we all know, bow that he called us by his Grace, and turned our Hearts from the Vanities and Evil-ways of this World, and sanctified us by his Word, and put his Image upon us, and called us by his Name, and redeemed us unto himself, and gave us the Testimony of his holy Spirit in our own Hearts, Thus we should be his People, and he would be our God; he taught us, and instructed us, and fed us, and gave us Peace and Rest in himself, and freed us from the Bondage of Sin and Corruption, and from his Terror because of Sin, and he removed our Transgressions, and blotted them out, and ceased to smite
us any more; but brought us into the Land of Rest, flowing with Mercy and Peace, and Knowledge, and all good Things; this did the Lord our God do for us in the days of our Infancy, even when we were yet in our sins, he called us forth, and cleansed us from them; and when we were Strangers to him, he made himself known unto us; and when we were wholly ignorant, he gave us Knowledge, and when we were not a People, he raised us up, and made us worthy to be called by his Name; and thus, and after this manner did the Father love us, and shewed his Love unto us; this you know even as I do, and the Consideration of it caueth me thus to express it.

Again, when he had thus wrought for us, and shewed Love unto us, he was pleased to call us out into his Work, to the turning and converting of others unto the Way of Life; he put his Spirit into us, and gave us Gifts of Knowledge and Utterance, and armed us with Wisdom, and Strength, and Courage, and every way fitted us for that work and service in which he hath carried us; he, I say, fitted us for his Work, and called us unto it, and carried us on joyfully in it, and all this of his free Love, and infinite Power; and what we have been, and what we have done, it hath been only of the Lord, and not of our selves, even of his Love which to us may be admirable, for alas, what were we but Children, and neither Prophets nor Prophets Sons, and our Education unanswerable for these things, and to perform this Calling? and therefore it is the Lord, and only him, that hath effected his own Purpose through us, and by us, as Instruments mean of our selves, but by him very excellent.

Again, he hath mightily prospered us in his Work, and a glorious effect we have beheld of our Labours, and Travels, and Testimonies yea, the Lord hath been with us abundantly, and his Arm hath compassed us about, and he hath often given us great victory over the Wife and Prudens of this World; he hath made his own Work often very powerful in our Mouthes, to the wounding of the Consciences of our Enemies; and the Lord hath blessed our Testimonies, to the confounding of the Wildom of this World, and to the gathering of many unto himself; and he hath gone forth before us in his Authority, and been always with us in his own Work; and our Testimonies, Labours and Travels have been very precious and pleasant unto the Lord, and all his People; and the effect thereof caueth my soul to rejoice, because the Lord hath been with us, and prospered us unto a great People, who have received our Witnesses, and accepted thereof unto their Salvation, and unto the Lord alone the glory of all this appertaineth.

And for these eight years and upward, the Hand of the Lord hath carried us through great Labours and Travels in his Service; and many Dangers and Perfections and Afflictions, have attended us all this time; and ye know that many a time hath the Lord delivered us from the Hands of such, as would have destroyed us; and we have been delivered again, and again, out of Dangers and Difficulties; and the Lord hath been a present help unto us in the time of our trouble; for the plotting of the Wicked, and the purpose of ungodly Men, hath often been broken for our sakes, even many a time have we been delivered out of the Snare that hath been laid for us; and we have seen our Enemies fall before us on the right Hand, and on the Left, even the Wife in their worldly wisdom, and the Foolish in their Blindness, both Professors and Prophane hath our God often cut short in their desires, and endeavours of our destruction; and we have been wonderfully preferred unto this day, and all this I attribute to the infinite Love and Power of the Lord God, who is blessed for evermore.

And through all these things we are yet alive, and the Lord doth not fail us unto this hour, but he lives and walks in us and with us, and his Testimony
mony is with us, even the Seal of his good Spirit in our Hearts, that we are his Sons and Servants, and we are confirmed by many tokens, that he is our God, and we are his People; and that great Oppression which we have met withal, hath not restrained us, but thorough it all have we grown, and prospered unto this day; and concerning the things whereof we have testified these divers years, I am no way doubtful but our God will fulfil them, neither can my confidence be shaken by what is or can come to pass; for Antichrist must fall, false Ministry and Worship, false Ways and Doctrines God will confound, false Power and false Church the Lord will lay low; and Truth and Righteousness must reign; and God will gather his People more and more, and glorious days will appear; God will exalt his Kingdom upon Earth, and throw down the kingdom of the man of sin; all Oppression must cease, and the Oppressors shall no more be; and God will free his People, and they shall be happy in this World, and forever: These things have we prophesied from day to day; and my faith is constant and unmovable, that God will effect these things in his season; for the Lord never yet deceived me, but what he hath said will surely come to pass.

And therefore Brethren, let us be in Hope and Patience, and live in the Word of Patience, and not be faint-hearted, as though the Lord had forgotten us, or was unmindful of us, or as though he would not perform what he had testified of us; for he is not a Man, that he should lie, nor as a Man that is given to change: But lift up your Heads, for the Lord is with us, even in our greatest Tribulations and Afflictions, and he will accomplish his Purpose; for he is mighty to save his People, and to destroy his Enemies.

It is true, the Gates of Hell at this time seem to be open against us, and we are People like to be swallowed up of our Enemies, and floods of wickendness seem to over-flow, and the waves of the great Sea seem to be void of mercy, and the hope of our Adversaries is to extinguish us from being a People, and to destroy us from the face of the Earth; and the Hands of our Persecutors are highly exalted at this day, as though all that we have done for the Lord, by our Labours and Travels should now be made of none effect.

Well, dear Brethren, though it be thus, yet our God can deliver us, and confound our Adversaries; and we can appeal unto our God, and can speak our Cause before him; and he knows that our Sufferings and Afflictions are altogether Unjust, and Unequal, and Unrighteous, and that our Persecutors do afflict us out of their Envy, and without any just cause administered unto them by us; our God knows it, Angels and Saints know it, that we are at this day a Persecuted People for Religions sake, and this our present Affliction is not any just Punishment, either from the Justice of God, or from the justice of men.

For God hath given us the Witness of his eternal Spirit, that Wrath is not in him towards us, his Wrath be to his Enemies, but unto us is Joy and Peace for evermore: and the Lord clears us, and he justifies us; who then shall condemn us? he chargeth no guilt upon us, as if we were unto our selves the cause, by our evil deeds, of this our present sufferings, and as if this were come to pass upon us, as punishment from the Hand of God: I say, it is not so; these our present Sufferings are not out of God’s Anger towards us, for his Love is to us, let his Wrath be to his Enemies; and as I said, neither is this suffering in the justice of men; for unto all the World we can say, (and God himself shall plead our Cause) whom have we wronged or done evil to? What evil have we done to any Mans Person? Whose Goods have we falsely taken or coveted? Against whom have we designed Mischief? even the Lord himself be Judge between us and our Persecutors.
To all such as travel and labour in the Gospel of Christ.

... eccutors in this matter, for unto him we are known that we do desire the good of all, and not the hurt of any, and yet we are dealt with as Evil-doers, whereas the God of Heaven is Witness in our Consciences, that we neither plot nor contrive, nor agitate in thought or word the hurt of any man's Person; but we walk justly towards all, being our Principle to do to others as we would be done unto; and we can plead our cause unto our God, and he shall plead our cause with our Enemies, and this is the present State of our case; what we suffer at this time, it is singly in the Cause of God, and for Righteousness' sake, and for the Testimony of Jesus, which we hold; therefore freely let us commit our Cause unto the God of Heaven, and if we dye, it is for him, and if we live, it is to him; and we seek no vengeance against our Enemies, but leave it to the Lord to plead with them.

And dearly Beloved, I hope I need not exhort you to be patient and faithful in this day of our trial, knowing that the Cause is so excellent in which we are tried, it is God's Cause, and not our own; and I hope you all have the Testimony of his Spirit in your Consciences, verifying the truth of the Cause for which we suffer, and having that Evidence, we need not to be doubtful as towards God, nor ashamed before Men, if so be that every one feels the Evidence of the Spirit of God bearing witness, that we suffer for Righteousness' sake, and for the Name of Christ Jesus.

And so dear Brethren, lift up your Heads, and be assured, that we are the Lord's, and in his Cause we are tried, and he will judge and avenge our Persecutors in his Season; and we shall be a People when the Egyptians lie dead upon the Sea-Shore, and when the raging Sea is dried up, this same People shall be safe; for hath the Lord done so excellent things for us? hath he led us forth and blessed us unto this day? and hath he preferred us hither through many Tribulations and Dangers? hath he shewed infinite Love and Favour unto us to this hour? And will he now suffer us to be destroyed from being a People? surely no; Will he give our Enemies their hearts desire to cut us all off, that they may blaspheme his Name? surely no; and if it be the Pleasure of the Lord, that some of us should seal our Testimony with our Blood, good is the Will of the Lord; not ours, but his Will be done: for the Testimony that we have born for these divers years, hath been so excellent in it self, and in its Fruits and Effects, that the finishing of it doth give the best Seal that possibly we can signe it with, which is indeed our hearts Blood; and this dwells upon my spirit; and yet, though it should be thus, my confidence is sure, that the Work of the Lord shall prosper, and our Testimony shall be glorious forever; and this People shall never be extinguished from being a People.

And I know not any thing that remains upon our part at this day, but that we commit our selves into the Hand of the Lord, living in the Seed of God, wherein our Election is sure, before the World was, and forever; and let us remember one another, and pray one for another; and let us stir up all the Children of our Father to Faithfulness and Patience, while we have time; if, let us walk to the Glory of the Lord, keeping Faith and a good Conscience to our last end; our Testimony shall never dye, nor our Memories never perish when we are ceased to be; and though we suffer now the los of Life, and all we have, yet the Effects thereof will be glorious in Ages to come, and our present Sufferings will hasten the Glory of God's Work throughout the World: Receive this as my Salutation to you all.

It is now eight days since I left Ireland, where my Service hath been precious for the Lord, for full six Moneths; all which time the Lord carried me in much Faithfulness and Diligence in his Service, to the confir-
ming of many in the Truth of God, and to the converting of others; and through, and because of the Presence of the Lord, which was with me, I had a very precious time, and was wonderfully preserved through many Dangers and Tryals; and I travelled near two thousand Miles to and fro in that Land, and had very free passage in the principal Cities and Towns, till my work for present was fully ended there, having more time then could be expected to clear my Conscience to all People: and it would be too large to mention every particular Trans-action, wherein I perceived the Eminent Hand of God with me; and also many things I observed concerning the present state of things which I shall not now mention; for what have we to do with the Affairs of worldly Kingdoms? but as for Friends, it was well with them, they grow and increase in the Blessings and Fulfils of the Father; and when I came thence all was quiet, and very few in Prison; though (I suppose) the Tydings of things as they are here, will produce the same Sufferings upon them: But I hope they will be bold and valiant for the Truth, in giving their Testimony by faithful Sufferings, till these things be finished.

Thus I remain in Life and Death, and when I am no more, in everlasting remembrance, your dear Brother and Companion, by doing and suffering for the Name of the Lord and his Truth. I am well, and at liberty as yet,

11th of the 12th
Month, 1660.

E. B.

A.Just
A JUST and
RIGHTOUS PLEA.
Presented unto the
King of England,
And his
COUNCIL, &c.

Being the true State of the present Case of the People called Quakers, Truly Demonstrated and Justly Pleaded on their Behalf, for the true Information of the King and his Council, that they may well understand the Truth and Verity of doubtful Cases, and may shew Just Judgment and Mercy.

And this is laid down in Six Particulars,

1. Concerning Swearing at all, and particularly of the Oath of Allegiance.
2. Concerning Meeting together to Worship God.
3. Concerning Tythes among the Jews, and among the Christians, and why we Refuse to pay them at this day.

viz.
4. Concerning giving Security by Bond, to live Peaceably, or, to answer Accusations then and there, &c.
5. Concerning Government is Self, and particularly of this present Government.
6. Concerning Persecution, what it is in itself, and how great an Enemy it is to the King and his Government, laid down in ten Particulars.

All which Cases are truly Stated and pleaded, and the Cause of the Innocent Vindicated.

And this for the King and his Government, that they may be Just and Righteous, and perfectly according to God.

The Epistle to the King and his Council.

O Friends! this is your Day that God hath given you, to try you and to prove you what you will do, and whether you will Rule, and Judge, and Exercise your Power for God, or against him, and this is the Hour...
The Epistle to the King and his Council.

1661

of your trials, and the living God that made Heaven and Earth beholds you, and his Eye is upon you, and he waiteth for Justice, true Judgment, Mercy, Righteousness and Truth, to be brought forth by you in the Land, that he might bless you and prosper you; but and if the contrary be abounding, and brought forth and exercised thorough you, Blessings shall be turned into a Curse, and the just God will deal with you after your deserts, for the Reward of the Almighty is Just and Equal unto all the Sons of men, even according to their ways and works; and the judgment of you nor of any is determined by him, but according as He is served, obeyed and feared, or the contrary.

And seeing you have a day to do good, and to forsake all evil, to do Justice, Mercy and Truth in the Earth, and to judge the contrary, if that you do the things you ought not, and leave undone what God requires of you to do, and trifle away your time in matters of less value, and spend your days in Pleasures and Vanities, and neglect Mercy and Judgment in the Earth, and have no regard to the Cry of the Poor and the Oppressed, to deliver them from their cruel Persecutions, if it be thus with you in this your day, it is shall stand in the Gap, to prevent the Anger of the Lord from breaking out, or who shall plead for you in the day of your Reward, when God himself will judge them justly, to judge all Flesh, in and to deliver the innocent? Oh Friends! Is this nothing to you? Is there no cause unto you of consideration in this matter? Ought you not to lay these things to heart? Why, surely you are but men, and your Breath is in your nostrils, and your Substance but dust, and the God of Heaven and Earth can do what he will with you, and concerning you, if you please him, it might be well with you, but if the contrary, he can answer your doings with an equal Reward, and none can prevent him.

And here is a Cry, and a very great Cry of Persecution under your Authority, the Prisons filled with Upright and Innocent Persons, to the ruin of Persons, Houses and Families, if the great Mercy of the Lord did not prevent more than the Justice of men, thousands within these few months have been cast into Gods, and dungeons, and nasty holes, and divers have finished their Loves, and died in Prisons, many being taken out of their Houses, and from their lawful Callings, and many taken out of Meetings, where they have been waiting upon God, and cruel Sufferings inflicted upon them, and all this for Truth and Righteousness sake, and for their Profession and Practice in Religion, when as no plotting or evil-doing towards the King nor any of his Subiects, could be justly charged and proved against them. And thus the Innocent have been made a Prey to profane Persons, and their Sufferings have been woful, and all this hath been under and by your Authority. Are these things nothing to you? or do you judge this is well doing? Is this Justice and true Judgment? Is this for your Happiness and Prosperity? Let the God of Heaven and Earth judge in this matter between this People and You, for the Cry of their Sufferings are very loud in the Ears of God, and they have been laid before you, and you ought to have relieved them, and eazed their heavy Burdens, and showed Justice, Pity and Love, and this would have made for your Happiness; but if that you always neglect to hear the Cry of the Poor, and of the Oppressed, yet God hears, and takes notice, and though this People should have no effect in the Earth, yet He is their Helper, and their Cause is committed unto him.
The Epistle to the King and his Council.

Can these things stand? can you be happy in these Proceedings, while the Innocent suffer under you? Is it in your Hearts to destroy the Heritage of God? do you think to extinguisht an innocent People from off the Earth? Must none wait upon God, and worship him, and pray to him, but after your Prescriptions and Limitations? And will you kill and destroy all such as do not? who cannot for good Conscience sake conform to every Way of Worship and Religion imposed, but must wait upon God, and worship him and pray to him according as his Spirit teacheth and guideth? will you, I say, destroy all such? Is it in your hearts to effect it? if it be, the God of Heaven will not prosper you in such Purposes; Will ye force men to forsake the Way of their God, wherein they have found his Presence? will ye persecute men for their Religion-sake, while yet they walk uprightly in their Conversations among men? Oh Friends! it is not: justice and true Judgment this; to do, it pleaseth not God, neither doth it unite the hearts of Subjects in true Love and Unity, but it hath contrary Effects, and that you may find.

Indeed, according to my Judgment, such Proceedings are not good Policy nor humane Wisdom, for you to seek to establish one particular Persuasion and kind of Religion, and impose that by force, and persecute and seek to destroy all the rest that are otherwise minded, if they will not deny their Principles and Consciences, and conform: this seems, I say, no good Policy among men, for it doth gratifie one sort of men in their desires, it discontenteth and dissatisfieth many more, and it breaketh Love and Unity amongst Subjects, and your Safety is in the uniting of Peoples hearts to you, and one to another in Love and Liberty, and not in the Divisions and Disractions of Peoples; surely this cannot be for your Safety. When as if you did give Liberty to all that were peaceable in their Lives and Conversations, in the exercise of their Religion in Faith and Worship to Godwards, this would cause all to love you, and none to be discontented with you in good reason: if one sort of People had as much Liberty as others (in the ways of their Religion I mean) and none more than others, this doubtless would encrease Content among Subjects, and be a blessing to you and your Authority, and to proceed in such a Way which may keep the People in Love and Unity one with another, and to you-wards, this was good Policy for your establishment to perpetuity, and there seems to be no otherwise, than in shewing Justice, Mercy, and Liberty to all in all right ways, and in the exercise of their Consciences towards God. And this is my Judgment, the way for you to prosper, is, to leave the prescribing the Way of Worship unto God, as his Spirit shall teach and persuade the Conscience, and to leave the Judgment in all Cases of Conscience about Spiritual Things unto Him, and not to meddle about imposing Religion, nor persecuting men for that cause, for it is not your place to do it; but you are to rule well over the outward man, and to judge in the Cases of wrong between man and man, but not at all in the Cases between God and mens Consciences.

But you may say, Who are thou, inferior man that seemest to advise us that are rich and potent, and wise enough for our selves? Well, though it be thus, though I am so, and not much acquainted with the State-affairs, nor do I profess Policy in the Governments of this World, yet this I say, Whatever my Birth or Quality be, and whether I live or dye, yet these things you must find true one day, (for I speak not as a Polititon but as a Servant of God) that your prosperity and Happiness in this World, and hereafter, standeth, in shewing and executing

true
true Justice and Judgment, and Mercy and equal Liberty towards all, without respect of their Title in the Profession and Practice of Religion, and in allowing Liberty of Conscience in the exercise of Faith, and Worship, and Duty to Godwards, to all Christian People equally in your Dominions, and not to persecute or destroy any in their Persons and Estates, for the Exercise of their Religion to God-wards: This is the Way of your Prosperity, and the contrary is the Way of your Destruction; if that ye persecute Men for their Conscience sake, and exercise Lordship and Authority over mens Consciences in Spiritual Things, and if ye prescribe a Way of Worship, and seek to destroy all that cannot conform therein: if you do thus, this is not good Policy to establish you. Well, I shall say little further, but that these things I write not as your Enemy, but as your Friend, who would you have saved both Soul and Body, and not as in any kind of Hardness in my spirit towards you do I write, but in Love and Compassionateness to you and these Kingdoms.

And I have here in brief stated and pleaded the case of the Innocent People called Quakers, who are at this time under great Afflictions and Tribulations by your Authority; and it hath been in my Heart divers times to declare the Substance of these things unto you, but at last I have chosen to write my Mind to present to you, concerning the Matters very needful for you to be informed in, and it is for your sakes, as well as theirs, that I have done it, that you may not run on to set any thing against them upon Suspicions and Accusations of others, without hearing our Defence: and therefore it is, for the avoiding and stopping of Persecution in the Land; for this Case have I taken in hand Submissively, and not Presumptionly, to state this Plea before you, and I must leave it to your Considerations, and cannot impose my Faith upon you, to believe as I believe; but having laid the Truth before you, I shall leave it to the Lord to work Faith and Love, and Justice, Mercy, and all good things in your Hearts, that you may bring them forth in the Exercise of them in the World.

London, the 10th day of the second Month, 1661.

I am a Lover of Justice and Mercy, Truth and Righteousness,

E. B.
A Just and Righteous PLEA presented unto the KING of England, and his COUNCIL, &c.

CHAP. I.

The Case Stated and Pleased concerning Swearing at all, and particularly concerning the Oath of Allegiance.

1. WE do acknowledge ourselves to be free-born People of this Kingdom of England, the Land of our Nativity; and we do affert, That we have just and lawful Right and Title, as such, to possess and enjoy our Lives, Liberties and Estates, both by the Laws of God and Man; having never unto this day, since we were a People, forfeited our Birth-right as men, by any Rebellion, Sedition, Contempt, or otherwise; but have always been and are a People exercised in the Law of our God, by walking justly towards all men, and doing to others as we would be done unto, and have been and are a Peaceable People under every Government and Authority that hath been over us since the Lord raised us up.

And I do hereby declare, That we now are and shall be Faithful, Innocent and Peaceable in our several Stations and Conditions, under this present Government of King Charles the Second, whom we acknowledge Inprem Magistrate and Governor over this Kingdom; and for Conscience sake we are obedient and submissive to him, as such, in all his Commands, either by doing and performing of what he justly requireth, or by patient suffering under whatsoever is inflicted upon us, in the Matters for which we cannot be obedient for Conscience sake, when any thing is required of us different from the just Law of God: And to this Subjection, to the King and his Government, we are bound by the Law of Righteousness; and such hath ever been our Principle and Practice, and is unto this day, even to be Quiet, and Peaceable and Patient under every Authority that is set over us; and not in Unrighteousness, to Plot, or Contrive, or Rebel against any Government or Governor, nor to seek our own Deliverance from Injustice and Oppression, in such a way. And we are persuaded to seek the Preservation of the King's Person and Authority by all just and lawful Means, and not to Rebel against him with carnal Weapons; and so far as his Government is in Justice, Mercy and Righteousness, we declare true and Faithful Subjection and Obedience thereunto; and wherein it is otherwise, we shall be subject by patient suffering what is unequally imposed upon us, and yet not Rebel in any Turbulent way of Conspiracies and Insurrections: For, our Principles are not for War, but for Peace with all men so much as in our power; neither may we render Evil for Evil to any, but are to be subject to the King and his Government, Actively or Passively, upon the Conditions aforesaid.

And we renounce all Forreign Authority, Power and Jurisdiction of the Pope, or any else, from having any Supremacy whatsoever over the King, or any the good Subjects of England. And this we Declare, Acknowledge and Testifie, in the Fear and Presence of God (to whom we and all Mankind must give an Account) and that without secrèt Equivocation, or any deceitful mental Reservation.

2. But
2. But as for all Oaths and Swearing, we solemnly deny, for Conscience sake towards God, because Christ Jesus hath commanded Not to Swear at all, Mat. 5. And the Apostles faith, Above all things, my Brethren, Swear not, Jam. 5. And it was the Principle and Practice of divers holy Martyrs, even some of the Protestant Church, since the Apostles days, in all Ages, Not to Swear at all in any Case: so for Conscience sake, and according to the Example of Saints in former Ages, we do refuse to Swear, in this Case of Allegiance to the King, and in all other Cases whatsoever, and we cannot Swear at all: Though the Truth and Verity of all Things in all Cases, so far as known to us, and as Occasion requireth, we can acknowledge and testify with Tea and Nay, as in the Fear and Preference of God, and with true Intent and Meaning, to discovering the Truth, as is needful to be known: And in this manner we acknowledge just Allegiance to the King and his Government (that we shall live Peaceably, and not Plot nor Rebel against him) according to the Law of God and a safe Conscience, but without any Oath, or Swearing at all; for we may not break the Command of Christ, nor walk contrary to the Example of the Apostles and Saints by Swearing, though we suffer the Loss of all because thereof.

And it is our known Principle and Practice, ever since we were a People, that in no Case whatsoever, though of great Dependency oft-times to our selves, both in respect of Advantage ours, and also in avoiding of Sufferings, we have not taken any Oath; nor Sworn at all; whereby it is manifest, that our refusing chiefly to take the Oath of Allegiance is not because it is that Oath, but because it is an Oath, and for Conscience sake we cannot Swear at all.

3. And thus the state of our present Case, about this Oath of Allegiance, is different from some others, from all such who can swear and take Oaths in other Cases, to whom taking of a Oath in itself is not matter of Conscience; but as for us, we make Conscience of an Oath in itself, and that upon just Ground, as we are able to demonstrate: and therefore our Refusal of this Oath of Allegiance gives no Ground at all of Doubt or Suspicion concerning us, as if we would not live peaceably and quietly under this Government, or as if we would Rebel again, or Plot to destroy the King's Person or Authority, and so deny to take this Oath, as if we would leave our Lives clear to proceed in such ways: this Judgment cannot justly be given of us, because we deny to Swear at all, in all Cases; which if it were not so, but that we could Swear in other Cases, and not in this, then we might justly be the more suspected that we had a reserve against the King's Person and Government, and our living Peaceably might be the more doubted of: but being our known Principle and Practice always, Not to Swear at all in any Case whatsoever, this removed all Ground of Jelousie, or Cause of Suspicion of us in this Case: And also, we being ready to contey, all just Authority and Power to the King, to declare Obedience thereunto solemnly and sincerely, and that we shall live Peaceably and quietly under his Government, and not to Plot or Rebel against him, and this to confirm by Tea and Nay; our Testimony of this kind may as justly be taken, and stand as effectual, and be as faithfully performed, as the Oaths of any others; for we make Conscience to perform what we say in Tea and Nay, as much as any do to perform what they Swear; and this is known of us in the Consciences of our Enemies. So that in Good Conscience, and Just Reason, and Equal Justice, we are excusable from all Penalties and Forfeitures in that behalf, of denying the OATH of ALLEGIANCE.

4. And the King and his Government is not the less safe and secure, though
we refuse to swear Obedience to them; nor could they be any safer or secure
if we, contrary to our Principles and Confessions, were forced by Penal-
ies to swear Allegiance; for, by the same Principle which keeps us from
Swearing, and by which we deny, we must be prevailed to live Peaceably,
and not to Plot or Rebel against the King: and if we renounce our Principle
and our good Confession, and be induced to swear against our Confessions, what
likelihood there is there to perform such a forced Oath, taken contrary to our
Confessions and Principles? For if we swear to the King and his Government, be-
gane of the Fear of Men, and to save our Ills, &c. And this contrary to our
Confessions, it might well be suspected of us, that at Opportunity we would
break such Oaths for fear of Men, or some Self-end: On the other hand, If
we had already renounced our good Confessions, so that it more appears we shall
perform good Obedience to the King and his Government, acknowledged
by Tea, without an Oath, and in good Confession, then by Swearing
forced on us, contrary to our Confessions; therefore our Tea may better be
accepted in this Case, then Swearing can be demanded of us. And also, If we
should Change with the Times, and Renounce our Principles and Confes-
sions, and Swear, we should make our selves Ridiculous, and a Scorn to
all men, and bring our selves into a capacity not ever to be trusted in any
Case, if we should bow and bend to Times and Powers, and for Terror of men
deny our Religion, as other Hypocrites, and I very well believe, the King
would not trust us in our Allegiance any while the better, but rather the worse,
though we did swear, and swear and Bow with him, contrary to our Prin-
ciples, neither could he reasonably judge himself the safer, nor more happy,
sure that we would be truly subject the more to his Authority, if we swore
and conformed in things by Force contrary to our Confessions and Principles;
for himself knoweth, that Oaths and Engagements, made and taken by Force,
and for Fear in Straits, are seldom or never truly performed, but always
broken.

And of the like Case there are large Testimonies in the Kingdom, of many
that have sworn, promised, and engaged, and sometimes by Force and Fear,
to this kind of Government and another; and yet at Opportunities, and
for their own Self-end, have broken all Oaths and Engagements, and Re-
belled against the very Persons and Authorities to which they have sworn
and engaged Fidelity and Allegiance; so that many are not the more to be
trusted, though they swear Allegiance: For the Proverb saith, He that will
Swear, will Lie; and he that is forced to swear against his Confession, will hard-
ly perform his Oath. And we are no less to be trusted, though we swear
not; for we never yet engaged our selves by Oath to any Governors
or Government, and yet we never Rebelled, or Plotted against any; but
have lived Peaceably, and in a Patient Suffering Condition under all that
have sat on the Throne since we were a People. And therefore our living
Peaceably under the King's Government cannot justly be doubted of, though
we cannot engage the same by Swearing.

But yet, if we do not live quietly, and in good Obedience, as Peaceable
People; but do Rebel, Plot, &c. then we refuse not to suffer the Pains, Penalties
and Forfeitures as such that swear, and do not perform their Oaths: I say, If we do
not live Peaceably, but Plot and Rebel against the King and his Government;
then let us suffer the same in every particular, as if we had sworn, and not per-
formed our Oath.

5. All these things rightly considered, it doth fully appear, 1. That we are
not Enemies neither in present Action, nor future Intent, to the King's Person
or Authority: 2. Nor that we refuse to acknowledge Just Authority to
King Charles the Second, as suprem Re Magistrate over these Kingdoms:
3. Nor
3. Nor doth it appear, that we are otherwise than Peaceable and Quiet People under the King's Government: 4. Nor is it manifest, but that we are ready to knowledge fo to continue, in all Good Conscience and Righteousness, therefore we do appeal to the God of Heaven, and to King Charles, and to all people whatsoever, That our present sufferings by imprisonment, and whatsoever else, we may suffer in this Case, for refusing to take the Oath of Allegiance, it is not for Plotting against the King, nor for refusing to acknowledge Just Authority to the King, nor for denying just Obedience to him and the good Laws of the Land, nor for denying to live peaceably in the Kingdom under the King's Authority; because, to all this we acknowledge solemnly in Teen and Nay; Neither are our sufferings in this Case for any Evil-doing, towards God or Men, but our sufferings are for keeping the Command of Christ, which to us is Matter of Conscience to perform, more than to save our own Lives and Estates; and our sufferings are, because we cannot Swear as all, and not because we are Rebellious, or that we deny just Allegiance to the King; and such our sufferings are not as Evil-doers, nor Guilty and Righteously as Offenders, because we are not guilty of Evil in this Case, towards God nor Man; and our sufferings are Cruel Persecution for our Tender Conscience sake, and for the Name of Christ Jesus. And we call God and just Men to witness between us and our Prosecutors, that as Saints and Servants of God we suffer in this Case, and for our Faithfulness and Obedience to the King of Heaven, and not for Evil-doing or Disobedience to King Charles, and his Authority.

And if any be persecuted on this Case, for Refusing to take the Oath of Allegiance, to the Ruin of Persons, Wives, and Families in this World, then we shall have Cause to say, Occasion is Wrongfully taken against us, to destroy us; and we are proceeded against contrary to the End of Just Government, which is, To preserve the Peaceable, and not to destroy them; and contrary to the KING's former Promises, who hath said, We should not suffer for Matters of our Religion and Conscience, living Peaceably in the Land.

And if we suffer because we cannot Swear at all, such our suffering is for our Conscience sake, and we are therein Persecuted Unrighteously, as Innocent People, and without just Cause: And we must commit this our Cause to God, who regardeth the Oppressions of his People, and will avenge their Cause in his season.

And for the present this is all I have to say, and present, concerning this Case of Swearing, and concerning the Oath of Allegiance.

CHAP. II.

The Case Stated and Plead concerning our Meeting together to Worship God.

1. We do Meet together in the Name of Jesus Christ, and in his Power and Spirit; and we do come together in the Fear of God, to wait upon him, and to receive the Teachings of his Holy Spirit, and his Council to direct us in all our Ways, how to walk Righteously towards God and Men: and in our Meetings we practice our Hearts and Minds in Godliness, and speak of the Things of the Kingdom of God, in Preaching the Word of God, and in Prayer to Him, according as his Holy Spirit guideth us, which is given us of God, to lead us into all Truth,
according to his Promise, John 16, 13, and that we may edifie one another in the Ways of Holiness and Truth, for the benefit of our souls; and this is according to the Scriptures; *For they that feared the Lord were often together, and took one to another, and exhorted one another; And this is our Principle, That it is our Duty to God-wards to meet together, and that he requires it of us, and for the exercise of our Consciences to him it hath been always and is our Practice to meet together in the Exercise of the worship of God, as aforesaid; and not for any other End, as in Contempt of Authority, or to Plot or Contrive, or to Meditate Evil against the King or his Government, or any of his Subjects; we have no such end (I say) in meeting together: But our alone, only and absolute End in our Meeting, is to worship the Lord our God, and to serve him, and to wait upon him in obedience to his Will, and for good Conscience sake as our Duty towards him.

2. And this our Practice of Meeting together, for the End and Cause mentioned, if it be in publick Houses, or more private in Upper Chambers, or in the open Fields on what day soever, is Lawful and Just in the sight of God, and is according to the Example of the Primitive Saints, and provable by the Scriptures, as in Acts 1, 13, 14. And when the Disciples and Saints returned from Jerusalem, they went up into an upper Chamber, both Men and Women, and waited upon the Lord, and continued with one accord in Prayer and in Supplication. And in Acts 20. 7-8. The first day of the Week, the Saints met together, and Paul preached unto them, and continued his Sermon till Midnight; holding forth the Matters of the Kingdom of God: And they were met in an upper Chamber, from whence Eutychus fell down. And Acts 28. 30, 31. And Paul remained two full Years, preaching the Gospel of the Kingdom of God, in his own hired House in Rome; and he exhorted the Saints, Not to neglect meeting together, as the manner of some was, whom he reproved, Heb. 10. 25. By which Testimonies, with divers others that might be given, it is manifest, that the Saints of God in former Ages did meet together to worship God, and to wait upon him in Prayer and Preaching, as the Spirit of the Father taught them, that dwelt in them: And sometime they met publicly, and sometime more private, and sometime on the day time, and some in the night season (and they met separate from the Synagogues, and ways of publick Worship among the Jews) according to the Will of God, and as it was ordered amongst them.

And thus it is manifest, That our Meeting for the Worship of GOD at this Day (though they are separate from the Way of Publick Worship of the Kingdom, and are in more private Houses) are justifiable, being after the Example of the Saints, and according to the Scriptures of Truth, and therefore our Meetings are according to the Law of GOD Just and Lawful.

3. And forasmuch as by Reason of the late Insecurity of some few Persons in London, our Lawful Assembling of our selves together in the Worship of God is under present Restraint and Prohibition, and by Proclamation forbidden, under the Denomination of Seditions and Unlawful Meetings; and our Friends Imprisoned and persecuted for that Cause, of Assembling themselves to wait upon God. Now in this Case, this I plead unto the King, That we are no manner of way guilty of that Insecurity, upon which the Proclamation of forbidding our Meetings was grounded; and therefore ought not to suffer with the guilty, being Innocent from the very Occasion of that Proclamation: And for the King to prohibit our Meetings, for and because of the ill Use that others made of theirs, this seems a Condemning of the Innocent with the Guilty, which is no way just in the sight of God for men, but altogether unequal that we should suffer for other men's Faults; though

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such did abuse their Liberty, and pervert the End of their Meetings into rising up with Carnal Weapons against the King, so did not we, neither in Intent nor Action; and therefore our Meetings ought not to be prohibited for the Cause of other mens Faults and Miscarriages in that Cause.

And also, We have the Kings Promise divers times, That we should not suffer for our Religion, while we did nothing against the Peace of the Kingdom and Government; which yet we never have done, nor made any ill use of our Meetings, nor of the Kings Promises, nor forfeited them, and therefore, according to his own Promises, we ought to have our Meetings, and enjoy them without Restraint, because we have not forfeited the benefit of his former Promises in that behalf, nor ever made use of our Meetings to Plot or Conspire against the Government, to its Harm or Detriment; and because of our Innocency herein, the Benefit of his former Promises are yet in force unto us, to protect our lawful Meetings, and not to prohibit them; And though upon Suspicion only our Meetings have been Refrained, and our Friends Imprisoned by the late Proclamation; yet we being proved Innocent, and without Guilt of that which occasioned it, the King and Council may and ought in Justice and good Reason, to Revere and Revolve that part of the Proclamation related to us, as being Innocent, that we may enjoy our lawful Meetings, according to the Scriptures and Example of Saints, and according to the Kings own former Promises.

4. All these things considered, and rightly understood by the King and his Council, it will appear unto them in good Reason. 1. That our Meetings are just and lawful in themselves, because they are for the Worship of the Lord God, and to wait upon him: 2. They are according to the Example of the Apostles, because the Scriptures prove the like Meetings: 3. And they are not contrary to his own Promises and Toleration, that he gave for Six Moneths after his coming in, because he said, We should not suffer for our Religion, if we lived Peaceably; and we were not disturbed by Authority from him (that we know of) in our Meetings, till this Occasion: 4. It will appear, That we ought in Justice & Equity to have our lawful Meetings Protected and Preferred by the Kings Authority, and not prohibited; because we are not guilty of that which occasioned this present Refrain; but what we have suffered in this Cause, it hath been upon Suspicion, and without any just Cause on our part. And for these Ends and Causes I plead on the behalf of the Innocent, that we may enjoy peaceably our Meetings for the Exercise of Gods Worship, and not be prohibited in the Kings Dominions under his Authority.

5. But and if we are persecuted, and imprisoned, and made to suffer for this Cause of Meeting together to Worship God, and Wait upon him, in Conscience and Duty towards him, and for following the Scriptures Example, as the Saints of old, as aforesaid; we must only commit our Cause to the God of Heaven, and in Patience suffer under whatsoever is unequally inflicted upon us for this matter, if men thow the height of Oppression towards us; and we must put on the Spirit of Long-suffering and Forbearance, and leave Vengeance to the Lord, who will in his Season redress our Cause, if that we are Persecuted for meeting together, and for Worshipping of the Lord, according as his Spirit persuades our Consciences, and such our Sufferings are not for Evil-doing, nor as Transgressors against God nor the King; but as Servants of God we suffer, and for holding the Testimony of JESUS and a Good Conscience.

And thus I have brought the State of our Cause, as concerning our Meetings, unto the Kings Knowledge, and must leave it, to his serious View; and Happy will he be if he hath regard to the Afflicted; but if he stop his Ear from the Cry.
Cry of the Poor, and suffer them to be destroy'd, who shall plead for him, or excuse him in the Day of the Lord, when He comes to judgment, to reward every man according to his Deeds.

CHAP. III.
The Case Stated and Pledged concerning Tythes, as paid among the Jews, and also among the Christians; and the Cause why we Refuse to pay them at this day.

1. **WE do acknowledge, That Tythes, as instituted, given, and received in the Law of Moses, amongst the Jews; and according to the Commandment of God, were of Heavenly Ordination, and were for that Holy Use and End of maintaining the Levitical Priesthood, and the Poor, the Widows, and the Strangers in Israel; and we know, that whilst that Levitical Priesthood of Signs, and Types and Figures, was yet unfinish'd and unfulfilled by Christ Jesus the Everlasting Priest, that Law that gave and received Tythes was in force; and it was sinful against God, and contrary to his Law, in any of Israel to with-hold their Tythes, and not to pay them, and such as did robbed God and the Poor, and the Prophet complained against them; for then the Ordination of Tythes was of God, and the Practice and End of them was good and blessed.

But that Law and Priesthood, that gave and received them, is finish'd and ended, with all the Types and Shadows of the first Covenant, Heb.7.12. and Christ Jesus the everlasting Priest of God is come, in whom is ended the first Priesthood that took Tythes, and that Law that gave them; and he hath put an end to Tythes, Temples, Priest's Office under the Law among the Jews, and all outward Types and Figures, and First Covenant, and is an High-Priest forever, and the Everlasting Substance of all Shadows pertaining to the first Covenant, in such finish'd them, and ended them, even that Law and Ordinance that gave and received Tythes, and that Priesthood to whom Tythes pertained; so that though it was Unlawful in the first Covenant, to with-hold the payment of Tythes, yet that Covenant being ended, and that Law and Priesthood, and another Covenant and Priesthood established, to whom the Law of God allows not the Tythes of men's Estates, it seems now to be unlawful to pay, receive or demand Tythes, and for good Conscience sake we cannot do it.

2. **We cannot now pay Tythes, according to the first Covenant, nor uphold any part of the first Priesthood, that stood in Types and Shadows, nor submit to that Law, by any Obedience to it, which once gave and received Tythes; seeing Jesus Christ is come in the Flesh, who hath ended all that Covenant, with every thing that pertained thereto: and we believe in Jesus Christ as the Everlasting Substance, and receive the Law, by which we walk in all things unto him, and not from Abraham nor Moses: For he is with us that is greater than they, whose Law and Example we must follow in the Administration of the Gospel, and not the Law and Example of Abraham and Moses in the First Covenant, who did but Prophesy of Christ, and did not witness him fully come, but dyed in the Faith. Now if we should pay Tythes according to the First Covenant and so uphold any part of that Priesthood, which took Tythes, which was but a Type of Christ the Everlasting PRIEST then we should deny Jesus Christ to be come in the Flesh, and turn back again to the
Law, and to the Jews: Ordinances, and prove our selves Unbelievers and Antichristian; for he that denies Christ to be come in the Flesh is an Antichrist, 1 John 4. 3. and we may as well turn back to Ceremonial, Sacrifices, and Burnt-Offerings, as to pay Tythes, being all pertaining to the First Covenant and Priesthood; which whomsoever doth uphold, denieth Jesus Christ to be come in the Flesh, and so are of Antichrist: But we believe, Christ is come, and we have received him as the End and Finishing of the first Priesthood; and we believe in him as the Everlasting Subsance, who hath put an end to Tythes, Temples, Burnt-Offerings, &c. and we confess unto him as our Judge and Law-giver, and have renounced all Shaddows pertaining to the first Covenant, whereof one was Tythes; and for Conscience sake, and that we may continue in the Faith of Christ, the Substance, and not deny him; therefore it is that we refuse and cannot pay Tythes: for, we are Christians, and believers, and not Jews, nor Children of the first Covenant.

3. And there is no Example by any of the Apostles or Saints, in all the New Testament, That ever any of the Christians, that believed in Jesus Christ, gave, paid, or received Tythes: I say, There is no Example at all, by either Precept or Practice, let us on Record, That any of the Ministers of the Gospel, in the Apostles days, did pay or receive Tythes for any Ministerial Office, nor otherwise. But we do believe, That none of the Christians, in the first nor second Age after Christ, since his Resurrection, did institute, pay or receive Tythes as Maintenance of Gospel-Ministry: But we believe, That the Ministers of Christ, whom he sent forth to preach the Gospel after his Ascension, did bear witnesses to the New Covenant, and to Jesus Christ the Substance; and against Temple, Sacrifices, Tythes and first Priesthood, and the Worship of the first Covenant; and said, That Covenant was faulty, and none could attain Perfection, as pertaining to the Conscience, in it; and therefore God took that Covenant away, that he might establish a better, Heb. 8. 6, 7.

And also, Divers of the holy Martyrs, since the Apostles days, as William ThoRpe, and others, Did preach down Tythes, and denied the Payment of them; and for Conscience sake to God could neither give nor receive Tythes, but fully witnessed against them, though they suffered for it in their days. So that, 11. We have no Example from the Apostles nor Christians in their days, to pay Tythes, but rather the contrary; for we have Testimony from them, That the First Covenant and Priesthood, with all Shaddows; and Ordinances thence belonging (whereof Tythes was one) were disannulled, finished and ended by the coming of Christ; and a new Covenant established, in which nothing is signified of paying Tythes: From whence it may appear to all, that Tythes are ended, and not to be paid in the New Covenant.

2d. We have clear Example from the Martyrs, since the Apostles days, not to pay Tythes: for divers of the Persecuted Martyrs (call'd the Fathers of their Church) did witness against Tythes, and refused to pay any.

3d. We believe in our own Consciences, That Tythes, as received and paid in these days, are not of any Institution of God, nor exercised to any good Use and End; but that they are of Antichrist, and Oppression, and Unjust Exactions, and Impositions upon the poor People of these Kingdoms; and therefore we do refuse to pay Tythes, and we cannot for good Conscience sake: And the Exercice of our Consciences here-in, in denying to pay Tythes, is well and lawfully grounded upon the Coming of Christ, and upon the Example of the Apostles and Martyrs.

And thus in brief I have shewed concerning Tythes, and why we refuse to pay them; and the matters of our Consciences in that Cause.

14. As for Tythes, as now demanded, paid, and received in these Kingdoms, we know they are not of heavenly Institution, nor for a good use and end ordi-
dained and practised, but as they are now paid, both in these Kingdoms, and through Christendom, they are of Popish Institution, and were first ordained, paid, and received by the Authority of the Church of Rome, and were unequally imposed upon the Nations through her Authority, for the use and end to maintain her Priests, and Clergy, and Church; and the Institution and payment of Tythes among Christians, was not till near 400 Years after Christ, as Hylton's Lay; and for divers Ages after that, there were no Laws enjoying and forcing the payment of them, nor till about the Year, 760, that Pope Adrian the first, sent two Legates into England, to make a Decree, that the People of two Kingdoms (to wit) Mercia, and Northumberland, should pay Tythes. By thefe and other Testimonies is manifest, that the payment of Tythes amongst Christians, had their first Original from the Church of Rome, and by Succession from thence, and not from the Apostles are Tythes paid, given and received at this day in these Kingdoms, and the Institution, payment, and use; and end of them, is not according to the Law of Moses at all: for Tythes, as then amongst the Jews ordained and paid, were for the happy use, to feed the Poor, the Widdows and the Fatherless in Israel, that there should not be a Beggar amongst them: But the use and end of the payment of them now in these days, is for the maintaining a Company of Priests, in their Pride and Falseness, and the Poor and the Strangers may starve, and lie begging up and down at the corners of the Streets; so that we cannot for Conscience sake at this day pay Tythes.

1. Because the first Institution of them among Christians, was not from Heaven, nor from Christ Jesus, nor his Apostles, but from the Pope and Church of Rome.

2. Because the use and end of Tythes is not according to God, nor Righteousness, but for the maintaining the Priests in Pride and Falseness, and their Families; and in the mean time the Poor want.

3. Because the continued payment of them, is Exaction and Imposition, contrary to the Gospel of Liberty and Peace, upon the Persons, Estates, and Consciences, of many good People in these Kingdoms.

5. All these things rightly and justly considered, it is manifest; and plainly apparent to all good men, that this matter of denying to pay Tythes, is a clear case of Conscience with us, and that we have sufficient ground to make Conscience hereof, and for good Conscience sake we may justly refuse and deny to pay Tythes, and the exercise of our Conscienc herein is bottomed upon a right Foundation, as I have made appear; and it is not for Covetousness to our selves, nor in contempte of Authority, nor in wilfulnes to wrong any man of his just Right, nor for any other evil end, that we do refuse to pay Tythes; but it is for Conscience sake, only and alone for that end, that we may keep our Conscienc clear in the sight of God, by our Faithfulness, in denying of what we are convinced to be evil and not of God, as I have thew we are in this case of Tythes; and we dare not sin against God by disobedience to him, nor uphold the payment of Tythes in these Kingdoms, which are for evil, both in their Ordinations, and in their Use and End, as paid in these days, as I have thew; for if we should, we might offend his Spirit, and our own Consciences, and bring anathema upon our Souls, and be guilty of denying of Christ and his coming, and of making void the New Covenant, and of walking contrary to the Examples of the Apostles and holy Martyrs, and of upholding Antichrist and his Kingdom: These, with many other Evils, we run our selves into, if we should pay Tythes in these days, and after the Romish Institution; and therefore it is for Conscience sake that we do refuse to pay Tythes: And whatsoever we do suffer because thereof, it is Forgiveness, and for, and because we cannot sin against our God: and it is not for Evil doing, for Rebellion, nor for Transgression against the Law of God, nor the just Laws of men; but it is for holding the Testimony of Jesus and a good Conscience; and in such our Sufferings, we commit our Cause to the God.
God of Heaven, patiently bearing what is unequally inflicted upon us for this matter, and our Cause is just and innocent for which we suffer, and we have more respect to keep our Faith and Conscience towards God, than to save our Estates or Liberties; for could we transgress against God, and pay Tythes, we might preserve our Liberties and Estates, which we have endangered and lost often, because we could not; which may shew that it is not for Covetousness nor Self-wani, that we refuse to do it: And this our Cause about Tythes, and the reason why we cannot pay them, is in brief stated and pleaded, before the King and his Council, and I leave it to their Considerations in the sight of God, only to warn them, that they persecute not any for the Causes of Conscience, neither in this nor in any other thing, lest the Effect of it be sad upon them in a day when God visits them with Judgments.

CHAP. IV.

The Cause stated and pleaded, concerning giving Security by Bond, to live peaceably, or to answer Causes then and there, &c. as is often required of us.

Forasmuch as we are often demanded, to give Bond of one or two hundred Pounds (or the like) for security (so called) That we will live peaceably, or, that we will appear and answer such Causes objected against us, or supposed of us. Now we cannot give such kind of formal Engagements out of the Council of God, to be or do, or appear, or answer, that, or the other Cause, when as we are no Transgressors in the things objected against us, and supposed of us; and when we are suspected by prejudiced minds of such and such matters, of which we are no ways guilty in the sight of God nor men; and then it is demanded of us, To bind our selves, to find Sureties, and to answer this and the other Objections and Suspicion, only falsely supposed and suspected against us, by men that seek occasion against us. This Demand we cannot fulfi and for Conscience sake; because we are clear, and not guilty of such Suspicion; nor can we bind our selves (out of the Council of God) upon Penalties and Forfeitures, to appear and answer such and such ground-less Objections; for if we should in that manner bind and engage our selves not to do so, or answer this and the other Objection against us, when we know our selves innocent of that Accusation to which we are to answer, and that it is not in our Hearts to do the thing whereof we are doubted, but contrary to our Faith and Principles; then this were a betraying of our own Innocency in that behalf, and a rending of us guilty to all men, when as we are clear; and by binding our selves, as afore-mentioned, we should be reputed Transgressors: For Bonds and Engagements by Forfeitures and Sums of Money, are for the Guilty, and not for the Innocent; and we may not betray our guiltie's Cause, and bring it under false reputation amongst men, by giving such binding Engagements.

And Again, when as we are clear of any such Suspicion as are made against us, if we should bind our selves, as afore-said; it many times doth appear, that occasion is more taken against us, in Answering or appearing, and we made to be greater Offenders than before; and there again our Innocency is betray'd, when as innocent of the Fact supposed against us, yet made Offenders in answering, through Formalities and Tricks in the course of Law, practised at the time of Answering; and therefore we do in good Reason and Equity, deny to bind our selves in that manner, and to give such Security (so called) lest we should betray our own Innocency, and render our Cause to false Reputation in that behalf; and lest we should fall into a Remedy, to clear us of false Suspicion, worse than
King of England, and his Council, &c.

than the Suspensions themselves, by laying our selves liable to greater Sufferings in answering to our Accusations, falsely objected, than our suffering can be by the Accusations themselves; and evil-minded men do often take greater occasion against us in answering false Charges and groundlesse Suspisions laid against us, than they can take by the false Charger and Suspisions themselves: and so we cannot bind our selves, as aforesaid, to fulfil the wills of men, and thereby expose our selves to a far greater Suffering (to be taken in it) for to escape a leas.

2. But as for living peaceably in the Land, and being subject in all just and good things to the King and his Government; and not to plot against them, nor to harm any Person whatsoever, but to be in love with all, and in good behaviour towards all, and to answer to any thing duly required of us: This is our Principle to do, and hath ever been our Practice, and we are bound by the Law of God to perform this in every particular; and we can fully make confession hereof, and testify it in Tea and Nay, according to the New Covenant and Christ's Command, who hath said, Let your Tea be Tea, and your Nay, Nay, but not by an Oath, nor binding our selves upon such Penalties and Forfeitures in Engagements by Sums of Money, out of the Counsel of God; and our Tea and Nay, in this and all other Cases, are more binding to us, than all the Formal Engagements of others; and we make as much Conscience to perform our Tea and Nay, as any others do their Oathes, or Bonds; and if we do not, but do plot and rebel, and be of evil behaviour towards any, then let us suffer the same, as if we had bound our selves in Forfeitures of great Sums of Money, and broken such our Engagements; and no man need in any case bind himself upon such Pain and Forfeitures, not to break the Laws of the Land; when as the Justice of the Law will be executed upon him if he transgress it, whether he bind himself, or not before-hand, not to break it; and this is the thing we always offer: Here we are, if we have broken any Law, let us suffer according to the Law; and if at any time we are found guilty of transgressing the Law, let us then suffer accordingly, whether Death or Bonds; we crave no favour, but the Execution of just Law: And in the mean time, being we are clear of Rebellion and other Transgressions, Who shall accuse us? or who can reasonably require such or such Engagements of us to do, or not to do, or answer for, or so, seeing we must in Justice suffer the Punishments of the Law when we transgress it; which we must do, if we are at any time guilty, whether we beforehand bind our selves to the contrary or not? And also, if we should bind our selves, by the Engagements of such and such Sums of Money; to live quietly and not to rebel: yet we should be no better trusted because hereof, for that would not flay the Principle of Strife and War in us, but rather cause us to murmur because of our Bondage, and strive for Liberty; and also if we were men of dispositions to war and plts, &c. it cannot be suppos'd by reasonable men, that any Engagement by any Sum of Money, would bind us from it, upon occasion, seeing we might hope in such attempts to save our Sums of Money, and to gain far more advantage, or else we hazarded to loose all; and to gain a greater advantage (if we were men of strife) we would not doubt to attempt to lose a leas; and we being not men of strife, we cannot bind our selves as aforesaid, in this or any case; neither can any in good reason desire the fame of us, if they rightly consider the case.

3. These things considered, it is fully manifest, That upon good Reason and a clear Conscience, we do refuse and deny to give Bond, and make such and such Engagements by Forfeitures of Sums of Money; it is I say, In good Reason and Conscience, and not in any wilfulness or stubbornness, or contempt of Authority that we do it, nor as though we were guilty in such matter suspected, and durst not answer the Law; but we do it to keep our Innocency clear, and not to betray into
into real cause of doubt that we are guilty. 2. That we may not lay our selves liable to a greater Suffering, by answering false Suspicions and Accusations, as it often happeneth in the Proceedings in couise of Law. 3. That we may not come under men of evil prejudiced minds, that seek more occasion against us than they have; and we may not fulfil their wills, and to give them occasion against us, when as in the Accusations they have sufficiently none. 4. That we may not expose our selves to be intrapped and enjamed into greater Suffering, to avoid a left. 5. That we may walk in the Doctrine and Command of Christ Jesus, who hath commanded let our Tea be Tea, and our Nay be Nay; and whatsoever Oath or Engagement (out of the Council of God) is more, cometh of Evil, which we may not do.

These, with some others, are the Reasons and Causes why we cannot for Conscience sake bind our selves in such kind of Formal Engagements (out of the Will of God) to do, or not to do, to answer this false Suspicion or the other; but we do deny it out of good Reason and Conscience. And also there is no Example for it, that we know, among the Saints in former Ages, that any of them ever bound themselves to any Kings or Rulers in any such kind of Engagements, neither can we at this day; but as I said, if we Transgress the Law, let me suffer by it; if we are already, or hereafter be found guilty, we delight nothing but the just Execution of just Laws, and in Patience we shall bear it; but before-hand we may not bind our selves in Formal Engagements out of the Will of God, to promise upon Forfeitures and Penalties what we will do or say, or what we will not do or say, for at the Will and Dispose of the Almighty we are, in all Things and Causes, and it is our Principle and Belief. That we abiding in the Fear and Counsel of God, can be nor-
ther than Peaceable, Just, Righteous and Innocent in the Land. So that what-
soever we may do or suffer for this Cause, of denying to give Bond, or En-
gage our selves so and so, as aforesaid, it is for Truth's sake, and such our Sufferings are Persecution and Unequal; and we must commit our Cause to God, who will plead it in his Season, if that we are persecuted for the Cause of groundless Suspicion, and because we cannot Engage to answer cautionable Objections.

And thus I have sought out this matter, and laid it before the King, and I leave it to him to consider; and to shew Justice, Equity, Mercy and Long-suffering, and in so doing he will be blessed; but if the contrary be brought forth, the Effect thereof will be more miserable.

CHAP. V.

The Case stated and pleaded, concerning Government it self, and par-
ticularly of this present Authority, and our Obedience to it.

1. W e do acknowledg Government, and Rule, and Magnificacy to be an Ordinance of God, ordained and instituted of him, to be ex-
ercised among the Children of Men, for to be a Priase and a Defence to all that do well, and to be a Terror and Correlor to all that do Evil. And we believe there ought to be Rule and Government and Authority, exercized and executed, in every Kingdom, Nation, City and Country, for the end aforesaid (to wit) That Evil-doers may be made afraid and corretted, limited, restrained, and sub-
duced; and that Sin and Transgression may be suppresse; and Truth and Righteousness promoted; and them that do Well, praiied and strengthened: And this is the very end of outward Government of Kings, Princes, or other, amongst Men upon the Earth, even that the outward Man may be kept in good order and Subjection in his Conversation in the World, and may be li-

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mitted and restrained from all wrong doing or speaking against his Neighbours, Person or Estate; and if he do, he is punishable by such J ust Authority. This is the very end of outward Government in the Kingdoms of the World; but it extends not over the Inward Man, to rule, govern, or exercise Authority over the Consciences of any in Spiritual Matters and Causes between God and Man's Conscience. This Dominion and Authority only pertains to the Inward Government and Rule of Jesus Christ by his Eternal Spirit, but not to any outward Government of Kings, Princes, Parliaments, or any others; They, I say, ought only to exercise Authority over the Persons and Estates of People in all just and lawful Things and Matters, but not over the Consciences of any in the exercise of Duty towards God, or in the Causes and Matters of Worship and Religion.

2. The Exercise and Execution of this Just Government over the outward Man, as afore described, ought to be committed into the Hands of faithful, just and upright men, such as fear the Lord and hate Covetousness, and every evil intent, in all Kingdoms of the World. The Execution of the Government in all just Laws, ought (I say) to be committed to such men, and not to Drunkards, Liarers, Covetous or Evil-minded Persons, Ambitious or Vain glorious Persons in any Nation; such as these ought not to be entrusted with the Execution of the Government, and the good Laws of any Kingdom; for such will not be a Blessing unto the Land, not unto any People, but a Curse, and the cause of provoking God to Vengeance and Wrath against themselves, the People and the Government, if such men, whom God chooseth not, be chosen to make Laws and execute them, and to exercise Governments in any Kingdoms of this World; But Men that fear God, and delight in Just, Mercy and Truth, that are humble and meek and lowly Persons, ought to be called to the place of Government, and only such are fit to exercise Rule and Authority, and to make and execute Laws in these Kingdoms, and in all the Kingdoms of the World; and such would be a Blessing in the Earth, and the Governments under such, and in the Execution of their Hands, would be Blessed and Prosperous; and all good Men would have cause to rejoice therein, and all Evil-doers and Transgressors would be limited and made afraid, if to be the Laws be Just, Holy and Righteous, and according to Equity and the Holy Law of God in all things, and the due Execution of such Laws committed to Just and Righteous and Meek Men, that love Judgment, Mercy and Truth; and would execute them in the Earth; Then the happy and Blessed Government will be exalted, and Truth and Righteousness would reign as Judge on the Throne, and in this shall all Nations and Kingdoms be prosperous and blessed when it cometh to pass.

3. And as for this present Authority and Government now in being, under the Name of King Charles the Second, we do believe and acknowledge, That according to the Purpose and Will of God, and of his bringing to pass, this present Government and Authority is set up, and into its present being established; The Lord, I say, hath suffered it to be effected, for the Cause, and End, and Time, and Purpose, known to himself, and not to mortal man: And thus this Government and Authority is of God, being brought in and set up, in opposition to, and for the reproof and correction of such as went before, who had neglected Mercy, Truth, Judgment and Righteousness in the Earth, till it was time for the Lord to call them out, and reprove them, and make them a Desolation before their Enemies; and this Authority was judged of the Lord fit for that use and end, and referred to be brought in, as a Rod of God in his Hand, to correct and smite many People; And it is right in the sight of the Lord, that this Authority should have this time and season to be exercised in these Kingdoms, to try and prove, both it self, and all under it, if so be that Truth.
4. Our Obedience to this Authority, must be according, as before declared, in the Plea of the first Case concerning Allegiance (to wit) For Conscience sake to God, we are bound by his just Law in our Hearts to yield Obedience to it, in all Matters and Cases actively or passively; that is to say, in all just and good Commands of the King, and the good Laws of the Land, relating to our outward Man, we must be obedient by doing, and not withhold our just Obedience; but in the Cases of Conscience (to wit) in the Matters of Duty to God, and of Worpah, Faith and Religion towards him, we must only be obedient to God; for it is he that teacheth and requireth Obedience in all those things: and if anything be commanded of us by the present Authority, which is not according to Equity, Justice and a good Conscience towards God, to be done by us, we must in such Cases, obey God only, and deny all due Obedience for Conscience sake, and patiently suffer what is inflicted upon us for such our Disobedience to Men, and we must choose Obedience to God rather than man, though we suffer because thereof: And this is our Principle, and hath ever been our Practice, to obey Authority, by doing, or suffering, not disputing whether the Authority in it self be absolute of God, or not; yet being an Authority over us, we are to obey it, either by doing, or suffering, because it is an Authority; and not to plot, rebel, or rise up with carnal Weapons against it: and thus must our Obedience be to the King and his Government. And if that in any thing of the Commands of the King, we cannot be obedient for Conscience sake, in the Cases of Conscience, and when ought is required different or contrary to the Law of God; we have Example hereof in the Scriptures, of many of the Servants of God that could not in all things yield Obedience to the Laws of Nations and Commands of Kings, when they required ought to be obeyed, contrary to their pure Consciences; as in the Case of the three Children, Dan. 3. they could not obey the Law and Command of the King, though it was absolute, but refused Obedience, and suffered for it; and Daniel also himself disobeyed the King's Law and Commands, Dan. 6. and the Apostles the same, when they were commanded by the Authority of that City and County, To preach no more in the Name of Jesus, Acts 4. 17, 18. They did not obey the Command of the Rulers in that Case, but went on and preached Jesus, in Disobedience and contrary to the Command of the Rulers. And by these, and many other Examples, it is apparent, that it is justifiable in the sight of God, and that it was practised by the Servants of God in former Ages, even Disobedience to Kings and Authority, in the Matters and Cases commanded contrary to the Law of God and a good Conscience; and their Example may justify such now in the same Practice, in the same Case, if they walk therein by the same Principle.
And thus it is manifest, That if we at any time be found not in full obedience by doing, in all Cases and Things, to the Laws and Authority of this Kingdom; it is not out of contempt unto, or Rebellion against the King's Person or Government; it is not I say, on that account, but for good Conscience sake, and because we must obey God rather than man, when and where their Commands stand in opposition the one to the other; and this is, that we may keep our Consciences clear in the sight of God, from disobedience against him, which is our care and endeavour by all means: and when any thing is required of us to be done, which we cannot do with a clear Conscience in the sight of God, such Commands we cannot yield Obedience unto; yet it is not out of Wiltfulness, Stubbornness, Contempt, or Rebellion against the Authority: but it is for this End and Cause, that we may not sin against God, nor against our own Consciences, by doing any thing that is contrary thereunto, lest we should bring the Wrath of God upon our own Consciences: so that all these things rightly considered, it doth appear. 1. That we acknowledge Magistracy and Authority to be the Ordinance of God, to be exercised and executed in the Kingdoms of the World among men. 2. That just and Righteous men, are the only Persons fit to execute just Laws and Authorities in the Earth. 3. That we acknowledge this present Government of King Charles, and that according to the Purpose of God it is now set up. 4. That we are to be obedient by doing or suffering in all things, to the Authority of the King, as the Supreme Authority. 5. That if in any case we are disobedient thereunto, and cannot wholly perform every Command, by doing, yet it is for Conscience sake to God, and that we may not sin against him, and not out of Rebellion or Contempt of the King or his Power. And all these things truly considered, if we do suffer Tribulations, Afflictions and Imprisonments, under and by this present Authority, for and because of our Profession and Practice of Religion, without evil or wrong doing to our Neighbours Persons or Estates, though we do not in the things contrary to our Consciences obey always this present Authority, yet we are persecuted for the Name of Christ; and as so, we receive our Sufferings, and not as for Contempt or Denial of Authority, or as Rebellion against it: but for Conscience sake to God our Sufferings are, and our unjust Persecution will be upon our Enemies in the effect and reward thereof, with great Indignation and Wrath from the Lord God, that rewards all according to their works. Thus much about Government.

And now I shall shew what Persecution is in itself.

CHAP. VI.

Concerning Persecution; what it is in itself, and how great an Enemy it is to the King's Person and Authority.

Persecution is, when a Person, or a People, do suffer Tribulation, Affliction, Imprisonment, Bonds, or Death, whether by a Law or without the Law, for, and because of his or their Principle and Practice in Religion; As when a Person or a People are reproached, falsely accused, imprisoned or put to death, only for and because of their Religions sake; when as no evil-dealing in the things between man and man, can be justly charged and proved against them, but only because they are righteous, and walk in the Ways of the Lord, and cannot conform to the Wayes and Vanities of this World, but are separated from it in its Prophanenes, and in its formal Profession also of Religion; and because thereof Sufferings are imposed upon them, while yet they walk justly, innocently and harmlessly towards all men.
This is Persecution for Conscience sake, and such are persecuted, if so be they suffer for and because of Righteousness sake, and because they will not deny their Principles nor Profession of Religion, nor conform to Times nor Laws contrary to a good Conscience, and yet suffer because hereof: this is Persecution.

2. Persecution is, when a Person or a People is afflicted, and any kind of sufferings imposed upon them, whether by any Authority, or without Authority, and only because they are of such a Profession and Practice in Religion; though yet their Profession and Practice in their Religion is not perfectly according to God, nor by the Exercise of that Spirit of God ruling in their Consciences in such their Religion; yet if they suffer only for their Religion sake, while yet they walk uprightly as men, in all outward Affairs relating to the outward Man, this also is Persecution, and such are persecuted for their Religious sake, though not wholly for Righteousness sake; and none ought to suffer as such under the Authority of any King, Prince or Power: but if such do suffer, as I have said, and that for their Religious sake, only so, though yet their Religion is not perfectly according to God, yet they are persecuted, and this is Persecution. And thus I have in short described & defined what Persecution is in itself, and who it is that are persecuted; and I shall now shew how great an Enemy Persecution for Conscience and Religions sake is unto the King’s Person and Authority.

Persecution for Conscience sake, and for Difference in Matters of Religion, is a great Enemy to the Person and Government of the King; it is, I say, a destroying and devouring Enemy, and the Fruits and Effects thereof may work terrible Disturbances, yea, this Enemy [Persecution] hath often wrought overthrow in Kingdoms: let the King strive to be delivered speedily from this great Enemy, which is fierce and cruel, and may work woful Effects in this Kingdom also; and the King may be more blessed in his Person and Government if he remove far from him this Enemy, Persecution.

1. It is his Enemy because its Effect is, To eat out the Affections of many good and sober People from the King, and may make their Love and Affections dye to the King’s Government, when they behold and consider the Persecution of many good and peaceable People for Righteousness and good Conscience sake, when as no evil-doing between man and man can justly be laid to their Charge, but only for the matters of their Religion, and the exercise of their Consciences towards God; and if such suffer cruel Imprisonments, unjust Fines and grievous Vexations for such Cause, it may weaken and eat out the Affections of good People, and divert their Love and good Delires from the King and his Government, in which such Persecution is brought forth: and that which diverted the Peoples Love from the King is his great Enemy, and such is Persecution.

2. Persecution is the King’s great Enemy, because it may kindle Heart-burnings, Envies, Strifes and Maimurings among his Subjects, while some are toleratet in the Profession and Practice of their Religion, and others persecuted and imprisoned for the same Cause; and this kind of dealing exerciseth the King’s Subjects in hard dealing one towards another, and gives great Occasion for Quarrelling, Envies, Debate and Malice one against another; even when some execute Persecution upon others, hailing them to Prison, spoiling their Goods, and the like: And this kind of dealing, I say, with the Authority of the Land persecutes one of the King’s Subjects by the hands of others, it tendeth much to great Division and Distractions amongst the people; and it is not for the King’s safety but for his great Dishonour and Disadvantage every way, to have the people divided into Heart-burnings and Quarrellings against one another: and therefore Persecution is the King’s great Enemy, because it worketh such evil Effects.

3. It is his great Enemy, because it is contrary to the Trust which God hath reposed in him, in promoting him to be King over these People; for God hath not
committed Power to him to judge in the Causes of men's Conscience, and to persecute any because of the Exercise thereof, whether they be of this Profession and Practice in Religion, or the other, yet living peaceably and uprightly as men, he ought not to persecute us, nor to suffer them to be persecuted by nor under his Authority; but he ought to defend and preserve all men Persons and Estates in their Just Rights, from the Violence of each of others, without respect to what their Profession and Practice of Religion is, but if the contrary be brought forth, it is contrary, and not answerable to the End of God's Restauroing him to these Kingdoms; and if he doeth not what God hath justly called him unto, but otherwise, this is his Enemy; and such is Persecution for Conscience sake, it is contrary to the End of Just Government, and wherefore God hath restored him; and therefore this Persecution is an utter Enemy both to the King's Person and Authority.

4. It is his Enemy. Because it provokes the God of Heaven and Earth over all to be offended with him; for he is provoked and vexed because of the Persecution of his People in this Age, as ever he was in all Ages; and if the King be guilty thereof, it incurreth God's great Displeasure against him: For God was ever offended with Kings, Rulers, and whomsoever, that were Persecutors, and he is the same at this day; and whatsoever it is that provokes God to Anger against the King, that is his Enemy: And such is Persecution of People for the Profession and Practice of their Religion, whencesoever Evil can be charged upon them in things between man and man; and therefore let the King beware of this Woful Enemy that waits to wound him; for if the God of Heaven be provoked against him, how great is that Enemy which brings it to pass.

5. It is the King's Enemy, Because it not only provokes the Lord to Anger, but to Judgment; Persecution is the Cause: Wherefore God bringeth grievous Judgments and Penance upon whomsoever are guilty thereof; and the Effect of Persecution is Plagues and Misery; and it incurreth God to Anger, and also to Destroy: and therefore let the King beware of such a deadly Enemy, as should cause God to destroy him. And such an Enemy is Persecution of God's People for Conscience sake: it draweth down the Wrath of God upon Kings and Kingdoms, upon Rich and Poor, upon High and Low, that are guilty of it; for it is the fulfilling of all other Sins, and it hateth forth to bring Destruction upon all that are guilty, and this Effect it will work upon the King, even this his Enemy [Persecution] if he turn not from it, and overcome it, and Banish it from him; for it is the Cause of both Inward and Outward, Internal and External Plagues and Judgments of God.

6. Persecution, is an Enemy to the King. Because it will work to weaken the Hands of Just, and Sober, and Righteous Men; it will weaken their Love and Affections, and it makes their Hearts sad; And Wo is unto them that make sad their Hearts, whom God doth not make sad; and this doth Persecution: And it doeth not only weaken the Hearts and Hands of the Righteous and Sober Persons, but it strengthens the Hands of the Rude, Ungodly and Prophane through the Land, and that which strengthens the Wicked and the Rude Multitude in Wantonness, Scorn and Prophaneness, that is the King's Enemy; but such is Persecution for a good Conscience sake: And because it weakens the Righteous in their Good and Upright Wises, and strengthens the Wicked in their Evil Wises, therefore it is an Enemy unto the King.

7. Persecution is an Enemy unto him, Because it tends to render him dishonourable, both in the sight of God, and all good men through the World; for
it will shew, that he is cruel, and bitter and perverse, and that he wanteth Humility, Meekness, Forbearance and Patience, if he be guilty; and this is dishonourable, to have and profess Evil Qualities and Properties, and to be without the Good; and by persecution this will be made manifest to all the World, and ever was in all Ages, that the Persecutors of good Conscience gained unto themselves, Dishonour and Reproach of all good men in all Ages after them; for they were men full of Rage, and Malice, and Passionateness, and wanted Patience and humility, and this made them dishonourable: And the Safe will be the fame with the King, if he be a Persecutor for Conscience sake, and he will be dishonourable both in this present Time, and in Ages to come, and this by Persecution, and therefore it is his Enemy, that will work many Mischiefs and Evils upon him, if he be not wholly delivered from it.

8. Persecution is an Enemy to the King's Person and Authority, because Persecution for Conscience sake is of the Devil, it is of his Spirit, and not of the Spirit of God, to Persecute, Imprison, Kill and Destroy men's Persons and Estates, because of their Religions' sake, whenas no unjust Dealing nor Unrighteous Conversation can be justly laid to their charge, but only for and because of such Profession and Practice in Religion, to persecute any because hereof, this is of the Devil; and that which is of the Devil is the King's Enemy, and an Enemy to all Mankind, and such is Persecution; and therefore it is a deadly mortal Enemy, which wounds Kings, Princes and Rulers, that ever have had friendship with it; and therefore let the King avoid this great Enemy, lest its Effects prove miserable.

9. It is the King's Enemy, because it is according to the Example of all the wicked Kings and Rulers that ever have been through Ages and Generations; as of Pharaoh, Ahabs, Herods, Neros, and many more, who were Persecutors of People for Conscience sake, who gained unto themselves thereby Reproach, Insanity, and Misery from God and men; and to follow their Example is the King's Enemy, and such is Persecution: If he should persecute for Conscience sake, and about Religion, and the Worship of God, then he follows the Example of wicked Kings, and this will be his Enemy, and will work woful effects, if so be he walk in the steps of the Persecutors of old, and love which is his Enemy.

10. Persecution is the King's Enemy, because the End and Effects thereof is Misery and Destruction upon all that persecute the Heritage of God: What was Pharaoh's end, and Herods' end, and Nero's end? was not their end woful and miserable to God, and shameful to men? And Persecution for Conscience sake will bring the same Effects at this day: The End of all Persecutors will be Misery and Shame, even in the day of the Lord, when he comes with Judgment and Vengeance, and to reward every man according to his deeds, then will He reward Persecution and Persecutors with his fierce Wrath, and they shall know the Justice of God's Judgments executed upon them. And therefore happy will the King be, if he keep himself clear, and put far from him this Enemy, Persecution.

Three Considerations I have to present unto the King for Conclusion.

1. The Strength, and Safety and Prosperity of the King and his Government, stands in the Union, good Affection and Love of his Subjects, and the People of these Kingdoms, one to another, and to the King; and the more that the People of the Kingdoms are in Love, and Union, and good Affection one with another, and to the King, the more strong, and safe, and prosperous thereby is the King and his Government, and the more like a long and happy Continuance and Establishment: And it is the Love and Union and Affection of the Sober, and Grave,
Grave, and Just and Upright People, and of the Meek of the Land, that is the King's Strength and Safety, and will much tend to his Prosperity, and to the Establishment of his Government and Authority; and the King's Safety and Strength, and Prosperity doth not depend upon the Affections and Acclamations of the Ruder Sort, and of the Wild Multitude, though such profess great Subjection, and cry up the King and his Government, and drink his Healths, and Swear the Devotion of all his Enemies, and have much Love and great Union for the King; and are for him, to serve him, and Swear Fidelity, and Engage themselves very highly in Words and Gestures for the King; yet the King and his Government is no whit the safer, nor more strong, nor prosperous because hereof: For his Prosperity and Establishment dependeth upon the Love and good Affection of the Just, and Upright, and Temperate and Meek Men of the Kingdom, and not upon the love of the Rude Multitude; such cannot be a Blessing to him, in their Vainness, and Boasting and Rudeness, nor can he stand by them; but must stand in the Establishment of his Government, by the Love of such as fear the Lord, and depart from all Iniquity, by the good Affection of such, and their Faithfulness and Love, may the King be happy and blessed: Therefore let him strive to please such, and to gain their good Affections to be united to him, and this may add to his long Continuance.

2. It is the doing of Justice and Truth, and allowing all Just and Equal Liberty to all People under his Authority, that will gain upon the Hearts of all Just and Good People: And as Righteousness, Mercy, True Judgment and Truth is brought forth in the Land, and all the contrary limited in the King's Government; this will gain much upon the Hearts and Affections of all good People, to be united in Love one to another, and to the King: And this is the way of the King's Prosperity, and to make his Government established, if so be that he exercise his Authority in Love and Meekness, and Equal Justice and Mercy, and love Righteousness and Truth, and hate and deny all the contrary, and limit it; then the Spirits of all People in the Kingdoms would be subjected and subdued under his Power, and he should Rule over them, and his Kingdoms be Established prosperously; and this is the Way of an Happy Government. But if so be the King put on Rigour, and be Fierce and Cruel, and think to subdue all under him by Will and Force, without shewing Justice and Reason to answer the Consequences of his Subjects in all his Proceedings; this way can never be prosperous, nor Establish him in his Authority; but it will work the contrary Effect: For, if Oppression be brought forth, and Heavy Yoads laid upon the Back of the Poor; then will the Wrath of God and of Men be kindled against him, and Murmurings, Strifes and Contentions will arise in the Minds of Men against him; and the Oppressions of the Poor will reach unto Heaven, and God will hear and Revenge their Cause. So that it is Ruling and exercising Authority in these Kingdoms in Justice, Righteousness, Love and Good Reason that must gain the Hearts of People unto Right Subjection, to make the King and his Government Happy and Established; and Rigour, Force and Cruelty will never make the King happy, but will work contrary: For the People are Wife, and Understanding will not long bear any degree of the Tack of Slavery.

3. Inasmuch as the People of these Kingdoms are divers, and divided, and contrary in Judgment one to another in many things, and so are divided into several Opinions and Parties; the King ought to Rule in Wisdom and Love over them all, and to shew Equal Justice and Liberty, and to exercise Righteousness towards them all alike, notwithstanding their Difference, in
in Religion and Judgments; for if he shall give Liberty to some, and Oppress others; if he do joy in one Way, and promote that; and the men of one Judgment be tolerated, and all other Ways, and all others that are different in Judgement, be persecuted and oppressed, and sought to be destroyed; this is not the way for the King to prosper, nor to be established to perpetuity: for there seems to be no one Way so strong, or any one sort of People so many, for the King to cleave to and allow, and seek to destroy all the rest, because there is of other sorts of people that balance that sort in opposition; and so the King and his Government seems not secure, if he take hold of any one sort of People, only to stand thereby, in opposition to all the rest, persecuting of them; because there are many of other Sects that will be discontented and murmur, if not more: So that the King's Safety is, and the Prosperity of his Government, and the Establishment of it must be, By giving Equal Liberty and Justice, and showing Love and Tenderness to all of all Judgments, and then he may stand by all, and none will oppose him, but all will be ready to defend and preserve him: For he may stand established, and be happy in his Government, by engaging all sorts to him through Love, and Righteousness, and Liberty towards all; but he cannot (according to my Judgment) be established nor prosperous, if he choose only the Men of one Judgment to stand by, and cleave only to that, and persecute and seek to destroy all the rest that are different; and so only make one Party his Friends, and dis-engage all others in Love and Affection: this seems, I say, not the Way of Prosperity. Let the King consider it, and the Lord give him a Right Understanding.

By a Friend to Just Authority, E. B.
PERSECUTION IMPEACHED.

As a Traytor against God, His LAWS and GOVERNMENT;

And the CAUSE of the Ancient MARTYRS Vindicated, against the Cruelty inflicted upon them by the Papists in former Days.

Being a Brief ANSWER to a Book called, Semper Idem; Or, A Parallel of PHANATICKS, &c. lately published by a Nameless Author:

Wherein is contain'd a Relation of the Martyrdom of many such as Dissented and Opposed the Church of ROME; who are in the said Book Villified and Reproached, by the Name and Term of Ancient Phanaticks.

And this is sent forth as an Answer thereunto, to Pursue it, Apprehend it, and Condemn it, as a Pamphlet of Calumnies and Slanders against the Protestants, both of former and present Days; who are all of them Scorn'd in the said Book, the one as Ancient, the other as Modern PHANATICKS.

Which is sent abroad as a Warning to ENGLAND, to beware of the spirit of the Church of ROME, lest it Exalt itself in Cruel Persecution against the PROTESTANTS, and all that differ from it; Elidad Banab.
Persecution Impeached

1661

God, and his Worship, and concerning the knowledge of Salvation by Jesus Christ: And divers kinds of Religion, Church-Government, and Practices of Ordinances of Faith & Worship have been extant in the World; and Nations & Countries have been all in Division, Strife and Contention about these Matters, and have been also persecuting one another violently unto Bonds and Death, for and because difference in Judgment and Practices concerning Spiritual Things, Papists against Protestants, and Protestants against Papists, and one sort of Christians (so called) against another, and the men of such a Judgment, and Faith, and Way of Religion have been persecuting and seeking to destroy all that have been contrary minded to them; And thus have been the woful Divisions and evil Effects thereof in the World among Christians, about Faith, and Worship, and Religious matters; & this has gone to pass because of the spirit of Error & Darkness that hath possessed the minds of men, since the falling away from the Truth, as it was once manifest among the Apostles: And thus its come to pass, because of the erring from the Spirit of God, and because that hath been wanting amongst men, therefore have People been divers and divided about Matters of Religion, each one sort following their own Inventions and Traditions of men, and also persecuting one another, and killing and imprisoning one another because of the same; and all this, because the Spirit of Truth hath not dwelt in the Hearts of Christians, as it did in the Apostles, nor led, guided and taught them in true Unity and Fellowship, as it did the true Christians in the days of old: And while the Spirit of Christ hath been wanting, and is not received into the Heart, to mortify, guide, rule and teach in all the Ways of God, and the whole exercise of Religion and Duty towards Him; and while there is any kind of imposing and forcing of Religion by Laws of men, upon Penalties and Forfeitures, and setting up Worship and Church Government by that means, and in that way, without the immediate Teaching of the Spirit of Christ in the Churches; I say, while this hath been and is continued, nothing but Division, Strife, Contention, Persecution, and Nations and Peoples destroying one another about Religion, hath been, is, or can be in the World amongst Christians.

And of this same (to wit) of Division and Contention about Religion, with the Enmity of such as are so divided one against another, the persecuting and killing one of another, that are contrary minded, as it hath been brought forth in the World for Generations past, we have here a sufficient large Testimony, lately published in a Book called, "Semper Idem", or, A Parallel of Phanaticks, &c., wherein is made mention of what Strife and Contention there hath been in former days among the false Christians, and how they have cruelly Persecuted, Burned and Destroyed one another in this Cause, only for and because of the difference in Matters of Judgment and Religious Things; and these Persecutions and Cruelties, effected contrary to the Example of Christ and his Doctrine, who hath exhort to Love and Peace, and not to Kill and Destroy; and that a man should love his Enemies, and not Kill and Destroy them; contrary to which Doctrines the false Christians of all kinds have walked and acted since the days of the Apostles, who have been Apostatized, and fallen from the very Life and Power of Godliness, as held amongst the primitive Saints, into Forms and empty Shades, being all in strife one with another about such things, and have wanted the Spirit of Christ, which should have led and guided into all Truth, and exercized them in the true Worship of the true and living God, who is a Spirit, and is only truly worshipped in Spirit and in Truth, but out of this Spirit and spiritual Worship the false Christians have been erro'd, and so all divided and in Contention, as aforesaid, and persecuting one another because thereof, each one for justifying their own Way as Right, and condemning that which hath differed as the Wrong, and all as Hereticks that have been otherwise minded.

But as concerning the said Book, "Semper Idem", &c. I would gladly animadverse something concerning it, and do intend to write a few things by way of answer thereunto, and this is the present Occasion of my present work; for having
met with the said Pamphlet, and perusing of it, I found divers Considerations on my spirit to send forth in Answer, to pursue the said Semper Idem up and down the World, till it returns again unto the place from whence it came (to wit) unto the bottomless Pit, one of which it lately arose: and in reading the same Book, I have principally observed the Mischievous End and Secret Evil Intent of the Nameless Author, more than the Matter itself contained: and though the Author be Nameless, yet is his nature and spirit known by his Book, and for what end he hath concealed his Name, I know not, except he was acquainted with his Work, and upon that Authorizes his Matter by his Name; but however, the first, end and intent of the said Nameless Person is perceived and known, as much as any Tree can be distinguished by its Fruit; and he is of an Evious Disposition of Heart, and of Malicious Countenance, and in nature and stock of the descent of Cain; for his spirit is of an evil constitution, hot and fiery, and inclinable to destroy all that are not like-minded with himself in the Judgment of Religious Matters; and his proceedings and the end of his work is of an Intent and Purpose wicked enough, if every Effect answers the Cause appearing, and be not diverted from the End proposed by the Author; and this I find by Calculation of his Birth, and the Temper of his spirit, and of the Time wherein his Book is Published; and by the Cause, and End and Intent of the Matter and Manner of it, and by the Effect that would follow, if the Author's Aim and Purpose were fulfilled: By all which I must in true Judgment conclude from the Appearance, Disposition, Temper and Constitution of the spirit of the man, and from all Causes and Effects pertaining to the said Semper Idem, That the Author thereof is indeed chiefly a Member of the Church of Rome (to wit) mostly a damn-right Papist, holding forth the Principles of Antichrist in perfect form and manner, for the perfect End and Cause of Persecution, even Burning again in Smithfield, and elsewhere, and killing and destroying ever all sort of people under the souritious reproachful name of Phanaticks, that are in Judgment and Practice of Profession contrary to this man's Way, and differing from the Papists Religion: This, I say, I truly find to be the current and disposition of the Nameless Author, and his Proceedings; in his Method and Matter of his Semper Idem, &c; and I have taken in hand at this time to answer him a little, and to unfold some of the dangerous Intents towards England, which may inhabit and secretly lodge in that spirit of the Church of Rome, according to the current of the said Book, and from which I have but cause to suppose the thing that I partly affect, even that the spirit which hath Indicated the said Book, waits its Opportunity to effect its end, and to revive and renew Fire and Faggots again, to the extirpating and destruction of all that differ, and are contrary minded in Principles and Practices of Religion and Worship from themselves; for the Fury and Reproach of the said Spirit that Indicated and published Semper Idem, teacheth not only to others, whom they call more Phanatical, as Quakers, Anabaptists, &c. but to the very Protestants themselves, even to all whatsoever that differ from the Church of Rome; for such by the Nameless Author are no less termed and vilified by that scornful term PHANATICKS, distinguished by the Name of Ancient and Modern, as hereafter I shall make it appear.
1661

And First, I shall shew a little concerning the Signification of the Term
Phanatick, as of late used, and the first use of it in these late Days, and
the exchange of the word from one Sort to another, and in whose mouths it now
remains, and who are now so accounted.

Not to discourse the Etymology and Signification of the word Phanatick in it
self, and what its Original is, and whence derived, this I shall
not now proceed to do, as being not needful to my Occasion, though there is
difference of Judgment amongst some in this matter; and some say, the original
and root of the word is from Phanor, a false God; and some say otherwise; and they
are not in unity among themselves that do most of all use the word, concerning
the Derivation and Signification of the word in itself: Neither shall I spend
time to seek out a Judgment, and to give it in this case, as counting the
recompense that can be obtained not answerable to such a work; but the sig-
nification of it, as now used at this day among People, is this, All that differ in
Judgment and Practice of Religion and Worship from the generality of People, and
cannot conform unto such Way of Religion as generally practis’d in the Land, such
are called PHANATICKS: and this Signification the word beareth among People, as now practiced, such as meet together to Pray and an
Place, and some other out of Knowledge or Conscience conform to the
Publick Way of Worship held forth, such are called Phanatics; and Reproached
by that Name from the Mouths of Scurrrels and Refusers of the Ways of
God (Numbers of whom do now abound) and also, Such who make Confi-
rence of their Ways, and cannot run in the Ways of Iniquity, in Lying
and Drunkennes, and such like, have been and are more sober, and do walk in
Moderation and the Fear of God, and have separated themselves from the Evil Com-
pany of men, and from all Evil Ways, and could not run into the same excess of
Riot with the Multitudes, such have been called of these late days Phanatics by the
Scurrrels Generation.

And thus much in brief of the Signification of the word, as used of these
late days.

2. As for the first use of the word Phanatick in this Age, it is but of ve-
ry late use, for till within these two Years, or les, we had very little or no
use of the word Phanatick, until about the time of then General Monk’s Army
coming out of Scotland to London, when the Army was now model’d, and many
of the Sectaries (so called) were removed out of Places, about the Eleventh Moneth,
1659, then began the common use of this word Phanatick, and the Anabaptists, and
such as were sworn lists of the Army, and called all by the Name of Sectaries, that were
different from the publick Way of Worship, then held out (which was for the
most part of it Presbyterians) there were called Phanatics; and then used the
word so common began about this time (as I have said) as now practiced in
our days. For the Rage and Indignation of the then Presbyterians (so called)
and that Party, was such against the Anabaptists, and such as differed in
Right and Practice from them, that solemnly they called them in Derision
Phanatics.

And, so far as I know, this was the Time and Occasion of the first use of this
word, as of late Practised; or at least, it was the first Time and Occasion of my
Observation of the common use of the word Phanatick.

3. And now as concerning the exchange of the word, from one Sort of People
to another, and how it hath been used by divers Sorts of People against others
that
that have differed from themselves, this is also observable. That the word 
Phanaick hath not so much proper relation to any one sort of People, as that 
it is only perfectly true to one sort of People more than to others; but the pro-
perness of the word Phanaick, is only as Scorners and Revilers will wickedly 
use it, and as they will turn it to this sort of People, or to the other, to scor-
num them by it, whom they have an Emnity against, and whom they lift to abusably re-
proaching: And this is the end of the use of the word to this day, and not of 
any true or verity in it to any People, but only its used as a Term of Reproach 
and Scorning, by the Mouthes of ungodly men against such as differ from them and 
their Wayes, though they are better in Practice of Life and Conversation than 
themselves: And the Term hath been changed divers times, and divers sorts of 
People reproached by it by others, since its first use: as first, The People called 
Presbyterians (as aforesaid) they used it towards such as were otherwise-minded 
than themselves, and reproached the Anabaptists, and others that differed from 
them in Judgment and Practice of Religion, by the Name of Phanaicks, and 
then they reproached many by that Name that differed from them, and did not 
conform to their Way of Worship and Religion; but this continued not long, 
for when others came over them, and they grew under Reproach, then they 
themselves were reproached by that Name Phanaick, by which they had repro-
ached others not long before; and many that are for the Government of the 
Church under Episcopacy, they now reproach the Presbyterians (so called) 
by the Name of Phanaick: so the word is used in scorn to them by Scorners, as 
they used it to others that differed from them in the like scornful spirit: And 
thus the word is made use of only in derision and reproach to any that differ from 
the publick way of Religion in the Land: For when the publick was generally 
Presbyterians, then they that would not conform to that, but opposed it, were 
called Phanaicks; and now when the publick is Episcopal, even the Presbyte-
riansthemelves, and all that differ from that way, and cannot conform to it, 
are reproached by the scornful Name of Phanaick. And thus the word hath 
been exchanged from one sort of Scorners to another, and used reproachfully to-
wards divers Persons; so that as I have said, the word Phanaick is truly pro-
per to none of the Sects more than others, but only proper to be used by Scorners 
and Scorners against any whom they have a mind to villify; and its exchanged 
from one to another, and used by divers sorts of People, according as 
Times and Religion do change by the Powers of the Earth. So the Term 
Phanaick is changed into the Mouthes of Scorners, to reproach all that 
differ from the Common General Way of Profession and Practice of Re-
ligion.

4. Now, last of all, it is changed yet once more into the Mouthes of the Papists, 
as by Sempert Sidem both appear, now under my explanation: and now the Pa-
pists have gotten the word Phanaick both from the Presbyterians and Episcopals, 
and all must now be reproached by that Name, that differ from them and their 
Way and Religion; and they have already begun to cry Phanaick to the Pro-
selants, that differ from them in Principles and Practices. And thus in its ma-
ifest, that the word Phanaick is truly proper to none, but only used by Scorners, 
to all whom they will revile and hold in derision, as different from them in 
Religion, such they vilifie by the Name of Phanaick: First, the Pres-
byterians use it to such as differed from them; then Episcopal men (so called) 
used it towards all that differed from them; and now last of all, the Papists 
have got it from both, and use it to all in derision that differ from them. And 
thus I have showed, First, the beginning of the use of the word Phanaick, and 
upon what occasion, and its true signification, as used at this day. Secondly, 
concerning the exchanging of the word from one to another, and how that its 
truly proper to no People, but Scorners only use it, to deride and reproach such as 
differ from them, and cannot run in the same excess of Vanity. Thirdly, How,
How the Papists now left of all have got it, and use it against the Protestants, and in their mouths now it remains: and the Protestants (so called) are now the Persons and People that are accounted Phanaticks, because they differ from the Papists in Principles and Practices of Faith, Worship and Religion: and this is manifest by the scope of Semper Idem.

Secondly, I shall now shew how maliciously the nameless Author of Semper Idem hath slandered the Martyrs and Sufferers for Righteousness sake in former Ages, and how he hath accused the Protestants (now living) and what effect this would work in England, if the Author's Intent were fulfilled.

1. Hath slandered, accused and rendered the Martyrs of old, as infamous as he possibly can, even termed them by the scornful Name of Phanaticks, even the Protestant Martyrs (so called) who are said to be the very Fathers of the Protestant Church, as Bishop Latimer, Cranmer, Ridley, and many others, who have been accounted honourable in England for their faithfulness against the Church of Rome, who because thereof, were martyred and burned by the Cruelty of the Papists; yet these Persons, with Robert Woodman, Thomas Hawkwy, and many more of the Antient Protestant Martyrs, are slandered by the villifying Term of Phanaticks; and that they were men of mischief, and licentious Tongues, and seditious behaviours and they were erroneous and obstinate, as in the ninth Page of Semper Idem doth appear: and in pag. 16, Latimer is again called one of the Antient Phanaticks. And thus the main work of this nameless Author throughout his Book, is to accuse the Protestant Martyrs that suffered in Queen Mary's days, to be rebellious seditious Heretics, and he vilifies them by the very Title of Antient Phanaticks; and this is apparent through the whole Pamphlet, even by his Calumnies, Reproaches and Accusations against the Protestant Martyrs, who suffered for bearing Witness against the Church of Rome. And thus the very Fathers of the Protestant Church (so called) stand now in reputation to be Heretics, seditious, rebellious, and judged Phanaticks; and this is for the Protestants (so called) even the very Bishops themselves in England to consider of.

2. The Author of Semper Idem hath accused some of the Protestants, even of the King's Friends now living, and vilified them by the Name of Phanatick, as William Pryn, &c., whom he calls one of the modern Phanaticks: And no doubt but the Intent of this Man, with whom I am now in contest, reposes even all the Protestants of this present Age to be Phanaticks, and such as the Antient Phanaticks, to wit, the Protestant Martyrs, as before-mentioned; for he having accused Ridley and Cranmer, and many more, being such who were some of the first Promoters of the Protestant Religion in England, and the very Inquatiters of that Book, called the Divine-service Book; it must needs follow consequently, and may be concluded from his words, and by his meaning, That all the Protestants now are such, even the present Prelates of England; and durst the Author have spoken plain, it is likely he would have said the fame, but that he hath infused the matter a little, as well as concealed his Name, though his work be cryed up and down London; which all sober People may indeed well take notice of, seeing that the Martyrs of old, who have to this day been of good report and fame for their Piety and Faithfulness in London, and through those Lands, are now accused, slandered and reproached up and down the Streets of London by the Name of Rebels and Seditious, and by the Term of Antient Phanaticks. Is London so blind that cannot see what is in the Bottom and Intent of such a Work, as renders the very Fathers of their Church Heretics, and no better than Phanatick? And as for William Pryn, who is also accounted one of the chief
chief modern Phanaticks, I shall leave him to answer for himself; not doubting but he is sufficient to say something in the Case; only may mind him, with many others of his Principles and Familiarity, how they have cried out Pha-
naticks against such as have differed from them, and this not long since; and now themselves are under the same Reproach by others, as they have re-
proached others; and now he and they are reckoned the Modern Phanaticks
and no better.

3. What can possibly be the Author’s Intent in his proceedings? First, in
relating of the burning, destroying and martyring of the Martyrs, whom he
wickedly calleth Antonius Phanaticus. And then, Secondly, in intimating the
Protestants now living to be Phanaticks by this Parallel, the purpose and end of the
man must needs be, That he would have Fire and Faggots up again, Burning and
Martyring up again in England; and all that shall differ from that Man’s Way
(whom we find by Calculation to be chiefly a Papist) should be burnt, martyred
and destroyed now again, as in the days of Queen Mary; this effect would
follow: and this Semper Idem is but a little Item or Intimation before-hand, cryed
up and down London, to prepare its own spirit, where it shall meet with it,
into Fury and Rage even to the destroying of all the Protestants: And as this
Semper Idem may possibly work such an effect among the People of that spirit,
that love to murder and burn for difference in Religion. It may also and ought
to work an effect in the other Party, to be considerate and diligent, and to regard
the signs of the Times, even the sign of Semper Idem, which seems to be a
little Black-star predicting a bad Effect, if the course of Heaven alter it not
again. And Semper Idem is indeed to be taken notice of in London, because the
like hath not been for above an hundred Years; nor any one ever durst to appear
in such a publication of vilifying the Protestant Martyrs with Reproaches and
Callumies of Rebels, Seditioners now and Phanaticks, as this Nameless Author
hath done; which gives us cause to say, The Times are changed, and may yet
change further; if the Effects of Semper Idem be not diverted; for the Effects
of his work is, to bring all to the Fire, Faggot, and Martyrdom that shall differ
from the Church of Rome, of whom the Author is a Member, as by all signs
and tokens both appear.

Thirdly, I shall now shew how this spirit in the Papists, that burst the Martyrs,
(which is the same spirit that produced Semper Idem, that is again moving
its Countenance now adays) I shall shew how that spirit was not, nor is of
Christ, but of Antichrist and the Devil.

1. It was not the way of Christ and his Apostles, neither did they give Com-
mand or Presidant for it, to kill, burn, or destroy their Enemies, and such
as were Heretics, as the false Christians do, and as the Papists did in Queen Ma-
ry’s days, who burned and destroyed many hundreds of the Protestants who dis-
ented from them in their Profession and Practice of Religion: and this was not
Christ’s way, for he commanded To love Enemies, and not to kill them, and it was
his Practice; He did Good for them that did Evil to him, and so did his Apostles;
and there was no such thing in the Churches of Christ in the Apostles days, as
killing and burning of Heretics, and putting them to death by Cruel Torments;
but Christ and his Apostles did convince Gage-bearers by Love and sound Doctri-
ne, and did walk peaceable towards all their Enemies, and did not seek their de-
struction, nor to be revenged on their persecutors: but the Papists and false Chris-
tians, contrary to Christ’s Doctrine and Example, do burn and kill, and destroy their
Enemies.
Ennemies, such whom they judge to be in Error, though yet their Judgment be utterly false, and their killing and burning grounded upon such Judgment: and this hath been the Papists way of proceeding as is related in Semper Idem; where-in is mentioned the burning and destroying of a great number of such as they then called Hereticks, whom Semper Idem now calls Antient Phanaticks: and he hath justified their Martyrdom to be Right, and condemned the Martyred as Phanaticks; and this is published in London.

2. All Persecution about Religion, and killing and burning for difference in matters of spiritual things, hath been and is of the Devil and Antichrist, both in the Papists and other false Christians; though it hath long been practised in the World, for to destroy the Workmanship of God, the Persons and Creatures, by Fire and Cruel Torments: This is not of God, but of the Devil, especially, when it is done upon such an unjust occasion, as to destroy mens Persons by cruel tortures for the Error of their Minds: This is of the Beast and Dragon, spoken of in the Revelation. 13. For the Beast killed all that would not worship him, Rev. 13. for it was the Dragon that persecuted the Woman, the true Church, and made War with the Remains of her Seed, and cast floods out of his Mouth, after the Woman had brought forth the Man-Child, and he persuaded her into the Wilderness, and then he gave power to the Beast, his Seat, and his great Authority, as you may read; and then that Beast, to whom the Dragon gave Authority, forced all to worship him, and killed all that would not worship him, and made War against them, and overcame them: And so it is manifest that this Practice, which the Papists and false Christians have used, of burning and killing all such as will not worship after their manner, is of the Devil the Dragon and Antichrist, and hath no foundation in God, but is of the wicked One to all Intent and Purposes. And thus I have shewed the Papists Practices in Queen Marias days, (and at all times before and since, of burning and destroying of such as differ from them in religious Matters) are of the Devil and Antichrist, though the Author of Semper Idem seems to justify the Death of the Martyrs, and hath reproachfully villified them, about an hundred years after they are dead, by the scornful Name of Phanaticks.

Fourthly, I shall now shew something concerning the Cause of the Publication of Semper Idem, which the Author saith, is from the late Insurrection in London, and comparing them with their Predecessors, he thought fit to publish the same; as in his Epistle:

Now in answer to this. As for the Insurrection in London, I shall not justify; nor speak a word in vindication of the said Persons Proceedings, but shall leave them without giving my Judgment upon them further than this, "That it was an Evil Occasion, administr'd against such as were no way guilty thereof, who are deeply suffering this day Imprisonments and Persecutions, and their Peaceable Meetings broken up, and they violently dealt withal in many particulars, and, only upon the occasion of that Insurrection inscipted. And how unjust it is, let all the World judge, that any should suffer for the Faults of others? And how Unequal it is, that many should be Imprisoned, Fined, and taken out of their own Houses and Meetings, to Goals and Prisons, as it is at this day, upon the Occasion of that Insurrection, whereas they were clear and innocent both to God and Men, though they are dealt with as Plotters Conspirators and Rebelious, when as hereof they are not guilty? And this is all that I shall say.
as a Traitor against God, &c.

at present as about this Insurrection, and the Occasion of Semper Idem its Publication.

And whereas Sir John Oldcastle, and Sir Roger Aston, with divers others are mentioned, and their Deaths related, whom this Author faith, were put to death for Treason and Rebellion, and making Insurrection. Concerning the Carriages and Death of such I shall say little, nor can I justify any in so doing, neither in Ages past, nor in this present Time, if they were put to death only upon that Account, for rebelling with Carnal Weapons, and rising up in Conspiracies against the Authorities which they were under, or for Evil-doing to their Neighbours; I say, such neither in this Age, nor in Ages past, do I justify, nor will vindicate their Practices, nor condemn their Death, but shall leave them to be justified or condemned of God according to their doings, and according to the end and intent of their Hearts in their Proceedings; but many others are mentioned in Semper Idem, who suffered and were put to Death, burned and killed, only for and because of their Principles and Practices in Religion, while yet they lived peaceably, and were of a harmless Conversation amongst Men; the Persecution and Death of such, upon that account, I do condemn, and do charge it to be Murder in the sight of God, of such who were burned and destroyed because of their difference in Religion from the Church of Rome when as no Unrighteousness nor Double-dealing, as to men, could be charged and proved against them; such (I say) as died and suffered for that Cause, have been murdered by the Power of Antichrist among the Apolite Christians, and the Blood of such will the God of Heaven avenge one time or other.

Now I come to search some Particulars, which are stated; par. 3, which its said John Wickliff held, which Doctrines the Author of Semper Idem seems to say are Errors, by his condemning such for Hereticks as held them for Truths.

The First, That the Sacrament of the Altar is nothing but a piece of Bread. This the Lollards (so called) are said to affirm, for which the Papists condemn them as Hereticks.

Answ. As for the Sacrament of the Altar, so termed by the Papists, we find nothing of it in all the Scriptures, not Sacrament of the Altar nominated; only we find, That Christ took Bread and brake it, and gave it to his Disciples; nor as Himself, for He only gave it them to eat in remembrance of Himself, As oft as ye do it (faith Chrift) so is it in remembrance of Me. Where it is manifest, that there is a distinction to be made, and a separation in expression to be put between that Bread which Christ gave his Disciples to eat, and his own Body; for they were to eat the Bread, not as Him, but in remembrance of Him: and this shows that the Bread which Christ gave his Disciples, was Bread to be eaten in Remembrance of Him, and so it is no Error, but sound Truth to affirm, That the Bread called the Sacrament of the Altar by the Papists, is but indeed a piece of Bread, and may fairly so be called: But suppose it were Error in men, to believe and say, yet it is Murder, Cruelty, and not of Christ, but of the Wicked One, to so deal with them for their Error sake, as before-mentioned.

Doct. 2. That Priests have no more Authority to administer Sacraments then Lay them; Held by the Lollards, Condemned as a Great Error by the Papists.

Answ. As for the Name and Order of Priests, we find none such among the Apostles in the Christian Churches in their days, Peter, and...
and Prophets, and Teachers we find, but not Priests by that Name, as a particular Order of Men in the Church, saying that all the Saints are called Kings and Priests unto God; neither do we find such a thing. As consecrating a piece of Bread into a more holy quality than it was in itself before, nor any Commission given by Christ to a particular Order of Men, to administer Bread to the People as his Body; we read that the Saints brake Bread when they were met together, and some time from House to House, but that there were particular Persons by an Office among them, that did administer the Bread in the Form and Manner as among Papists, we read not of this in all the Scriptures, and as for Lay-men as Papists term them, this word we have not in all the Scriptures, but Saints we have of divers growths; but the Papists have made many Inventions of Offices, Titles, and Names in their Church, for which they have no Example at all in the Scriptures.

Doct. 3. That all things ought to be in Common; Opposed by Papists as a great Error.

Answ. It is a great question what Interpretation may be put upon the Word Common, so I shall not vindicate for Truth the Doctrine as it lies, and leave the Interpretation of the Word Common to my Adversaries, and so I pass it; only do mind that it is Tisid in the Acts, That they that believed, had all things Common; Though the Word Common there, I understand not Absoluto but with Restriction.

Doct. 4. That it is as lawful to Christen a Child in a Tub of Water at home, or in a Ditch by the Way, as in a Font-stone in the Church; Opposed by the Papists as a great Error.

Answ. As for the Baptising of Infants, by dipping or sprinkling, and calling it the Baptism into the Faith, and into the Church, as practised and held by the Papists, we have cause to question the Lawfulness of the Thing in it self at any Place; For we find no Command or Example of Christ, nor among his Apostles in the primitive Churches, for this thing of Christening Infants; and therefore we question, whether the Thing in it self is lawful at any Time or Place? Suppose the Papists could prove the Thing lawful, and that it ought to be done by vertue of any Command or Example of Christ or his Apostles, then again we question, why not as lawful to be done at any other Place, as in a Font-stone? (so called) Of what holiness or purity Is that, more than other Places? and of whose invention is it of all the Christians since the Apostles days, seeing we find nothing at all of it in the Scriptures? But suppose the Principle to hold indeed absolute Error, the Papists yet do still wickedly in rackin men, and burning them because thereof.

Doct. 5. That it is as lawful at all times to confess unto a Lay-man as to a Priest; Opposed by the Papists as great Error.

Answ. As for that manner and form of Audicular Confession, (so called) practised among the Papists, we have no Command or Example for it in all the Scriptures; only the Apostle exhort us to confess your faults one to another; but no mention of distinction of persons, if there was an Order of men among the Saints, Ordained for Confession to be made unto, as is among the Papists practised: But such kind of Inventions are among them, and all that gain-say them in their Wayes must be burnt as Heretickes, and this is the way that the Papists do uphold their Religion, not by sound Arguments, and by the Spirit and Power of God; but by killing such as will not Believe, and Practise as they do.

Doct. 6. That it is not necessary or profitable to have any Church or Chapel to pray or perform Divine Service in; Opposed by the Papists, as a great Error.

Answ. As for the Church, it is in God, 1 Thes. 1, and the Body of Christ is in the Church, Ephes. 1, 23, the Saints of Christ, that have Believed in him.
the Church of Christ; for the Church was in Aquila's House, as may be read:
and in this Church of Christ, whetsoever come together, is the Divine, Holy, Acceptable Service of God, performed in the Spirit, and in the Truth: And as for Houts of Wood and Stone, builded and called Churches and Chappells, which Papists have builded to perform their Service in, there are Idolatrous Places, and not true Churches; God dwells not in Temples made with Hands, as it is written: And though a man affirm, That God may be worshipped and served as well in any Place, as in your Churches and Chappells, and that such Places are not necessary, but God may be served in other Places: This is no Error, deserving Fire and Faggots, as the Papists do affirm and Practice.

Doctrines 7. and 8. That burying in the Church-Yard is unprofitable and vain. That Holy Days, Instituted by the Church, are not to be observed and kept in reverence, in as much as all Days are alike; Opposed by the Papists as Errors.

Answ. There is no respect of Places with God, neither are the Dead more or less acceptable to him, notwithstanding the Place of Burial, whether it be on the Land, or cast into the Sea, if occasion so happen, as some times it doth: The Patriarchs of old had Places appointed and purchased for Burial of their Dead, as it is at this day among the Lord's People; but that the Church-yard (so called) is more Holy than another Place, as the Papists do account, This we believe not, nor can it be proved to us, by Scripture or found Reason. And as for Holy Days instituted and observed, is but a mere Invention of the Romish Church, without any ground from the Apostles, and it is no sin against God not to observe them, and all days are as to God alike holy in His sight, without respect of one or another; And for the Papists to invent Pracites, without Example in the Scriptures, as Religious, and then to impose them by force upon all People, and to kill and burn such as Heretics, as cannot conform thereto unto, How Impious, Oppressive, and Antichristian this manner of work is, let all sober People judge. And this is but a mocking of God, for the Papists to profess Holy Days, and with a pretence of God's Worship to observe them as Holy, when as more Rudeness, Drunkennes, Wantonnes, and Ungodliness is usually committed that Day, which they profess to keep Holy, than is on the other days beside; And this is manifest to all People, that thus the Papists do mock God in their exercise of keeping Holy Days.

Doctrines 9. and 10. That it is sufficient to Believe, though a man do no good Works at all. That no Humane Laws or Constitutions do oblige a Christian; Opposed by the Papists as Errors.

Answ. It is sufficient to believe in Jesus Christ, and that Believing is a good Work, and if a man truly believes, he cannot but bring forth by that Faith good Works; and it is impossible for a true Believer in Christ, but to do good Works; if a Man do no good Works, he is not a Believer; For Faith without Works is dead; and that is no true Belief, which is without good Works: and a Christian, one that is truly so, is obliged and bound by the Law of God, To do all Good, and to forsake all Evil; and the Laws of men, they are subject to them all for Conscience sake, by performing them, or suffering under them. And as for Humane Inventions of the Papists, which they bind on the Consciences of Men, upon left of Life, or Ease, or Damnation; These things we say, do not oblige the Conscience, nor any Laws or Constitutions of men do oblige Christians to Obedience, which are not truly grounded upon the Law of God.

Doc. 11. That God never gave Grace or Knowledge to a great Person, or Rich Man, and that they in no wise follow the same.

Answ. This is a false Doctrine, for God gave Grace to all; The Grace of God which brings Salvation, hath appeared unto all men, as it is written, which Grace teacheth the Saints to deny all Ungodliness; and the Wicked turn the Grace of God into Wantonness: but the true Knowledge of God is given but to a few, and not many Wise men after the flesh are called, but God chooseth the Poor and Contemnible (as Saith Paul) to confound the Wise and Mighty of this World; and yet
God gives Knowledge to Rich and Poor without respect of Persons, as it pleased Him.

Doft. 12. That any Layman may preach by his own Authority, without Licence of the Ordinary; Opposed by the Papists as a great Error.

Anfw. All in the true Church, and that are of the Church may Prophesie and Speak in the Church one by one (as Paul faith, without distinction of Titles, such as the Papists use, Clergy, and Laymen, and such like Terms of their own Inventions, without Example from the Churches of Christ in the Apostles days) for the Apostolic faith. If any thing be revealed to another that standeth by, let the first hold his Peace; for ye may all Prophesie one by one, that all may be edified: And again, Peter faith, As every man hath received of the Gift of the Spirit, let him administer the same one to another. Thus it is manifest by the Scriptures, That every Member of the true Church of Christ may Preach by the Authority of the Spirit of God, as that moveth and leadeth; and this was the Example of the holy Men of God, declared in Scriptures: Elders, that was a Presbytery, and Apostles, that was a Hereditary, and Peter, that was a Bishop, these, and such as these, whom the Papists would have called Laymen, did Preach and Teach without any Licence from men, but as the Lord Commanded them, who said, Jer. 23. He that hath my Word, let him speak my Word faithfully, and this without respect of Persons, and without distinction of Names of Laymen, or otherwise; though contrary to this, the Papists would limit the Holy One to such and such kind of Persons, whom they name Clergy-men, as if they knew all Religion, and might only Preach, and all besides themselves might be in Ignorance, and know nothing, nor can be fit to speak of the Matters of God's Kingdom; which is contrary to the Scriptures, and Example of Saints in former Ages.

As for the 13th and 14th Doctrines, about Baptism of Infants, I have spoken somewhat to it in my Answer to the fourth Doctrine, so here I pass them.

Then Semper Iadem goes on, and faith, Who sees not among these the principal Texts of our Anabaptists, Fifth-Monarchy-Men, Levellers and Quakers, &c? Anfw. As for the Anabaptists, Fifth-monarchy-men and Levellers (to called) I shall not now plead their Cause, but shall leave it to themselves, to do it against Semper Iadem; neither shall I condemn them with him, or justify them against him. But as for the Quakers (to called) I have a few words to plead for them, against their Adversaries, though I shall be brief at this time; They are neither Rebellious, Seditious, Heretics, nor Phanatics, though accused at this time of these things, and accounted by the Author of Semper Iadem as such, though neither he, nor any of their Salfe and Envious Accusers, that have ever risen against them, can prove any such matter, nor ought against them, saving That they are an Innocent and Harmless People towards all People; and though Sufferers by Injustice and Cruel Imprisonments under all Authorities, yet not Rebellious nor Seditious against any, but Peaceable and Quiet under all; this is their Practice since they were a People. And as for their Principles of Faith, and Worship, and Doctrine and Religion, they are according to the Scriptures, and Example of the Saints in former Ages, and not ever yet convicted by any, either Protestants or Papists, of Error, False Judgment, or Heresie; though all manner of Evil hath been spoken against them in that Cause, yet never to this day truly detected, or reprehended concerning the same: And they desire no better way to be made manifest in their Doctrines, and to be approved or disproved therein through the World, than to have free Egregs and Refrets among the Papists and Protestants, and all others in the Way of sober Arguments and Disputations, and Revealing the Truth of what they hold and profess; and if they can possibly be convicted, that their Way, and Doctrines and Religion are not found Truth, but Errors; then it is time to forake them: But all the Persecution, that is already, or can be added upon them, will never make them change their Minds till Death, nor renounce the things which the Spirit of God in their own Hearts doth bear witness to the Truth of. And therefore let the Church of Rome...
as a Traitor, against God, &c.

Rome lay down her Cruel Weapons of Persecution, by Burning and Destroying of such as differ from them in Religion, and let her admit of Disputations and found Arguments, to uphold her self, whereby if she be able, and to Conspire and Contumely such as are contrary minded to her, even the Quakers (so called) if she can; and let her cease her Fire and Faggots, and Inquisition of Murder and Cruel Tortures against such whom the call Heretics; and let her appear in the foundest Arguments of Reason, and Scripture, and Antiquity, that she can adorn her self withal; and the Quakers (so called) will doubt nor fear to advance towards her, and meet her, and answer her in the same, for the true and legal Tryal of both; that all the World may see and understand the difference between these two, and whether the Papists Religion or the Quakers Religion is of more Reason, Scripture and Antiquity; and the Quakers are willing to try this with the Papists, engaging upon the adventure of certain Proof or Disproof of their Religion, in the view of the whole World. And this is the most I shall say at present on their behalf, and in the mean time, till this be performed, let the Church of Rome, and all her Members, cease to persecute and accuse such, whom they know not, but by the Evil Reports of others; and the Tenets and Principles of the Quakers (so called) will be justified, where the false Christians cannot stand nor appear in Judgment.

Then Page 7. The Author of Semper Idem complains of some Phanaticks, as he calls them, that nick-name what they dislike; saith he, They call the Church, a Steeple-House; the Surplice, a Rag of Paper; the Organ, Grumbling-Pipe, &c.

Answ. As for the True Church, it is in God, 1 Thes. x. The People of God, that are regenerated and sanctified, wherever they come together, are the true Church of Christ; for the Church was in Aquila's House, as it is written: So that it is the People that are the Members of Christ, the true Church, and not the House or Place wherein they assemble at any time. And as for calling the publick Meeting Places (which some call Churches) Steeple-Houses, this is no Error; for the Form, Fashion and Service of the Place prove it to be so; A great House, made of Wood and Stone, and a Steeple with Bells in it erected at the End of the House, may properly be called a Steeple-House, without Error; and cannot at all be called a Church, but in Error. And as for the Surplice, which the Priests put on, this is without Question an Invention of the Church of Rome, because there is no such thing in the New Testament, nor was there any Surplices worn by any of the Ministers of Christ in the Apostles days; but is an Invention, introduced into the World by the Church of Rome; and so is, and may be called A Piece of Rag (if you will) of Paper. And as for Organ, and the Practice of them, as held forth for the Worship of God, there was no such thing among the Apostles, neither did the Saints of the Primitive Church hold forth the Worship of God by playing on the Organ; but the true Spiritual Gospel-Worship is more heavenly and spiritual, even in the Spirit and in the Truth as God worshipped, as Christ said, and not by outward Mischief, on Organ, and such like; but this is also an Invention of the Church of Rome, since the Apostles days: And Organ having Pipes of different sounds, may be called Grumbling-Pipe without Offence.

Again, Page 11. It is charged as a great Error in some, that held, It was not lawful for a Christian to take an Oath.

Answ. To deny all Swearing, and taking of Oaths, is according to the Doctrine and Command of Christ Jesus, who both said, Sine nor pel us; afo, to his Master, that the false Christians accuse and condemn such as Heretics abide in the Doctrine of Christ, and keep his Command; And says both Papists and Protostrians are found in Error, and Heretics themselves, and breaking the Command of Christ, and walking contrary to his Doctrine, in Swearing and taking Oaths, and condemning such as Heretics as cannot take an Oath, for Confession sake; and if such were refuted to take any Oath, walked in the Doctrine of Christ; and such walked
walked contrary to his Doctrine as did condemn them. And thus it is manifest, that Papists and false Christians are fallen from the Doctrine of Christ, and are calling Good Evil, and Evil Good, and putting Light for Darkness, and Darkness for Light; for they account such as will take Oaths, and Swear, good Christians, who are Breakers of the Commands of Christ, and such as abide in the Doctrine of Christ, and cannot take any Oath, but keep the Commands of the Gospel, they are accounted Erronious, and Heretics, and such like.

And whereas the Author of Semper Idem hath censored, judged and condemned in his work, John Wickliff and John Lambert, Thomas Evison and John Wadlow, William White, Cornelius Bunge, John Manndrel, John Trankesfield, George Eagles, Hugh Latimer, Bishop Cranmer, and Bishop Ridley, Thomas Hawkes, Richard Woodman; all of whom were Martyred and put to Death, because they denounced, and denied the Papist Religion: these by name, with a great many more, this nameless Author, with whom I am now dealing, hath condemned for Heretics and Erronious Persons, and made void, as much as in him lies, their Blood, and justified the Papists in putting of them to Death.

Now every particular Cafe of these particular Men, that he hath named and accused as Phanaticks and Heretics, I shall not seek to shew or demonstrate, so as to justify every man's particular Cafe against this nameless Author of Semper Idem: but this is evident, that these men are reputed by Fox, in his Monuments, as Martyrs of Jesus; and they have been reputed in England, for many years as such; and have been held of great Estimation, and have been accounted as the Fathers of the Protestant Church: and my Judgment of them is this, that their Death generally was for the Testimony of Jesus, and because of their Faithfulness in denying the Church of Rome, for I do believe, that God did awaken these men, with many more, and stir up their Hearts in their Day against the Idolatries and Superflities of the Times they lived in; and many of them were sincere men, according to their Light and Knowledge in their Day; though I shall not justify every particular man in every particular Part and Act of his Faith and Conversation, but shall leave that at this time reserved in mine own Heart: And still I say, for the most part they suffered Innocently on their part, and without Cause, and Cruelly, Inhumanely and Unjustly on their Enemies part; and they Martyred them, and put them to Death by Fires and Tortures unrighteously, and as cruel Murderers on their part that Executed them. And instead as their Sufferings were only and because of denying the Church of Rome, dissenting from her, and denying of her, and wherein only and alone their Sufferings were in this Cause, and for this End, they suffered as Servants of God; though, as I have said, I shall not justify every particular man of them in his whole Faith and Conversation.

And for another Relation of these Persons, who were put to Death, mentioned by my Nameless Author, whom he accuseth for Phanaticks and Heretics; and such like, I leave it to be read in Fox's Acts and Monuments, where it may be read concerning the Martyrdom of every one of these particular men, with their Examinations, Trials and Executions, as they are reported by Fox, who hath always been reputed, a Faithful Chronicler of the Protestants Cause, till this Semper Idem seems to accuse him for a Liar, and false Reporter, and such like. And whether the People of England have not better cause to believe his Relation of these Persons, than they have to believe they know not whom, viz., the Author of Semper Idem, a Nameless Author, who hath reviled the Protestants Cause, and accounted the Martyrs as faithful Witnesses thereof Phanaticks and Heretics; let themselves be Judges. But I shall leave this, only with desire, that these men whose name is named, their particular Cases may be read in Fox's Acts and Monuments; which, if you look in the Table at the end of the second Volume, you shall find the men named, with the Pages deciphered, where their Causes may be read; and when you have read them, then judge whether Semper Idem hath
hath not falsified their Cases, and wickedly reviled them by the name of Ancient Phanaticks; thereby seeking to supplant the whole Protestant Religion, and all that dissent from the Church of Rome.

And thus much in brief concerning the Martyrs, whom in the 14th Page, Semper Idem faith. That a notable part of the Sufferers, whom Fox makes relation of, were Phanaticks, and Sectaries and Mad Saints; and such like naughty words, by which he accuses a notable part (these be his words) which is the chief part of the Martyrs, related of by Fox; and accuses Fox himself of double Injuries in his Relation, in that he hath Canonized Phanaticks, and Sectaries and Mad Saints, for Saints and Martyrs; and in that he Reviled and Accused Queen Mary, and the Papists in those days, of greater Persecutions than they were guilty of; and faith, They did no more than Henry the Eighth, and Edward the Sixth, and Queen Elizabeth did to the Papists: Thus it is manifest, That that well reputed of, and credited Historian Fox, is reputed a Lyar, & false Reporter & to the Book of Martyrs made worth nothing, and Queen Mary & the Papists justified in what they did, in martyring and putting to Death the Protestants in their days; and also, Queen Elizabeth is secretly condemned in what she did against the Papists: Oh that these days should ever appear in England, which once were not thought of! These things are published and suffered in this Old Government, newly revived; let the Protestants of England take notice of it, and see how the Records of their Martyrs are made null, and of none effect, and the Martyrs themselves slandered as Phanaticks, and the Martyrs justified as Righteous in what they did; and these things published and proclaimed up and down London.

These things I cannot but observe, as full doctrine is given me by Semper Idem, How that the Papists Caused seems to revive, and to lift up its Head again in England, in vilifying and reproaching the Cause of all the Protestants of all sorts, who seemingly begin to be crow’d over again, and the Death of their Martyrs made of none Effect (as aforesaid) And this is only In Love towards the People of England, to make them consider what attends them, and what Invasion is coming upon them, if it be not prevented; not that I wholly justify the Protestants Caused against the Papists, though Semper Idem pleads, That Queen Mary did no more to the Protestants than Henry the Eighth, Edward the Sixth, and Queen Elizabeth did to the Papists: as the one Persecuted, Burned and Martyred the Protestants, so the other did Persecute and Destroy the Papists; by which he would reason a justification of Queen Mary and the Papists, by the Example of others against them: Now I say, The Wickedness of one will not justify the Wickedness and Cruelty of the other; for neither Party of them are justifiable in the sight of God, but condemnable in such Proceedings; and it was doubles of Antichrist and the Devil in both Papists and Protestants; to Destroy and Burn one another only for and because of Difference in Religion, and wherein the Protestants did put any of the Papists to Death, only for and because of Difference in Profession and Practice in Religion, and because they were Papists, herein the Protestants were acted by the same perfecting spirit of the Devil, as the Papists were acted by against them: so that I am not an absolute party with the Protestants, against the Papists; for I know that there is Error of Judgment amongst them, both in Faith, Worship and their whole Religion; only my End is at present in pursuing Semper Idem, to confound his bloody spirit of Persecution and Cruelty, which I find him possessed withal, as by his Discourse is apparent; and also, to put the Protestants in mind how their cause begins to be Reproached, Vilified and Defiled, even in their own Land, publicly in the Streets of their chief City, which hath not been the like for above an Hundred Years; And this is the End of my pursuing Semper Idem with this Answer, and I shall not much enlarge further, only in the 11th Page there is one Passage worth observing.

There is instanced one Richard Woodman of Sussex, who affirmed, That he had the Spirit of God; and can prove, said he, by the Scriptures, that Paul had the Spirit of God,
God, as I myself, and all God's Elect have. Now, faith Semper Idem, No Argument nor Reason could reclaim him from his Errors; and he was Burnt at Lewis, because he said, He had the Spirit of God, and could prove that Paul had it.

Again. There is manifest that this Martyr suffered for Truth and Righteousness sake, as a Saint and Servant of God, and for witnessing the Truth according to the Scripture; which faith, If any man have not the Spirit of Christ, he is none of his; which is manifest in the Scriptures, that all that are Christ's, and Members of his Church have; and it is also manifest, That the Papists have not the Spirit of God, because they Burn such as do witness and testify that they have it, as here Semper Idem hath given us an Instance, that they Burn and Destroy such for Heretics as say, they have the Spirit of God, he not believing that Paul had it, but saith, It is an Error to affirm it; and yet this work seems now to be justified up and down London Streets, which is the double Inquiry, and that which once many looked not to have seen, than any being condemned and burned as Heretics, for saying, They had the Spirit of God, that this should be justified now in these Glorious Days of Light; this seems almost incredible, but that our Eyes beheld it, and such wonder in many what will be the Effect of such a bad law appearing, as a Justification of putting to Death the Innocent for no other Cause, but in that he affirmed, He had the Spirit of God. And by this we learn to know, how great the Ignorance, Darknes and Blindness of the Church of Rome is, and destem with the name of a Church, if they be all of this mind, to condemn men, and Burn them for Heretics, for saying, They have the Spirit of God, and then an Hundred Years after justifie the doing of it; to their shame and confusion, let this be rehearsed, who have themselves denied that they have the Spirit of God, and Condemning and Destroying others for saying they have it. And this I leave to the Consideration of all the Protestants, who must either deny that they have the Spirit of God, or be Condemned, and [may be] killed as Heretics for affirming it, if so be the Church of Rome recover her desired Power and Papists in England. It's worthy to be minded while it may be mended, lest the time come when it cannot be prevented.

And thus I have run through the main part of Semper Idem, and chiefly hinted at the principal Matters worthy to be taken notice of (though much more might be said) but that it is my property in all Cates to be as brief as may be for that is the best for the Understanding to contain what is spoken or written, only shall not forget William Prym, who is rated in pag. 18. as one of our Modern Papatrick; I would not forget to mind him, I say, to answer his part, and to clear him if he can of the Aperetion of a Papatrick, by which term he flanders, though Semper Idem fawneth upon him, and flattereth with him, as if he self, He is the only Person in this unhappy Parallel, who hath given Testimony to his Reconciliation. But what better is William Prym for this Flattery? I hope he is not yet reconciled to the Papists, and become one of them; if he be, I desire I would let us know it; and if he be not, then Semper Idem accounts him a Papatrick: I shall say no further, but shall leave him to answer for himself.
And now, last of all, for Conclusion, I have some CONSIDERATIONS to present to the People of ENGLAND, and particularly to the People of LONDON, occasioned by the Publication of Semper Idem.

1. Consider how the Ancient Martyrs, as Wicliff, Hawkes and Cranmer, Latimer, Ridley, with many more, who have been accounted by the Protestants themselves, Famous for Piety and Faithfulness, and Honourably esteemed Immortal Martyrs, for their Witness-bearing against the Roman Idolatries, and this for many years in theae Kingdoms; how, I say, they are now rendered Ouious and Contemptible, and Scorned and Slandered as Heretics, sedulous, fataulous Blasphemers, and Phanaticks, by the Author of Semper Idem; and this published openly through the Nation, and up and down the Streets of London, and this without rebuke from any in Authority, that we know of: I say, this deserves serious Consideration, That the Faithful Martyrs in their Day, according to their Knowledge, who were as the first Fathers of the Protestants-Church (so called) and did lay down their Lives, and seal their Testimony with their Blood against the Idolatry of the then present Times; and the Lives and Blood of these Men now to be made void, and that they Martyred them unjustified, as doing of Justice, and they now reputed Heretics and Phanaticks publickly; this ought to be considered, both in the Cause why it is thus, and in the Effect of it, if it be not restrained.

2. Consider, How that the generality of the People of England and London are reputed, and stand under the present Reproach of being Phanaticks, even all the People of England, I say, except the Papists, not only the Separatists from the Church of England as Quakers, Anabaptists, Independents (so called) and the rest, but the Presbyterians and Episcopalists, and all of that way; and these Professors stand in Reputation, and are accounted Phanaticks and Heretics, even William Pryn himself, and this is manifest by the Author of Semper Idem, who hath revived and reproached all the People of England publickly and openly: For, seeing the Ancient Martyrs, the Fathers (so accounted) of the Church of England are vilified as Phanaticks, Then must needs follow, that the Church of England, even in the way of Episcopacy (as being in their own account the Successors of the Martyrs in some things at least) are also Phanaticks and such as Semper Idem saith, the Old Phanaticks were: for the men being reputed Phanaticks, who were as the Fathers, then needs must the Children be the same, and this deserves serious Consideration by the Protestants of England.

3. Consider how the very Cause it self of Protestants in this their long Contest for these many years, with, and against the Church of Rome, is now weakened, and even, as it seems, in a way of lass and decay, being now reproached and held under publick scorn in England by Semper Idem; I says, the very Cause of the Protestants is now struck as and beat against, and sought to be destroyed, being already defamed and reviled, as appears by the discourse of the nameless Author, who hath rendred the Ancient Martyrs (that promoted as much as they could the Protestants Cause against the Church of Rome, and dyed for it, many of them sealing the Cause with their Blood (as Heretics, Erromous Rebels and Phanaticks), and hath also rendred Fox, and his Acts and Monuments, who hath hitherto in England been counten a true Reporter and Historian of the PROTESTANTS Sufferings, as invaliable as possible, even
even that he is a Lyar; and his Chronology Untruths; and hath justifiel
Queen Mary and the Papists, who put the Martyrs to Death. And these
things considered duly and justly, how is the Protestants Caufel self struck at,
and weakened, and as it were, the very Victory given to the Papists against the
Protestants, in this long Quarrel between them, ever since Henry the Eighth's
days, and long before?

4. Consider, How the Papists Caufe seems to be reviving in England, and
how bold the Members of the Church of Rome are of late days grow-
ing, as to appear so publicly in Print, justifying their own Caufe as good, as
Queen Mary, and the Papists in her days, in Martyrying and Burning the
Protestants, and condemning the Martyres of the Protestants as Hereticks and
Phanaticks: This, I say, is great Boldness in the Papists, more than hath
been for this Hundred of Years, and a Sign of a Reviving and Recovering
of their Caufe more than hath been for many Years, who durft not any of
them appear so publicly, as the Author of Semper Idem hath done, with that
Boldness and Courage, to justify the Papists Caufe, and condemn the Pro-
testants: For, if such a Discoufe as Semper Idem had been brought forth and
published in the days of Queen Elizabeth, which were Darker
Dares then these are, it is possiile it would not have been suffered to be
cryed up and down London, but Restraint and Condemned for the
Fire: But now the Papists have taken Confidence to themselves, and are of
better Hopes than formerly, even that they shall have Fire and Faggot again,
and to Burn and Destroy such as differ and dissent from them, whom they may
call Hereticks and Phanaticks. And this I observe from the spirit of Semper
Idem.

5. Consider, The Nature, and Constitution, and Disposition of the spir-
irt of the Church of Rome, how that it is not Changed, but the self-same
that ever it was, viz. A spirit of Murder and Cruelty, that hath Killed and
Martyred such as have Differed from them, and been Contrary-Minded in Reli-
gious Matters; and it would, work, and bring to pass the same still, if it had
its Power without Limitation in England. The Papists, I say, would
Burn, Kill, and Torture such as they judge Hereticks, and all that cannot
Bow, and Bend, and Conform to their Ways, and Injunctions and Reli-
gion; this they would be as again in England, if it were in their Power,
as it was heretofore. I say, This ought to be considered, even the Cruelty
of that spirit, and what Danger there is in it to give way to the Exaltation
of that spirit, and to embrace it in the leaf, whereby to give it occasion to
gain into the Power and Judgment-seat; and if it doth, then Fire and Faggot,
and Killing and Burning about Religion, will openly appear again; and
this seems to be manifest by the Constitution of the spirit of Semper Idem, which
may give Good and Wholsome Cautions, that the spirit of the Papists is
still a Cruel Spirit, and would Destroy all that Differ from their Way,
if they had Power; and that that spirit is not to be Hugged and Embrac-
ed, nor set highest, lest the Effect of it proves Woful to England, by bring-
ing forth again what it once did, in Renewing Fire and Faggot; for this is
the Disposition of the spirit of the Romish Church, as is apparent by Semper
Idem.

6. Consider, how Careful and Vigilant the People of England ought to be, to
wait and attend the Motions of the Spirit of the Church of Rome, lest it inun-
sate itself into Authority, and get its intended Advantage and Purpose against the
Protestants and their Caufe, and advance it self against them, and promote its
own Interest, and Destroy and overturn theirs: For, without all Controvers-
ies, that same Spirit is now at work to agitate its Desires, and according to its
old
old course, its Hatching and Contrivings how to promote itself, and destroy all
that's contrary; it is Undermining and secretly Surmixing its Opponents
Overthrow, that it self may be exalted: For that spirit is diligent in its way;
to take the least Occasion for its Self-advantage, as is manifest by Semper
Iadem, and therefore the People of England ought also to be Careful and Diligent
in their Cause, to Prevent themselves and their Interest from the defeat of
the Church of ROME; and they ought to watch against that spirit, to keep
it in subjection under Authority and Command, and not to exalt it into Com-
mand over them, lest they be subjected to the Idolatries, and Oppre-SSIONS
and Perfections of that spirit to their own Destruction, both of Persors, Estates, and
Religion; for that spirit will attempt always to Rule, and if it Rule,
then will follow consequently, An Utter Overthrow of the Protestants Per-
SONS and CAUSE that will be the Effect of the Authority of it, though
it bear hand in hand in seeming Love and good Agreement with the Protestants,
till it hath gained its desired end over them, which is, To promote it self, and
Subdue by Burning and Cruel Tortures all that which is contrary to it. Let
the People of ENGLAND consider this Matter, now while it is time, and
be Watchful over the Motions of that spirit, and not put Confidence in it too
far, nor to commit too much Credit upon it, even as they love their own Safety
and Peace, which are concerned in this Case.

7. Consider, into what a great Danger the Protestants and People of Eng-
land have run themselves, by fleeing from a least; for, by avoiding the Secta-
ries (so called) they have run themselves into the very Borders of Popery;
and to escape a least Danger, they have exposed themselves to a far Greater:
For the Protestants cried out of the Sectaries, and were afraid their Church
and Religion should be overthrown by them, and made haste to Escape and
Flee from the Danger, and in so doing they have (as it appeareth by Semper
Iadem) run themselves into a Danger far greater, Even to have their Religion,
and Persons and Estates destroyed by Fire and Faggot, if the spirit that
indicted Semper Iadem hath its desired End, which is grown Bold and Con-
dent, more than formerly: Thus, while the Protestants have fought to destroy
the Sectaries, an Enemy is appearing to destroy them; and they have exposed them-
selves (if Popery prevails) to an Enemy far more Cruel and Destructive to both their
Persons, Estates, and Religion, than ever the Sectaries would have been, had they prevailed.
And this is considerable to the Protestants, that they may laments their cause,
who have run themselves into a far greater Danger of their own Destruction to
escape a least, and are in present Reproach by the Papists, and exposed to Destruc-
tion if they prevail.

8. Consider, how Favourable the Church of ROME seemeth to grow of
these late days in these Kingdoms; and what Dignity she seems to have at-
tained to, besides of Times past; and what Liberty she enjoys, more than
many of the good Subjects of England, which may as justly have the Privilege
of Liberty in their Exercise of Faith, and Worship, and Religion, as she can
have: As for instance, in Ireland, where the Papists have the Enjoyment of
their Liberty to Meet to hear Mass very frequently, and are not restrained nor
Prohibited; and many of the English Inhabitants, known Faithful Protest-
ants, are not admitted the like Liberty, but their Meeting broken up, and
they sent to Prison, and Cruelly Persecuted for Meeting together, when the
Papists are not meddling withal for the same Cause; and thus their Cause
seems more to be favoured than the Protestants, and they more Liberty in
their Worship than many of the English Protestants. And also, in and a-
bout London, upon search, you will find Meetings of the Papists, large ones too,
consisting of very many Foreigners of other Lands, which have their Liberty of

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Worship and Profession of Religion; and divers of the Inhabitants of the City, who have been and are known, Upright, Honest and Just Persons, and are true Protestants, and faithful Subjects of the Land, are not admitted to have their Meetings, but are baulked out of Meetings, Persecuted, and sent to Prison, and cruel Sufferings inflicted upon them, for the Exercise of their Faith and Worship; whereas the Papists are admitted their Liberty, without Persecution, in the same Cause for which many good Protestants are Persecuted, and not suffered to have their Liberty, even in the Exercise of their Faith and Worship, and this is manifest to all People; by which it is plain, how the Papists Cause is advancing, and the Protestants Cause decaying in LONDON, and through ENGLAND; whereas the Papists, and that Forreigners, have more Liberty in the Exercise of their Religion, then some Protestants have that are Natives, and known to be good Subjects: And these things deserve true and serious Consideration by all good Protestants; Alas that this day should be seen! Many more Considerations might be asserted in this Case, of the Papists Cause being as it were reviving; but these for present are presented to the publick View of all People: And blessed are they that have an Ear to hear.

E. B.
THE CASE OF Free Liberty OF CONSCIENCE
In the Exercise of FAITH and RELIGION,
Presented unto the KING and both Houses of PARLIAMENT:
And also Proved absolute Needful and Requisite for them to
Grant and Allow in these Kingdoms, by many Considerations and
Reasons unfolding the Woful Effects and Ill Conquence
which will infallibly follow upon the contrary, to the Mis-
ery and Destruction of these Nations, if the Free
Exercise of Conscience to God-ward be Limit-
ted and Violently Restrainted.

Forasmuch as it hath pleased the Lord God of Heaven and Earth (who is
Mighty and Powerful, and bringeth to pass whatsoever he will in the
Kingdoms of this World) to suffer it to be accomplished, that Power
and Authority is given unto you, to exercise over these Kingdoms; And whereas
the People of these Nations (over whom your Authority is extended) are
divided in their Judgment in Matters Spiritual, and are of different Principles
and Ways in relation to Faith, and Worship, and Practices of Religion; and yet are all of them Free-born People, and Natives of these Kingdoms, and as
such ought to possess and enjoy their Lives, Liberties and Estates by the Just
Laws of God and man; And may not justly any of them be Destroyed by you,
nor one sort of another, in their Persons and Estates, by Death, Banish-
ment, or other Persecutions, for and because only of their Differences in Mat-
ters of Opinion and Judgment; nor though they are contrary minded in Pro-
fession of Faith and Worship and Religion, while they do walk Peaceably and
Justly in their Conversations, under the King’s Authority, and do not make
practice of their Religion to the violating of the Government, nor to the In-
jury of other men’s Persons or Estates; but ought rather to be Defended and
Protected by you in all their Rights, both as Men and Christians, both in things
Civil
Civil and Spiritual. Notwithstanding their difference in matters Religious as aforesaid, they giving proof of their peaceable and honest deportment towards the King and his Government, and the people of these Kingdoms.

And therefore that due care may be had, as justly it ought to be by you, for the peace and Prosperity and happiness of these Kingdoms, and that the just Liberties both civil and Spiritual of all people therein, may be allowed and maintained in all the King's Dominions, and that unity and peace may be fully established, and justice and Righteousness only brought forth in the Land, and all perdition, Hatred, Contention and Rebellions may die and perish and never more appear; And that all Christian people (though different in judgment and practices in matters of Faith and worship) may be protected to live a quiet and peaceable life in all Godliness and honesty under this Government and that indignation and vengeance may be diverted from these Lands, which seems to threaten because of the contrary, and that blessings and peace may come, and rest upon this people forever.

Therefore for these ends and causes, and in the Name of the Lord I do propose unto you, and lay before you on the behalf of all the divided people of these Kingdoms, That free Liberty of conscience in the exercise of Faith, Worship and Religious duties should be allowed and maintained unto all, without any imposition, violence or persecution exercised about the same, on the persons, Estates, or Consciences of any in any relation to Religion, the worship of God, Church Government and Ministry; But that all Christian People may be left free in all these Kingdoms, in the exercise of Conscience without being restrained from, or compelled to any way of worship and practice of Religion, upon any pain or penalties, and that every one may be admitted to worship God in that way as his Spirit persuades the heart, and may be defended in such their profession of Religion, while they make no use of their Liberty to the detriment of any other men's persons or Estates aforesaid.

And let it not seem strange to you, why I appear in this manner and matter, at such a season as this; for your very happiness, prosperity and establishment, or the contrary, dependeth hereupon, even in allowing and maintaining liberty of Conscience in the exercise of Religion, or in limiting and forcing and persecuting about the same, and this may appear if you justly consider these things following.

1. The Lordship in and over conscience, and the exercise thereof in all matters of Faith, and Worship, and duty to Godwards, is God alone only and proper right and privilege, and he hath referred this power and Authority in himself, and not committed the Lordship over Conscience, nor the exercise thereof, in the cases of faith and worship, to any upon Earth, not to prescribe and impose principles and practices of Faith and worship and Religion, by force and violence on the persons and Consciences of men, but this belongs only to God; even to work faith in the heart, and to convert to holiness, and to lead and teach people by his Spirit in his worship, and to exercise their Consciences in all his ways; For the Apostles themselves said, they had not Dominion over the Faith of the Saints. 2 Cor. 3. 24. But the Lord alone. And King Charles the first, said in his Meditations, page 91. of that Edition Printed for R. Reynson; I have often declared, how little I desire my Laws and Copier should intervene on God's Sovereignty, which is the only King of men's Consciences, &c. So that to be Lord in CONSCIENCE, and Exerciser thereof in all the Matters of God's Kingdom, is his Only Proper Right, and to him alone it appertaineth.

2. And therefore consider, If ye do not allow Free Liberty of Conscience, and give unto God the Lordship and Exerciser thereof, in all Matters of Faith and Worship to Him-wards; but do impose by Violence in forcing to, and restraining from such and such Ways of Religion; than ye take Dominion over men's Faith, which ye ought not to do; and ye infringe on God's
To the King and both Houses of Parliament.

God's Sovereignty, and usurp his Authority, in exercising Lordship over the Conscience, in and over which Christ is only King, as before recited, and ye ought not to take his right from him, nor to exercise that Authority over mens Faith and Consciences which only appertains unto him, as his proper privilege; for in so doing how dangerous effects may it bring forth? even ye may easily provoke the Lord to wrath against you, and bring upon your selves sorrow and misery, if ye exercise violence upon mens Consciences in and concerning Religious matters, contrary to the Scriptures and the example of Primitive Christians who were persecuted for their Conscience sake, but did never persecute nor punish any for that cause, nor ever used violence about their Religion, as Charles the 1. in his meditations pag. 82. Nothing (said he) violent nor injurious can be religious, &c.

3. Consider, if ye allow not the free exercise of Conscience in Spiritual matters, but do take Domination over mens faith, and impose by violence in the cases of Conscience about Religion, and do not suffer the Lord to enjoy his only right to be King, in the matters of his own Kingdom, then ye divorce the end of just rule and government among men, and pervert the end of God's great love and favour showed unto you in relieving of you to the places of Authority and Judgement; for the end of just Government upon earth by Kings and Rulers is, To exercise Justice, Truth, and Righteousness among men, and over the outward man, and to be a pledge to all that do well, and walk uprightly, and to be a terror to all transgressors, and them that do evil in their outward man, and to keep the outward man in good order by just Judgment in all cases between man and man; This is only the extent of your Authority over the outward man, and to your Jurisdiction only this belongs, to judge in Truth and Righteousness to make Laws and execute them between man and man, to preserve mens persons and estates from the wrong one of another, but not at all to make Laws and execute them between God and men. Consciences in the cases of his Spiritual Kingdom, this power belongs to God, and he hath not committed it to you to exercise; and therefore, let justice, equity and mercy be exercised by you among men, and over the outward man, and in all cases between man and man, but meddle not in the cases of mens faith to God, and their Consciences to him, but leave that unto him alone whose right it is, for it is dangerous, and will bring woful effects if ye intrench on God's Sovereignty, and if ye divers the proper end of just Government, and of the Love of God in relieving you into Authority and power.

4. Consider if ye allow not free Liberty of Conscience in the profession and practice of spiritual things, but will compel by violence about Religion, then this will inavoidably produce and bring forth cruel persecution in the Kingdoms, imprisonment, banishment, and death, and all the evil effects of persecution will fill the Nations; for though never so forceable impositions be laid on the persons, estates, and conceptions of men, for the cause of difference in Judgment, and practices of Religion, and to compel into Conformity; yet it cannot be supposed that all will bow and conform to the denying of that way which they are persuaded in Conscience to be right, and to the embracing of what they cannot in Conscience believe is of God, but will rather suffer the cruellest death, then conform to any thing contrary to light and knowledge; and if free Liberty of Conscience be denied, many such must needs be exposed to Persecution even to Death, though they may be Peaceable People, and profitable Inhabitants of the Kingdoms, and in the things between man and man, and in all matters Temporal pertaining to the King, may be Jut, and Righteous and Unreprovable; yet because of Difference in Judgment and Opinion, exposed to be destroyed in person and estate; and such effects will not be of honour nor safety to these Nations if innocent and just men be destroyed, and their relations ruined, only for their Conscience and Religion sake, by perfection.

5. Con-
5. Concl. if ye do impose one way of worship by force, and persecute all that are contrary-minded to prison and death, then how shall your Names and memorial be left to approach to Generations after you, in days to come, who shall repute you cruel men and persecutors, and such as destroyed your people for difference in Matters of Religion, and without just Cause, and thus will your Names be a Curse, and not a Blessing, to your Children, and their Children to all Ages; if that ye make Laws, and execute them to the Persecution and Destruction of People for Conscience fake, and for difference in Religion; for Persecution was never of God, nor ever justified in succeeding Ages; but Persecutors always were rendred Tyrants, and Cruel in the Ages succeeding them: For do not you condemn the Papists as Oppressors and Cruel Persecutors in Queen Mary’s days, for the Persecuting your Fore-Fathers? And K. James said, it was usually the Condition of Christians to be persecuted, but never to Perse- cute, &c. in his Apology for the Oath of Allegiance, page 4. And indeed, they are no true Christians that persecute for Matters of Conscience, and Difference in Opinion; but the False Christians, that have a Form of God’s Church, but are without the Power, and out of the Doctrine of the Scriptures, who say, Love your Enemies, and render not Evil for Evil, but overcome evil with good.

6. Concl. If ye do impose upon the Conscience, and persecute about Religion, ye can never effect your End thereby, but to force all into a Conformity and Conformity to your Church and Religion; but though Death, and Banishment, and the Loss of all be inflicted, yet such a thing cannot be effect, neither is it the Way of Christ to promote his Church, and to convert the Contrary-minded, by such means as Force and Violence exercised on men Persons and Elistes, as K. James said in his Speech in Parliament, 1609. That it is a true Rule in Divinity, That God never loves to plant his Church with Violence and Blood: And if ye do persecute to the height in the Cause of Religion, ye will weaken your selves, and cause the Love and good Affection of the People to die towards you, and the Persecuted will grow, and their Cause be made Honourable, and many will be encouraged unto it; for it is usual in Ages, That the Way and Religion which hath been most persecuted, hath most grown; and thus it must infallibly be at this day, and ye can never effect your End by Persecution, nor promote your own Church, nor destroy all the Contrary-minded; as a Privy-Councillor to K. James the 5th of Scotland, advised in Council about the year 1539. upon the Occasion of diversities of Opinions then in that Kingdom, said he, It is an Error of State in a Prince, for an Opinion of Piety to condemn to Death the Adherers to new Doctrines; for the Conformity and Persistence of those who voluntarily suffer all Temporal Miseries for Matters of Faith, stir up Numbers, who at first, and before they had suffered, were ignorant of their Faith and Doctrine, not only to favour their Cause, but to embrace their Opinions, Piety and Conformity opening the Gates, and thus their Faith is spread, and their Number daily increase, &c.

7. Concl. If that ye do not allow Liberty of Conscience, but do impose, and Persecute, as aforesaid; though some for your Fear, and Terror, and Force against their Consciencess should deny their Principle, and conform to your Church, such ye cause to sin; For whatever is performed by Force, and not of Faith is sin, as it is written, and such their sin will be laid to your Charge; and such who cannot deny their Principles, and Conform, will be destroyed, and their Death will be accounted against you in the Day of the Lord: And therefore, if ye do not allow Liberty of Conscience, many grievous Evils will infallibly follow, both to your selves and your People: And what Advantage of Honour will such be to God and your Church, that are against their Consciencess and Light forced into a Conformity for Fear and Terror of men; it makes them manifold more the Children of the Devil, and Time-Servers, and Hypocrites, and destroys their Souls; and such can be no true Members of the true Church of Christ, but are Reprobates, and a Dishonour to God and your Church.

8. Con-
8. Consider, if ye constrain and compel in matters of Religion, and do not allow liberty of Conscience, it is unreasonoble and unequal, and downright contrary to the Holy and pure Law of God, which faith, ye shall do unto all men, as ye would that men should do unto you, and thus font love thy neighbour as thy self, and this is the fulfilling of the Law; But to be imposed upon and perfec ted for the case of Consciences, and for the matters of Worship of God, your selves would not willingly be against your Light and knowledge, and then it is unequal and unjust, and contrary to the Law of God, for ye do the same to others, which your selves would not be done unto; And do not you to this day cry out against the Papists in Queen Mariee days, and at this day in other Nations, and condemn them as Tyrants and Oppressors, for Persecuting, Killing, and Destroying the Protestants, for the matters of their Conscience and difference in Opinion and Judgment. And will you do the same at this day as they do to others, and follow their example of Cruelty and Persecution, and break the Law of God, and walk contrary to ye, in doing to others what you would not be done unto? And seeing you condemn the late fore-going Powers in these Kingdoms for Tyrants and At turpers, and Oppressors, for prohibiting your way of Worship, and commanding the contrary, and disanulling so much as they could your service Book and Ministry, how can you justly do the like to others, as to force Ways of RELIGION upon them, and prohibit theirs, and command the contrary? if you do it, ye condemn your selves by judging of others in the like case.

9. Consider if ye do not allow liberty of Conscience, but impose Church Government and Religion by pains and penalties, then ye will fill the Land with Hypocrisses, and force people into time-serving obedience, and into formal ways of worship, some against their Consciences, and some in the ignorance thereof, which is great abomination unto the Lord, and such will neither be true and faithfull in Church nor State, but will seek advantages against you: (if they are forced by violence in the cases of their Consciencs,) and it will beget great contentions and hatred in the minds of men, and divide them into heart-burnings one against another, and against you and your Government; for if men become Hypocrisses for your fear and terror, and deny their professed Principles and conform, they will be false-hearted, and Envious, and Malicious, and attempt any thing to be freed from Bondage and Impostitions of Conscience, and their Hearts will be disengaged in Love and Affection to you-wards; and this will be infallibly the Effect of Persecution for Conscience sake, as King Charles the first faith in his Meditations, A charitable Conscience and Christian Toleration often disincarate their Strength when raught, Opposition fortifies, and puts the Distracted and Oppressed Party into such combinations, as may most enable them to get a full revenge on those they count their persecutors, &c.

10. Consider, if ye force Worship, and Religion, and cause men to conform against their Judgments, how dangerous is this to destroy mens souls, and to lead them even to destruction; For teaching ye affirm not the Infallibility of your Worship and Religion, and yet will impose them, and to engage mens Souls in dependancy for Salvation upon things and wayses uncertain, and which GOD giveth not the Faith to believe in; I say how dangerous is this to ruin souls, for in no way can the soul be secure but in the faith which God works in the heart, in the Obedience of Infallible TRUTH; So ye ruin mens souls upon a Rock, and it is unreasonable, as before mentioned, that men should be forced into the profession and Practice of uncertain and fallible Religion, and that they should be forced by you into that which may be evil, for which not you altogether, but themselves must bear the punishment in the Day of the Lord; and except ye could affirm and prove the infallibility of
To the King and both Houses of Parliament.

1661

If your Church, which is the Church of Jesus Christ, has no Equity nor Right Reason but upon the People, that God should impose upon others any more than others should impose upon you. For a King Charle the First said in his Mediation, He desires not but what be free subjects of them being subjects. So God.

11. Consider, if ye allow not liberty of Conscience, but persecute about the same, ye walk in the way and after the example of some of the Heathen Rulers, and of the false Christians, and flaws that ye allow of the cruel perfections by the Church of Rome, and ye follow their example, who persecute unto death such as they call Hereticks, and if ye do persecute for matters of Conscience, then ye allow the very deeds of the Heathenis, who persecuted the Christians for their Religion, and ye justify Papists in persecuting the Protestants; and ye plainly demonstrate unto all the World by your words and fruits, that ye are of Antichrist, if ye impose on mens Consciences by force in the matters of Religion, and persecute good Conscience about the same; for it was the Antichrist and the Beast, that first forced all to worship, and violently engaged all into a conformity, and kicked and persecuted all that would not worship according to the Image, Rev. 13, as ye may read. And it was not Christys way, nor the practice of any of his primitive Churches to impose and force on the persons and Consciences of men concerning their Church and Religion, to cause all into a conformity thereof, and destroy and persecute all that would not; this was not the way of Christ and his Apostles in their days, but they left Religion free, and said they were not lords over mens faith, nor lords over God's Heritage, neither did impose upon any in doubtful cases of conscience, much less compel against mens Consciences; for the Apostle left the practice of doubtful things, as every one was persuaded in his own mind, to do or not to do; without imposing by force or directions of persecution about the same; Therefore if ye do not allow free liberty of Conscience, ye are out of the Doctrine Example of Christ and his Apostles, and follows the way and example of Antichrist, Heathen Rulers, and cruel Papists, to your great dishonour.

12. Consider, if ye allow not liberty of Conscience in the exercise of Religion, but impose and persecute about the same; It must unavoidably tend to destroy and expel Trading, Husbandry, and Merchandize in these Kingdoms, for a great part of Trading and Husbandry depends upon such kind of persons whose principles are for toleration in Religion, and hates perfections and violence in that case, this ye will find true on examination; and if liberty of Conscience be not allowed, such will be exposed to great afflictions, some to imprisonment, and some to poverty, and some to flee into other Countries, to the destruction of their Callings and Trading, and the hands and indulgences of such people will be weakened in these Kingdoms, if they cannot enjoy their just liberty in temporal & spiritual cases, and the effects thereof will work wofully in this very respect, even to disenable both the hearts and hands of Husbandmen and Traders, and expose these Nations to want and poverty, and to enrich their enemies.

13. Consider, If Liberty of Conscience be denied, and Persecution be increased about the same; all these, and many more woful Consequences and Effects will follow insensibly to the ruin of these Kingdoms, even Wars, and Bloodshed, and Discontents, and Distractions, and all evil things will be the Product of the aforesaid Cause (viz.), of denying Liberty of Conscience in Religious Matters; for, in a word, it will tend to, and may effect the Overthrow of you, and Ruin your Government and Authority, for the great and mighty God of Heaven and Earth will be provoked against you, and his Wrath will go out like a Devouring Flame upon you, if that ye limit the Holy One, and will not suffer him to exercise his proper Right, in being King in mens Consciences, to exercise them on all the Vices of the Worship, and Matters of his Kingdom, burde oppose, impose and persecute about the same; thus, I say, will insensibly work the Kingdoms ruin, and expose you and your Government to the Indignation of the Holy Lord God, who is tender of his Honour, and will not give it to another; and he loveth and effecteth the Cause of such,
To the King and both Houses of Parliament.

Such, whose Consciences are truly tender towards him; and though ye persecute such, and seek to destroy them, and for a time exercise great Afflictions and oppressions upon them, for the matters of their Conscience, yet the God of Heaven will appear for such in his season, and deliver them, and avenge their Persecutors; And therefore all ye Rulers consider, and lay these things to heart, lest ye provoke the Lord against you, by destroying the People whom he regards, and that not for evil doing, but for the Causes of Conscience, and because they cannot relinquish their profession and principles of their Religion, and bow and conform in things against their Light and Knowledge.

14. Consider, if ye allow not Liberty of Conscience, what exceeding danger ye run your selves into, even to destroy just men and righteous, as Hereticks and erroneous, and may promote Hereticks as Church-members, both which are great Abominations in the Sight of God, and this Danger ye being upon your selves, for ye are not infallible Judges, who are Hereticks, and who are not; and therefore may easily proceed in that way to punish such as Hereticks that are not truly so, and except ye could affirm and prove your possession of the infallible spirit, ye can no way proceed justly & reasonably to deny Liberty of Conscience in the exercise of Religion, nor punish and persecute any in that case; but if ye do, ye do it in ignorance, and know not what ye do, and may as soon destroy true Christians and Saints, as Hereticks, for want of infallible judgment to discern who are, and who are not; and this is a danger ye ought to avoid by allowing the free exercise of Conscience, as the Lord persuades every mans heart.

15. And lastly, also consider what a reproach you are under, If such whom ye call Hereticks, (and yet doth not infallibly know that they are such) be punished, and persecuted, and destroyed for their Religion sake, who are just and upright men, in their Convovings between man and man, and unrebrouvble in their dealings among men; (whether they err in judgment in Spiritual knowledge, or not err) and such as are Drunkards, prophan persons go at liberty, in their stage-playing and gaming, and the like, even tolerated, and unpunished, and not prohibited, whom all do know and can distinguish who such are when they appear, this will render your Government to evil reputation, both in this present time and in ages to come; and therefore consider it, if Drunkards, Gamesters, and prophan persons have more toleration and liberty in their ways of open vanity, then sober temperate persons in the exercise of their Consciences in Religion, which if any such do err in principle (which is not infallibly known to you) it is only to their own hurt in the sight of God, and be oneely and not you ought to punish them in that case; but prophan persons as afore-mentioned are easily judged by all to be such, and their error impractise is hurtful to the whole Kingdoms and pertains to you to punish; as Dr. Taylor now a Bishop in Ireland hath said, his words in this case are worth observing, why are we so zealeous, saith he, against those we call Hereticks, and yet great friends, with Drunkards, and Swearers, and Forreiers, and intemperate, and idle persons; I am certain a Drunkard is as contrary to God, and lives as contrary to the Laws of Christianity as a Heretick, and I am also sure that I know what Drunkennesse is, but I am not sure that such an opinion is heretick, &c.

And these things I do in all meekness and due respect both to your places and persons, present to your serious considerations, that ye may prevent these evil effects that are so destructive unto you and these Kingdoms, which absolutely must follow, upon not allowing free Liberty of Conscience in the Exercise of Religion, if any shall object, That to tolerate and allow Liberty of Conscience in Religion is inconsistent with the safety and peace of the King and these Kingdoms; I shall be desirous to hear from wise men what such objections are, stated by them, and wherein they say it is not Congruous with
with the Happines of and Peace of these Nations, to grant and allow the Premises: And on such Occasion, I should make clearly to appear the contrary; and that it is only consistent with the Peace and Prosperity of these Kingdoms (considering them in their present Estate) To grant and allow Free Liberty of Conscience, as aforesaid, in the Exercise of Religion unto all Christian People.

Oh! Remember, ye Mighty Men of the Kingdom, That the Great and Mighty GOD takes notice of all your Doings, and accordingly will reward you in his Dreadful Day, which is near to come upon all the World; and Wo unto the Wicked in that Day. Oh! Remember that ye your selves not long since were a Suffering People, and now you are raised up again; and therefore be not too zealous to afflict others, especially for the Causes of their Consciences, in reference to their Faith and Persuasions about Religion; but be Gentle, Meek and Long-suffering towards all; for that is the way to make Peace, and preserve it with all men, that will gain the Affections of the Contrary-minded; but Force and Rigour will exasperate the more, and never truly reconcile differences among men: And make no Laws contrary or different to the pure Law of God; but let pure Consciences go free, without Force or Restraint in the Exercise of Religion, and let God have his Prerogative and Lordship in the Exercise of Conscience; but let your Authority be extended over the outward man, in the matters between man and man, to preserve Peace and Right in all outward relations; And be Wise and Learned, ye Rulers of the Earth, and let the Son, lest he be angry and perish; and if his Wrath be kindled but a little, blessed are they that trust in him. This is your Time and Day, happy are ye if it be given to you to do the Work that God requires of you only.

The 26th of the third Moneth, 1661. By a Lover of Truth and Justice Government.

E. B.
A DISCOVERY
of
Divine Mysteries;
Wherein is Unfolded Secret THINGS of the
Kingdom of God:
Being a TESTIMONY
1. Concerning Life and Death, with their several Fruits and Effects Dis-
stinguished.
2. Concerning the Mystery of God, and Godliness; and concerning the My-
stery of the Devil and Iniquity.
3. Concerning True Liberty of Conscience, what it is in itself, and
how obtained; And what the True Guide and Rule is of the Exercise of
Conscience.
4. Concerning the Diversity of Judgments in Religion, the Cause and Effect
thereof, and the Means to bring to Unity.
All which are Published for the Edification of such as desire to know
the TRUTH.

The PREFACE

The Light of the Day of GOD Almighty is arisen upon us in
our Day, and the Shinings-forth thereof is with great Clear-
ness and Force, even as the Sun at Noon-day; and many are
come to the Glorious Appearance thereof, and to walk in its Light with
much Forsakeness; for, as the Wise-Man said, The Light is Sweet,
and a Pleasant Thing it is for the Eye to behold the Son.
And so fully is our Morning-Son now appeared, that the Upright in
Heart may Walk, and not stumble; and the Poor in Spirit may Run in the
Path of Life, and not fall, For, indeed we may say, The NIGHT
is
is spent, and the DAY is come, therefore let us Walk in the
Day, and put on the Armour of Light, as many as are made the
Children thereof.

And where the Light of this Son is arisen, and in whose Hearts is shi-
neth, it cannot but give some Testimony through such an one, of its own
Glory, Vertue, and Excellency, to them that walk in Darkness,
and in the Bondage of Corruption, that they also may be the same Light and
Glory arise on their Tabernacles: For 'tis the Property of this Spiritual
Heavenly Light, so shine forth out of Darkness, and to give Light to such
as have long sat in Darkness, that their Souls may live, and be refreshed
with the Light of the Living. And for this Cause do we Labour, and
Spend, and are Spent; accounting nothing too dear for us, that the
Light of Truth may shine abroad, and guide the Upright in the per-
fect Way, till the Elect be gathered into the Pasture of Eternal Life,
and the Son so elivated on the Firmament of Joy and Praises never to
go down; but the Saying fulfilled, There shall be no Night, but the
Light of the Son shall be as the Light of seven days.

These following Testimonies were written at divers Times, as the Lord
drew forth my Spirit through the Motions of his Life in me, some
of them some years since, and being cast by among Bundles of Manuscripts,
and now lately coming to my Sight, and looking them over, I have thought
good to send them abroad, as being of Service to many: And this is the
Occasion and End of my present publishing these things. And to the Judg-
ment of the Spirit of God in all the Saints, do I commend my Labours, and
myself to be approved.

[Signature]
Who am a Friend to all Men,
E. B.

A Discovery
A DISCOVERY of
DIVINE MYSTERIES,
&c.

CHAP. I.

A Testimony concerning Life and Death, and their several Fruits
and Effects Distinguished.

There is only Life and Death, and there is but only Life and Death in the whole Creation, that Ruleth and Raigneth in, and among, and over all the Children of Men; and all the Children of Men upon the Face of the Earth are under the Government and Dominion of LIFE or of DEATH, in whatsoever they are, and in whatsoever they do; and Life or Death hath the Rule and Government in every Creature in every Exercise, whether of Works or Words; and all people upon the Earth are subject to the Government of one or the other, and bring forth the Fruits and Works in obedience to Life or to Death, and shows them forth in visible appearance.

Now these two (to wit) Life and Death, are contrary one to the other in Being, in Nature, in Works and Fruits; and each of these are known and distinguished the one from the other in Being, in Nature, in Fruits and Effects, which diversely they bring forth in this World; and each of them hath a Kingdom and Government in himself, distinct from and contrary to each other; and each of them have their several Subjects, which also are contrary in Birth and Generation, inequality and kind, over which they Rule and Govern; and to whom they give distinct Portions and Heirships in this World, and afterward; and where Life Rules and reigns, Death is held in Captivity and Bondage; and where Death lives the Life dies; and where one of these brings forth Fruit, the other is Barren; for they agree not in one, but are in all things contrary; and the Subjects of the one are always opposing and striving against the Subjects of the other; And between Life and Death there is continual War and Strife among the Creatures, who are the Subjects of the one of them, in whatsoever man is, and in what he doth.

First, Concerning Life I will speak; Life was in the Beginning with God, and is without descent; and God is Life in himself, without beginning or ending of Time, Place, or Matter; and Life put forth it self out of its invisible Being into Work and Action in the beginning of the World, and appeared in visible Operations and Works, and brought forth all Creatures, and all things visible Appearances; and Life was the Author of all, the Beginning and Foundation of all; and Life was and is that Being and Virtue of all things that are, and it was the Joy and Delight of all things that it self brought forth; for all Things and Creatures subsisted through it, and it gave Breath and Life to all Creatures, and Life blessed them all, and in it were all Creatures at Unity, being framed and brought into Visibility, and for the Pleasure of Life, which was all in all in the Beginning; and there was a sweet Concurrence and Harmony in the whole Creation, through the Power and Being of Life in the midst of all
all Creatures, through which the whole Creation was made and framed by the Eternal Word of Life, and through which they flowed and did remain in Blessedness; and Life ruled and reigned in every Creature that was brought forth, and was the Glory and Substance thereof: For Life was and is that only Begotten of the Father, the Son and Heir of the Everlasting Father, his Scape, Image and Brightness; being one with the Father, not separted or divided from him.

And as for Death, it was not yet-known, nor had it any place in the Creation; it had yet received no Power, nor Kingdom, nor Government, neither was it in being: But Life was all, over all, through all, and in all in the Beginning, before Disobediencie and Transgression entred to war against Life: But Life was Prince, Ruler and Governor, in and over all the Works of the Creator. And Life in its Being is God, and God is Life; and in its Government, and Fruits and Effects is Parity, Righteousness, Truth, Holiness, Meekness, and all the Works that are Just and Equal according to God, and like him, and which thew him forth in the Creation; and this was, and it was then in the Beginning, before Death entred into the World, or had a Kingdom. But it is written, The Devil abode not in the Truth, but went out of the Truth; and he is the King of Death, and hath the Power of it; he went out of the Power of God, and out of the Life, by which all things were made and created, and abode not in the Truth, nor in the Life, to live, and act, and speak in that; but desired to be, and became to be something of himself without God, and he spoke of himself, and acted of himself, without the Power and Life, and also contrary to the Power and Life of the Creator, being separted from it, and became a distinct Being of himself, and then, having lost his State and first Condition, thus became an Enemy to Life and Truth, and became the King of Death; and he was the first of Death's Race, and he holds the Power of it unto this Day; he being gone out of the Truth, and out of the Power and Life of God, and became a distinct Being of himself, having a Kingdom of his own to promote in Opposition to the Kingdom of God: Then he drew Mankind out of the Power, and Truth, and Life, and beguiled Edward Adam, as you may read in the Scriptures; and they lost the Life and Power, (even all Feeling of it, and Comfort in it,) by which they were Created and made, and they also transgressed and acted contrary to the Life and Power, and acted of themselves, and spoke of themselves, without the Power and Life of their Creator, being separted from it; and were, and did something of themselves, without God, the Creator: and then the Power and Life call them out of all Peace, Joy and Happines into the Earth, and into Death; and Death became the King and Prince over Mankind: and they had no more Possession of Life, nor Blessedness by it in their separted Estate, neither did it any longer reign in them; but they having transgressed against the Life, and acted of themselves, and spoken of themselves, without the Leadings and Movings of the Life, this was their Transgression; They went out of the Power and Life in all Motions and Actions, and then Life drove them forth of its good Pleasure into the Earth, separate from its Vertues and Peace, and into Death, which is contrary to itself, to live in Anguish and Sorrow: And so, when the Devil was gone out of the Truth, and had led Mankind out of the Truth, and out of Life, and thereby they were all separted from Life, and drove out from God, out of his Pleasure into his Wrath: Then became Death to have a Being in Mankind, and great Authority, and not before: and then Death began his Kingdom in the World, and over it, and he set up his Rule and Government in, and among, and over all the Children of Men.

And so, from Transgression came Death, that was its Beginning. Man having Transgressed against the Life that brought him forth; and being separted from Life, then Death took place, and its Kingdom was established over the World, and in all the Children of Men, in opposition to Life, and its Government and Kingdom.
Kingdom; and Death reigns from Adam. (10 faith the Scripture) and the Life was transgressed against it, and so provoked into an abstinence, and to withdraw it fell into insobriety from the enjoyment of Mankind, that it should not be feebly perceived of Him to comfort him; and then the whole body of Death came upon Man, to loose his Confidence and vex his Soul; and Death and only Death hath a preeminence over all in Transgression, and is established into a Kingdom, over fruitful Subjects, who are under its Command; and hath its Rule and Government, and brings forth its Works and Fruits in Mankind, contrary to Life, and in opposition to it, and to its Kingdom and Power, and oppotheseth the Kingdom and Power of Life, (the Creature) and in its Nature, and all its Fruits and Works, it is contrary and opposite to Life and its Works and Fruits, and through Death is the whole Creation in its exercise by man perverted from the right use and end ordained of God; and out of Death proceedeth all evil, as Lying, Swearing, Drunkenness, and Thoroughness, Pride, Strife, and every evil work and word. These things are the Fruits and Works of Death, and Death governs the Children of men in the practice of all these things, and in transgression Death lives, and acts, and speaks through Men and Women, and Death rules in them, and hath perverted them in all their ways; for they have given their Power to it, and it wholly Captivates them, and is established over them, and hath the dominion in them, and Life is swallowed up of it. And this Kingdom of Death oppotheseth God, and the Kingdom of Life, and exalts it, itself against Life, and hath its operation in the Creature, in all manner of unrighteousness, bringing forth daily such words, works, fruits and effects, as doth oppress and is a burden unto the Life, and unto the God of Life; and Death and its Kingdom doth continually war and strive against Life and its Kingdom, and the one opposeth the other through all Generation since the beginning: for the Devil is the King of Death, and hath the Power of it, and he is King in its Government, and Rules in its Dominion; and this is the state of all the Children of men in Transgression, Death rules, and the Kingdom of Death reigns in them, and it brings forth cursed fruits through them; and they are subjects thereof, and in obedience thereunto in all things: And through Death, which hath Power over them, are they separated from Life, and have no part nor portion therein, because of Death that hath separated them, and valiled and clouded them, and loads their Consciences.

But now the Promise of the God of Life, is to restore Mankind out of Death and Darkness, and that Life shall reign again, and Subdue Death, and destroy it and its Kingdom, and swallow it up, and this is the Promise of the Father: For in Transgression Death hath subdued Life, and overcome it in Mankind; but in the Restoration, Life shall swallow up Death, and subdue it, and overcome it; and this comes to pass through the riling again of Life from under Death which hath held it in bondage, and Life that made the World in the beginning, and gave to all things Life and substance, as I have said, which Life, in its measure in Mankind hath been overcome and swallowed up in Transgression. That Life shall appear, though in another manner of appearance than it did in the beginning, for then it appeared freely of it felt without opposition, and brought forth the first Creation; But now it doth appear, through great opposition, and through all that doth oppose it in this second Creation, when Life comes again to reign over Death, and swallow up and overcome and subdue it; and who comes to witness this (the new Creation) they know Life appearing through opposition, and through the destroying of Death, and all its works and fruits: for CHRIST is the Life, and he is the Seed of the Woman, which bruised the Serpent's Head, who hath the Power of Death; Life bruised his Head, breaketh his Government, and destroys his Works, as it appeareth and riseth in the Creature; and Death and its Works opposeth Life and its manifestation and appearance, and gainsayes it, and often quenmeth it in its appearances.
Now the first Appearance of Life in the Creature, it convinced and represeth the works of Death, and the words that proceed from Death, which are unhinged words, and unhinged works, and Life when it lives, it represeth them and condemns them: and though Death doth oppose and gainst the Operation of Life, yet Life works through, and overcometh, subdueth, and swalloweth up Death, and destroyeth all its works in the second Creation, and Life again cometh to take possession of the Creature, which it made in the beginning, and Life cometh to reign again, whose Right it is to reign; for, by it the Creature, Mankind, and all Creatures were in the beginning formed and brought forth, and therefore it is its Right to reign, and to have the dominion over the works of its own hands, whom since the beginning in Transgression, the Devil and Death, and his fleet of Government had the possession of; and CHRIST the Power of God, and the Life, hath been as it were dispossessed: and thus the first Creation hath been defaced, and lost its Glory; and it hath been corrupted and degenerated quite from the perfect state as it was created in; and Mankind hath been servant to another Power, and led captive by another Power than the Power that made him, and another Government hath been established over him, and another Law hath exercised him than the Government and Law of the Creator, (to wit) the Power, and Government and Law of Death have had the Rule, Government and Exercise of Man, and of the old Creation, and hereby all things have been diverted from their proper and perfect place and service, to which they were ordained in the beginning by reason of Transgression and the reigning of Death; and Man hath been held in Captivity, and in fore bondage, and subject to all misery and distress, deprived of misery with his Maker, and deprived of the comfortable use and benefit of the Creation; so that all Creatures hath been the most miserable, being held in Bondage and Captivity under the power of Death, which hath ruled and reigned over him, and in him, being always subject to Death, and subject to the Curse and Anger of the Lord; and subject to doubtings and fears, and subject to continual misery and sorrow; and all this is, because Death hath reigned, and had dominion, even that which at first in the beginning of Transgression betrayed him of the Life and Fellowship with God, that got possession it itself to reign, and to have the Power, which ever since hath reigned, and always doth till the appearance of the Life again, which doth appear in the Creature for this end, to overcome and subdue Death, and destroy his works, that it itself may reign, and free the Creation from its degeneration and corruption, and free Mankind from his bondage and captivity, and from his misery and all his trouble, which is come upon him by reason of Death.

And this came to pass in the New Creation when Life is born again, to rule and reign again, and to swallow up Death, and to subdue it wholly, and its Kingdom and Government. And then Man again is become a Son of God, an Heir of Salvation, and no more Death reigns in him, nor hath Power over him, when he is restored out of Transgression; then as Death hath reigned and had power in Transgression, Life shall so reign in and over the Creation, in the New Creation, when that is brought forth, as Death hath reigned in the Old Creation in Transgression and Disobedience: And Life will arise to reign and rule over all, and in all, though it be through great opposition; the Body of Death shall be put off, and the Government of Death shall be subdued, and all the Works Fruits and Effects of Death shall be destroyed and done away, and its place shall no more be found, so as to bring forth Fruit; for its fings shall be taken away, and shall no more wound, nor pierce, nor hurt the Creatures: For the fings of Death is Sin, and that hath wounded and hurt the Creature; and when this comes to pass, then there is glory and rejoicing over all, for Life hath swallowed up Death, and overcome it, and the cause of Sorrow is removed and taken away, and the Kingdom of Life is established in the Creature, and is set upon the top of Death's Kingdom, and keeps it under; and if there be but...
BAN RESOYR c. 427

A Motion of Death, that would spring up, or appear in the Creature, Life judg-
est it down, and condemns it. And this Kingdom is Righteousness, Joy and Peace, full
of Justice, Righteousness and Equity, and there is nothing in it that doth defile or
destroy; or bring Sorrow or Misery; but Life rules over all that, and subdues the
Causes thereof, and removes every thing that would inhabit or capsule the Creature
in Evil. And this Kingdom is not of this World, but from Heaven, and Heavenly;
and the Birth Immortal is Heir thereof, which receives the Crown, and the
Kingdom of Eternal Life.

Now the Kingdom of Death is of this World, which is defiled and degenerated;
 Cain was a Subject of this kingdom; and Esau, that was a Reprobate; and Judas,
that betrayed the Life; and all the Ungodly, and Generation of the wicked since the
beginning, they were all of the kingdom of Death, and the kingdom of Death ruled in
them, and brought forth its works through them, and its exercise in their hearts and
in their lives; and through its power they opposed and gainsaid the Life, and they
fought against the Kingdom of Life and Righteousness; and such were the Pharisees,
who put Christ to death, who is the Life. Death reigned over all these, and they
were of the Body of Death, and they were of this World, and had their Conversation
below, in the earthly things; and knew not the Life, nor its Government, but
were strangers to it, and Enemies to it, as all are at this day, who are Transgressors
against the Life, and all such are subject to the Curse, to Sorrow and Misery, and the
Anger of the Lord; but who come to know the Life, and the Obsequy to it again,
Death is destroyed through Death; for, through the death of Death, Death comes to be
destroyed, and no other way, which the Life works; and the Life works through
Death, and overcomes it, and swallows it up; and this is the second Creation, and the
new Creation, where Life reigns over all, and doth posses the Creature, as it did before
transgression. The Life is the Light, and the Life is the Law, and Life lives ever,
and all the Creatures, and Christ, who is the Life, becometh all in all; and Blessed are they
who wait for this, and do witness it; for such am I known in these things, where the kingdom
of Death is overcome, and swallowed up of Life.

CHAP. II.

A Testimony concerning the Mystery of God, and Godliness; and
concerning the Mystery of the Devil, and Iniquity.

There are two great Mysteries in their invisible Being, and in manifestation to
us in the world (that is to say) The Mystery of God, and Godliness; and, The
Mystery of the Devil, and Iniquity: These are two great Mysteries, which do discover
and show themselves forth in, and among, and through the Children of men in this
Creation; and these two Mysteries are contrary one to the other, in being in Nature, in Works, in Fruits and Effects; and they are in strife one against the other, the
one continually opposing the other, and striving for the Creature, Mankind, to be the Instrument to display themselves through invisible Appearance; for the Creature, Man,
and Woman is a Vessel wherein these Mysteries are contained, and whereby these
Mysteries do shew themselves forth in the world; and all the Sons of Adam upon,
the Face of the Earth are possest with and of one of these (that is to say) The
Mystery of God, or the Mystery of the Devil, do manifest themselves forth through
every Man and Woman, and through all the Sons of Adam upon the Face of the
Earth the Works, Fruits and Effects of one of these are brought forth.

And as for the Mystery of God, it is Infinite and Eternal in Being, and which
was, and is, and is to come, without Beginning or End; and this Mystery reacheth
itself forth more or less in every Creature upon the Face of the whole Earth,
and is the Life, and Being and Substance of all things; and all Creatures upon
the
A Discovery of Divine Mysteries, &c.

...the face of the earth, whether movable or immovable, is a Partaker of this Mystery. For this Mystery is veiled and hidden secretly in & under all things that have a being, and whatsoever the Creature brought forth even in the greatest appearance thereof, and its Godliness and vertue, in what form or appearance ever, is but the Production, or the manifestation of the Mystery [God] for the life of every Creature, and the vertue of every Creature is a Mystery and proceeded out of the great Mystery of God, who is Life it self, Vertue it self, Godliness it self, and Being it self, and is the Godliness, and the Vertue, and the Life and Being of all Things and Creatures upon the face of the Earth; so that every thing that hath a being, even the Wicked and Ungodly, are not without this Mystery in some manner or other; for by Him every Creature is, and hath its first being.

...But now more perfectly doth the Mystery of God appear in his Servants, and in his Children who are born of Him, and begotten by Him, and they have the sense and feeling, and understanding of this Mystery more than any other Creatures: and this is their Glory and Crown above all other Creatures upon the face of the whole Earth; for they only, I say, who are redeemed to God, and born of the Spirit, they are them that have the sense, and feeling, and understanding of this Mystery, even of the Mystery of God, infinite, endless, and eternal. And though this Mystery be hid in all other Creatures, and manifesting it itself through them, yet this Mystery is not known to them, nor understood of them, nor of any other Creature (I say) besides the Children of the Lord, in whom this Mystery is only revealed; for they are them through whom more manifestly and plainly this Mystery is made manifest, and to them revealed, and known, and felt in their Understandings; and they have the enjoyment thereof who know God, and are known of him, and are entered into Covenants with him into Everlasting Covenant of Joy and Peace, and through whom doth this Mystery display it self, even in the sight of all Creatures, in works of Righteousness, of Purity, of Godliness, of Mercy, of Truth, of Peace, and of Wisdom, in their exercise of all things: and in this manner, and by these fruits and effects doth the Mystery of God shew it self forth through his Children, in whom the Mystery is opened, that is hid in all other Creatures: And this is the Crown of the Children of the Lord, that are born from Heaven, and from above, that the Mystery of God is felt and enjoyed by them, and more manifest to them than in any other Creatures: And to know this Mystery of God is Life Eternal; and to have the understanding of his Leadings, of his Judgment, of his Mercy, and of his Counsel, and of the operation of his Power; to feel this in the Understanding, this is Joy and a Crown of Glory, where the Mystery of God is revealed in Spirit.

And as for the Mystery of the Devil, it is dark, and in darkness; and it shews it self forth in the Ungodly, and in the sons of Adam in transgression, and in such only doth this Mystery of Iniquity, and of Sin, and of the Devil display it self forth in all unrighteousness and sin, and that which is contrary to the Creator in works, words and thoughts; All these things are the manifestation of the Mystery of the Devil, and its fruits and effects, who is out of the Truth, who is siled and covered, and hidden in the hearts of the Ungodly, and in the hearts of the sons of Adam in the Fall: This Mystery was not from the beginning, as the other, but when the Devil went out of the Truth, and had led Man's mind out of the Truth and taken possession of the heart of Man, and become Ruler and Lord there, having gained Authority over Man, through Man's obedience to him, then began this Mystery to discover it self, and act it self through the Creature; and this was since the beginning: And though no other Creature be an Agent to manifest forth this Mystery but Man, yet Man in his exercise of all Creatures, or all Creatures through the exercise of Man in transgression, there is shewed forth this Mystery of Iniquity, that secretly lurks in the spirits of ungodly men, which spirit of unrighteousness, the Mystery of the Devil, leads Man into all sinfulness, of drunkenness and uncleanness, and such like, and hath polluted the Earth, and defiled all Creatures through Man's exercise
A Discovery of Divine Mysteries, &c.

cit in them: and this is truly an appearance of the Mystery of the Devil; yet he hath other appearances, and other makings, out of his Mystery (to wit) in a way of seeming Righteousness, and seeming Holiness, and seeming Purity, and these shew the Mystery of Unrighteousness, the Mystery of the Devil, who deceives the Soul that is immortal of the enjoyment of the Creator, who is the desire of the Immortal Soul; and so through a form, and likeness, and appearance of a thing is the Soul Immortal deceived, and beguiled with that which hath appearance in it, but no Life nor Substance.

And though the Mystery of Iniquity be but one in itself, yet it manifests itself divers ways, sometimes in open Prophaneness and Wickedness; and sometimes in seeming Righteousness and Holiness; and in a form of Religion without power: But the Lord is arisen to confound the Mystery of the Devil and Iniquity, and will destroy it, and destroy it; for it is the Mystery of Iniquity that worketh in the Children of Disobedience; that are strangers to God; and through the operation of this Mystery are People kept at a distance from the Lord, and out of Unity and Covenant with him: and this Mystery of Iniquity worketh slyly, not known but in the Eternal Eye, which sees through the spirit of Creatures, and comprehends and fathoms over the nature of things, and can judge beyond the appearance, even in the ground, before the action appears; for while people are professing and acting Holiness and Righteousness visibly, and yet not changed by the Power of the Lord, nor renewed in nature, mind and spirit, from the first Adam to the second, the Righteousness and Holiness, brought forth in that state, but the acting of the Mystery of Iniquity, and the Wolf putting on the Sheep's Clothing; and this God will judge, and all appearances without Life, and all Shows without Substance; all this will the Lord judge; and confound, and bring to naught; for it is but the working of the Mystery of the Devil, who is out of the Truth.

And this Mystery hath more abounded since the days of the Apostles, than in Ages since the Beginning, inasmuch as this Mystery hath operated and displayed it itself forth in a higher appearance, and saith them than ever it did before; for this Mystery hath sat in the Temple of God, and showed itself to be God, and been worshipped above all that is called God; this Mystery of Iniquity, the Man of Sin, which hath put on the Sheep's Clothing, and shews itself as the Sheep of Christ, and as Christians, and Churches; all which hath been for many Ages the Manifestation of this Mystery, while that the Mystery of the Devil hath not been destroyed; but now is the Lord arisen, who will discover and destroy this Mystery, and save the Creature; and in the destruction of this Mystery, is the other Mystery revealed, (to wit) The Mystery of God and of Christ; and that is the Mystery of Christ, that destroys the Mystery of Antichrist and of the Devils; And now the Sons and Daughters of the Lord Almighty are coming into this Mystery of God; Eternal, who is blessed for ever; and all that is coming to be overthrown which doth oppose it, and gain it; and there is nothing that can destroy or discover this Mystery, but the appearance of Christ the Son of God, for it is he that doth discover and destroy the Mystery of Iniquity by the Spirit of his Mouth, and by the Brightness of his Coming; and this are people coming to. The Man of Sin is to be thrown down, and the Man of Righteousness, the Man of God is revealed, and Sons and Daughters shall bow him forth in the World; and the Mystery of God shall be itself forth over the World, and in Nations; and blessed are all they that come to the opening of this Mystery of God, which is the Mystery of Life and Eternal Salvation.

CHAP.
A Testimony Concerning true Liberty of Conscience, what it is in itself, and how it is obtained, and what the true Guide and Rule is of the Exercise of Conscience.

This is my Testimony, as I have received from the Lord, true Liberty of Conscience is, Liberty and Freedom of the Conscience from the Bondage of Sin, and all Transgression past and present, and from whatsoever hath been or is a Burden or Oppression upon the Conscience, whether inward or outward; the Conscience, I say, seeth Liberty when it is freed from the Burden of the Guilt of Sin past, and from the present Temptation unto Sin: And till this is witnessed, there is no true Liberty of Conscience; for every thing whatever, which is Sin and Transgression against God, in Works or Words, brought forth by the Creature, is Bondage and a Burden, and oppreth the pure Conscience: and therefore perfect Freedom from all Sin and Transgression is; Where the Body of Sin and Death is put off, and where the Evil is crucified, and the guilt of it taken away, and where the Conscience is truly exercised by the Spirit of Christ, which leadeth into all Truth, and preferreth from all Evil, then is the Conscience at Liberty, and this is true Liberty of Conscience, when this is brought forth in the Creature: For, where Sin is brought forth, and Transgression lived in, there the Conscience is bound, and the Cord of Iniquity imbondageth the Conscience, and it hath not its Liberty in the Service of God, nor from the Service of the Devil, because the Spirit of God doth not exercise it; but the Spirit of Unrighteousness leadeth the Mind into the Lusts of this World, into Lying, Swearing, Pride, Drunkenness, Hypocrifize and Idolatry; and the guilt of these things burdeneth and oppreth down, and is a Bondage upon the Conscience: And where the Conscience is bound by Unrighteousness within, and by the spirit of the World, which leadeth contrary to the Lord; there is no Power of Man without can fet that Conscience free, or give Liberty to it, because the Cord of Iniquity hath bound it within, and the Burden of guilt is upon it, and Conscience lies under Bondage, unexercised with the Spirit of God, which is free, and feteth free the Conscience in the practice of all Good, and from the Power and Captivity of all Evil.

Therefore, before true Liberty of Conscience be witnessed, or any have true Liberty in Conscience, Iniquity must be purged out, and Sin crucified, and the Body of Death put off, and guilt washed away, and the Assembling received that leadeth into all Truth, and the Blood of Christ (the Seed) feateth, that sprinkleth the Conscience from all Sin and Works of the Flesh, and washeth away all that stains and defileth the Conscience, and then the pure Conscience hath its true Liberty from the Bondage of all Evil, and from the guilt thereof, and in the Exercise of all good, and this is true Liberty of Conscience, and thus it is attained, and by no other Way nor Means, than by the Spirit of the Spirit of God, which cutteth down the contrary: And where Conscience is thus freed within by the Power of the Lord, and delivered from the burden of Evil, and from the burden of all guilt, and exercized in all good by the Spirit of God; Then nothing without, nor any Power of Man, which may work against such by Persecution, and act in opposition to such, whose Consciences are thus freed, can imbondage the Conscience to Godwards, or bring it under a burden to Godwards, I say for:
for it is not altogether Bondage of Conscience, or the Burden or Oppression upon his Conscience, that is let free, as aforesaid, though he is outwardly persecuted by men; for that doth but hinder the Exercise of his Conscience to Mans-ward, but not to God-wards; for there his Conscience is free, in Joy and Peace, though, by reason of Persecution, he cannot have the Exercise of it to men: I say, Though such be put in Prison, Baniished, or whatsoever Suffering be laid upon them, by any Men, or Laws without, yet their pure Conscience is Free, and at Liberty in itself to God-wards, through all this, and over it all; for the Lord hath set them free from all that Bondage and Guilt of Iniquity, which hath been a Bondage upon their Consciences within: And whether they do Suffer, or have Freedom or Captivity in their Persons from men, yet is their pure Conscience at Liberty to God-wards, and in perfect freedom in itself, and to themselves, though for the Name of Christ and his Truth they be persecuted, and all Evil done against them by evil men, and the Exercise of their pure Consciences prevented, as to Man-wards.

For that which defines the Conscience, doth bring it under Bondage; but that which keeps it pure and free from pollution, that keeps it in Liberty, and in perfect freedom to God, over all Persecution, and Evil Men, and Unjust Laws, which would exercise dominion in and over the Consciences of the Saints, and bring them into Captivity, as sometimes their Persons are by Evil Laws and Persecutors.

But who stand in the Power of the Lord, and in the exercise of the Spirit of God, which freeth the Conscience in their own particulars (as I have said) doth not come into Bondage in Conscience to God-wards by Laws or Men, but enjoyeth Freedom and Liberty therein, as much in Sufferings and in Persecutions under all the Cruelty of Men, as in doing and practices when they are not persecuted; for in Sufferings the Conscience is exercised, and hath its Liberty in Patience and Fortitude; and at Liberty of Persons in practice it is exercised, and hath its Liberty in doing and performing whatsoever the Spirit of the Father moveth and leadeth unto.

And thus, where God hath freed the Conscience, and it is free and at Liberty in him and to him, nothing without can bring it into Bondage or Captivity; but in all Conditions and in all Exercises, whether doing or suffering, the pure Conscience is in Liberty in itself, and in perfect Freedom in God, through all, over all, and beyond all.

But now there hath been a great Cry among many (that have professed Righteousness and Religion) For Freedom of Conscience, and begging and craving from the Powers of the Earth to Tolerate Liberty of Conscience, and that they might have the Liberty of their Conscience in Religion: And thus some have been looking too much without for Liberty of Conscience from Men, and from Powers without them, before their Consciences were set free by the Lord within, & the Bond of Iniquity broken, and that Burden of Iniquity and Guilt done away, which hath been a Burden & Bondage upon the Conscience: For, as I have said, No Man nor Powers of the Earth can truly Free or give Liberty to the Conscience, which is bound by the Cord of Iniquity within. But it is evident, The Cry for Liberty hath not been so much for the Exercise of Conscience, truly so, as for the freedom each one of their Sect, and for their Liberty in the practice of their own Worship and Conformity; and thereupon have divers men of divers Sects fought to the Powers of Men and of the Earth, to grant them Liberty of their Consciences, whenas it hath been rather for the Freedom to and Defence of their Sect, and of their Practices in their Worship, than for Liberty of Conscience, truly so; for while they have cried for Liberty from without, yet Sin, and Iniquity, and Transgression have lain upon their Conscience within; and they have fought from Men for the Liberty of their Sect, to practice their own Worship, which they have called Liberty of Conscience: And to this Intent by some hath been the Cry.
Cry for Liberty of Confiance, that their Sect and their own Ways of Worship might be defended from the Violence of others, who have opposed their Practices and Worship: for People of divers Ways of Worship, and of divers Sects, have all been as Strife one with another, and divided one against another, and yet all professed good Consciencie, and cried for Liberty thereof from the Powers of the Earth; not but that the Powers of the Earth ought to grant free Liberty of Conscience in the Exercise of every Sect of Religion, and to suffer all to profess and practice their Religion, while they walk justly and Peaceably in a Land: But here hath lodged the Decie and Deceivablenes of the Spirit of Satan in the Hearts of men, from the least to the greatest of all those divers false Sects and Worshippers; they have therein zealously gone on, and pleaded for their Sect and Worship, though never so gross or dark, and contrary to Truth, under the denomination of Freedom and Liberty of good Conscience, and the very Tiele and Name hath been the Colour, and deceived many, while a false Worship and false Sects have gone under the Name of Liberty of good Conscience, and thousands have been deceived, and blindly led into such a false Sect, and into such a Profession, to act and perform with great Zeal false Practices in a false Worship, falsely supposing it to be out of a good Conscience, and that they have acted in the Liberty thereof, yea, and many may suffer great and grievous things, and some the losf of their Lives, for the very Practice of false things and false Worships in a false Sect, and yet under the name of good Conscience, and for Liberty of Conscience, as they may profess and believe.

But this may seem strange to be spoken to some, who may enquire how it comes to pass, and how this may be, That many may suffer great and grievous Cruelties, and some the losf of their Lives, for the Practice of false Things, and the Exercise of false Worships; which they may suppose to be out of good Conscience, and for good Conscience sake; whereas it is not truly so, nor rightly so: But how happens this, may some say?

I Answer. This cometh to pass after this manner: Because Conscience is made of that, and of the Things and Performances which God requires not, and for there is a great Zeal in the doing and performing of such a Practice and such a Worship, whenas the Lord doth not require these things at their Hands; and this is, because the Mind, and Heart, and Conscience is dark, and not truly informed nor guided with the Spirit of Truth, and of the Father; but a false spirit ruleth and leadeth the Conscience, and it is not exercised with the Spirit of the Father, that leadeth into all Truth: So I do acknowledge, that Conscience may be mis-led, and mis-guided, and mis-informed; and Conscience may be made of doing such and such things which the Lord doth not require; and there may be a Fear not caught of the Lord, nor received by the sense of his Presence, but only received into the Heart by the Precepts of men, Example of others, Custom of Times, or the like: and here the Conscience being not truly informed, nor guided by the Spirit of the Lord, there is a false Fear and Zealounes in the performing of such things which the Lord doth not require, nor his Spirit lead into the practice of; but only the Traditions and Precepts of men, hath placed a false Law and Commandment, which requires a false Obedience; which many, whose Understandings are blinded, and being without true Knowledge, they zealously perform and practice as the Worship of God, thinking themselves bound in Conscience to practice such things, and not to leave them undone; whereas the Lord and his Righteous Spirit leadeth not to them, nor yet his Just Law doth require the doing thereof; but only a false Law and Commandment is received by Precepts and Traditions of men, or from looking upon the Practice of others: By such means as this there is a false Fear in a blind mis-guided Conscience, and a Zeal without true Knowledge.

And thus it was amongst the Jews in the Prophets dayes; They Sacrificed their Children, and cut themselves, and caused their Children to pass through the Fire, and did many things zealously; whereas faith the Lord, Who hath required these things.
Now it may be objected, What is the only absolute Rule of the right Exercise of Conscience; and when are Mens Consciences truly guided?

To this I answer, The only chief and perfect Rule of the right Exercise of Conscience, both to God and all men, is The Spirit of Christ: for it is only that which can truly guide the Conscience, in Faith, Doctrine and Worship, and in all things towards God; even the Spirit of Christ, which is the gift of the Father, it only leadeth into all Truth, as it is written; and all, whose Consciences are guided and exercised by it, are in unity and Peace in their Worship, Doctrine, and Religion; for the Spirit of Christ is but one in itself, and guideth the Conscience into the exercise of one Truth and Faith; and in this same Spirit is true union and Communion of Saints in Religion and Worship, and this is manifest.
manifest through the Scriptures; for the Apostle exhorted, To walk in the Spirit, and by it; and as many as walked by the Rule of the Spirit, Peace be upon them; and in the Spirit of Christ, the Everlasting Comforter, that teacheth all Truth; and the Holy Anointing of the Spirit that dwelleth in the Saints, taught them all things; and they needed no man to teach them, but as the Anointing that dwelleth in them. And then are mens Confessions truly guided in all the Ways of Righteousness, when the Spirit of God guided the Confession, and is the Rule of all Faith, Doctrine, and Prac.”

So that Traditions of Men, Prescriptions of Councils, Antiquities of Time, Commandments of Men, nor Example of others, without the Spirit of Christ, cannot be the only true Rule of the Exercise of Conscience; for all these things are changeable, alterable, and subject to variations, and therefore cannot infallibly guide the Conscience in the Duty towards God, nor rightly exercise the Conscience in Unity and Peace; but whilst a Nation, or Kingdom or People walk by the Rule of Traditions, Prescriptions, Commandments of Men, Example of others, or the like, they err in Judgment, in Faith, Doctrine, and Worship, and are all divided, and in Contention about these matters, because their Rule of Conscience and Judgment is doubtful and alterable, and not infallible; and therefore they have no perfect Assurance of God's Acceptation to them in their Faith and Religion, nor perfect Peace and Unity in their Faith and Worship: But as the Rule of their Conferences in their Duty towards God is divers, some make one thing, and some another, their Rule, so are they divided in what they hold, profess and practice, and are but of great Babylon in their Religion: And because that something besides the Spirit of God exercises the Conscience, therefore it is that here are so many Wares and Sects of Religion, and kinds of Worship in Christendom and among Christians, while the Spirit of Christ only is not the Rule of Judgment and Exercise of Conscience in God and Man; for the only perfect Rule of Conscience in the Exercise to God, is the Spirit of Christ, and not any other thing.

And now, Whosoever shall persecute the Exercise of Conscience, when guided by the Spirit of Christ, such persecute Christ Jesus: And this is Persecution for the Name of Christ, when Sufferings are inflicted, as Reproach, Imprisonment, or whatsoever, for the Exercise of Conscience towards God by his Spirit: but if any are persecuted for Religion's sake, only for, if that in such their Exercise of Religion they are not guided by the Spirit of Christ, yet that suffering is a kind of Persecution also: if, Nay, the Suffering be only for and because of their Religion's sake, and they walk Justly and Righteously, as men; so that (as is signified about the middle of this Chapter) though some may profess good Conscience, and cry for Liberty thereof in their false Sect and Religion, not taught them by the Spirit of Christ, yet the Civil Magistrature ought not to punish and use Violence to such for their Religion; but if they do, they persecute, and the Lord will lay it to their charge. But yet, this is safe for all, first to obtain true Liberty of Conscience to God-wards, and to receive the Spirit of Christ, to be taught only by it in the Exercise of Conscience and Religion, that they may not err in Conscience and Judgment in Spiritual Matters, nor suffer Wrongfully under pretense of Righteousness false, whenas it is not truly so.

CHAP. IV.

Concerning the Diversity of Judgments in Religion.

To all ye that are of divers Judgments and Opinions in concerning Spiritual Matters, who are divided about Faith, Doctrine, Worship and Church Government; some of you holding one thing, and some another different & contrary to that, being diversly divided in mind & heart concerning the matters that are
one in themselves, & to which you all attend, & to the things in themselves, and yet are different & contrary minded about the same things: So you all are moved to write, that so ye may be informed perfectly. And What is the Cause of your Divisions, and why is it that ashamed you? Secondly, Of the bad Effects and Fruits such Divisions have brought forth: And Lately, The Means and Way of Reconciliation, that ye may come into Unity, and Peace and Equity with God, and one with another, in all things pertaining to his Kingdom.

First, The Cause of your Divisions, and of the Diversities of Judgments and Opinions that are amongst you concerning the Things and Matters of God’s Kingdom is, Because you want the Spirit of God to guide you, and it is upon the Rule of your Knowledge and Judgments, and you wanting the Spirit of God, in which is Unity among Saints; therefore is it you are so divided, and divers, and different, and contrary one to another in these things: it is, because ye want the Spirit of God, I say, which only teacheth the true Knowledge of God, and gives an Understanding in all his Ways and Matters: It is the Spirit of God that teacheth true Faith, true Doctrine and true Worship, and all things about Church, Ministry and Religion; and if that you had the Spirit of God in you, and were taught and guided by it, it would teach you into one Faith, and one Truth, and into the true Worship, and into the true Church-Government; and you would be in Unity and Peace: And if you had all the Spirit of God that gave forth the Scriptures, and by which Spirit the Saints of God were guided in days past, it would teach you into Unity, and to be of one Mind, one Heart, and one Soul, in all the Matters pertaining to God’s Kingdom, in Faith, Worship, Doctrine, and all things else: If you had the Spirit of God, I say, and were taught by it, then you would have Unity with God, and one with another in all his Ways, and there would have been no Division nor Contention amongst you about Spiritual Matters; but because you want that, therefore you have Division amongst you, even throughout all Christians; Here’s a Nation and a Kingdom holding such a Faith and Worship, and there’s another People holding Faith and Worship contrary to that: and there’s one Sect of People, and there’s another different in Faith, Judgments, & Opinion, and this is a Shame to whole Christians, That all should profess Christ, Faith, and Faith in him, and Salvation by him, and his Doctrine and Worship, and yet be in Division and in great Contention concerning the same; some holding and practising one manner of Faith, Worship and Doctrine, and others holding contrary and different; and this shews, that ye are all fallen from the Life of Christlikeness, as it was held in the Apostles days among the true Churches, for, they were of one heart, mind, soul and spirit, as it is written, they were of one Faith, one Worship, one Doctrine, and one Church-Government, and this continued among the Churches of Christ, till there were some that had Erred from the Spirit of God in their own Confessions, and then they also Erred in Faith, in Doctrine, and in all other things relating to God; and these were the Apostate Christians, that had erred from the Spirit, and divided themselves from the true Church, and differed in judgment amongst themselves and this was, because they had erred from the Spirit of God, which would have kept them in Unity with God, and one with another; for the Spirit is the Bond of Peace, and the Seal of the Government of Love amongst the Saints. So now, All ye who are divided in your Knowledge and Judgments, and are in contention one with another, about the matters pertaining to God’s Kingdom, you are the apostate Christians, and you are without the Spirit of Christ: The first apostate Christians erred from the Spirit, and so became divided from the true Faith, and from the true Worship, and also amongst themselves; and you never yet received the Spirit of Christ, that you might come into Unity and Fellowship with God, and one with another; and that is the Reason of all your Divisions in Religion matters, because you have not received the Spirit of Christ, to teach you, and to unite your Hearts to God, and one to another: but you having the Scriptures traditionally, by diverse through Ages, which do describe and declare of that Faith and Doctrine, and of the Worship and Church-Government, which were among the Saints of old, which they held and practised, and from the
Scriptures which declare of the things, from thence you take up a Conceit of a false Judgment, and an Imagination, and a false Conformity; and then each sort of you call that your Faith, and Church-Government, and some after one manner of form, and some after another; and thus you are divided, because you want the Spirit of God that gave forth the Scriptures; which Spirit did work true Faith in the hearts of them that gave them forth in days of old, and it taught them Worship, Faith, Doctrine, and all things concerning God's Kingdom, for the Spirit led them into all Truth; and now you wanting the same Spirit that wrought in them, and taught them; and you having but their words (to wit, the Scriptures) from thence, in the Wisdom which is below, and in the carnal Reason, and in the first man's understanding, each Nation takes up a conceit, that it is so and so, and takes up an Imitation of Worship and Church-Government according to their own sensual wisdom, and according to the breadth and depth of their Concretes, and then imitates, and so severally and diversly, and in a divided manner; and this is among Kings and among Neighbours and Brothers, this Division in matters of Faith, Worship, and Doctrine, and Church-Government; and yet all these have had the name of Christians, and Church-Members, and Worshipers of God, but yet are of many ways of Worship, holding different and contrary Principles of Faith and Doctrine, and also of Worship and Church-Government; and thus have Nations and Cities been for many Ages; and thus hath it been, and is at this day among the Apostate Christians, that want the Spirit of Christ to be their Rule of Knowledge, of Judgment, and Worship, and of their Faith and Praclices in Religion. And this is a shame to whole Christendom, among whom the spirit of Antichrist hath entered, which hath thus divided Nations and Cities and Neighbours and Brothers; for all these Division about Religion amongst the Apostate Christians, are of Antichrist, and not of God; it is that spirit of Antichrist that hath wrought all these Divisions, and planted them in the minds of People.  

2dly. Concerning the bad Effects of these Divisions in matters of Faith and Worship, as I have said, This Division in Religion hath begotten and brought forth very much Evil throughout the World, much heart-burning, envy, hard heartedness, strife and contention between Kings and Rulers, and between Nations, between Cities, between Neighbours, and between Brothers; this Division hath bad Effects amongst all these; so that it hath brought forth much War and bloodshed between Kings, and great Persecution between Rulers and their People, and great Debate and Strife amongst Neighbours and Friends; so that great Murders and loss of many Lives have been produced and brought forth upon this Quarrel, about Difference in matters of Faith and Religion, and Antichrist hath not only divided People in Judgment, but hath also Provoked People into rage and envy, to the killing and destroying of one another, and even that Division about Spiritual things, begotten by Antichrist amongst False Christians, hath been turned into personal enmity, and brought forth in the end murdering and killing the bodies of Thousands, when the original debate hath arisen about Church-Government, or Points of Religion; and this is the useful Effect that Division of Religion hath brought forth in all Christendom; and all this Frize and Effects, as well as the Cause of it, hath been of Antichrist, and of the Dragon and the Devil throughout the World; all this Persecution and spoiling of Goods, Imprisoning of Person, taking away of Lives, and Banishment, and whatsoever Persecution otherwise that hath riven and been inflicted upon any, for and because of Differences in Religion, and about Faith and Worship, all this hath been of Antichrist; and even all Laws made for that end, and all Executors of such Laws, and all Penalties of such Laws, and all Wars and Bloodshed whatsoever that have ensued only and upon the account of Differences in Religion, that being the first, and the only ground of the Quarrel, All this hath been of Antichrist, and it came out of the bottom most Pit, and never rose from the Spirit of God, but from the Antichristian spirit of Envy and Wickedness, that hath first divided People about matters of Faith and Religion, and then Provoked them to envy and malice, stirring up Kings to fight one against another, that was not of their Religion, but different and contrary to it; And so the hearts of Rulers
A Discovery of Divine Mysteries, &c.

Rulers have been stirred up to persecute all under them, that were different & contrary in matters of Faith, Worship, and Religion; and this the Spirit of Antichrist hath effectually throughout Christendom; and to each King that hath been strong, would maintain the Principles of his Faith, and the Practice of Religion, according to his own Conceive, in his Dominions: And thus hath Religion, Worship, and Church-Government been set up & found amongst Apostate Christians throughout the World, by Force and Power, and by violent Laws, and through Persecutions and Murders; and all this hath been by the spirit of Antichrist, and the Spirit of God has had no hand in those matters, for setting up and contriving of false Faith, false Worship, and false Church-Government; all this hath depended upon the Powers and Authorities of the Earth, through many Ages: and what Religion, and Church-Government, or Way of Worship, that Kings or Queens have set up, that only hath been promoted, but all the rest Persecuted and restrained by force and violence; and all this hath been of Antichrist. And now to all ye that are of divers Judgments in matters of Faith and Worship in Religion, this is a Caution to you all, and I do warn you all in the presence of the living God, that though ye be divided in the belief and practice of Spiritual things, yet live in peace and unity with all men, in all outward relations, and do not envy nor hurt one another Persons; though you are in a difference about Religion; yet suffer not that Difference to grow into persecuting or enemies one another persons, but seek to inform one another, and instruct one another in the Spirit of Meekness, and persuade one another out of that which is evil, so that which is good, by patience, gentleness, and long suffering, and do not force one another by violence, nor persecute one another, neither by words, evil deeds, nor actions, but live in love to the persons every one of another; and fight not with Persons, nor kill one another; Persons with carnal weapons about Religion, but take the Spiritual weapons, of war with the Spirit against the evil one in another; and love persons though they are enemies; this is Christ Doctrine, and never hereafter let your divisions about Spiritual things grow into personal quarrels, to the ensuing or killing one another: And this is a Charge to you all in the presence of the living God.

Lastly, The Means and Way to be reconciled and to come out of all Division and Strife, and to come into Peace with God and one with another, about Faith and Church-Government, is by the Spirit of God; and every one or you in particular must receive the Spirit of Christ, that it may work in every one of your hearts, true Faith, and teach every one of you the true Worship of God, and the Way of Doctrine and true Church-Government; it is the Spirit of Christ in every one both male and female, that must reconcile and bring into unity with God, and one with another in all Spiritual things; for it is that which is the bond of peace and love among true Christians; and it is that which reconciles Peoples hearts into oneness: And if you receive that Spirit every particular person of you, it will bring you to be of one Faith of one Worship, and then your Doctrine and Church-Government will agree: if you receive the Spirit that gave forth the Scriptures, it will work in you the same Faith, and lead you in the same way of Worship which the Scriptures speak of, and then you will cease taking up Contentions, and making Impositions of Church-Governments from the Letter, but the same Spirit will work in your hearts Faith and Knowledge in the fulfilling of the Scriptures; and this is true Christianity, and the other is the way of all Apostate Christians, all Imitations from the Letter without the Spirit as gave it forth: for there is a great deal of difference between making a Conformity in the Imitation of a Worship, and Church-Government, from the Scriptures without the Spirit, and between the Spirits teaching and leading into the same Truth, and same Worship and Church-Government which the Scriptures speak of; the one is of Christ, and is in unity, peace, and everlasting fellowship; the other is of Antichrist, and is in division, strife and contention: so you must all wait for the Spirit of Truth, that you may receive it, to work in your hearts, to teach you, and lead you, or else you will never come to true Union and everlasting Fellowship with God, and one with another; neither can you be of one true Faith, in one true way of Worship, nor in one way of Church-Government, except you receive the Spirit, and walk in the Spirit, and these be the words of the Lord God unto you all.
Now as concerning the Way of Uniformity in Faith and Church-Government, imposed upon Nations, and Countries and Cities, by cruel Laws of Kings and Rulers, as hath been the practice through Christendom, to cause a whole Nation and Kingdom to bow and conform to such Principles of Faith, and Worship and Church-Government, according to the Will and Purpose of a King or a Ruler; such Uniformity, and Union and Fellowship among Christians hath not been of Christ, where people have walked by Imitation and conformed to the Commands of Men in such a Faith, or to such a Worship or Church-Government; this hath not been of God, neither could this Unity stand or remain forever; but it hath perished, and will perish where-ever it is: and that Faith, and Worship, and Church-Government, which is so set up, and so held, will never save the Soul, nor comfort it; but it is blasphe-ed of God: Whil-st a Nation or a Kingdom, or a People have Uniformity, or hold Faith, Worship, or Religion, either in the ignorance of their Consciences, or contrary to their Consciences, by the force of men's commandments, and not by the persuas-ion of the Spirit of God in their own Consciences; such Uniformity, I say, is of Antichrist, and not of the Father; neither can it stand in the Eye of the Lord; but the Fire of his Wrath will consume it: All the apostate Christians, in their Uniformity of Faith, Worship and Church-Government, which is some other way, or by some other means, than only by the Spirit of God, is of Antichrist, and will be unsound; for there is no true Unity and Fellowship in the ways of God and his Truth and Worship, but what is in the Spirit, and that Unity will stand forever; for it is in God, not feigned, neither because of the Love and Fear of this World, as the other is. That Uniformity in Faith and Worship, which is forced upon people, is all but Hypocrite and Deceit, both to God and man, and God will judge it in the Judgment and imposed: Therefore no true Unity in Faith, or Worship, nor in Religion, but what is in and by the Spirit of God; for as Christians come to divide themselves into many Ways, and into divers Sects, when they go from the Spirit of God, and leave it, and whilst they have been without the Spirit, they have remained in Division, Strife and Contention about Religion; so now the means and way to come into Union, and Fellowship and Faith is, by receiving the Spirit of God again, and not any otherwise; and as Christians are brought again to receive this Spirit, and walk therein, all Division and Strife about Religion will cease, and the cursed Fruits & Effects thereof will wither, and be no more; but then Unity, Peace, Blessings, Everlasting Fellow-ship and Comfort with the Lord, and one with another, in all his Ways, will be Whitened through all People.

By a Servant of Truth.

E. B.
The FIFTH
GENERAL EPISTLE:
Being A
Tender Salutation
OF
PERFECT LOVE.
Unto the
Elect of God, the Royal Seed, the Saints of the
Most High; who have Believed the Testimony of our
Lord Jesus Christ, and Walk in the Light that hath en-
lightened every man that comes into the World.

In the Name and Power of our Lord Jesus Christ blessed forever, the Ten-
der Salutation of my Immortal Life is daily abounding towards you, who
are the true Flock of the Father’s Love and Care, who hath begotten you
to himself by his Word that lives forever in us and with us, that ye should be
a People Chosen and Elect of him unto Eternal Blessings, and to be a Praise
and an Honour to him throughout the World, by and through the virtue of his
Life and Power, and in the Fruits of his Spirit brought forth by you all, who
are the only Children of that Birth which is only the Lord’s.

Well, Dearly Beloved, My Heart at this time is filled in the Father’s Love,
with the dear Remembrance of you, whom the Lord hath gathered with his
Arm of Power; and in his Spirit do I desire the encrease of all Mercies, and
Peace and Blessings unto you, that you may be Rich, and Strong, and Wise, and
Mighty through the Lord Jesus Christ, and receiving daily of his Grace may ever
be preferred constant and faithful in the Heavenly Calling unto the End. And
forasmuch as the Lord hath begun his Glorious Work in the midst of you, and
gathered you out of the Darkness, and Ignorance and Unbelief of this World,
where sometime your Converse hath been, while ye knew not the Lord, and
raised you up into the Light, and Power and Wisdom of the Lord Jesus Christ,
having largely tasted of the fame in the Experience of his Leadings through dif-
ferent Operations and Manifestations of his Spirit, so that many of you have at-
tained to a good measure of Peace and Rest with the Lord in your inward Man:
Dearly Beloved, seeing it is thus, these things the Spirit of the Father in my
travelleth to bring forth unto you, for the End to Comfort you, and to Con-
firm you, and to Edifie you in the saving Truths of the Gospel of Peace.

1. Consider what your former Estate hath been, an Estate scattered like Sheep
without a Shepherd; some of you dispersed into one false kind of Profession
of Religion, and come into another, walking in such Ways as the Lord led you not in; but ye were Driven from God, into the Paths of Death and Darkness, and were led by blind Watch-men in the Hypocrite and false Pretences toward God; Honouring Him with the Lips, while the Heart was far away: this was the Condition of some of you, and others of you were wallowing in the open Prophaneness of the Sinful World; and such was your Estate, wherein you were all Strangers to God, and were without him in the World, and served the spirit which leadeth Captive to Deception, and in that Way you were strayed, even in the Separation from GOD, being in the State of Enmity against Him; till the Lord Jesus Christ, the good Shepherd of ISRAEL, found you out in the Estate of Darkness, and brought you Home from your strayed Condition, even unto the Sense and feeling of his Power and Spirit in you, which called you out of the Ways of Sin and Death, and also changed you and regenerated you into the Inheritance of a better Kingdom and Glory than that which is of this World: And ye now know Christ Jesus to be your Shepherd, his Spirit to teach you, his Wisdom, and Righteousness and Sanctification to dwell in you, being Partakers of the same through the Eternal LIGHT, which once hidden in Darkness, and the Darkness could not comprehend it; but now it is risen in much Glory and Power, and Death and darkness is swallowed up of Life and Light, and the Fruits thereof fudged.

These things are True and Faithful unto many; let all such Rejoyce and be Glad in the Lord, who have thus seen his Day, and called of his Power, and are Witnesses, That the Kingdom is come which never fadeth away.

2. Consider what the Tender Dealings of God towards you, and his Gentle Leadings have been since he hath called you out of your former Estate; Hath not his Light shined upon your Tabernacles with much Clearness, persuading your Hearts fully of his WAY and TRUTH? Have not your Hearts often been Refreshed, and souls truly Comforted by the Refreshing Presence of the Lord? Hath not the Way of Life been made so clear unto you, and the way of your Peace so perfectly discovered, that no Occasion hath been left of Unbelief or Stumbling unto the Upright in Heart? Surely the Lord hath not been wanting to you in any of these things; but he hath so reached Home by his Word and Spirit to your Hearts and Confidences with such full Convictions and Persuasions in the Ways of Salvation, that no sincere Heart can doubt or waver concerning the Things pertaining to his Soul's Peace and Comfort: For, so Large and Evident hath God's Testimony been unto you, ever since he first called you by his Grace, that no Man, having Sense and Experience thereof, but must bear witness, That the Lord hath been Good, Long-Suffering, full of Mercy and Righteousness towards all that feareth him.

I am persuaded ye know these things, and that the Taste and Vertue of the Lord's Mercies and Power remaineth fixed in your Remembrance and Enjoyment, even his Mercies and Loving-kindnesses that have been made manifest to you since ye have known the Lord, who hath led you by the Hand, as a Father doth his Children, and carried you in his Arms of Preservation, and born you on his Shoulders in all your Afflictions; inso much that through his Power and Wisdom only we are yet alive, and the Adversary hath not prevailed against us, though his Attempts have often been great to destroy us.

3. Consider
3. Consider what is now your present state and standing; How is it with your inward Man? In what Life, and Strength and Dominion is he? Is he Strong over all the Corruptible, or is he Weak under Corruption? Is he in the growth of a Perfect Man, of the Stature of Christ Jesus? Is he so begotten and born in you, that Life hath swallowed up Death? Hath his Victory over the Grave? And doth he Reign in you, even the New Man, the Spiritual Man, the Immortal Man; Christ in you? Is he come in Power and Dominion to dwell with you? Dearly Beloved, mind each Particular in what state you are, and what is your present standing to God-wards; Have ye had Faith in God, and Love to God, and Boldness for God? And are ye firmly continued therein? Or, Is any such Weakened and Decreased in these things? Is your Love grown cold, and your Zeal lost, and your Confidence decayed? If it be thus with any, their present state is not right before the Lord; but they must Repent, and return to their first Love, and return again to the Witness of the Spirit of Christ within them, that their Strength may be renewed; for they only that dwell with the Lord in Faithfulness, and abide in Covenant with him, must see his Glory, and be fed daily with the Bread that cometh down from Heaven, and refreshed with the Fountain of endless Mercies; if so be ye be perfect with the Lord after your inward Man, Strong, and Lively, and Zealous, Faithful, and constant, having a clean Heart and a pure Conscience, guiltless and undefiled before God, this is to be perfect with the Lord; and if ye are thus, blessed are ye, if ye be encircled daily in the Love and Life of the Father; if your inward Man grow in the Wisdom and Power, and Knowledge of the Creator; if ye receive the assurance of Eternal Life in your selves; if this be your present State, Oh happy People! Who is like unto you, because ye are saved of the Lord!

4. What is the present work of God in your own hearts? Ye must always feel the Word of God abiding in you, even the Word in the heart, hear that Word and do it always, and your souls shall live by the Word of God; that Word beats down whatsoever tempts and draws from God which would defile you, and load your Consciences, and vex the Spirit; for if any obey the Temptations, they become darkened, unbelievers, and the fruits of it grows, and then there is a falling from the Lord, and a departing from his way of Salvation; therefore mind the Power and Spirit of Christ in you, and be constant and faithful therein, that you may be Preferred unto the Nothing of the WORK of the Lord in you, that at last ye may sit down in the Heavenly places in Christ Jesus, in places of Peace, and Comfort, and Assurance for ever, where the Lord is enjoyed all in all, which you must wait for to be accomplished in you according to the promise, and you must witness the Work of Christ in you; he must work in you by his Spirit Regeneration, Reconciliation, Sanctification, Justification, and all good things; for it is not sufficient to profess, that Christ in his Person hath wrought the works of God, but every one in particular must witness at this day the work of the Spirit of Christ in his own heart, even the Work of Reconciliation and Salvation; that ye may in each man’s particular receive the Knowledge and Experience of the Lord’s Work, of his Love, and Life, and Salvation, and Redemption in particular; for though never so large Testimonies in general should be given to you, or received by you concerning Christ Jesus, and his Salvation, yet the particular feeling of the Love and Power of the Lord God in your own hearts must you stand by, in the Day of Trial, for that alone can uphold in the Day of Troubles, even

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the Testimony of the Spirit of Christ unto Salvation, felt in each particular heart.

And seeing the Lord hath brought you to the knowledge of his truth, so in conversion and regeneration, that many can say, the Way of the Lord is so made manifest, that we look not for another, nor are doubtful of the Way of Eternal Life; therefore be established steadfast and constant in that way, not easily moved nor tasted too and fro with men, nor new Doctrines, nor changeable things, but approve your hearts in uprightness before the Lord by being faithful to the end, faithful I say to be and do according to the measure of Light and Grace and Knowledge that God hath already committed to you, that ye may not offend against the Grace of God, but may glorify the Lord in your Souls and Spirits, being joined in your hearts, and married to the Living God, and the Lord becomes Your Husband according to the Promise, but if any be of a changeable Spirit, such will receive Temptations, and go out of the Covenant of God, and abuse the gift of God, if their heart be not meek, and lowly, and humble, and perfect in the sight of God, though there may be a taste of the Love of God, yet there can be no assurance of it if the heart be not upright before the Lord, and faithful and constant in his Truth; and therefore all must wait to receive the assurance of Eternal Life in themselves, even such an assurance of Life, and Peace, and Joy, and Comfort, that there can be no departing away, being established in the Heirship, never to loose the Crown, Heirs of the power of God, of his Wisdom, of his Righteousness, inheritors and Possessors of the Eternal Life, that ye may dwell in the house forever, not only as Servants, but as Sons; not only as such that have tasted of the Love of God, but as such as are born Heirs thereof, and must inherit the same forever.

Now, dear Friends, if this were my last unto You, more then this the Lord hath not to say by me; and last of all in the Spirit of the Lord Jesus, I charge all the Saints, to be faithful to the Principles and Doctrines which Ye have heard and received, and been taught of Christ through his Gospel. Oh be not inconstant and unfaithful in these Principles and Doctrines which the Spirit of God hath persuaded your Consciences of the truth of; for if any are unfaithful, they deny the Lord of Life before men, and must be denied of him before the Father; therefore let us put on strength and courage to be faithful and constant in life or death, to follow the Lamb wherever he goes, and if we must suffer for our profession and practice of those truths which God hath persuaded our Consciences of the verity of, we shall never be ashamed nor confounded before the Adversary, though we gain Tribulations, Persecutions, yea death itself for the Name of the Lord and his Truth, yet we shall obtain the Crown of Glory which never fades away; and verily all the Sufferings and afflictions of this Present time, are not worthy to be compared to that weight of Peace and Comfort, which is and shall be revealed amongst us.

And as concerning our Obedience to Government, ever since we were a People, Ye know what our Principle and Practice in that case hath been, even to obey all men in all things, either ye are required to do any thing by any contrary to the Scriptures example of the Saints, and the Spirit of Christ in your own Consciences, then ye are to suffer whatsoever, if it be death it self rather then to obey and submit to a good Conscience, this hath ever been were a People, agreeing with the Practice of our Principles, in all ages, who rather did suffer in power, by doing any thing contrary to the testimony of the Spirit of God, in their own particulars; let us all be
like-minded this day, not to do, nor bend, nor be in any wise contrary to the Spirit of Christ that dwells in us, but rather suffer whatsoever may be imposed, then to find against that. Light and knowledge of the Spirit of Christ which he hath given us, but let us keep a clean heart and a pure Conscience to God-ward, and therein we shall triumph over all in our inward Man; though our outward man be afflicted, and in this we shall have peace and comfort in God over all our Adversaries.

And as concerning your meetings, the Lord hath given you the testimony of his Spirit in you for the verity and righteousness thereof; though ye should suffer persecution for the same, yet ye have the Spirit of Christ testifying in your hearts that this Way and Práctice of meeting together (as our práctice hath been) is of God, and he justifies us in the same, and we have sufficient of assurance by the holy Spirit to stand faithful in that practice of assembling together to Worship God.

First, we have the testimony of Scriptures and example of Saints in the Apostles' days, to prove this practice of Meeting together; the first Christians they met together in this manner and way as we do now, they met in private houses, and from house to house separate and apart from the Publick Synagogues and all other Sects; and it is clear that we have the example of Saints and Scripture Proof for this our practice of meeting together.

2. We have our own experience for these divers years, how that the Spirit of the Lord hath moved our hearts to assemble together, and the presence and power of the Lord Jesus Christ hath been amongst us, and we have tasted of the goodness and love of the Lord, being so met together: how often hath the Lord met with us and his countenance shined upon us, and our souls have been refreshed, strengthened and comforted in this praetice of meeting together; these things are true, and may confirm us in this practice of meeting together, and to be faithful to the end.

3. We have the full persuasions of the Spirit of God lively and fervent in our hearts at this moment, that we ought not to neglect the Assembling of our selves together, but that God requires it of us, and it is his will that his People meet together to worship him in Spirit and Truth separate from all the world even in one Spirit, and in the Name and power of Jesus. I hope ye are all like-minded herein, and that the Spirit of Christ persuades your Consciences in the Truth of that practice; therefore be faithful unto God herein, and in not against the testimony of Scriptures, and example of the first Christians, nor against your own experience, nor against the admonitions of the Servants of the Lord, who are the first fruits unto God since the Apostles, and have again and again in the Name and Spirit of Christ exhorted you to meet together, wherefore be faithful to perform your duty to God in that particular, whatsoever sufferings should be inflicted upon you by the men of this World.

And as concerning refusing to take any Oath, ye know it hath been our Principle and praetice to do so since the Lord hath given us knowledge of his ways, and the Spirit of the Lord that dwells in us, persuadeth our hearts to deny all swearing as it was practised under the Law, according to the command of God, and in the Types and Figures, and as it is practised among the Christians since the Apostles' days, which is, as now practised, Idolatry and Superstition. And if the Spirit of Christ doth confirm our hearts in this truth, even to deny all swearing; and also we have the express command of Christ; and the Apostles, forbidding all swearing by Heaven, and Earth, and the earth which bears witness to the truth of our refusing to swear at this time; we have the Testimony of many holy Martyrs and Prophets since the Apostles' days, who denied to swear on any wife, who suffered for such their Testimony. All which evidences may justly confirm the hearts of Gods people at this day faithfully to hold out their Testimonies of refusing to swear at all, seeing we have a cloud of witnesses that testifies with us, the express command
Command of Christ, and the Apostle, to the Testimony of divers Holy Men, as divers Ages, who sufficed for the same, and the present Perfections of the Spirit of Christ in our own Hearts. All which are sufficient to give Courage and Boldness under all Sufferings and Afflictions that we may meet withal, for fulfiling to Serve.

Well Friends, Be faithful to God in these and all other things which God hath given you Light and Knowledge in; and I do warn all, to keep a clear Confidence, and not to sin against the Light and Knowledge that God hath given you, either by denying, to protest and practice that Truth which the Lord hath perverted your Heart of, or by conforming to any thing which ye know is not of the Truth, and this is the Way of Eternal Peace with God. But if any shall, through the Temptations of the Adversary, and for the love and fear of this World, deny the Lord, and renounce good Confidence, and be Unfaithful, such thin he bear the Barden of the Lord's Anger, because of their Backslidings and Revoltings from the Ways of God. True it is, This is a Day of great Tryal, yet the Lord is strong and gives Strength unto all his People that wait upon him.

And let us be mindful what our Controversie is, and with whom this Day our Controversie is for the Lord, and his Truth, to Do Faithfully, and Suffer Patiently whatsoever the Will of the Lord is unto us, and not to renounce and deny the exercise of our pure Consciences in those things that God hath perverted our Hearts of the Truth of: For, if any this Day should be Unfaithful, either by doing what they should not, or leaving undone what they know they should do: If any deny the Lord and his Truth, and conform to the false Ways and Worships of men, such lose the Controversie, and give the Cause of God into the hand of your Enemies, which is a fearful Abomination; and the Controversie is with that Spirit, which opposeth us in these things, which we know are of the Lord. It is with that Spirit that we must contend, contend (I say) by the Spirit of the Father, in Long-Suffering, and Patience and Good-will towards all men, and not with the Weapons of this World in envy to any, even with that Spirit which doth oppose our meeting together to worship God, and would impose Oaths and Things upon us contrary to our Consciences: And these things are the main Matters of Controversie this day, which the Spirit of Christ in us must oppose, being imposed on us by the Spirit of the World. So all Friends are to mind to be Faithful to the Spirit of Christ, and its perfections, and against that spirit which is not of him; For the Opposition is between the two spirits; and none must say, the things required to be forbear, or to be done, are but small matters in themselves, and may be done or not done without Offence; this kind of Reasoning may be dangerous, and may easily divert from the Obedience of Christ; for we are not to look to much at the things in themselves, which are required to be done or to be forbear, as at the spirit which doth impose upon us in such cases against pure Confidence, if the spirit be not of God, we must not obey it in the least things; for this is indeed the matter of Confidence, nor so much particular things or actions, as the spirit that is not of God, which requires things against good Confidence; for whatsoever that spirit requireth, be it little or much in respect of the Action, it must not be obeyed, and that for Confidence sake: for this is a good Confidence, that cannot do nor conform to any thing which the spirit that is not of God enjoys, though therefore suffering be inflicted on the outward man.

And last of all, I do advise and exhort, That ye have Love and Unity in the Spirit of the Lord and one with another, that oneness of Heart and Soul and Spirit may be amongst us, being bound up in the holy Covenant of the Father, even willing to do or suffer one for another; and in this Spirit of Unity the Lord will blest us, and make us strong and able to go through joyfully all our Afflictions: but if any Strife or Division be in the Body, it weakens the whole; if one Member vex another through discord, this is not of the Father, but contrary to him: this is not for the safety of the Body, but bruises it and wounds it, god
and may more afflict the Soul of the Righteous than all outward Enemies, and Strife and Contention arising out of our own Bowels may sooner work an Overthrow than all the Oppositions that can come from men.

O Lord, therefore as a Brother to some, and as a Father to many, and as a Servant to all, let me entreat and beseech, That ye follow these things which make for Peace, that ye love one another as Christ has loved you, and that ye be like-minded in all things, even one as the Father and the Son are one, and to all the Blessings of the Lord never depart from you: For, dear Friends, the Lord hath never been wanting unto us, but always near at hand to fill us with his Riches and Treasures; and are not we Vessels of Honour? Is not his Name in our Foreheads? Are not we the Flock of his Fold? Therefore let us Honour him by the Works of Truth, of Love, of Mercy, and all the Works of Righteousness, let us bring forth Fruits unto the Father, thereby proving that we are true Branches in Christ the Vine, & let us give up to suffer all things Patiently for the Testimony of his Truth written in our Hearts; if we Live, let it be to him only; and if we Die, let it be for him; having the Seal of his Good Spirit in us. That whether we Live or Die we are the Lord's.
Antichrists Government
JUSTLY DETECTED.

OF Unrighteousness, Injustice, Unreasonableness, Oppression and Cruelty, throughout the Kingdoms of this WORLD;

Wherein Antichrist hath had his Seat and great Authority for many Generations, in the Apostacy from the Spirit and Life of True Christianity:

Shewed and Declared,

First, In the Case of Imposing upon Conscience in Matters Religious, by Force of outward Violence, or Pains and Penalties on the Persons and Estates of Men; which is proved Unrighteous, and Dangerous, and of Antichrist, &c.

Secondly, In the Case of Heresie; shewing what it is in it self, who a Heretick is, who are the true Judges of it, and what Punishment pertaineth to such as are truly convicted thereof; and that, To Kill, Burn, Bannish, or to punish Hereticks (as such) corporally, is of Antichrist, &c.

Thirdly, Concerning Antichrist, and his Mystery of Deceiva
blesness; what he is in himself, and how he appears in the World; what his Works are, and what his Government is; and where it is, and who are the Subjects of his Kingdom.

The EPISTLE;
Dedicated to all the Rulers (of what degree soever) in the (so called) Christian World.

Friends! in the perfect Love of God Almighty towards your Souls and Bodies, and towards all Mankind; which Love is as a Fountain opened in my Heart, and kindly issueth forth in Soul-breathing-d"
The Epistle.

fixes of Good unto the whole Creation: In this Love (joyed with an Humble, Meek, and Lowly Temper of Spirit) do I present this little quantity of Substance unto you; not so much for your approbation of my Work, as if I craved your Licence and Approbation for this small Piece to pass under your Justification. (as is usually the manner of such Epistles thus directed,) but much more for your serious and weighty Considerations of the Cases (though Briefly, yet Truly) unfolded, which are things of very great moment to you; and wherein all of you, from the Least to the Greatest, are left or more concerned.

And I do present this Work unto you, as Wholesome Advice and Good Counsel for you (which ye ought verily to read and receive as such) rather than to Flatter you, by begging a Pass-port from you, that this may be read and received where it shall come. For, the Truth and Verity of it, the Weight of the Matter contained, and the Soundness and Substance demonstrate, shall plead its own Worth for acceptance in the Hearts and Consciences of all sincere Men. The Truth and Verity, Weight and Substance of Matter, I say, these Terms may justly present this small piece under the denomination of, unto you, and all the World.

True it is, I do not study pleasing Style, nor have I endeavoured to clothe and trim the Matter with Flattery, Curious Terms, Words of Man's Wisdom, or some Rare Method, that it might appear more in Show than in real Substance, (as the way of too many Writers have been in such Cases.) Nor do I promise to please the Worldly Wisdom in Men, by a Delightful Sound, so much as to answer the sincere Consciences of Men by Sound Truths, declared more in Homely broken Terms of Speech, than in the rarity of Phrase, or well-compacted Rhetoric: For I have always desirous to be known and approved of God, and those that fear him in Sincerity, Humility, and down-right Truth; and for this I study daily and labour always, even to have Praise, Peace and Comfort of God, rather than men, in what I am, and in what I do: And therefore it is my desire, that ye would look beyond the Method containing, to the Matter contained, and that your Eye may be fixed on the Substance intended, which is verily and in Truth. This ye may be informed the Way of your Peace and Happiness in this World, and in that which is to come; and may never hereafter impose by Force and Violence, in the Matters of Faith and the Worship of God, upon the Consciences of any, through Penalties and Punishments upon Men's Persons and Estates; but that ye may allow and tolerate freely Liberty of Conscience in all Religious Matters, and may not by Cruelly Destroy Men in their Persons or Estates, upon the accounts of their being imposed to be, or if really Heretickes, and because of difference in Judgment and Practice in Spiritual Matters.

These are the Particulars (for Substance) held forth unto you, and all the World, and I have judged it most proper to direct these Cases to your View and Consideration, as being the Persons most chiefly (though not wholly) concerned: Therefore blame me not, but rather receive my Love, though but little in Quantity, yet real in Quality, and that ye will find one day, when ye have truly tried the Effects of the two Cases plainly laid before you, which are Im-
position upon Conscience; and Free Liberty of Conscience: These are the two Causes, which will have their different and contrary Effects upon all the Rulers in the World; Peace, Blessings, Prosperity, and Happiness are the Effects of the one Cause; and Wars, Tribulations, Contentions, Misery, Sorrow, and the Curse are the Effects which have and will unavoidably follow the other Cause; and this ye will all find in the Experience of Time and Transactions coming to pass in the World.

And therefore I cannot but (in homely plain words, as my manner is) assert the Causes, and the Effects of the Causes unto you again and again, for the very End, to inform you, Advise you, and Warn you to follow the Good, and to forfake the Evil; to do the Right, and hate the Wrong, that the Effects of Righteousness and Liberty of Conscience, even Peace, Love, Mercy and Prosperity may ever be with you; and the Effects of Cruelty, and Oppression, and Imposition upon Conscience, which will be your Misery, Downfall and Destruction (if ye continue in the Cause which works this Effect) may be turned away, and ye delivered.

Wherefore O ye Men, Be Advised, be Warned; this is the Day of the Lord's Dwellings; we have seen his Power and Glory; he hath wounded us, and healed us; he hath killed, and made alive; he hath Proclaimed Liberty in our Souls and Consciences from Death and Darkness, from the Grave and Hell; and he hath set his People free from Bondage, to serve Him with a pure and perfect Heart; And if ye (Mortal Men, made of the Dust of the Ground, whose little measure of Breath is in your Nostrils) will not approve of, and join with this Blessed Work of the Lord, but shall gainsay his Doings, and set your Power against his Power, and will not let the People go free in the Exercise of their Consciences in Holy Performances, whose Consciences God hath made free; then shall the Most High reward your Opposition with his Cup of Vengeance; and be will make you know, He is the Lord, against whom ye thus raise Contention; and he will disolve your Substance, and bring down your Glory, and subdue your Power; if that (I say) ye oppose his Work, and will seek to bind and limit his Spirit in his People, and will yet force and impose upon Conscience by outward Violence, and Kill and Persecute unto Death and Damnation for matter of Conscience, and because of difference in Judgement in Spiritual Things; then thus it shall be done unto you. Ye shall Fall, and Perish, and be Troubled, and Blestings and Prosperity shall not be unto you. If it be not thus, the Lord hath not spoken by me.

Well Friends, even all ye that have Authority and Power in the Government of the World, are nearly concerned to take special notice of these things presented unto you; seeing the Effects of these two Causes are both very weighty, and infallibly certain, even to you-wards particularly: Very weighty, because Peace, Prosperity, and Happiness, or Misery, Distractions, and Downfall, to you is depending upon the Effects of the Causes, infallibly certain, because the Justice of God Almighty is such, that he must bring Reward upon all according to their Deeds, and his Justice cannot be diverted.
The Epistle.

But if ye permit, Free Liberty of Conscience in the Exercise of Godliness in Faith and Worship unto all People under your Power, then shall Peace and Prosperity be unto you, according to the Purpose of God: But if ye impose upon Conscience in any wise, by Force in Religious Matters, and will not be instructed and advised to the contrary, Then shall Misery and Destruction certainly be unto you, according to the Justice of God's Vengeance.

These things are so; as a Servant of God I present them to you; and not upon Fiction or Fancy, but as I have received them from the Lord God, by his Spirit, which signifies the Verity and Certainty of those Things in my Soul.

Friends, Doubt not of these things; for verily the Time is at hand, and as must surely come to pass, my Spirit shall see it, and rejoice therein, if in this Body I may not behold it. That imposing and forcing of Conscience, by Laws and Ordinances of Men, upon Penalties on Mens Persons and Estates, in Religious Matters, shall be expunged, subdued, and abandoned in these Nations and Kingdoms of the World, and it shall be no more: But Liberty, Liberty shall be Re-plant, Embraced and Renowned amongst Men; and Truth and Righteousness, Mercy and Peace, True Liberty and Freedom, Justice and True Judgment, with all the Causes and Effects thereof shall flourish, and grow, and prosper on the Earth; and the contrary shall fall, and rise no more. This Day is dawning nigh, its at the Door; Blessed are they that are prepared for it.

Wherefore let all Flesh Hear and Fear, Bow and Tremble, and let the Hearts of the Righteous rejoice and be exceeding glad; let all the Upright in Heart put on the Garment of Praises and Deliverance: For the Day is at hand, that Antichrist (with all his Strength and Power, Force and Policy) shall be a Hitting, and Reproach, and Shame, Contempt unto the Saints of the Most High, and amongst whom the Lord God Omnipotent doth and must Raign and Rule in Dominion, and Glory, and Power over all, forever, and evermore.

London, this 12th
Moneth, 1661.
Antichrist's Government Justly Detected, &c.

CHAP. I.

Concerning Imposing Religion, the Case stated, and the Unrighteousness thereof shewed, with the Danger thereof also made apparent by manifest Proofs.

Presented unto the Rulers and People of our Age; throughout the World.

To impose any Kind of Religion, any Way of Worship, or Form of Faith, and outward Conformity, in any Practices of Duty to Godwards, by an External Authority of men, through force of Laws or by Commanding and requiring such Conformity in Faith and Worship upon pains, Penalties and Forfeitures on men's Persons and Estates, as hath been practiced in the World since the dayes of the Apostles, amongst the Nations professing Christianity: This thing is not of the Lord, nor according to Commands of Christ, and Example of the Apostles and Primitive Christians, declared of in the Scriptures, but is of Antichrist, and Unrighteous, Unequal, and Dangerous, to the Destruction of the Souls and Bodies of both the Imposers and the Impoied. For,

1. Such kind of Forcing and compelling by force of outward Laws into such outward Conformity of Religion, Faith and Worship, Church-Government and Ministry, was never in being, nor ever practiced in the true Christian Churches, amongst the Apostles in their dayes; nor ever was such a thing known amongst the Primitive Christians: There was no such kind of Laws made nor executed amongst them, nor such Force exercised on men's Persons and Estates in such Cases; there was no outward Violence used in the Primitive Times, to compel any to Conformity to Christian Faith, Worship and Practice of Christian Religion: None of the first Christians were made truly Religious, and converted from the Way of Error to the Way of true Christianity by such means of outward Force, and Commandments of Men put upon them. They were not forced, not imposed, not converted themselves to the Christian Faith and Religion, nor made Conformable Worshippers of God in his Spirit by that Way and Means; nor did they seek to convert others into Conformity to Church-Government and Christian-Worship by force of outward Laws{upon Pains and Forfeitures: These things were not in the true Church of Christ, in the Apostles dayes, amongst the Primitive Christians.

2. But the true Way of Conversion among them, to the Christian Faith, and Worship, and true Church-Government, whereby people were made rightly conformable to the true Christian Religion, as it was amongst the Apostles, was by and through the Doctrine of the Gospel of Christ Jesus, preached amongst them in the Power and Demonstration of the Spirit of God, of such as were truly called and sent of him, which did turn People to the Spirit of God, and that Ministry wrought in them to receive it, by which their Consciences were convinced, and their Hearts perfused in the Love of Christ to believe in him, and receive him, and follow him; and thus were they drawn, and begotten, and
and converted into the Faith, and Worship and Practice of the true Christian Religion, and made conformable to the Government and Order of the true Church of Christ in all things, by this Means and Way only; and not at all by any outward Force and Compulsion exercised upon them they were converted to the true Christian Religion, and to the true Worship of God; and by the same Way did they convert and turn others to the same, and this only is the Perfect Way of Christian Conformity to the true Christian Worship and Church Government; it ever was since the beginning of Christianity in the World, and is unto this day, even to pervert the Heart and to convince the Conscience inwardly by the sound Doctrine of the Gospel, through the Operation of the Spirit of Christ, and by Love, and Meekness, and Patience, and all the Fruits of Righteousness, held forth in Doctrine and Conversation, which may answer the Testimony of God in all mens Consciences. Hereby, and in this Way is true Conversion wrought in the heart, to the turning men from all Error, unto the Truth, and from all false Worship, and Heresies and Evil Ways, unto the true Christian Worship, and Conformity to holy Church and Religion.

This (I say) was the Way among the primitive Christians and Apostles of old, and is the same among the true Christians in this Age; and they that would conform others, and are conformed themselves otherwise in this Case of Religion and Worship to God-wards, are not in the Example of Christ and his Saints; but out of the Life, and contrary to the first Christians; and President of the Holy Scriptures, as hereafter is manifested.

The Way and Practice of Imposing Religion, and Conformity in Worship and Church-Government, by Force (as aforesaid) is so far from being according to the Practice and Example of the Apostles and the primitive Churches of Christians, that they are even contrary to the Commands and Exhortations of CHRIST and his Apostles, and Example of the Scriptures.

1. As in the Parable of the Wheat and the Tares, Mat. 13, when it was defined of the Servants, that they might go and gather out the Tares, that the Enemy had sown, from among the Wheat, it was commanded to the contrary by the Husbandman, even that they should suffer the Tares to grow among the Wheat till the Harvest, and not pluck them up, lest they hurt the Wheat thereby.

Now though there be an invisible Mystery of the Kingdom of Heaven secretly signified in this Parable, more then may here be said; yet is it also clearly signified, That Christ would have no Imposition nor Violence used upon the Tares, nor that they should pluck them up by Force, but that the good Corn and the bad should grow together in one Field till the Harvest.

And thus much this Parable bears the Proof of, Suppore there be Heresies, and Hereticks, and Prophane Persons, that are not in the Truth, but in Error, who are bad Corn, even as the Tares to the Wheat; in that Kingdom, City or Family, where there is also converted Saints, and holy Persons, and true Members of Christ, who are as the Wheat to the Tares; yet such Hereticks and Prophane Persons, that are in Error, ought not to be plucked up violently, to wit, Imprisoned, Bannished, and put to Death, Burned and Deceived, from amongst the Righteous, though they grow amongst them, even in the same Field: The converted Saints ought not (I say) to destroy by Bannishment or Death the Hereticks, and Unconverted and Unconformable Persons from amongst them, but they are to let them live, even grow amongst them in the same Field, in the same Kingdom, City or Family, till Harvest. And thus much the Parable may truly signify, Even a Liberty to live for the Tares, the bad Corn, the evil Persons, among the Wheat, the Righteous Persons, without being imposed upon by Cruel Force and Outward Violence, to compel into Conformity.
As in the Case among the Saints and true Believers, where some believed, they might eat all things; others did eat Herbs, and some esteemed one day above another; and others esteemed every day alike, Rom. 14. Here was some difference in Judgment and Practice amongst the Believers, about Meat and Drink (about which things there hath been much Impostition and Force used in the World since the Apostle's days). Well, but what doth the Apostle Paul do, and advise in this Case? Doth he threaten Violence towards any of them, or signifie any forcible Commands or Impostitions to be used to bring them into Conformity and Unity in the things and Matters about which they were divided? No, no; but this is his advice to the Church of Christ (of which he was a true and able Minister) Judge not one another about such things, nor do not impose any Practice upon thy Brother; for to Christ Jesus his Master every Believer standeth or falleth. And faith the Apostle, Let every Man be fully persuaded in his own Mind, ver. 5.

And hereby it is manifestly proved, That in the Churches of Primitive Christians, the Saints and true Christians were not imposed upon by Commandments of Men, or outward Laws, in the matters of their Religion and Practice of Conscience; there was no Signification of force to be used for Conformity, but wholly contrary, even every Believer had the Liberty of the Spirit of Christ, and as he was by that Persuaded in his own Mind to do, or leave undone in such cases; and every one was to mind the Teachings of the Spirit of Christ in himself; for so that he was to stand or fall, and not to impose upon another, no, not so much as to judge his Brother in any Case of Difference in Judgment or Practice, but they were to leave one another to the Persuasions of the Spirit of Christ in their own Minds.

As in the Case where the Apostle exhorted the Saints to be like-minded. Phil. 3. But faith he, If any be otherwise-minded, God shall reveal even this unto you: By which Saying it is manifest, That the Unity and Conformity of Saints in Mind and Practice was not by Impostition, or any outward Force threatened or exercised upon their Persons or Estates, but contrary-wise, if there was any Difference in Mind and Practice amongst any of them, that was to be amended, and Unity made up, when God revealed the same Truth in all, as he had done in some; if any were not so minded in any thing as others were, they were not to be imposed upon; but let God reveal the same, and bring into Conformity; this was the Apostle's Counsel. And ver. 16. Nevertheless, whereas we have already attained, let us walk by the same Rule; that is to say, so far as the Rule of the Spirit of Christ is made manifest, or in what measure the perfection thereof is attained unto, let every one walk in the same measure, and by the same Rule; and if any have not the self-same measure of the Spirit, and know the self-same things, let such alone, without imposing upon them, leave them to walk in the measure of Light and knowledge that they have received, though it be not the self-same measure that others have received; and if they want any Knowledge, or be in any thing otherwise-minded, God shall reveal the same unto them, even the same thing, as they grow in the same measure of Grace and Knowledge; And here is the perfect Way of Unity and Conformity, as the Primitive Christians were exercised in the true Faith and Worship, and true Christian Religion in their days. And so to impose by Force upon Pains and Persecution in Religious Matters, is clearly contrary to all these Scriptures, and to many more in the New Testament.

In that Case, 1 Pet. 5. 2, 3. where the Apostle exhorts the Elders, To take the Over-sight of God's Flock, not by Constraints or Force, but willingly; nor for filthy Lucre, but of a ready Mind; neither as being Lords over God's Heritage: which clearly signifies against imposing upon the Flock of God, or forcing in Religious Matters; for ye see the Elders might not be constrained or forced to take the Over-sight of the Flock; neither (having the Over-sight of it) might they be
Antichrist's Government justly Detected, &c.

as Lords over it, nor exercise lordship over the Heritage of God, to wit, not command the Faith of any, nor impose by any force, in matters of Faith or Duty, nor oppress the pure Consciences of any, nor be as Lords (in any case) over the Heritage, nor use any Lordliness, or Mastership, or Dominion, or Commandment by Force, or imposing upon the Flock, this is clearly forbidden by the Apostle, and the contrary Commanded: But be examples to the Flock, (faith be). Feed them, Win them, Teach them, or Oversee them, by good Example, by Love, as good Elders or Stewards over them, not as Lords, exercising any force upon them in rigor or bitterness; and this is the perfect way of Bishops, Elders and Ministers, overseeing the Flock of God, even to rule over, and oversee God's Heritage, walking before them, as good Examples of humility, self-denial, and in all the virtues and fruits of the Spirit of Christ, feeding them hereby with the Word of Life, and that freely, not for filthy lucre, hire or rewards; and not ruling over them as Lords, imposing upon them, or exercising Lordship, by forcing and commanding such Faith, Worship and Duty, and imprisoning and persecuting for disobedience of such forcing, violent commands, as hath been practised in the World for many Ages, even Lordliness exercised over the Heritage of God, and the Ministries, Pastors and Elders have been as Lords over the Flock, and ruled by force and imposition, contrary to the example of Scriptures, and the Commands of the Apostles; and Love, Meekness, Gentleness, and good Example have been neglected, contrary to the Apostle Peter's Injunctions.

Thus it is clearly manifested throughout the Scriptures, by many proofs, that the way of imposing Religion, and forcing into the conformity of Worship and Church-Government, in the dispensation of the Gospel, as aforesaid, is contrary to the commands of Christ and his Apostles, and the example of Scriptures, and is not of God, nor according unto him. And now I shall shew in the fourth place, of whom it is, and by whose Example this violence used, and persecution unto imprisonment and Death for, and because of Religion, and also the beginning of imposition by force amongst Christians.

4. All this persecution practised about Religion, that hath been in the world, as imprisonments, Banishments, Whippings, cruel Tortures unto death, and grievous Affliction, hath been of the wicked one, through the Malice and Envy of the Devil, against God and his People in all Generations, even all that Persecution exercised towards the Prophets of old, before the coming of Christ in the Flesh, it would be too large to relate the particulars of it, as it is signified partly in the Scriptures, and chiefly in the Records of Transactions in their days; and I perceive it will easily be acknowledged by all, that such cruel Persecutions were of the Devil.

And again in the days of Christ and his Apostles, how great was the force and imposition by persecution, practised upon the true primitive Christians by the Jews and Heathens, even that persecution which was inflicted upon Christ, his Apostles, and the Christians, was imposition and force exercised about Religion, though not so much for compelling them to any thing, as from that way of Righteousness and Truth in which they walked, they were commanded to preach no more in the Name of Jesus, and were imprisoned, banished, and greatly afflicted by the Jews, (that great professing People) for, and because of their Religion; and this for the first and second Ages: I need not mention the particular proofs for this thing, tis so clear throughout the Acts of the Apostles, and elsewhere, how the Primitive Christians were forced and imposed upon by cruel Laws, and violent Persecutions for their Christian Religion sake; all which Force and imposed Persecutions were of the Devil, out of his envy and malice raised up, and begotten in the hearts of wicked men, against God and his elected People; and this will be acknowledged by all. But

5. This Way and Practice of imposing upon People by Force, and compelling them to Conformity in matters of Worship and Religion, and all this Persecu
Antichrist's Government Justly Designed, &c.

1661

...tion about the same was never known in the World among Christians, nor pres-
sented by any called Christians, till the Apostles, and falling away from the true
Faith, which some did in the days of the Apostles, and many more after;
...cally, into the Way of Cain, that killed his Brother; and into the Way of Balaam,
that went for Gift and Rewards; and these were Apostates from the true
Church; and they were Heads, High-minded Men, Proud, Covetous, false Actuaries
and such like, as Paul to Timothy expresseth; such as these were already sprung
up in the first Age, and they grew more abundantly in the second Age; And these
were the Antichrists and False Prophets which John saw were gone out from the
true Church into the World, in his time; and these deceived the World by the
Form of Godliness, and Likeness of Christianity, without the Power and Spirit of
Christ: And the Apostates from the true Faith, which were overspread in many
Nations, and grown numerous, were the Sea, and the Earth, out of which the
Beast arose, Rev. 13. And it was given to the Beast to make War with the Saints,
and to overcome them, and they that dwell upon the Earth should worship him; and he
should CAUSE the Earth, and them that dwell therein, to worship; and he
should CAUSE as many as would not worship the Beast and his Image, should be kil-
led; and he should CAUSE all, both Small and Great, Rich and Poor, Bond
and Free, to receive his Mark, &c. And this Beast was the Authority of An-
tichrist, that arose among the Apostates and the False Prophets, that thus Ca-
sed and Compelled all to worship the Beast and his Image: Mark how of-
ten the word CAUSE is used in that Chapter, which is, Compelled, or
Forced; and it was the Antichrist, the Beast, that did it, the Authority that
rose among the Apostate Christians, that were gone from the true Church:
and this was the first that we read of any Forcing or Compelling to Worship,
or persecuting about Worship, and Imposing about the same, since the days of
the Apostles, through Ages, among them called Christians: and here was
the beginning of Imposing by Force, and Violent Laws, in the matters of
Worship and Religion, among them called Christians, and one Sect and
Sort, according to its Authority, Imposed by Laws and Force upon another,
calling and compelling one another to worship and believe according to his
Form and Image; and as any Sect of Christians gained outward Authority over
others, that same has caused and forced all others by outward violence into Con-
formity to its Way and Worship; and this hath been amongst the People called
Christians in the Apostacy, ever since Antichrist and his power rose up amongst
them; and thus, and at this time began first the imposing of Worship, and per-
cruciating about the same amongst Christians: And thus 'tis manifest to be of An-
tichrist, and of the Wicked one, and not of the Lord.

6. By what is said, it is plain, That all in this present Age who impose by force
of Laws, and compel to worship, and persecute about the same, are not in the
Example of Christ, or his Apostles, or any the good Primitive Christians; but
in so doing are in the Example of the Persecutors of the Holy Prophets; and in the
Example of the cruel Jews that killed Christ, and persecuted the Saints; and in the
Example of the cruel Heathens, that violently persecuted the Christians in divers
Ages and Countries, and are indeed of Antichrist, and of the Beast,
that arose up against the Saints, and made War upon them; and such are all
they that do impose upon the Perfons, Estates and Consciences of Men at
this day upon the account aforesaid: And this is worthy of all mens serious
Consideration.

And now, in the next place I shall proceed to shew, how Unrighteous and Un-
reasonable it is, for any called Christians to impose upon the Consciences of
others, and to force them by Laws and Commandments in the Matters of Wor-
ship, and to persecute about the same.

1. It is unrighteous, because it is an intruding upon the Prerogative and Pow-
er of...
vilige of God, and seems to be a derogating from his Honor, Power and Dominion, which properly is in himself, and pertains to him alone, and not unto mortal man, which is to give Laws to Conscience, and to exercise it in all cases of Religion respecting his Worship, Duty and Service, and to persuade men Conferences by his Spirit to follow him, and observe all things which he requires in Faith and Worship: This Power is only proper to God alone, and to him pertaining, and to no other: And therefore for any man, or earthly Powers of man, to give Laws and Rules to Conscience, and to impose upon men in the matters of God's Worship, forcing Conformity in Spiritual Exercises, by violent Commands, upon Forfeitures and Punishments, seems to be, and really is an affronting and presuming upon God's Authority, which belongs only to him, and tends to rob him of the same, and is an enchasing upon his Sovereignty, and is wholly Unrighteous; and inasmuch as it is a littering in the Seat of God, and forcing the Exercise of Worship, and intruding upon his Blessed Privilege, and a presuming into his Authority, which he commits to no man, a robbing him of his Honour and Spiritual Dominion; therefore to Impose, in Matters Religious, is Unrighteous, on their parts that do practice it. And,

2. It is Unrighteous, because it is contrary to the Command of God, "Do ye to others as ye would be done unto;" but this Imposing in matters of Worship, is a Practice done by others, which others would not be done unto by any; and therefore 'tis Unrighteous: For no one Sect or force of Christians would be imposed upon in that case by any others, nor forced and compell'd by outward Violence against their judgments and Conferences, unto such a Conformity of Faith and Worship: to do thus is not to love a man's Neighbour as himself, nor to do to all men as we would be done unto: For if at any time and place, the Papists (so called) impose upon the Protestants (so called) in this case of forcing them unto Conformity, or Persecuting them about Religion, 'tis cried out against by such as are so imposed upon, to be Tyranny, Oppression, and Exacting Unrighteously; and thus every Sect of Christians cry out against others, therein impose upon them by Force in things Religious, contrary to their Judgments and Conferences, each sort when they suffer faith of others, They are Unrighteous in such Impositions, though many cannot see it to be Unrighteous in themselves, when they have the Opportunity to do it, and do impose upon others; but this is where Self-advantage killeth and choaketh the Witness of God, though however in it self imposing, as aforesaid, in Religious Matters is contrary to the Holy Law of God, and a doing to others as men would not be done unto by others: And therefore 'tis Unrighteous, both before God and all just Men.

3. It is Unrighteous to impose Worship by Force, because it is an exercising Dominion over men's Faith by force of outward Power, which the Apostle renounces and seems to forbid, saying, "They had not dominion over men's Faith:" and if the Apostles themselves had not power, and dominion over men's Faith, that is to say, To Command men Faith, to believe or do this, or the other, but as the holy Spirit of Christ persuaded their Conferences inwardly; then no outward Power of Kings or Rulers whatsoever can justly or Righteously challenge such privilege as to have dominion over men's Faith, by imposing upon them through force, which is to take dominion over men's Faith, which is unrighteous, because it is contrary to the Scripture; and to the example of the Apostles Paul, inasmuch as it is exercising dominion and Lordship over the flock of Christ, and not leaving them to Christ the true Shepherd, who only ought to teach his people by his spirit into all truth both of Doctrine, Faith and Worship; and hath not given power or authority to any Rulers of this World, to impose by force upon the confinements of his tender flock, nor to rule them in lordly dominion, exercising outward force upon them; but whosoever doth this, 'tis unrighteous.

4. It
4. It is Unrighteous, in respect of the Fruits, and Effects which always have and ever will be produced by such Impostion upon Conscience in Religious Matters, as aforesaid (to wit) Persecution and Cruelty of Men exercised in that Case, which ever hath been, and will be brought forth in Nations and Kingdoms, where such Impostions are: For if we look into Ages past, what Strife and Contention, what Enmity and Bitternes, what Wars and Bloodsheds, what Dangers and Mischiefs, what Persecutions and Cruelties have been brought forth among men, between Kingdom and Kingdom, between City and City, between Kings and their Subjects, between Neighbours and Neighbours, between Brother and Brother, upon this very Unrighteous Account of Imposting upon Conscience by Force in respect of Worship? and every Nation and City at this day is in the same Danger of the same Mischiefs, where such Impostions are in Force; and therefore needs must the Occasion of these so unjust and unrighteous Effects, which doth administer the Reason of such Contentions, Wars, Persecutions and Cruelties be Unrighteous, and such is imposing in Matters Religious, as aforesaid: and this is partly manifest, and will be more and more through the World. That that Kingdom, City and Country will not be free from these Dangers and Mischiefs, but will always be liable unto them while this kind of Impostion by Force on the Conscience is unremoned; and that which is the Occasion of such continual present Dangers, to destroy Kingdoms, Cities and Peoples is Unrighteous; and such is Impostion in the Matters of Worship and Religion.

5. It is unrighteous in any King, Prince, or Authority of this World to Impose, as aforesaid, because it diverteth, confoundeth and destroyeth the End of Just Rule and Government amongst men one over another, which is only to Rule well in outward Affair, and over the outward Man, to keep that in Peace and Good Order, and to be a Praise to them that do Well, and a Terror to all that do Evil in the Outward Man; this is the only End of Government and Rule amongst men in this World, To Rule well over the Outward Man, in things between man and man; but not to Rule over men's Consciences, and to exercise Lordship over men in the Spiritual Matters of Christ's Kingdom, this pertains not to the outward Worldly Government of Men; and therefore whosoever do take it upon them, and thereby do oppose the Conscience of any, by forcing in Spiritual Matters, both Unrighteously, inasmuch as they do divert the End of their Authority, and use their Power to another End then God hath appointed them: and while they should only preserve and defend the outward man by good and wholesome Laws, made for that purpose, they vex and oppose the Inward Man, even the Conscience, by forcing upon it, and Imposing through Violence in the Matters Religious, which is contrary to the End of Just Rule and Government in the World; and therefore is wholly Unrighteous.

6. It is Unrighteous, because it effects no Good End, nor begets people into the true Faith and Worship of God; but on the contrary, makes many Hypocrites, even through fear and terror; such Laws forcing Conformity, do make many hypocritically conform to such or such way of worship, which the Spirit of Christ doth not perwade their Consciences of the truth of; nay, it may be against their Conscience, and that (Impostion as aforesaid) which is the cause of this, is surely Unrighteous; unrighteous, because the End procounded by the Imposters (which is, to make people true Worshipers of God) is utterly frustrate and void; and none are made true Worshipers of God by such Impostion and Force, but many are made Hypocrites thereby, and sinners against God; for what any performs to God-wards by Force, and not of Faith (given into the heart by God) it is sin; For whatsoever is not of Faith, is sin, as faith the Scriptures, and that which is the occasion of hypocrite and sin, is unrighteous, and temptation; but such is imposing on Conscience by force in religious Matters.
It is Unrighteous and Unreasonable to impose by Force upon Conscience, because it is the Occasion of absolute Extremity, put upon many that are Dear and Precious to the Lord, even such an Extremity as may force (unavoidably) the ruin of either Soul or Body (or both) in this World, and hereafter. For, suppose such Laws be made for the forcing of Conformity, to command men to Worship upon the forfeiture of whole Estate, Banishment or Death, which is contrary to the Spirit of Christ, and good Conscience: And if such Laws be not obeyed, and such Conformity made, but the Conscience kept clear to God, then the outward Man in his Person, Estate and Family is ruined in this World; and if such Laws be obeyed, and such Conformity yielded, contrary to good Conscience, then the Inward Man is ruined, and the Soul and Conscience wounded and grieved, because God is offended, and Christ is denied, and the Law of Men obeyed rather than the Law of God; and this is by an Extremity occasion'd, through imposed force in the Cases of Conscience, by Authority and Laws of Men. And that which is the Occasion of such Ruin and Destruction to the Souls and Bodies of such as fear the Lord, is an Unrighteous Thing, which administers that woful Extremity, To deny God, and so to be liable to his Wrath and Judgments; or, to deny the Authority of Men, and so to be liable to Destruction of Person and Estate in this World; and such is Impoling of Worship.

It is Unrighteous and Unreasonable, because it may destroy the Faith of some, even of such upon whom Imposition is laid, against their pure Consciences: For, suppose a Person (or People) being truly perwaded by the Spirit of Christ in the true Way of Religion and Worship of God, having therein true Peace with God in a clean Conscience, and by force of Law, and through cruel Imposition, should be forced from that Way of Worship which they have had Peace with God in, and which the Spirit of Christ perwaded them of the truth of, unto such a Way of Worship which they could not have Peace with God in, nor the Comfort of his Presence in such Conformity forced upon them; this were certainly Unrighteous and Unreasonable, that a People (or a Person) should be forced by Laws from that way wherein they have Peace and Blessings with God, to that Way wherein their Souls are famished for want of the Presence of the Lord: Like as if a Person of such a Calling, following the same in a certain City or Town, whereby he maintained himself in all good things, and wanted nothing; and yet the chief Magistrate of the said City or Town should forcibly compel (by Violence) the said Person of so good a Calling, from that his Calling, (whereby he so well maintained himself in the World) and should force upon him to follow another Calling, of which he could not live in the World, but by it he might Perish and Starve; Would not all reasonable men conclude, the same Impost of the said Magistrate upon the said poor Man were Oppression, Cruelty, Unrighteous, and Unreasonable: And the case of imposing Religion, as aforesaid, is the greater Oppression and Cruelty, inasmuch as it respects the Immortal Soul, which is more worth than the Body; and the other respects but the Body, which is of less worth (with all that concerns it). Then is the Soul, which is Immortal.

Lastly, 'Tis Unrighteous, inasmuch as it is contrary to the Scriptures (of the New Testament, in the Dispensation of the Gospel) which are before cited, and contrary to Christ and his Apostles Example in the Primitive Churches of Christians: And thus it is manifest, That Imposing by Force upon Conscience in Religious Matters is Unrighteous and Unreasonable, and is not of Christ, but of Antichrist, as is by plain Reasons demonstrated.

And now I shall in a few words shew, The Danger of Imposing Worship, as aforesaid, and how dangerous it is to any King, Prince or outward Authority, that are or may be the Impoters of the Consciences of Men, by Force, in the Case of Worship and Religion.

It is Dangerous to cause the People to sin, to cause them to conform in Appearance, when the Heart is not devout to God; and this makes them Hypocrites.
838

Antichrist's Government Justly Detected, &c.

166

Dangers to cause People to perform Duty to God-wards, without Faith in God; and this makes them Sinners against him. For whatsoever is not of Faith is Sin: Dangerous to cause some to deny Christ before men, for the Fear of this World, and Terrors of Violent Men, and to forsake that Way which they know is of the Lord, and to follow that Way which they know is not of him; and this denying the Lord of Life, and a great Abomination against him: And the Cause of that cause is, Imposing by Force upon Conscience in Matters Religious; and the Reason of all this is, The Impofers, such as make and Execute such Force; and this Danger all such are involved in, even the Danger of causing People to sin against God, of Denying Christ, of making Hypocrisies, and so even in the Danger of Destroying Souls, which is a desperate Danger: Oh! that all the Impofers of Religion by Force would consider it, and look upon the Danger which they are deeply fallen into, and involved in, by reason of such their Imposing upon Conscience: Alas! they are in the Danger of destroying Souls, of causing a Nation and People to sin against God, and to deny the Lord of Life. And how great is such a Danger! even to be avoided of all, if they love their own Souls, and not to be the Occasions and Cause of destroying Souls by causing People to sin; and this Danger all the Impofers upon Conscience are captivated in. And

2. It is Dangerous to be a Means to destroy that Kingdom, City or Country, and the Rulers thereof, by begetting and nourishing Discontents, Heartburnings, and Envying among the People, one against another, and against their Rulers, because of such Unrighteous Force and Violence, exercised by Imposition upon their Consciences. Dangerous, I say, to raise into Contentions, Strifes, Broyles, and Bloodshed itself, in a Kingdom among People. And this is a Danger violently impending upon such Rulers or do imposters, as aforesaid; even a Danger to ruin their own Power and Authority, and to ruin the People under their Dominion, by raising the People into Discontents and Broyles, through the Cruelty of the Oppression of Imposing Religion; and the Example hereof may be read in Nations and Countries at this day: what Discontents and Contentions have arisen dangerously among people one towards another, and towards their Rulers, upon this Caufe and Occasion of Imposing Religion by Force Unrighteously; and it is a Danger at this day that all the Rulers of the World are exposed unto, and deeply involved in, where this Cause of Imposing Religion is exerted in Force.

3. It is Dangerous to Impose Religion by Force, because it must needs produce Oppression, Persecution, Violence and Harshness in the persecution thereof; and this is dangerous to any King, Rulers or Governors, to be reputed Oppressors, Persecutors and Violent Men; this is infamous, and of bad Report amongst men, and Abomination and Wickedness in the sight of God, for any Rulers upon Earth to be Oppressors, Persecutors and Cruel Men; and such consequently must they be, that are Imposters upon men Consciences in Matters Religious. And this Danger all the Rulers of the World are in, that do impose Religion by Force, even to render themselves infamous by Oppression in the sight of men, and to render themselves Sinners against God; and this Danger falls upon the Imposters of Religion, because of such their Impostions by Force upon the Consciences of men.

Lastly, 'Tis Dangerous, because 'tis of Antichrist, and not of Christ, as before proved; and all that do impose by Violence on the Consciences of Men in Religious Causes, are of Antichrist in so doing, and because thereof, liable to God's Indignation and Heavy Wrath in this World and hereafter; and 'tis Dangerous to bring the Wrath and Judgments of God upon Men that are guilty thereof; for God will be avenged upon such his Enemies, that exercise Violence and Persecution upon Men for their Consciences sake: And this is a Danger unavoidable, which all that impose Religion are liable unto, even to be Cut Off in the Wrath.
Wrath of the Lord, and to undergo his Indignation for all the Reasons before showed.

These, with many other Dangers are they involved in that are Imposters in Religious Matters: Therefore, Oh that the Rulers of this World would be Wise now in their last day, and would consider the Unjustness and Unreasonableness of their Imposing Religion, and the many Dangers that attend the same! Oh that they would learn God's Counsel, and Rule only for him in Justice, Mercy, Truth, Equity and true Judgment, exercising the same in the Meek and Lowly Spirit of Jesus among men, and over whom they are set to Rule in this World, and would give to God Almighty his Due, and Right, and Privilege, in exercising the Consequences of Men by his Spirit in all Cases of Christ's Kingdom, for it only belongs to him to be Ruler in the Inward Man: Oh! that the Rulers of this World would give this Power and Dominion unto God, and would from henceforth never more exercise Lordship over Conscience by Imposing Religion through Force, but would only Rule well over the Outward Man, in the things pertaining to Man, and would leave to God the Rule and Exercise of Conscience: Oh! then would it go well with them, and Happy and Blessed should they be in such their Authority; and Peace should be unto them if they only took the Government (as appointed of God) over the outward Man, and did not impose upon the inward man by Force in Religious Matters, but committed that Authority to God; Then, I say, should Peace and Blessings be unto them: But while it is otherwise, even while they exercise Dominion and Lordship over Conscience, as aforesaid, they do Unjustly and Unreasonably, and bring upon themselves many Dangers, and are liable to Consequences, Oppressions, Wars, and many Mischiefs in this World, and to the Anger and Wrath of God in the World that is to come.

CHAP. II.

Concerning Heresies, the Case Stated, What it is in it self, and who a Heretic is, and who are the absolute true Judges of it, and what Punishment pertains to such as are truly convicted of Heresie.

1. There is such a thing as Heresie in it self, even many Heresies; and Errors abounding amongst the Sons of Men in the World at this day; and there was Heresie in the days of the Apostles, and amongst them, brought in by such as erred from the Truth; after they had once known the Truth, and received it, as ye may read, the Jews they cried out of Heresie in their time, which caused the Apostle to say to them, Acts 24.14. After that Way which ye call Heresie do ye worship the God of our Fathers: And the Apostle said (1 Cor. 11.) to the Church, There must be also Heresies amongst you, that they that are approved of God may be made manifest: And (2 Pet. 2.1.) it is spoken of some who should privately bring in Damnable Heresies into the Church: By all which it is manifest, there was In the Apostles days Heresie and Heresies, as there is at this day, even many Heresies and Errors in the World, held, professed and maintained by the Apostles Christians, that are gone into the Form of Godliness without the Power, and are turned from the Spirit of Christ, and the foundness of his Doctrine, into the formal Profession of Religion, and of the words of Christ and his Apostles, and among such are the Heresies and Errors.
2. Here is somewhat believed and professed in Practice of Worship, and in Point of Faith and Doctrine, that is either contrary to, or different from the perfect Truth of the Gospel of Christ, something (I say) held and practiced in Point of Worship, Faith and Doctrine, which is not justly according to the pure Truth of Jesus, but either in whole, or in part different from, and contrary thereunto, and whatsoever Practice of Worship or Point of Doctrine, as so held, professed, believed or practiced is Hereisie and Error, because it is different from and contrary to (in whole or in part) the perfect Truth of the Gospel of Christ Jesus, and because thereof it is Hereisie; and such is Hereisie in itself, different from and contrary unto the Gospel of the Kingdom of Christ; though as for the particular Parts and Points of Hereisie, in Worship, Doctrine and Practice, which are at this day held, professed and believed among Apostolate Christians are, so very many, that they would be too large here to enumerate; but my present Intention is only this, To shew at large what Hereisie is in itself, and who is a Hereicke.

3. A Hereicke (one that is properly so) is such a Person as hath sometime believed in the Truth, and made Profession and Acknowledgment of the Way of true Christianitie, and hath received and held the true Faith of the Gospel of Christ, and been in some measure united to Christ, and a Member of his Church, but is fallen and degenerated in whole or in part from the said Faith and Acknowledgment of Christ Jesus, and the Way of Christianitie, and hath erred from the Truth of the Gospel once believed and received, and so is divided (in whole or in part) from the true Church of Jesus Christ, and from being a Member of the same; and not only so, but hath received also, and doth hold some Falso Principles, Opinions, and Practices, either different from, or contrary to the Truth of the Gospel before believed in, known, and professed; such a man is a Hereicke (though generally, yet) truly described: Not such as are Heathens, Unconverted, who never believed yet in the Gospel, such who have always refuted the Truth, and never yet were convinced of the Way of the Lord, nor ever tarried of his Word and Power; but have always been Strangers to the Israel of God, and Enemies to the Church of Christ; such are not properly called Hereicke, though they do err in Mind, Heart, and Practice, but such only as have believed in Christ, and Professed his Truth, and been of the Church, and yet are fallen away from the perfect Truth, into some false Principles and Practices, and are become unsound in Judgment, and erroneous in their Understandings, and have forsaken the Way of Truth (in whole, or in part) and are corrupted, and lost their Love to God and his Wayes, and are obdurate, and hardened against the Truth (which once they believed) and with False Doctrines, Principles and Practices do gainfay and oppose the Truth, and them that are sed facit in it: These are Hereicke, and truly so called; Men that have erred from the Faith, that have made ship-rack of it, and of a good Confidence, that are turned against the Lord and his People, and gainfay the Truth that once themselves have believed and professed. These are Erroneous Men, and Hereicke; and such Hereicke there were in the Church, and among the Corinthians; and there were such who did creep into the Church, and privately brought in Hereisies amongst them, as before is proved. And these Hereicke were such as had once been amongst the true Members of the true Church, and been convinced of the true Jesus, and had sometimes walked with them, but were departed from them, and had forsaken the true Principles and Opinions, and therefore they were truly nominated Hereicke, and all such at this day are truly so called. And this is the Description in general of a Hereicke.

4. Now I come to declare who are the true Judges of Hereisie and Hereicke; Not every man can judge in this case, in his own Thoughts, Imagination, and Suppositions, who are Hereicke, and who are guilty of Hereisie, though
it hath been the practice for many generations amongst the Apostate Christians to reproach, traduce and accuse one another to be Heretics, and each fort and feft of false Christians, to judge, censure and condemn others that are not of their Judgement and Opinion, but different from them, to be Heretics and Erroneous; and this hath been usual among many; but this is not the true Judgement, not the way to try and judge truly who Heretics are, by one Self and fort flandering and accusing others to be such, because they have not conformed to their Way and Principles, but been different from them; true Judgement hath not been brought forth in this case, on this wife, but rather Envy and Enmity hath judged, and men's thoughts, imaginations and jealousies have falsely judged in this matter, and no sound judgment determined who have been Heretics, for men have judged of one another by their private jealousies and evil conceiving, and censured one another to be Heretics, without the Spirit of sound discerning, and just Judgement; and all that Judgement brought forth in that case, without the infallible Spirit of Christ Jesus, which is only true Discerner and Judge in the matter, hath been false Judgement, and men have judged one another falsely upon envy and evil suppositions, and without the Spirit of the Lord; and it hath often happened by reason hereof, That such so judged for Heretics, have been more righteous, and more in the truth, than they that have so judged them, and the Judges have been more out of the truth, and more Heretics themselves, than they whom they have falsely judged: And this might be made appear through several Times and Ages since the Apostles days, among the false Christians.

5. None are able to discern of Heresie, nor to try and judge justly who are Heretics, none but they (I say) that have the infallible Spirit of God in them, to guide them, and have infallibility and perfect certainty of Judgment and Knowledge in that case of Heresie; none else are rightly able to judge who are Heretics, but such (I say) as have the infallible Spirit of Christ, and are infallible and certain in their Judgments; these only, and none else, are able to judge, they only are competent Judges in this case of Heresie, and who are Heretics; and if any judge in that Case, it is but out of Envy and Enmity, and in the evil Suppositions and Conceivings, as aforesaid, and must needs be false and unjust Judgment, if they have not the infallible Spirit of God, and infallibility of Judgment to discern by, and determine with in that Case; for no man nor men, may, or can justly judge another in the matter of Heresie, as a Heretic, by their own thoughts or suppositions, out of their enmity, and for their self-Interests; but the Judgement in that matter must be just, equal, holy and true, and only by the Spirit of Christ Jesus which is infallible, and gives infallibility of Judgement and discerning into all cases and things, for it was Christ Jesus and his Apostles, and the Saints that had the infallible Spirit of God, and infallibility of judgement, that could only judge justly of such things, who were Heretics, and who were not; and it was not the Jews nor Pharisees that could justly discern or judge in God's Spiritual matters; but they always judged of Christ and his Apostles, and of the things pertaining to the Kingdom of God falsely and unjustly in their evil suppositions and envy; and this was because they had not the infallible Spirit of Judgement, nor the certain, infallible knowledge and discerning of different things in Spiritual Cases; and so it is now at this day amongst them called Christians; there is none can discern truly, nor judge justly what Heresie is, nor who is a Heretic, but such as are guided by the infallible Spirit of God, and have infallibility of Judgement; nor none can make Laws whereby justly to judge of Heresie and Heretics, but them who have the same infallible spirit of God guiding them, and have received infallibility of Judgement: So both the Law-makers, and the Judges of the Law, must be infallible in knowledge and judgement in this case of Heresie, otherwise
the Law made for that purpose, and the Judgment given by that Law are both False and Unjust, and not according to God and his Truth, but are to be justly judged and condemned of the Lord God in his day and season.

6. Now it remains to be enquired into, Whether there is any Punishment pertaining to Heretics, as such, for such Heresies held by them: Being first convicted truly thereof, as aforesaid, by the true Church of Christ, in whom there is infallibility of Judgment, Knowledge and discerning in that cause; for in the true Church of Christ both infallibility of true Judgment and Knowledge dwell, and every true Member of the true Church hath its particular Measure of the infallible Spirit of Christ, whereby he is certainly perswaded of the Way of Truth in which he walks, and knows and believes the infallibility of the Truth be prove, and is certain and secure of the Way of his Peace and Assurance in God, which he hath received and believed; and also, hath certainly and infallibly of Judgment, and discerning who are out of the Truth, and in the Way of Error, and are Heretics; such are infallibly known and discerned by the Spirit of God in the true Church of Christ, and by every Member of the same, according to his measure of the same Spirit, and Gift of Knowledge and discerning by it. And to such as are so convicted by the infallible Spirit of Christ, for such their Heresies, there is a Punishment pertaining; for Heretics were to be punished in the Apostles' days, according to Paul's Instructions, 1 Cor. 5. 5. which was, That such a one as had erred from the Truth which once he knew, should be delivered up unto Satan for the Destruction of his Fleses, that the Spirit might be saved in the Day of the Lord: Here was a Punishment described by the Apostle for this Heretic, that had erred and gone from the Truth, and acted against it, though once he believed in it, and knew it. And again, Tit. 3. 10. he exhorts and advises, That a man that is a Heretic, after the first and second Admonition, should be wholly rejected, and turned away from, and judged with the Holy Spirit of God.

And thus it is clear, there is such a thing as dealing with men that are Heretics, and punishing them for such their Heresies, according to the Apostle's Doctrines and Instructions: And without all controversy, such as do err from the Faith which once they have received, and turn from the Truth in principle or practice, must not escape unpunished, but must receive the sentence of just Judgement from God, and from his Saints that continue faithful.

7. But what kind or nature this punishment is of, in what way and manner such as are Heretics, may be, and ought to be punished, is doubtful to many, and is a cause at this time to be inquired into, for that way and practice of punishing such as have been supposed to be Heretics, as among the Christians (so called) for many generations; (to wit) the way and practice of burning, banishing, killing, imprisoning and afflicting corporally the persons of them that have been called Heretics, for their heresies, and laying forfeitures and penalties on their bodies and estates, as hath been the practice of Papists and Protestants towards one another since the Apostles' days; this way and practice hath not been of God, nor by any example or precept of the Apostles, or first Christian Churches established in their days; they did not practice or preface such dealing towards them that were truly Heretics, and were erred from the Faith and Truth of Jesus Christ; not Killing, Burning, Banishing and Prosecuting the Persons of Heretics, this was not the way of the Spirit of God among the Primitive Christians, they did it not, nor gave institution for the doing of it at any time; but this way of dealing towards Heretics, in such cruel proceedings, as hath been in practice for many Ages, is of Satan and Antichrist, and is down-right Murder, Robbery, and Wickedness in the Eye of the just God; while one Sect or Sort of Christians (so called) have punished and enviously persecutted another Sort different from them as Heretics, with grievous Afflictions in Body and Estate, even unto Death and Banishment; this hath not been of God, nor true Christian-like, but of the wicked one, and
Cruelties and Murders before the Lord, neither are the same proceedings in this day, in any part of the World, where they are extant, any just Legal Righteous, Christian-like way of proceeding according to Apostolical example; but are of Antichrist, and of the Wicked one, as I have said: And this Way and Practice of proceeding towards Heretics, hath been so far from effecting the return of any to the Way of the Lord, that have been erred from it, (as the end of proceeding toward Heretics should effect) that the way and practice of Killing, Banishment, and Persecuting by violence Heretics (so called) hath hardened men in their evil way, and made such as have been Heretics more bold, confident, and obstinate in their Way, Heretic and Errors and many that have been more righteous, and clearer from Heretic then such as have so judged them, have been destroyed by cruel dealing, and many others have been destroyed in their Iniquities and Errors, by being so proceeded against: And thus true Judgment and Justice in this case have been perverted, and turned backwards, and because of Ignorance and Cruelty the Righteous have suffered unjustly, as the Wicked, and the Wicked have suffered by unjust proceedings; and thus the Way of Righteousness hath not been known to the Bar, but Error upon Error, one evil upon another hath come, one sin added to another among the Sons of men in the Apostacy, amongst the false Christians.

8. But the perfect Way of the Lord in proceeding towards such as are truly Heretics, so discerned and infallibly judged to be by the true Church of Christ, is this; Let such first be admonished, advised, instructed and warned again and again; to beware, return from, and renounce such false Principles, Doctrines and practices held by them, and this in the spirit of Christ Jesus in perfect love, and in meekness, and in the wisdom of the Lord God; such, Isay, as are erred from the way of the Lord, and from the faith of Christ once received, into error, ought thus in the first place to be dealt withal by the Way of Admonishing, Instructing, Warning and Reproving, that there may be a Returning and Repentance towards the Lord, and his Truth again, from whence they have erred; and if such shall not receive the Instructions, Reproofs and Admonitions of the true Church of Christ, then such Heretics shall be rejected and cast out, according to Tish the 3. 10, 11. faith the Apostle, A man that is an Heretic, after the first and second Admonition, reject, knowing that he that is such, is seduced, and sinner, being condemned of himself; here is the Description of the punishing of an Heretic; if he will not receive Admonition, after being given him again, and again, but doth harden his heart against the Church, and against the truth of Christ, and will not repent, but perverts in his errors and heresies, and that after reproof and admonition, then he is to be rejected; rejected, what is that? but a casting out from the unity of Saints, a departing and abjuring from such an one, and a depriving of him of the peace and comfort, joy and felicity of the Assembly of God's People and Servants; a turning from such in Converes and Fellowship, and a separating from them, and judging them by the Spirit of Christ Jesus; and this is rejecting an Heretic, and delivering him to Satan, according to 1 Cor. 5. 4, 5, 6. When the Church (The Saints) were met together, with the Spirit of God, and the Power of the Lord Jesus Christ, such a one as had erred from the Truth, and fallen against it, and was truly an Heretic, should be delivered unto Satan, for the destruction of the flesh, that the Spirit might be saved; Delivering unto Satan, what is that? but to let him be cast out into the wicked World, reproving him as such an one, and that he partake not of the sweet, heavenly and blessed Union and Fellowship of Saints in their Assemblies and converse with the God of Heaven, in his Spirit and Life; not to be numbered among the righteous, nor a partaker with them in the holy Union of the Saints, to pass judgment upon him eternally, in the estate he is now in, hav-
vying both erred from the Truth and rejected and dejected the reproofs and Admonitions of the Church of Christ, and as such to give him up to Satan, to give him up to that Spirit that hath led him aside from the Truth; and hardened his heart against it; to deliver him up to it, seeing he refuseith to be reclaimed from it, and hath chosen to follow it rather. Then the Truth, let him be left unto, delivered up unto that Spirit, even unto Satan in the wicked World, let him be cast out thither among the unclean, and not reckoned among the record and line of the faithful People; and separated from, and cast out so, as he expresseth it, ver. 31. If any man that is called a Brother be a Fornicator, or Covetous, a Railer, a Drunkard, &c. with such a one not to accompany, no not to eat; and this is to deliver a Heretic to Satan, for the destruction of the Flesh, and is the proper punishment of Hereticks and Hereticks, according to the Apollos Advice and Precept; but not to kill or punish the persons of men by corporal Afflictions and Penalties on the Bodies and Estates, for their Error fake, this the Apostle gave no Commission for; but that such as erred from the Truth, and walked contrary in Principle or Practice, should be rejected, and delivered up unto Satan, in the way and manner before declared.

Again, in Matt. 18. 16, 17, 18. It is signified by Jesus Christ to the self-same purpose, in these words, If thy Brother trespass, go and tell him alone; if he repent, forgive him; if not, take one or two, or more with thee, and tell him again: if he still neglect to hear, tell it to the Church; but if he neglect to hear the Church, let such a one be unto thee (as hath offended and rejected Reproof and Admonition again and again) as an Hebrew man and Publican: In which words of Christ it is truly signified the right and proper way of proceeding towards Hereticks and Offenders, even that they be first again and again admonished and reproved; and if they reject the same, then to be cast out, separated from, and not enjoy the union and comfort of the Saints amongst them, but as an Hebrew man and Publican, but there is not a word signified of laying corporal Punishments, &c. Burning or Banishing persons for their Errors fake, and though they may offend, no proceedings of this kind are authorized by Jesus Christ or his Apostles in their day, but in another way and manner, as I have shewed, is the proper way ordained of God to deal with Hereticks, according to the Testimony of holy Scriptures, signified by Christ and his Apostles in the Primitive Churches.

9. This is Punishment according to the nature of the Offence; for as the Offence is Spiritual, erring in the mind from the Truth, and a going astray from the Spirit of Christ in a man's own particular; so the Punishment is answerable thereto, even to be separated from the Truth, and not to enjoy the Vertue, Peace and Comfort of it, nor to be partakers thereof amongst the Faithfull People: And this is truly according to the Justice of God, whose Ways are just and equal altogether, and hath appointed just Rewards for Transgressors, according to the nature and merit of the Fact and Deed that is evil; and is righteous and just, that men that sin against their own Souls, should be deprived of the Peace and Comfort thereof; that all that do depart from the Truth once known, and sin against the knowledge thereof, should be no more a partaker of the Vertue and Felicity of the same; and that they who offend the Lord's People, and revolt from the union thereof, should be cast out from them, rejected of them, and not enjoy the Blessings and Peace with them; even that all they that will not hear the Reproofs of the Spirit of God, nor be drawn with the gentle movings thereof, should be judged and condemned with the same, and not inherit the Assurance of the Saints: And this is God's Justice. That all that love Evil, and walk in Iniquity, and despise the Lord, should be cast out into the sinful World, to have their Portion with the Ungodly, and all the Workers of Iniquity; and this is just Punishment according to the nature of the Offence of Error and Heresy: for
Antichrist's Government justly Detected, &c.

in my judgment, (and I have the Spirit of just judgment in this Case) it is great Punishment, and sufficient for a man that hath once tasted of the Vertue of God's Presence among his People, to be cast out from the Feeling and Enjoyment of that Life, Vertue and Assembly where it is enjoyed; this is Punishment, and a Wound to the Soul and Conscience, for a Person that hath been turned from Iniquity, and witnessed the Peace of Christ in the Church, to be left in Iniquity, and to witness the Wrath and Anger of God daily imitating him in his spirit, and upon his heart; this is indeed great Punishment: And to have the holy Spirit of Christ in his People (now) to judge and condemn him, whom sometimes it hath comforted and refreshed; and to be dis-united and separated from that Spirit and Power amongst the Saints, which once gave Life and Joy amongst them: This man thus judged and condemned by, and thus separated and dis-united from the Spirit and Power of Christ, and his People, is punished and afflicted sufficiently for his Error and Heresy; even in his Conscience, Soul and Spirit he is wounded, grieved, pierced, vexed and punished, though yet his outward-man, and his person be not corporally afflicted by Punishments; but he is afflicted within, he is dealt withal by the Anger of God in his Conscience, he is separated into Darkness, and from the Light and Glory of God in the Assemblies of his People; he is at a distance from the Lord God, and the Spirit which should comfort him, doth daily vex and judge him; and the people among whom he should be saved, he is separated from, and cast out to Satan; is now among the Sons of Belial, the Children of Wickedness and Ignorance that must be condemned: And this man is now rejected of the Saints, that once was embraced of them, and thus he is punished; for it is the greatest Punishment and Vexation for a man that hath once tasted of God's Love, Mercy, Peace and Blessings, amongst God's People, and to be forsaken of God, and without his Love, in his Anger, in his Judgment, and in the Curfe, amongst the Wicked, without Peace and Blessings amongst the Saints, this is Punishment indeed, from which the Lord deliver all his People that fear him.

Yet notwithstanding this kind and manner of Punishment pertains to Hereticks as such, most properly, and not to be destroyed in Person or Estate by outward Penalties; this I onely mean and intend, where the Error of a man, and his Heresy in his Mind and Judgment doth only extend to the hurt of his own Soul, and against God, and not to the harm of his Neighbours Person or Estate, in that Case he ought only to suffer as before-mentioned, To be delivered up to Satan, and to be rejected, &c. But if his Error and Heresy do extend further then onely against God, and his own Soul, even to the wronging, injuring and defrauding of his neighbours person and estate, and outward wrongs, or evils, or violence, or visible mischiefs be committed, as Murders, or other the like visible crimes against men, to the injuring of others, then I forbid not outward external punishments to be corporally inflicted upon the person and estate of such a man; but it ought to be done, and that by Laws of men, provided for the same end; even such a man Error in such his wrong dealing, may justly and lawfully be punished with death, banishment, or penalties, according to the defect of the crime, if his sin and error be against men, let men deal with him, and punish him accordingly: If his offence and error be onely against God, and his own soul, let God deal with him, and punish him by his wrath in his Conscience, which one day will be executed upon all that err from the Truth, and tribulation and anguish shall be upon his soul that doth evil, as it is written: But it is utterly unlawful, and sin against God, for men to kill, burn, or banish men for the error of their minds and judgments in Spiritual matters, while they do walk justly and truly (as men) in the things pertaining to men, and are not injurious to the Persons or Estates of any, by reason of such their Error, but they only sin and err against God, and their own Souls, to the hurt thereof, and not man by any outward Punishments or Violence executed upon their Persons, but God...
and his People in the way and manner of the Spirit of Christ, as afore declared, ought for such their Errors and Heresies to deal with them, and proceed towards them in respect of Punishment for the same.

Lastly, These things are but said in general concerning Error and Heresie, how they are to be judged and Punished, and by whom, and to manifest that there is Error and Heresie, Heretics and Erroneous Persons in the World, for (as I have said before) it was not now my work to enumerate the particular parts of Errors and Heresies, that are held in Principle, Doctrine and Practice, in the World at this day, they are so many and large; but yet more particularly, thus I would in brief define Heretics and Heresie: That man (whatchoov he be) is in Error in all parts of his Principles, and practices, held and maintained by him in point of Religion and Worship of God, especially that is not Pervaded of the Truth and verity of his Way by the holy Spirit of God, and led, guided, and taught in the performance and practice thereof, by the same Spirit of Jesus; if the holy Spirit of God dwell not in him, and doth not pervade the heart in the belief of the Truth, and teach and lead the man in the practice of it; such a man, even that man Errs, and is in Error in all what he is, and what he doth, in point of Religion and Duty to God-wards, and that because the Spirit of Truth and Righteousness is not the only Leader and Teacher in the things professed and practised, but either Traditions, Example of others, or Cultom of Places and Times, or something else besides the Spirit of God, which only pervades into the belief of Truth, and teaches into the performance of the same, and thus is distinguished and known: A man that is Erroneous in his Faith and Practice, not taught and pervaded by the Spirit of Christ in what he is, and in what he doth, he is in Error, and in a degree of Heresie, erring in Mind, and Judgment and Conscience, in Principle and practice, and subject to err in all things: Now as for the Case of Error and Heresie, as the matter hath stood (in distinguishing of Heretics and Heresies, in judging of the same, and in proceeding with Heretics in the manner aforesaid) for many Generations in the Apostacy, since the Apostles dayes, all this hath been wrong, and not in the Spirit and Power of Christ Jesus, but Men, Cases and Proceedings all have been perverted from Truth in that matter, because the spirit of darkness and ignorance hath ruled (and not the Spirit of God) in the Hearts of men; and the spirit that is not of the Father (which Spirit of the Father is only pure, perfect and infallible, because it is of God, and can truly judge and determine in these Cases) has been Lord and Judge in this matter; and men out of their Envy and Hatred one towards another, have judged one another to be erroneous and Heretics, and proceeded against them thereupon; and such as have differed in Judgment or Opinion, one Soft and Sort from another, and would not conform to one another in their Wayes, Practices and Religion; it hath been common for all different sorts of men to cry out one upon another, and against each other, Heresie, Heresie, Heretics, Erronious Persons, and the like; and proceeded against one another, men against men differing from them, and felt against felt contrary to itself, and especially that felt or sort of People that hath had the Government of Nations and Countries in their Power, could, and hath easily proceeded against all others differing, upon the account of Error, to the destroying of many, absolutely through envy, hatred and prejudice, and not upon the Truth, Soundness and Verity of Judgment in that matter, and this hath been common for many Ages; Sometimes (according to the occasion offered) Papists have destroyed Protestants, and sometimes Protestants have destroyed the Papists on this account of Heresie and Error: All which proceedings have been in the Enmity and Ignorance, and not in the Power and Life of Jesus; whereby it hath come to pass, that many men hath been destroyed for the cause, of which they have been more innocent then they that have destroyed them: And
And thus by false Judgment and cruel proceedings in the matter of Heresie and Error, many have been destroyed unjustly, and the World filled with Enmity about difference in Religious matters, and with Murders and Cruelties, upon the false Judgments of men about Heresie, and this is weighty, to be truly considered, a Case to be lamented and grieved for, by the Righteous. Oh! what strife (in the Christian World) hath been for Ages on this occasion, each sort of People exclaiming against, and persecuting others as Hereticks and fudicious persons, only for difference in Judgment in Spiritual Cases, and each particular person (almost) raging with fury, and intending his Neighbours destruction, and only for being contrary-minded in point of Doctrine and Worship. Oh! the view of these things, and woful effects produced in the World for Ages in these occasions, makes my heart grieve, because of the destruction of men, yea, of the destruction of many upon wrongfull judgments and proceedings on these occasions; I am troubled, I am troubled; and ever since I have known the Right hand from the Left (in God's matters) my Soul often in the deep search of these things hath cried out, How woful are they! And when shall it once be, that these things shall be no more in the World, but that every man may sit at rest and quiet with his God in the Way, Faith and Practises of Righteousness, as his heart is perfumed, and not be tossed with false Judgments, cruel Afflictions, and hard dealing, because of their Judgment and Confidence in the belief and Knowledge of Heavenly Matters? Thus hath my Spirit been framed with zeal against these things; this imposing of Religion by force, these proceedings of killing and destroying men upon the account of Heresie; these things my soul hath loathed, and I am weary of them, and my zeal is kindled against them; Oh! when will the Rulers of this World learn Wisdom, and forfake false Judgment and Oppression? And when will it be that they will only rule and judge for the Lord in their state and compas of Worldly affairs between man and man, in the matters of outward wrongs and injuries? And when will they leave it to the Lord to be Judge, King and Ruler only, in all the Cases of his Spiritual Kingdom? Then should it be happy and blest unto men, unto Kings, and their Subjects, to Rulers and their People, and to all sorts of Persons, if Judgment were only ascribed unto God, that he only might judge and determine of these Cases, and punish men according to the delert of their Offences of Error, then should it be well with them: But in the mean time, whilst men are judged and supposed to be Hereticks, and thereupon sentenced to Death, Banishment, or corporal Punishment for their (supposed) Errors fake in matters of Judgment and Confidence: Tribulation, misery, Distractions, and wofull Consequent will follow upon that work, to Kings, Rulers and People, in every Nation and Country, and no Peace, true Comfort nor Happiness, shall be in the midst of men. And this is the Judgment of the Spirit of God in him who hath obtained favour from God, to receive Knowledge and Understanding in these matters, He that can receive this, let him.
Concerning Antichrist and his Mystery of Deceiveableness; What he is in himself, and how he appears in the World; what his Works are, and What his Government is, and where it is, and who are the Subjects of his Kingdom.

These things are great Mysteries, and though in the World they are very much abounding, and extant throughout all Nations, yet for the most part unknown unto the World, and not discovered among the sons of men, but secretly hidden, and veiled under false covers, and in much deceivableness dwelling and working upon earth, in the deep Mysteries of Iniquity, to the deceiving of multitudes of People, who are indeed of Antichrist, among whom he dwells, appears, rules, reigns, and hath his Authority and Government, and yet they know it not, nor do they discern him in his Ways and Works, though they are under his Power; and subjeets of his Kingdom; such indeed is the Mystery of Antichrist, his hidden, false covered paths, in which he works, and walks amongst the Sons of men in the World, that he easily beguilles and betrays men, and deceiveth them unto perdition, while yet they know not that they are beguilled and deceived, but think they are altogether well, and do well, and are in the way of Salvation, being led of that wicked one, and blinded by him, and are bewitched into the false faith, and deceitful pretence of goodness, righteousness, holiness, and sanctity, as if they were indeed Members of the true Church, and Saints of the Most High, and had a right to Eternal Life, and were the very Sons and Servants of the Almighty, whom indeed and in Truth they are yet in the estate of Enmity against God, in the Degeneration and Bondage of Corruption, unconverted, and unsanctified, and Sinners and Ungodly, the very Children of the Devil, and Servants of unrighteousness, and have no assurance nor right unto the Kingdom of God; to rest in his Peace and Glory: Such (I say) is the working of Antichrist, that he appears to be in the World, contrary to what he truly is in his own being and nature, and deceiveth men and People into the apprehensions and conceit of what they are not, even contrary to what they are in their present State and Standing, even so deep and Mysterious is Antichrist in himself, and in his working among the Children of men.

2. That there is such a Man or Spirit in the World as Antichrist, this is not doubtfull, but contended by all, and proved by the Scriptures; for the Apostle wroth to the Church, They had heard that Antichrist should come, and even now (faith he) are there many Antichrists come into the World; 1 John 2. 18. and also 2 John verse 7, faith he, For many Deceivers are entered into the World, and this is a Deceiver, and an Antichrist, &c. and 2 Thes. 2 the Apostle speaks of the Man of Sin, and of the Son of Perdition, that should be revealed in the World, and should exalt himself above all that is called God: These with many other Scriptures, do prove that there is such a thing in the World, already come into the World, and now dwelling and walking in the World as Antichrist; Man of Sin, and Son of Perdition; and as I said, is contended by all that there is an Antichrist, such a Man, or Spirit, existent in the World; though there are great Debates and Contentions amongst many called Christians, what this Antichrist is, and who he is, some holding one thing, and some another about him, and also there
is much Difference amongst men concerning this Matter; and tis the general way of People, one fort to accuse another, that are different from them in Profession and Religion, That ye and ye are of Antichrist; but this hath been for the most part in Enmity, and in the Spirit of Wrath and Contention, and is not from true Judgment and Knowledge: now therefore it remains to be made manifest, according to the Gift of Grace, Knowledge and Understanding, what Antichrist is in himself, and how he appears in the World; seeing we have proved, That there is such a thing as Antichrist now Ruling and Raigning somewhere amongst men, throughout the Nations of the Earth.

3. Antichrist is not (as some suppose) a particular visible Person upon Earth, Distinct and Divided from all other Persons, as if none besides such an one were Antichrist; but Antichrist is rather an Invisible Spirit, a Spirit, I say, dwelling in Persons, even in many Persons throughout the World, which makes them all of Antichrist, or to be many Antichrists, according to 1 John 2. 18. There are many Antichrists (faithfully) whereby we know it is the Last Time: So that it is plain, There are in the World many Antichrists, many Men of Sin, or many Sinful Men, many Sons of Perdition and Ungodliness; not onely one man that s fath, but many men in the World, even all such in whom the Spirit of Antichrist, or Antichrist that spirit dwells and walks, they are all Antichrists, or of Antichrist, because of that spirit of Antichrist which doth possess them, and rule them in the Ways of Sin and Death, in Idolatry and false Ways, and in opposition to and against Christ Jesus the Lord of Life; even all the Deceivers in the World, all that are err'd from the Spirit and Power of CHRIST, and are not of the true Church, Gathered into his Name and Power, but bringeth another Doctrine than that of Christ and his Saints, and truly confesseth not in Word and Practice unto JESUS come in the Flesh; all such are Antichrists, and of Antichrist, according to 2 John 7, even all the Apostates, who profess Christ, and his Truth, and his Church, and are not in the Spirit and Power of Christ, but in the Form of Godliness, without the Power, professing God in Words, but in Works-deceiving, all such are Antichrists, by reason of that spirit of Antichrist which dwell in them, and into which spirit they are leavened and moulded, and are one with it, and bring forth the Fruits of it in the World; and therefore they are Antichrists, more than one, even many Antichrists, as I have said.

4. Antichrist in himself is the Man of Sin, the Son of Perdition, which is indeed and in Truth the very Devil in his Nature and Kind, and in his Power and Spirit, and of him; and yet not divided, nor distinct from him, but is him (to wit, the DEVIL) as he is in himself: And he is against Christ, and wholly contrary to Christ, and bringeth forth Fruits and Works to the Dishonour of Christ, and opposeth Christ, and is in all things of a contrary Nature and Quality to Jesus Christ. And he is called Antichrist, to wit, before, or against, and contrary to Christ. And this is Antichrist in himself, An Adversary to God, an Enemy to all Righteousness, a Perverter of the Ways of God, a Hater of all Good, a Despiser and Persecutor of God's People; and indeed a certain Spirit and Power Distinct, Divided, and Separated from the Living God, and his Son Jesus Christ, and contrary in Nature and Quality, in Fruits and Effects: And there is no Fellowship in any thing between Christ and Antichrist; but they are divided and separated one from the other, contrary and opposite one to the other in all their Ways and Works, and in their Kinds and Natures: For, as I have said, Antichrist in himself, in his nature and kind, is the Devil, and no other; he is the Man of Sin, the Sinful Man, that conceiveth and worketh...
worketh all Evil, the Son of Perdition, the Son that is lost from God, and Reprobate forever; he that is fallen, diverted and cast out from the Presence, Glory and Power of the Creator; he that is sealed unto Vengeance in the Wrath and Enmity against God and Christ Jesus, as being contrary irreconcilably to the Nature and Works of Christ.

This is said of Antichrist, as what he is in himself, as that particular spirit; and not of the many Antichrists, which are only Vessels retaining this one spirit, and Members of him, through his Power dwelling in them, and by which they are one with this spirit, and one in Action, and bring forth the Works and Fruits of it: For 'tis possible, some that are such in their present standing, even under the power of Antichrist, may be converted and turned from him, and changed into another Nature, and so saved: But as for the Antichrist in himself, as such, he is the Devil, and sealed up in the Anger of God, never to be redeemed, nor saved, nor changed into another Nature.

3. Though Antichrist in himself be the Devil, yet hisAppearances in the World are divers and many, and he appears in outward and visible Actions among men diversely, sometimes he appears in the way and form of open Prophaneness, by the Works of Men, in all manner of Unrighteousness and Iniquity; for all Sin, of what kind soever, in every appearance of it, is of the Devil and Antichrist, even all profligate Ways and Works of Evil Men; Lying, Drunkennes, Whoredom, Double-dealing, Envy, Malice, and every Evil Work and Word brought forth by the Spirit of Adam in the Fall, are all of Antichrist and the Devil, and is his visible Appearance in the World; though sometimes his Appearance is in another way and manner, even in a way of seeming Righteousness and Holiness, and in the Profession of Christ and Christiannity, and pretense of Faith towards God, and Worship of God, and crying up Church and Fellowship in the same, and Forms of Godliness; as if Antichrist were a Saint and Servant of God: thus, and after this manner both Antichrist appear in the World among men now in these latter days, since the Apostles' time, in the Apostacy of Christiannity. Antichrist (I say) though the Devil in himself, yet hath he often appeared as a Saint upon Earth, in the presence of Holiness, Righteousness, Worship and Religion; such hath been his Policy and Deceitfulness, that he hath put on the Appearance of Gospel, Doctrine, Ministry and Ordinances, and covered himself thereby, that he might the better beguile, entangle, and deceive Mankind in the Form of profession of a Saint, and Member of the true Church; he hath put on the Sheep's-Clothing, hath made use of the Saints words and Prayers, and hath exalted himself in the Temple of God, as if he were God, shewing himself to be God, and hath been lifted up above all that is called God, according to 2 Thes.2.4. and Christ himself said to his Disciples, That there should arise false Christs, and false Prophets, and should shew Signs and Wonders, if it were possible to deceive the very Elect, Mat. 24.24, which doth signify, that the Antichrist and false Prophets should come into the World after his Prophecy, which are already come since that time: They should pretend to be Christs, and should shew Signs, and should deceive many with the Profession of Christ, and Signs of Godliness; and they should have upon them, covered with Sheep's-Clothing, that is, with the Saints words and practices in outward appearance; but inwardly, that is, in their own proper Nature, Fruits and Works, should be revenging Wolves; that is, Destroiers of the Flock, Mat. 7.15, and the Antichrist which John speaks (1 John 2.19.) they were such as went from the Saints that were in the Power of Godliness, they were out of the true Church, and carried with them the Form of Righteousness and Truth, and the Profession of Christiannity, but without the Power, and had left it, and were departed from the Spirit of Christ, and the Spirit of Antichrist had possessed them, and now led them and ruled them, and they were Antichrists (to wit) against him, and contrary to him; And these were the false Prophets and Deceivers, that went out into the World, and deceived it, and led many aside into Error, and many followed their permissions and hurtful ways, as Peter saith, 1 Pet.2.2,3. And Paul speaks of such as had the Form of
of Godliness but denied the Power and in Words professed Godliness in Works denied him. Such were the Antichrists and Deceivers in the Apostles' days, and such they are this day in the World, whereby it is manifest that Antichrist often appears in the World as a Saint, as a Righteous one; and the many Antichrists they have gotten the Form and Appearance of Churches, Ministers, Worship and Ordinances, and thus they appease deceiving the World, and then that dwell therein, with the Appearance and Vain-shew of Faith, Worship and Religion, without the Power of Godliness; for unto that Antichrist is an Enemy, even a Destroyer, a Persecutor, and Gallenayer of Christ and his Works, and the Power of Godliness and true Faith brought forth by the Spirit of Christ, though to deceive the World he can transform himself into, and appear as an Angel of Light.

6. Again, So Deceivable and Mysterious is, and hath the Appearance and Working of Antichrist been in the World, that he hath not alwayes dwelt in one kind of Form and Profession of Religion and Righteousness, but he hath dwelt in many Appearances, and removed out of one false Form into another, according to his Opportunity and Advantage, whereby he could deceive; and sometimes dwelling in one Form, with pretence of Zeal, and performance of Duty to God, he hath enviied, Persecuted and destroyed many others in another Way of Profession, more Zealous, Upright and Sincere to God; though themselves have been in the other Form; and by the colour of Zeal and Performance of Duty hath Antichrist clothed himself in his Envy, Persecutions and Murders of others, as if he did not persecute nor impose upon the Confidence of any, nor exercise that Rigour (or Justice, as he hath named his Proceedings, though never so Cruel and Unjust) towards any, upon any terms or account of Wrath, Bitterness, Envy, or Cruelty, but Zeal, Duty, and Love to Religion, and to extinguishe Heresie, &c. This hath been the Pretence and Cloak of Antichrist in his cruel and hard Dealing with many men that have differed in Principle and Practice of Religion; he hath often shewed himself in his present Form of Godliness, so zealous and dutiful for the truth of his Way (though never so Idolatrous) against all that have opposed it, and gainfayd his Form and Vain Shew, that he hath killed, slain, and exercised Cruelty towards all that have been contrary or different-minded: and though this hath been brought forth by Antichrist, as he is the Devil in himself, and in down-right Envy, Malice, Persecution and Wickednesse; yet it hath been acted and effected under the Cloak of Zeal, Duty, and Sincerity, and out of Pretence of Love to Christ and his Church, and out of Pretence of Hatred against the contrary. Thus hath Antichrist (though the Devil, that Wicked One, as he is in himself, in his own Nature, Kind and proper Sphere,) appeared in the World as a Zealous Church-Member, as a Saint, as a Promoter of Righteousness, and a Destroyer of the contrary: With these false Covers hath Antichrist been clothed and hidden from men, and appeared to be in his Works and Transactions, as a Good Man, as a Lover of God, and Hater of Iniquity, while in the mean time he hath been deceiving Men; and destroying the Innocent, and leading the World to perpetual Miserie and Destruction.

7. Again, So Deceivable hath the Spirit of Antichrist been in the World, that he hath alwayes put the Name of Christ, and the Name of his Church, and the Pretence of Duty to God, and the Name of Gospel, Doctrine, Ordinance, Ministry and Worship upon whatsoever False Way, Feigned Worship and Deceitful Profession, that he hath gone about to set up and promote in the World among men: I say, Upon the Word and most Idolatrous Ways of Superfition, and the most false, Feigned Formal Worship that ever hath been in the World, Antichrist hath put the Name of Christ, his Church and Worship upon them; and Impoised and forced the Belief and Practice of such false Worship, false Doctrine and formal Ways, under the Name and Title of the true Christ, his Doctrine and Worship; and upon Pains and Penalties hath
hath enjoyned and commanded the Belief and Practice of such things, not as if they were of Antichrist; Superstitious, Evil, False or Feigned; but as if they were of Christ altogether, and must be believed and practiced, as by his Name, and under his Authority: Thus hath been the working of the Mystery of Iniquity of that Man of Sin, the Antichrist; all the Evil Ways he hath conceived and brought forth in the World; all the Idolatrous Worship, and false Faith, and Doctrine, and all the Cruelties Murders and Unjust Dealing, to the very destroying of the Saints, and all the Unrighteousness and Deceivablenes exercized by Antichrist in the World, hath put all this on the Name of Christ, and pretended Christ for it, as if it were indeed and in Truth of him and from him, when indeed and in Truth it hath been contrary to the true Christ, and tended to kill and destroy him: Thus hath Antichrist the Devil been cloak'd with false Covers and deceitful Pretences in his working among men; that wicked spirit hath falsly called the greatest of Pride and Ambition, Decency and true Honour; Governs and precarious Dealing hath he tittled, Good-Habitude and Prudent-Walking, and the most Cruel and Unjust Judgments, the Oppression of the Poor, and the Grinding of the Face of the Innocent, hath that spirit falsely tittled Equal Proceedings, Justice, and according to Law, and the like; Yea, and the Persecutions and Murders that ever have been ailed against the Saints of God in all Generations, though Cruel and Unrighteous, and of the Devil, yet all this hath Antichrist tittled to be in Honour to Christ, and for the destroying Heretics, and out of Justice and Zeal for God, and such like; yea, and the most Grov' Idolatries, and most Deceivable Ways of Worship that ever hath been set up in the World, have been named after Christ, and pretended to be done in Honour to him, and for his Glory, and so forth; so deceivable hath Antichrist been in the World, and walked and wrought among the Sons of Men in deceiving of them, that he hath used and taken upon him the very Name of Christ; and all his Evil Works of Iniquity of all kinds, hath he put the Name and Honour of Christ upon them; and so deceived the World by his false Ways, Worship, Doctrine, and Persecutions, through covering these things with the Name of Christ, and pretending his Honour and Exaltation, whereas his own true Nature and Property is to kill Christ, and gain himself. And this indeed is Antichrist, who under colour and pretence of Worshipping and Honouring Christ doth seek to Slay him: This is that Crafty and Deceivable Fox, that Man of Sin that hath been excited, that Antichrist that Wicked One, that hath deceived the World for many Ages; But the Lord is now discovering him, and destroying him by the Breath of his Mouth, and by the Brightness of his Coming, according to the Faithful Promise of God in his Servants; and Antichrist shall be discovered and destroyed; the Day of the Lord is at hand upon him.

8. Again, it hath been the way of Antichrist, that he might the better deceive the World, to transform himself into the likeness of the best Way, and fairest Profession of Religion, and so to remove from one Way and Form unto another, as I said before, that he might the better deceive men, according as Paul writ. 2 Cor. 11. ver. 13, 14. for such are false Apostles, deceitful Workers, transforming themselves into the Apostles of Christ; and no marvel, for Satan himself is transformed into an Angel of Light, by which it is plain, That Antichrist did change and transform himself, and remove from one Way to another, even till he be appeared as an Angel of Light; and in the very Way and Form of the Ministry of Righteousness; Thus did Antichrist work and transform himself in the days of the Apostles, and ever since unto this day in all Times and Ages; for it hath been his manner and way, when he could no longer cover himself, nor be hid in such a Way of Worship and Religion, in which he had sometimes dwelt and walked, but that his Wickedness, Cruelties, Persecutions and Deceits must needs be seen, and made appear unto men; by the light of the Lord shining amongst them, then he hath transformed into
Antichrist's Government Justly Detected, &c.

into another likenes, and removed his cruelties and perfections into another form and appearance; it may be into the very way (in the outward profession and practice of it) in which sometime the Lord hath dwelt and walked, and there hath he dwelt deceiving the World by his new form and appearance, and exercised his wickednes, cruelties and perfections, in some new way, having quitted the Last Form in which he dwelt, because he was there too publickly seen and discovered: And now in his new likenes into which he is Transformed, he can plead the example of Saints, they did such things, and held such Doctrines, and performed such Pracstices as now he is found in; and this did the Devil sometime to Christ, he pleaded Scripture against him: And thus Antichrist can Change himself into divers appearances, that he may deceive men: Well, but and if he be again discovered, and his cruelties and wickedness made appear in his Last and Newest Form, he can transform again into a more strict Way and zealous Performance, even into an Angel of Light, as if he were indeed the true Christ, and were in the Truth altogether, and no man needed to doubt of the Truth of his Way; and then under that Form being covered with more Zeal then ever, with more presence of Duty to God then before, he blinds the World, and deceives them, and leads men to Perdition; and though changeable in his Appearance, yet is he in himself Antichrist sill, in his own proper nature a Murderer, Destroyer, and a Fountain of Mischief and Evil.

The Truth of this is plain, if it be considered through the course of Scriptures in Generations past, and Transactions of Time, as in the Prophets days of old, this spirit (which is no other but the Devil) sometimes opposed, gainsay, and perverted the Prophets, reproached them, and with-flood them, and imprisoned them, and killed them. And sometimes we find the same spirit transformed it self into the way of the Prophets, and acted by some deceived and false Prophets, in the same words and practices which the true Prophets had said and done; and as the true Prophets used their Tongues, and said: The Lord saith it; so the false Prophets (in whom the Devil was transformed) they used their Tongues, and said, The Lord saith it (also) when God had not spoken to them: So here was this spirit of Antichrist changing and transforming himself, that he might the better deceive.

Alfo, in the days of Christ and his Apostles the Devil and Antichrist apareared against them, and perverted them, and killed them, and used Cruelty and Injustice towards them; and (as before I said) this was done to Christ and his Apostles by the wicked Jews, under colour and pretence of Love to their God, and Zeal for their Law, and for the Honour of their Ordinances and Priesthood, which they suppos'd Christ and his Apostles made void; which shews, That the Devil and Antichrist appears in the World as a good Man, as a Lover of God, and his Laws, and the like.

Well, But though the Envious Men and Wicked Persons (through the spirit of the Devil) did for some time oppose, gainsay and pervert Christ and his Apostles, yet the same spirit (possibly some of the same Persons) transformed into the Profession of Christ, and into the Profession of the Words and Works of Him and his Apostles: For we find Envious men, and Wicked men, such as had perverted Christ, and killed him, were gotten to preach him in words, and had gotten and taken upon them the Form of Christ's Doctrine, and preached him out of Envy, and for Self-ends, and the like: So that 'tis plain, The same spirit that sometime opposed and perverted the Prophets, Christ, and his Apostles, other times was transformed into the Profession of the Prophets, Christ, and his Apostles words: And this is the way of Antichrist to deceive men upon Earth, and to lead them to Perdition: For when the Devil and Antichrist perceives that his Envy, Malice and Cruelty cannot prevail to subdue and keep under the Way and Truth of Christ Jesus, as it appears in the World, then he transforms into the Likenesss and formal appearance of the Way of the Lord and
his Truth; and when the Devil cannot kill Christ, so but that Christ will ride again, appear, and live for ever; contrary to all the malice and enmity of the Devil; then (rather then he will submit to be no more) he will transform himself, and take upon him the Name of Christ, of his Honour and Glory, and profess him in words, and seem a Friend to Christ and his Kingdom: And this he doth, that he may live still in the World, and by deceivable means beguile the sons of men into perpetual destruction.

9. And the very work of Antichrist this day in the World, is to deceive, beguile, seduce and betray the World, and all mankind; 'tis his only work and calling, as I may say, to deceive; 'tis his nature and property to work deceitfully; and thus it ever was with him, it hath been his Property and his Work in all Ages, and in every Age since the beginning of the World, to deceive and beguile, to lead men from God, and to lead them into Perdition: this I say hath ever been his Work in the World, and by the means aforesaid, (to wit) by transforming and changing himself into the likeness of Righteousness and Verity, and putting the pretence of Goodness, Virtue and Holiness upon his Actions and Doings, though never so evil and unrighteous, he hath always, I say, by this means, and in this way deceived the World, by appearing as a Saint, as a Well-doer, as an Angel of Light, pretending Wisdom, Righteousness and Virtue, and colouring his Deeds thereby, as is proved in the Case of the first deceiving of Eve: What said Satan to the Woman? Not that I am such a one, and do intend to deceive thee with Falsity; but, Thou shalt be as God; Thou shalt be wise of thyself, and know, and be, and do as God: Here was a fair pretence, by which he deceived the Woman.

And the false Prophets and false Apostles in the days of old, did not deceive the World into an absolute denial of God, and Christ, and Truth, but did deceive them into the false Profession of the same, holding out the Form of Godliness without the Power; and by feigned words, and good Speeches, did deceive the hearts of the Simple, and by false Doctrine, and Ordinances, and Form of Religion, did the Antichrist deceive the World, in days past, as he doth at this day: For if he did appear to be as he is in his own nature and property, a Devil, Deceiver, and wicked one, a Leader to Perdition and Destruction, and should vindicate himself as such, and entice and tempt people as such; then none would believe him, nor follow his Ways; for none would willingly be destroyed. But he appears not as such in the World, but always transforms himself into the Likeness of God and Goodness, still pretending the same: And by this means is he more capable to deceive mankind; for he cannot so readily deceive and lead men to Perdition, in his own proper Nature, if he appear as he is such; but therefore he appears contrary to what his own nature is, and transforms himself.

And thus doth Antichrist deceive the Christian World (so called) at this day, even by his false Ways of Religion, false Worship, false Doctrine, false Humility, false Faith, and false Church, pretending Zeal and Sanction, and such like: Herein, and hereby (generally) doth Antichrist that Man of Sin, deceive and beguile the World unto Perdition and Destruction. Oh! how many thousands of Peoples, of Nations and Countries are at this day deceived on this wise, thinking they are in the Truth, and true Way of Religion, Faith and Worship, professing and performing these things with much Zeal, as if they were indeed the ways and Ordinances of Christ, when as they are but false, feigned, formal, and of Antichrist, and deceivable to the souls of men, even Shews without Substance; Forms without Life and Power, of Antichrist, and not of the true Christ. And thus, and after this manner, with the very likenes of Righteousness, and appearance of Godliness, and profession of Faith and duty to God, hath Antichrist deceived the World, and doth at this day, deceive Nations, to the perdition of thousands: And Antichrist doth
doth not generally deceive men in his works and appearance as he is in his own Proper Nature; but in his appearance and works transformed and changed into another likeness, even into the likenesses of Truth and Righteousness: By this means and way Satan, Antichrist, and that Man of Sin, doth delude and deceive the Nations of the World.

10. What the Works of Antichrist are, by what is said, doth partly appear: His Works are all deceivable, to deceive and delude the World, to lead mankind captive in the ways of sin and death, unto the destruction of their souls, and to be cruel and hard-hearted, envious, malicious and perverse, a hater and persecutor of goodness and good men, and to murder and work wickedness, to do all evil, and to oppose, gain-say and deny all good: This in general is the work of Antichrist; though as to particulars I now intend not to mention, saving as I have before shewed, to impose upon Conscience in Religious matters, by outward force and violence, is a main principle work of Antichrist; and to kill and destroy Persons on the account of Heresie and Error, and to use violence, and cruel impositions in Spiritual Cases, contrary to the Spirit of Christ Jesus. These are works and ways of Antichrist, which he brings forth in the World, as also the promoting of all the false and Idolatrous Worldships, and false Church-Governments in the World, and in short, every evil work and word brought forth amongst the sons of men, are the Works of the Devil and Antichrist, which he seduced the World into the working and doing of, and to consider the state of the World as it is at this day, and how it is deceived in many grievous and abominable ways of Error, Superstitions, Idolatries and Wickedness, it makes the hearts of the Righteous sad and mournful, because of the deceivableness of the working of the Mystery of Iniquity, of Antichrist, that Man of Sin in the World, who deceiveth Mankind with the appearance and shew of godliness, and leads the Children of Men in the ways of Ignorance, Death, Blindness and Error, yet holds them under a false persuasion of safety and security, as if they were in the right way, and walked in the paths of Happines, when indeed and in Truth they are beguiled and deceived, and nigh unto the paths of perdition.

Oh! how hath Antichrist prevailed in these latter Dayes, since the dayes of the Apostles, and deceived the World with the very Formal Profession and practice of such Doctrines and Things as the Apostles held and Practised in the Power of God in their dayes: But now Antichrist he holds the Form in his False Spirit, and hath the appearance and likenesses of Righteousness, Truth, Faith and Worship, without the Power of God, even likeness of the things that the Apostles and Saints held in the Power of God; And hereby is the World deceived, though Antichrist hath taught them to Plead Scriptures, and Prove by Scriptures, that the Apostles did the same things, and held the same Profession; yet being now held and professed out of the Power of God, and not in the same Spirit that the Apostles were in, 'tis but of Antichrist, and deceivable, and leads captive the souls of men into destruction. Oh therefore that the World, and all that dwell therein, would consider the danger of that deceitable Spirit of Antichrist, and how he deceiveth mankind, and would turn from him, and forsake the ways and works of Antichrist, that they may be saved, and not destroyed. Oh! all ye called Christians, 'tis time to consider what Spirit ye are of, and what Spirit leads you, and how ye may escape his delusions; for the Day of the Lord is come, and he is gathering People out of the ways of Antichrist, and setting them free from his cruel Bonds, to serve the Lord in Liberty and Freedom of the Spirit of Christ Jesus; and blessed are all they that witness this, where Christ reigns, and Antichrist is subdued with his works and fruits, and discovered and destroyed by the Spirit of the Lord, and the brightness of his Coming, who comes to judge the World in Righteousness and Truth.
11. These things are said in general of Antichrist; now it remains to be shewed, what the Government of Antichrist is in itself, and where it is in being, and what the Subjects of his Kingdom are.

That Antichrist the Man of Sin hath a Government, a Kingdom, a Power, an Authority, a Rule and a Dominion (which is indeed his Government) this is not doubtful to any, but acknowledged by all; but what this Kingdom and Government is many are Ignorant. Now the Kingdom and Government of Antichrist is not the Government and Authority of some particular man, in some particular Country or Nation upon Earth, distinct from all other persons and Nations, as if such a particular visible Kingdom and Authority, were Antichrist’s Government, and none besides: But the Authority, Kingdom and Government of Antichrist is more invisible, more hidden, as it were more spiritual and undiscernable unto the sons of men, then any visible, outward Kingdom is; And indeed, the Kingdom of Antichrist is the Authority and Power of Spiritual Wickedness, of Spiritual Iniquity, or the Rule and Dominion of the Son of Perdition, of the Man of Sin, exercised in the hearts and Spirits of all ungodly men: This is the Kingdom and Government of Antichrist, an Authority of Spiritual Wickedness, a Power of the Mystery of Iniquity, and of invisible prevailing of the Son of Perdition in, and over the hearts of the Sons of men, not only of one person, or in one Nation or Kingdom of the World, but in all sinful persons, and over all Nations of the Earth; Antichrist’s Government is such throughout Kingdoms of this World, even a Spiritual Power of Wickedness, a Dominion and Authority of the Mystery of Iniquity, ruling and reigning in the hearts of many men, even of all sinful men, of all unconverted men through all the Nations in the World: So that it may not truly be said, that Antichrist’s Kingdom and Government is only the particular Authority of any particular man, in a particular Nation of the Earth, and all others (Men and Nations) are free; but it is (as I have said) the Authority, Power and Rule of the Spirit of Wickedness, of the Mystery of Iniquity, in the hearts of all evil men, in all Nations through the World, and this is truly the Kingdom of Antichrist in itself.

12. This Government is placed and set up, and chiefly the place and being of it, is (not only in all Nations at large, but) in the Hearts, even in particular Hearts of the Sons of men, in the Heart and inward Parts of man, is the place where Antichrist’s Government is; his Authority, Power and Dominion is in the Hearts of the Ungodly, in the inward Parts of Transgressors; in the Heart Antichrist (that Man of Sin) dwells and works, according as it is written, 2 Thess. 2:9,10. speaking of the Man of Sin, who, coming after the working of Satan, with all lying Wonders, and with all Deceivableness of Unrighteousness in them that perish: His dwelling and working is in them that perish, in the Ungodly, in the Hypocrites, in all idolaters, in all false worshipers. Thus it is manifest, that the Government of Antichrist is in the Heart, not only to one man in some Nations, but in the Hearts of all such men mentioned in all the Kingdoms of the World, even the Mystery of Iniquity, the Spiritual Wickedness, the authority and power of that spirit that is against Christ, and contrary to him (which is the Rule, Kingdom and Government of Antichrist) dwelleth and worketh in the hearts of the Sons of men, even like as Christ Jesus dwelleth and walketh in his Saints, as it is written, so accordingly doth Antichrist dwell and walk in all that are the Subjects of his Kingdom: Yet notwithstanding, the Government of Antichrist is in the hearts of men, originally there, as having got dominion and Power over the seed of God, and placed it self in the heart, which is its seat, and where Christ should reign, yet the Government of Antichrist is not so spiritually, so hidden and invisible in the heart, but that it appears outwardly and visibly, in the actions and fruits of men, so that the outward actions and works of men are governed and directed with the spirit of Antichrist, and his government appears visible in Antichristian Ways and Works as brought forth by men: the Sinfulness of men, the
Antichrist's Government justly Detected, &c.

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the Hypocrites of men, the Idolatries of men, and the false Principles and Do-

trines of men, which appear visibly, are the Works of Antichrift, and his Go-

government stands in these things, in these Works he governs men; and to the
doing of them, he leads and rules men by his authority and power, which is in
the Hearts of men. And thus Antichrist's Government appears visible and out-
ward, and is in the outward Actions and Works of men to be seen in the World,
as well as the working of his Power and Authority is in the Heart inwardly.

And also, Antichrist's Government is extended not only, as first, dwelling
and working in the Hearts of the Ungodly; nor secondly, as over the Works
of men particularly; but over the Governments of many Nations and Coun-
tries in general is Antichrist's Power and Rule extended, so that the Govern-
ments of the World are leavened and tainted with Antichristian power and au-
thority in many Nations; even the spirit of Antichrist hath possessed many hearts,
many Works, and not only so, but many Governments amongst men; and this
hath appeared and broken forth visible in all the works of Unrighteousness, Injustice,
Oppression and Persecution brought forth in Worldly Governments; for so much
as hath been brought forth in any Government, in any Nation, as at some time of Unright-
eousness, Injustice, Oppression, Idolatry, false Worship and Persecutions, and of any other
Evils, even so much of Antichrist's kingdom, government and power hath been in that
Kingdom and Government: and that Kingdom and Government wherefoever, in what
Nation and Country soever, hath been Antichristian, even so much and by so much as
Injustice, Wickedness, Cruelty, Persecution, or any All of Sin and Wickedness have
been, or are brought forth into action in that Government. And thus it is mani-

fested, what, and where Antichrist's Governments is; Now I shall briefly shew,
who the Subjects of his Kingdom are.

1. All the Ungodly unrighteous and unconverted Persons in general throughout the
World are the Subjects of Antichrist's kingdom; all the Sons of fallen Adam in Trans-
gression, all that are in the first Birth, in degeneration, in the alienation and separation
from God, even all that are wicked, and do wickedly, that are in the Enemy against
Christ, and ungodly, ungodified and unregenerate, these are all of Antichrist's kingdom,
Subjects of it, and Servants to it, and it rules in them, and over them, and Antichrist is
their Ruler in all these their wicked ways, and in this their present state and condition.

2. All Hypocrites, that profess God in words, and in Works deny him; that make a
show of Religion and Worship, when their Hearts are far from the Lord; that wish their
Adversaries much Love to God, and with their Lips bow to him, but are departed from
his Fear, and stand not in his Counsel; such are Subjects of the Governments of Antich-
rist, even all false-hearted and dissembling Hypocrites, that profess more of God then
they know of him by the operation of his Spirit, that have an outward conformity in
appearance of Worship and duty to God-wards, and their hearts are not conformed to the
Power of God, by his Spirit, all such are of the Government of Antichrist, and his king-
dom and power dwell in them, and they are under the dominion thereof.

3. All Idolaters, false Worshippers, Hereticks and erroneous Persons; such as cry up
Church and Ministry, and profane Faith and Godliness, and yet are not guided by
the Spirit of Christ, nor led of it into all Truth, these are Subjects of the aforesaid Go-

germent of Antichrist, even all they that are faithless-minded, and have not the Spirit
of Christ guiding them in the Way of Righteousness and Truth, who are not converted,
and born again, and renewed into the Image and Likeness of Christ Jesus; and yet practice
Holiness, and Duty to God; disorder in outward appearance; and in the profession of
the words of Christ, and his Prophets and Apostles, but have not the same Spirit and
Power of the Lord Jesus Christ, as the Prophets and Apostles had; these are covered
with Sheep-Clothing, and profane Christ and his words, but are against Christ, and
contrary to him in kind and nature; and all such are of the Government of Anti-
christ, and he governs them, and rules over them.

4. All Backsliders, and them that have forsaken the right Way of the Lord, all that
are turned against the Truth of God, which once they knew and believed, and were
convinced of, and sometimes professed, these are all Subjects of Antichrist's reign
and
and authority, even all the False and False-hearted, who are treacherous to God and men, and unconstant & unchangeable, Time-servers & Hypocrites, who have denied Christ before men, and turned against him, and his Saints, such are under Satan's power, and he works in their hearts, and Antichrist deceives them, and they are under his power and dominion, and are Subjects of his government.

5. All Persecutors of the Saints, all violent and cruel Men, all that persecute such as are contrary-minded to themselves, are of Antichrist, and Subjects of his kingdom; even all that kill, and burn and destroy for difference of Faith and Religion, who themselves profess Love to God and his Way, and yet will persecute others, and destroy them by cruel dealing and that would not suffer any to live but themselves, and will not do to others as they would be done unto; but hate the Neighbour, and persecute Brother, and impose upon his Conscience in things against good Conscience, and are violent Doers; all such men are Subjects to Antichrist's kingdom in all Nations throughout the World. Therefore let all consider, This is the Day of the Lord, God will discover and destroy Antichrist and his kingdom, let the Wicked and Ungodly turn from his evil way, lest God destroy him with perpetual Destruction.

Lastly, 'Tis the Property of such who are Subjects of Antichrist's kingdom, to profess and cry up much of Christ in words, of what he said and did, of his Life, of his Death, of what he hath been, and what he shall be, and so deny the present enjoyment of Christ, that Antichrist is an Enemy; he can well away with it to speak of Christ at a distance, but he cannot bear it if any hold forth a present enjoyment of Christ; That Christ takes away sin, and forgives it, and that he Blood cleanseth from it, and that he is the Justifier, and Redeemer and Saviour; and so a Profession of all this in words from the Letter without, and that they are things true in themselves Antichrist can bear, and make a show of in Profession; but if any of the Saints of God do witness these things, and shall testify in the Power of the Lord the enjoyment of these things, and that they are at present in this Life possessed (to wit) Christ now lives in us, and is come, and his Blood hath cleansed from sin, and he hath forgiven it, and he hath justified, redeemed and saved: I say, if any do witness these things in present enjoyment, and that they are now in this present time witnessed in the Spirit of Christ, and not only professed from the Letter without, but experienced by the Work of God within; Antichrist opposes this, and gainsays present enjoyment: And such indeed are Subjects of Antichrist's kingdom, who have the profession of Christ in words, but no present enjoyment of him, but want his Nature, and are in the Nature contrary to him, and feed upon Reports of things done by him without, and upon the expectations of what he shall do hereafter, and in this present state are without Christ, and are Sinners and Transgressors against the Life of Righteousness unconcerned and unregenerated by Christ; all such as these are the Subjects of Antichrist's kingdom.

And as concerning the Rise and Fall of Antichrist, the Beginning and Ending of his Kingdom; these things in season may be declared, if God permit.
A Hue-and-Cry

After the False Prophets and Deceivers

Of Our Age:

And a Discovery of them by their Works and Fruits;

And who they are in this Age that follow the same Spirit, and act the same things, as did the false Prophet in former Generations.

Forasmuch as in the World at this day, and through all Christian Nations, there is a great Cry concerning False Prophets and Deceivers, each one Sort and Sect of People accusing and charging the Teachers and Ministers that are of others, and not of their Way, to be Deceivers and false Prophets: Thus the Papists cry against the Protestant Ministers, and the Protestant Ministers do the like by the Papists, each one sort of people cries the like against the Ministers of the others.

And without all controversy, there are in the Christian-World (so called) and in these Kingdoms, many false Prophets and Deceivers even at this day, and hath been for many Ages since the days of the Apostles: And the World, and Nations and Multitudes have been deceived into the way of Error through the means of the Deceivers, who have done much Hurt in the World by their Divinations and Antichristian-ways that they have walked in: But though it is acknowledged by all sorts of Christians, That there are and have been many Deceivers and false Prophets; yet the great Controversie is at this day, Who are the Deceivers and false Prophets? seeing (as I have said) that every sort of Men are accusing others to be such: But now it remains to be fought out [and that carefully by all] who are the Deceivers and false Prophets? whether Papists Ministers, or Protestant Ministers, or whether any others? and who such are in this day?

Now therefore for this very End, that it may be made manifest unto all, who the Deceivers are, and that they may be turned from, and their Ways eschewed by all People; thus I try them, and bring them to right and true Judgment, and shall not charge the Papists, the Protestants, or any others, by their Name, or because of their Name, that therefore they are Deceivers: But seeing that all
all sorts of Christians do profess the Scriptures, and that they own them.
Therefore according to the Scriptures, and by the Spirit of God, I shall lay both Papists, and Protestants, and all others to the Line of Judgment by the Rule of Scriptures, and the Spirit that gave them; and if Papists, Protestants, or whole Ministers forever come under the Judgment of that Rule, they shall be concluded by the Rule of the Spirit of God and the Scriptures, to be false Prophets and Deceivers. Therefore come out Papists, Protestants, Anabaptists, Quakers, and all others, come forth and hear your Tryal, and receive your Judgment.

First of all, It is concluded (and that I hope by all reasonable men) that whosoever they are at this day through the World, whether Papists or Protestants (so called) or whoever, that shall be found walking by the same spirit, and in the same Wayes and doing the same thing that the false Prophets of Israel did in the days of old, and that the false Priests and false Teachers among the Churches of the Christians in the Apostles' days walked in and followed, such may at this day be adjudged, deemed and taken to be false Prophets and false Teachers, Deceivers and Seducers, and this without respect to any Name or Title whatsoever that they bear in their Religion. And this is the Rule of Tryal and Judgment, in which I may Justly and Righteously proceed.

1. They were false Prophets and Deceivers in the days of the true Prophets, I. S. S. 11. That were Greedy Dumb Dogs, which could never have enough; and that sought every one of them for their Gain from their Quarter, and that Preached for Hire, and Divided for Money, Mic. 3. 11. The Priests that Taught for Hire, and the Prophets that Divided for Money; against such as these Isaiah and Micah cried, and that by the Spirit of the Lord, being commanded of him so to do.

Now whosoever, whether Papists or Protestants of any sort, Independent, Presbyterians, Quakers, or any other, that have a Quarter, from whence they seek their Gain for Preaching, and Teach for Hire, and have Hire for Teaching, (voc.) Tythes, or Sum of Money, and Divine for Money; such, whatsoever they be, without respect of their Names or Professions, walk by the same spirit, and in the same way, and do the same things as the false Prophets did, and are false Prophets and Deceivers.

And therefore all People, it is left to the Witness of God in your Consciences, and that you may give Witness in this Case; who are they now, and where they are that can never have enough, but are greedy after Gain, and Covetous, and that seek for Gain from their Quarter, or Portions of a Country or City? and where are they now, and who is it that Preach for Hire, and Divine for Money, that take so much Money or Gifts by the Year or Moneth for Preaching? who is it, or who are they now that walk in these Ways? such, whatsoever they be, whether Papists, Protestants, Sectaries (so called) are false Prophets and Deceivers.

2. They were false Prophets and Deceivers, That stood not in the Counsel of the Lord, and that did not turn People from their Iniquities and Evil Ways; but spoke a Vision of their own Hearts, and not from the Mouth of the Lord: And that cried Peace to them that walked wickedly, and Prophecied Lyes, and used their Tongues, and said, The Lord speak, when the Lord had not spoken to them; and that seduced the People by crying Peace, when there was no Peace; and saw Vanity, and spake Vanity and Lyes in the days of the true Prophets: I say, such were false Prophets and Deceivers.

Now whosoever, whether Papists, or Protestants, or any others, that do not stand in the Counsel of God, and that do not turn People from their Iniquities, and their Evil Ways; but speak a Vision of their own Hearts, and not from the Mouth of the Lord, and that cry Peace to them that walk wickedly, that prophecy Lyes, and use their Tongues, when the Lord hath not spoken to them; and that seduce People by crying Peace, when there is no Peace; and that
that builds the Wall, and daubs it with untempered Mortar, and that do not Profit the People at all, but cause them to err. Such are false Prophets and Deceivers at this day, wherever and whatsoever (without respect of Name or Title in their Profession) such now walk by the spirit of the false Prophets, and are in the way of the Deceivers, which the Lord sent true Prophets to cry against.

And now to all People of what Name soever, it is left to the Witnesses of God in you all to give witnesses, who they are now, and where they are that are guilty hereof. Who is it now that stand not in the Counsel of God, and that do not turn People from their Iniquities, that do not convert them to God by their preaching, but speak what they have studied for, even a Divination of their own Brain, and not what they have received from God; and that use their tongues, and take other men’s words, the Words of Chrift, the Prophets and Apoelises, when they have not the same Spirit of Chrift and his Apoelises; nor have they heard the Voice of God speaking to them, but take Chapter and Verse, and say, Hear the Word of the Lord, when the Lord never spoke to them, or sent them. Who is it now, and where are they that are guilty hereof? and that cry Peace to the Wicked, when the Lord speaks no Peace to them; and that are light vain persons, and covetous and greedy persons, and that see Vanity, and daub with untempered Mortar, that cry Peace unto People, and say they shall have Peace by Chrift; while yet they kill Chrift, and are not Changed by Him. Where are there such now, by whom People are not converted to God, although they preach time after time? Let all People bring in their Witnesses; for whatsoever are such at this day, whether they be Papists or Protestants, Anabaptists or Quakers (so called) or whatsoever, such (I say) are led by the spirit of the false Prophets, and are in their way and practices, and all such are to be judged, deemed and taken for Antichrists Ministers, false Prophets and Deceivers, without respect of Persons or Titles of Religion.

3. They were false Brethren, and false Teachers, that taught for filthy lucre; they professed they knew God in words, and in works denied him; being abominable and disobedient, and to every good work reprobate; who had a Form of Godliness, but denied the Power, and were heady and high-minded men, and lovers of pleasures more than lovers of God, that were ever teaching, and never able to bring people to the knowledge of the Truth. And such were false Prophets, and false Teachers, that through covetousnesses and feigned words did make Merchandize of People; that beguiled unhappy Souls, and that had hearts exercised with covetous practices; being out of the right way, and following the way of Balaam, who loved the Wages of unrighteousness: These, and such as these, were Deceivers and false Teachers in the Apoelises days, Tit. 3. 11.

2 Tim. 3: 5, 7. 2 Pet. chap. 2.

Now whatsoever, whether Papists or Protestants, or of what Sect soever they be that do these things, that teach for filthy lucre; that profess God in words, but in works deny him; and that live wickedly, and are disobedient to God; and have the Form of Godliness, but want the Power; and are heady and high-minded men, and love pleasures, under whom people are ever learning, but not able to come to the knowledge of the Truth; and that through Covetousnesses and feigned words make Merchandize of People; that are unstable men, and do exercise themselves in covetous practices, and are not in the right way, but do follow the way of Balaam, who loved the Wages of unrighteousness: Whosoever are such, whether they be Papists or Protestants, or Quakers, or whosoever they be, they follow the Spirit of the false Prophets, and are in the way of the false Teachers, and are Ministers of Antichrists, even false Prophets and Deceivers.

And now to all People whatsoever I appeal for Evidence to the Witnesses of God in your Consciences, that you may judge in this case: Where are they now, and who is it? are there not some such present amongst you this day in your Cities and Towns and Countries, even such as teach for filthy lucre; that will preach where they can get gain for preaching, but not otherwise; and that,
Profess God and Christ with their lips, and show much love, but deny God in works; who live unholy lives, and in evil ways, and give bad Examples to People, and that are reprobate to good works, and that have the Form of Godliness, but not the Power; and that are heady and high-minded, and ambitious persons; and that are teaching many years together, and People cannot come to the knowledge of the Truth by them, but are always ignorant and wicked. And do not your Teachers exercise covetous practices among you, and go in the way of Balams for Gifts and Rewards (sic) so much for a Sermon, and for a years Preaching: Such who are made Ministers by man, and not by the Lord, and who do not profit the People at all: Whosoever they are, that are such [now in this Age] are False Prophets and Deceivers, and follow the spirit and walk in the steps of the Deceivers of old; and whosoever they are, whether Papists, Protestant, or any others, they may lawfully be taken, judged and deemed to be false Prophets, Ministers of Antichrist, and Deceivers.

4. The false Prophets and Deceivers in the days of old, were fawning and flattering men, and cried peace to the wicked; and cried Peace, peace, to everyone that put into their mouths; but prepared War against everyone that did not, Micah 3.5. And they respected mens persons, and held mens persons in Admiration because of Advantages, Jude 16.

Now whosoever, whether Papists or Protestant, or any else, that are Figners and Flatterers, and that cry Peace to the Wicked, and cry Peace to them that put into their Mouthes; but are Bitter, and Angry and Perverse against such as will not, or cannot give them Hose and Money for Preaching; and that respect mens Persons, and turn every way, from one kind of Worship to another; and have mens Persons in Admiration for their own Gain and Advantage: whomever are such now in this Age, are false Prophets and Deceivers.

And therefore all People, bring in your Evidence; Who are such now? and where are they that are flattering men, that cry Peace to all that will give them Means, and put into their Mouthes, and that Admire the Persons of Great Men, and that respect the Persons of Great Men for Advantage? If there be any such now amongst you, whether they be Papists or Protestant, Anabaptists or Quakers (so called) you may justly take such, and let such be deemed, judged and reputed false Prophets, Seducers, and Ministers of Antichrist.

And now all People upon Earth, try, learn and examine your Teachers and Ministers, lay them to the Line of Judgment: For if they are such as are here described, if they bear these Marks and Fruits declared, and if they follow the same Spirit, and do as the false Prophets of old did, according as is declared in the Scriptures; then may you justly judge them to be Deceivers, and false Prophets and Ministers of Antichrist: For whosoever they be that are amongst you, as Preach for Hire, and that have a Quarter from whence they seek their Gain, and Divine for Money, and go a Preaching for Gifts and Rewards, and that teach for filthy Lucre, and that are Covetous Persons, Heady and High-minded Persons, and Ambitious Men, that do not profit the People at all, nor turn them from sin by their Preaching; and that Prophece Lyes, and that are Flatterers and Changeable Persons, and will turn from one Way to another, and have mens Persons in Admiration because of Advantage: Whosoever he be that is one of these above described, who hath these Marks and Signs upon him, of this Physiognomy, of this Nature and Features, as before described, wheresoever such a one shall be found, or whosoever you see him, or meet with him, or if such a one be among you, or pass by you, let him be suspected, taken, deemed and judged for a false Prophet and Deceiver, without respect of his Name and Title in his Mission of Religion.

Again, Christ Jesus prophesied, and said, That Deceivers and false Prophets should come, who should deceive the Sheep's Clothing, but towards Revolving Wolves. And John said: The false Prophets were already come into the World [in his dayes] even the false Prophet and Antichrist, whom Christ said should come; and the false Prophet.
Prophets and Deceivers that Christ said should come, John said were come into the World in his dayes.

Now, who is it, and where are they that are Wolves in Sheeps cloathing, that are those Antichrists, that Christ said should come, and John said were come? Even such are they that have the Outside (viz.) Christ's words, and the Apostles words, and the Saints practices; they have the Sheepe's clothing, but inwardly are the Wolves in the evil nature, and their evil nature is covered with the Saints words and practices; and such are the Wolves in Sheeps clothing, that have the outside of the Sheepe, but want the Nature of Christ, and are in the contrary nature.

And to all people that are upon the Earth I do appeal, and ask, where are they that are such now? and who are they? whether they be Papists or Protestants, or whomsoever else that are such, that have the outside, the sheepe's clothing, but inwardly are wolves of a devouring nature; such are they that Christ said should come, and John said was come. And such are Ministers of Antichrist, who soever they are, and such are in the World, and have over-spread it since the Apostles dayes; and whole Christendom hath been deceived by such Wolves in Sheeps clothing, even by such as have got the Outside, the Saints words and practices, but wanted the Life, and have been in the Evil Nature, and not in the Nature of CHRIST JESUS: And such now in this Age, are to be taken, judged and deemed false Prophets and Deceivers, Wolves in Sheeps cloathing, and Ministers of Antichrist.

E, B.
TO THE

Friends of Truth

In and about

LONDON.

Early and well-beloved in Christ our Life and Glory, The Spirit of the Lord is upon me, and at this time quickeneth my heart into the lively remembrance of you all, herewith sending the hearty and fervent Salutation of my dear and perfect Love, unto all the Faithful amongst you; for the Fathers Love filleth my heart, and hath raised up my spirit into an holy frame and temper of gladness and rejoicing, of great joy and comfort in the remembrance and feeling sense of what the Lord hath wrought and made manifest amongst his People, and the fulness of his Love and rejoicing floweth out in praying and magnifying the Lord our God for evermore.

Oh what hath the Lord wrought for us in our day! How hath his out-stretched Arm been made bare again and again for our Salvation and Deliverance? How many have his Mercies been, and how numberless have his Lovingkindnesses been shewed to us? How hath his power and wisdom been discovered amongst his People, by which we are quickened and revived into the Life of Righteousness and Peace, to be Servants and Heirs of the Everlasting Father, the Lord of Heaven and Earth, being called by him out of Darkness into his marvellous Light? And how glorious is the Light that hath appeared upon our Tabernacle, and shined in our hearts, and that hath led us in the Way of Peace, and taught us in the Path of Righteousness: Thus, and much more hath the hand of the Lord wrought for us, having raised us up to be a People, that in times past were not a people; but now he hath formed us for himself, and created us for his praise, having gathered us as a Shepherd doth his Flock from his strayed estate, in which we were strangers and afar off, inhabiting in death and darkness, but now raised up together in heavenly places, and to feed in the fat pastures of his fulness that filleth all in all.

This hath been effected by the Hand and Power of the most High, who hath also preferred us unto this day through many trials and tribulations; and again and again, when our enemies have risen up against us to destroy us, even then hath the Lord been our defence, and confounded our Persecutors, so that we yet live, blessed be the Name of the Lord, the remembrance of which infinite tender Mercies from the Father, that we have received, have a Heavenly influence upon my heart at this time, which causeth me to say, What manner of Love is this! Oh the height, and depth, and infinite-ness of the same! The Beauty thereof hath ravished my heart, the Strength thereof hath overcome me, and the Virtue thereof hath overcome me, and the Virtue thereof hath filled my Soul: And this is the present frame of my spirit, full of Love and Good-will to the Lord God, and to all his Saints, and particularly unto you, unto whom my spirit desireth in the Lord the increase.
To Friends in London.

increase of Peace, and Mercies, and Blessings, and all Heavenly Vertue unto you all, for I am under particular Engagements unto you more then unto many.

1. Because my labour and service in the work of the Gospel hath been more amongst you then amongst others, even for divers years have I been conversant among you, in the administration of the gift of the Gospel, by dispensing the Word of Life, to the Converting of some, and to the Strengthening and Confirming of others in the way of the Lord. And let the just God bear witness of that faithfulness, and integrity and sincerity of heart, in which he hath carried me amongst you, while many precious days I have passed away with you, and have not sought yours but you; nor do I desire ought concerning you, but your Faithfulness to the Lord, and your growth and establishment in the Wisdom of Christ Jesus, and that blessings and peace may ever rest with you. And seeing it is thus, that some of my precious years in the service of God have been spent amongst you, therefore is my heart and spirit engaged to you-wards, even while I live, to advise you, and exhort you, and to pray for you, that you may be found in the Faith, and established in the Truth, and Confirmed in the Possession that never fades away.

2. In respect of that place of your outward Residence, (that great City I mean,) where Satan's Seat is, and where wickedness abounds, and many temptations and provocations which may attempt to draw you from the Lord; I do know the dangers are many which may easily be met withal in that place; There is both the love, glory and excellency of this World near unto you; and also the terroors, threats, losses and persecutions of this evil World even dwelling with you, all which may work upon some many fears and doubts, and begat temptations to the denying of the Lord; and seeing the danger is such to youwards in that place, even more then to some others, therefore is my soul engaged to admonish, and instruct, and Pray for your preservation unto the end, that ye may walk as the Lords, and to his glory.

3. And also my desires are for you, that blessings and peace may be multiplied unto you, and that you may walk in the Wisdom and Power of the Lord in this respect, that Truth may be honoured, and crowned with dominion and Authority, and good report in that great City, by your faithfulness, and patience, and diligence, and all the fruits of righteousness; for as many temptations do attend you (as I have said before,) so also many eyes are upon you, beholding what you are, and what you do, and what will become of you; and if you Walk in Faithfulness and Righteousness, and be preferred unto the Lord in boldness and valour for his Names sake, this will magnifie the Truth, and crown it with honour, and strengthen and comfort many that are weak, and be a joy to all the upright, and it will confound your Enemies, and put them to shame, and limit the unreasonable spirit of the power of darkness, when our enemies see your just, faithful, righteous and inoffensive manner of walking in all things. And therefore for this cause, my heart is engaged to pray for you, seeing the eyes of many are upon you to mark your ways and doings, and what will be the end.

And now, dearly beloved, as by the free grace and kindness of God ye are called into this Calling, and are renewed and changed into the Life of Righteousness; so it is by the same Grace and Power of the Father, that ye must stand and be preferred unto the end; for by Grace and Faith we all stand, even through Diligence, Faithfulness, and Watchfulness in the same Grace, being obedient unto its teachings, and fruitful in its motions, and walking by its Rule, in meekness and lowliness of heart, in sincerity and godly fear,
Fear, not being or doing any thing of our selves, distinct or divided from this Grace; but being and doing all things, through the Grace of God dwelling in us; and this is the highest Perfection of Saints. Every one highest state admits of Watchfulness, and Faithfulness, and Obedience, and to Hearken to the Lord, and do his Will in all things; and whatsoever is of our selves, and related to the outward World, may be kept in Subjection by his Power, that he alone may Rule, and be exalted in Heaven and Earth, and in all things, what we are, and what we do.

And wait upon the Lord, that ye may be established and settled in the Truth, and that ye may be confirmed therein forever, as being natural Heirs of the possession of Grace and Truth, to do, and walk, and live according to his will, being so inherited never to go forth anymore; and able to say, Nothing can separate us from the Love of God, nor Death, nor Life, nor any other thing.

For I would put you in mind, and ye also know it, How that many have been touched in their Heart with the sense of the Lord, and his Love, yea, and many have enjoyed of the good Gift of God, and walked with us for a time, that have not remained unto the End, but have started aside from the Lord, and been overcome with the Temptations of this World, even to the forsaking of the Way of Truth and Righteousness; and such have dishonoured the Lord, and forfeited their Peace and Inheritance in God, and become hardened in their Hearts, and dead to God, and the Latter-end of such hath been worse than their Beginning, though yet for a time walked with us, and tasted of the good Gifts of God, yet are become Reprobate, because their Hearts have not been firm, and constant, and found, and approved to God; but of an Evil Frame and Temper of Spirit, Ambitious, Vain-glorious, Self-seeking, and such like, which spirit could not retain the Gift of God, but abused it, and perverted it from it proper End.

And therefore, dearly beloved, it is exceeding precious to have a Heart and Spirit tried and approved of the Lord; a good and honest Heart, an upright and contrite Spirit; for that will abide in Faithfulness unto God through all Tribulations and Tryals; if the Heart be right in the sight of God; whatsoever the Knowledge be, or whether the Gifts be little or great, yet the Lord's Presence is there, and such are blessed: so that its not enough only to have a touch and taste of the Loving-kindness of God; but every one must be established therein, in an approved Heart and tried Spirit, which can endure all things, and not be shaken nor moved; and its only that kind of Spirit, which is Meek and Lowly, Sincere and Upright, which is established in the Truth, and which only can remain unmoved.

And according to the ancient Doctrine of Christ, which ye have believed, every one must look to your own particular standing, and must feel your own particular Joy, Peace and Comfort, and must receive the assurance of Life in your own Souls; for it is an everlasting Word: Every one must stand by their own, by what they feel and enjoy of Eternal Life in their own Hearts, that only is every ones Security and Assurance in the Kingdom of Peace and Glory: And it is the height of Perfection, To have the Seal of the Spirit of God in our Confidences, witnessing to us, That we are the Lords; and Blessed are they that have this Testimony, even that of the Spirit of the Father, which is the Everlasting Comforter against all Sorrow, and the Perfect Seal against all Doubts, and the sure Guide against all Opposition: This is the Office of the Spirit of the Lord, and its Work in the Hearts of his Children.

Therefore my Advice is to you, as from the beginning, Look to your own, to your own Measure of the Gift of Grace and Truth; that only stands, when all Warnings after men and things fall; and in that is your security, as I have said.

And
To Friends in London.

And let your Conversations and Walkings be such as becometh the Gospel of Christ, in all Faithfulness and Righteousness, that you may be an Honour to the Lord in your Generation; for this only have we to do in this World, even to shew forth his Praise and Glory, who hath created us in Christ Jesus.

All things in relation to Truth are well in these Countries; the Dominion of Truth is set up over the Heads of the Wicked, and it is a Terror to its Enemies, and the Joy of all Good men; and Friends are Faithful in the Power of the Lord, and look over this World, to the World that hath no End, and their Hope and Confidence is in that; and Meetings are generally quiet, and the Presence of the Lord is amongst his People. And thus to the Grace, Power and Wisdom of the Lord God are ye committed, who is the only Preserver of his Children. Grace and Peace be with you all.

Underbarrow, the 18th day of the 8th Month, 1661.

Edw. Burroughs.
THE
CASE
Of the People called
QUAKERS
(ONCE MORE)
Stated & Published
TO THE
WORLD:
VWith the ACCUSATIONS charged
upon them, and their ANSWERS.

We are an afflicted and Suffering People in these Kingdoms at this day; Mocked, Reproached, Haled before Magistrates, Violently abused, and Imprisoned, and much Hard-dealing exercised upon us: This is apparently visible to all people, and needs no further Proof.

But whether these Afflictions and Sufferings, Imprisonments and Hard-dealing, be Just, or Unjust, according to our Deserts, or out of the Malice and Enmity of our Adversaries; this is the Question to be enquired into: Unjust, and Unrighteous, and out of Malice and Enmity, and not of true Deserts (say we) are these sufferings imposed on us. But, Justly, and according to Desert, and the Laws of the Land (say our Adversaries) Who shall be judge in the Case between us? Even the Law of God, the Gospel of Christ, the Scriptures of Truth, the Example of Primitive Christians, our Neighbours, and the Witness in every Mans Conscience; and to the Judgment of all these we appeal, and shall abide their Sentence.

First, We are Accused of an Heinous Crime, and as if we deserved the greatest Punishments. Because we are Dissenting and Differing from the Church of England, and cannot Conform to all Her Worship and Ceremonies, therefore are we said to be Heretics: Because holding and practising Different Things from Her, &c.

 Plea. First, The Scriptures of Truth (which are according to both Law and Gospel) do say and Judge, That they who sometimes did Differ, and Differ from
The Case of the People, called Quakers, Stated.

from some of the Church of Christ, in some Principles and Practices and could not practice in all things, what some others did, as Romans 14, where it is signified, That some of the Church of Christ believed they might eat All Things, some others of the Church did eat Hears, some esteemed One day above Another, others esteemed Every day alike; this kind of dissenting, and difference, about Meats, and Days, and Ceremonies, were amongst the Members of the True Church; but What is the Judgment of Scripture in this case of Difference amongst them? Not that the Dissenters one from another should be Punished, and Imprisoned, and Banished, but ver. 5. Let every man be persuaded in his own mind. And One was not so much as to Judge Another in this case of Difference, and Dissenting; much less to Imprison one another for that Cause. And in Phil. 3. 15. it is there signified, That if any persons were dissenting, and different in Judgment, or in the growth in Grace, from the rest of the Church, every one was to walk in that measure of Truth, as he had attained to; And if any were otherwise-minded, (viz. Different in the Growth in the Grace of God) then God should reveal the same unto them, And notwithstanding their difference in Judgment, whether in cases Substantial, or Ceremonial, yet, they were still to be in Love and Unity, and walk in their measures, to which they had attained, and they were not to be Imprisoned and persecuted, as we are at this day: Hence believe, That the Judgment of Scriptures, which the Law of God, and Gospel of Christ are according to, is clear for us, and against them that hate us, that imprison us, and afflict us, for dissenting and differing in some Doctrines, and Practices, from the Church of England. But

Secondly, If we were indeed Hereticks, and Erroneous People; suppose so, which never yet was truly proved of us, nor can be; What Judgment do the Scriptures (which are according to the Law of God, and Gospel of Christ) give in that case? Not that we should be thus imprisoned, and Afflicted, with corporal punishments; but according to Titus, Tit. 3 10, 11. we should first be Admonished in Love, and Exhorted once and again; and then, if we gain-say, and will not hear, Reproach, to be Rejected, cast Out, and Denyed of the Assembly of Saints; but not imprisoned, and banished; and according to 1 Cor. 5. where it is signified, That some, in the denomination of the Church, did Offend against Christ and the Church, and were Hereticks, and Dissenters, because of their Evil deeds, from the True Church; yet, these were not to be imprisoned, and persecuted in their persons, but delivered unto Satan for the destruction of the Flesh, that the Spirit might be saved in the Day of the Lord; they were to be Spirituallly dealt with, and they were to be cast out into the Wicked World, among the Ungodly, to have their portion from God, with the Wicked, to be delivered to Satan for the destruction of the Flesh, that it might be destroyed, and the Spirit saved in the Day of the Lord. So, if we were indeed such as these were, Dissenters, and in Difference from the true Church, because of some Wickedness, yet the Judgment of Scriptures are against our Enemies in this Case, who persecute and imprison us; for thus it ought not to be done unto us, if the Church of England were the true Church of Christ, and we in difference from her, by False Principles, or Evil Conversation, or any thing else. Thus you see the Judgment of the Scriptures, and of the Law of God, and Gospel of Christ, is against our Persecutors.

Thirdly, But suppose we doubt, That the Church of England, and its Ordinances, Discipline, its Worship and Ceremonies, be not according to the Scriptures of Truth, but are in the Form of Godliness, without the Power; suppose we in Conscience believe this, and think we can prove it, which is the very truth of the Case, and therefore do deny Conformity to her, lett we should sin against God, and wrong our own Consciences, at least, as we believe. What Judgment doth the Law of God, and Gospel of Christ, give in this Case?
The Case of the People, called Quakers, Stated.

1661

We are Exhorted and Comanded in Scripture, 2 Tim. 3. From Covetous Men, and Proud Men, Lovers of themselves, false Accusers, Defilers of them that are Good, High-minded Men, and Lovers of Pleasures, they that have the Form of Godliness, but deny the Power, from all such we are to turn away. And therefore we believe we are Justified by the Scriptures in turning away for these divers years past (and till we be otherwise persuaded by sound Doctrine) from the Ministry and Churches that are in England, or lately have been (and sound Reason hath not been yet shewed us to the contrary by you) because they are such as the Scriptures exhort us to turn away from, and because we have judged, that they have had the Form of Godliness, but not the Power; so we are not to be imprisoned and persecuted though we differ, and dissent, and turn away from all them that are Covetous, Proud, Boasters, Lovers of themselves Defilers of them that are Good, High-minded Men, and such as have a form of godliness, but not the Power. But we are Judged Just, and our Cause not condemned by the Law of God, and Gospel of Christ, and by the holy Scriptures, but rather such as infallible Sufferings upon us: And for any of our Principles and Doctrines that we hold, we deserve no punishment nor persecution, because hereof; for we testify before God, Angels and Men, That we hold and maintain, no principles of Religion, nor practice of Worship, nor Doctrines of Gospel, but what are according to Scriptures of Truth. And we are ready to be tried, and proved in that cause, and to bring the matter to Issue, in fair proceedings with any man, that shall object the contrary; And thus the Judgment of Scriptures are for us, as we suppose (at least) and if we are in Error, either by denying any thing on the one hand, or affirming any thing on the other, we have not been hitherto, well proceeded against, in order to our Conviction.

Secondly, We are accused as for a great Crime, and Imprisoned, because we meet together, in the Name and Power of Jesus Christ, to wait upon him, and to Worship him in Spirit and Truth; in Prayer to God, and Exhortations one to another, to Righteousness and Holiness: But, what Judgment doth the Law and Gospel, and holy Scriptures give, and our Neighbors also, between us in this Case? Let us come all to their Barr and receive just Sentence.

Plea. First, The Judgment of God's Law, Christ's Gospel and holy Scriptures, are not against our meeting together, but on the contrary, do command us, and Exhort us, with promises of blessings, to meet together in the Worship of God, and to wait upon him; And it was the practice of the primitive Christians, to assemble themselves together, in that form and manner as we do at this day, (to wit) in a private manner, and separate from the multitude, and all the Jews Synagogues, as in Acts 1. 17. The Saints and Disciples, both Men and Women, to the number of one hundred and twenty, (which were far more than five) went into an upper Chamber, being a private place, and no public: Synagogue, and their waited upon the Lord in Prayer and Supplication, according as we do at this day: Thus the Scriptures justify the way and manner of our Meetings, and condemn them not. Again, in Acts 20. 8. the Saints and Disciples were gathered together in an upper Chamber, and Paul Preached unto them until midnight. Here was a private Meeting, far above the number of five and out of any Publick Synagogues; and Christ Jesus said, Where two or three are met together in my Name, there am I in the midst of them.

And He and his Disciples, often met together in private places, apart from the Jews publick Worshihps, sometimes in a Ship, and sometimes in a Safr, and on the Mountains, and in particular Houses, and Preached, and Prayed: this the Scriptures Prove. And also, in Heb. 10. 25. we are expressly commanded, not to neglect the Assembling of our selves together,
together, but to exhort one another and so much the more as the day approached. By all which Scriptures, with many more that might be quoted, it is Evident to all the World, That our meeting together for the Worship of God, in that form and manner as Practised by us, is according to the Law of God, the Gospel of Christ Jesus, and the holy Scriptures: And all these give J ust Judgment for us, and Justify us, and therefore consequently condemn such as do violence to us, for this practice of Meeting together, for the Worship of God.

And thus, though we are Accused and Imprisoned as Evil doers, yet, such our practice of meeting is manifestly according to the Law of God, Gospel of Christ, Scriptures, Example of Saints, and President of primitive Christians, all which give Judgment for us.

Secondly, What Judgment do our Neighbours give in this Case? they say concerning our Meetings, That they have known us to meet together in such manner for diverse years, in their Towns and Villages, and never knew, nor understood of any harm or danger herein, nor ever were any way prejudiced, either in our Persons or Estates, by our meetings. The very witness of God in all our Neighbours do Testify, and give judgment, that our Meetings have always been peaceable and quiet, and that we come together in peace and good order, and parted in the same, and no person hath been harmed by such our Meetings; enquire of the Neighbourhood, and they will tell you, they believe in their Consciences, our Meetings are for good, and have good effects, and are not evil, nor brings forth any evil to any.

And as for the manner of our Meeting and sitting together, its orderly and decently, and of good report among men; and for any Doctrine that ever was there held, or heard by any, none can truly accuse it to be either Error, or Heretic, or Sedition; but on the contrary, they know it witnesses against all Sin and Iniquity, and tends to the turning of people from Ungodliness and Unrighteousness, to Truth and Holiness; And many can tell, this is effected, by our Doctrine Preached in our Meetings; and our Neighbours can witness, that we part again in Peace and Good order, and in convenient time; and they can shew you, they are not terrified, nor the peace of the Land disturbed (on our part) by our Meetings, which are in God's fear, and to the Glory of his Name, which all sober men know, are according to the Law of God, and Gospel, and primitive Christians Example. And thus our Neighbours give Judgment for us, and in their Consciences do not Justify them that Impri son us, for this matter of meeting together, which Gods Law, Gospel, Scriptures, and our Neighbours, do thus clearly Justifie.

Thirdly. We are Accused, as guilty of a heinous Crime, and Imprisoned, Because we refuse to Swear as all, or take any Oath in any Case.

Plea. First, The Judgment of the Law of the New Testament of God, and Gospel of Christ, and Scriptures in this case, is clear on our behalf. As in the express Command of Christ, in his Law and Scriptures Recorded, Mat. 5. where he saith, Swear not at all, by Heaven, nor Earth, nor by Jerusalem, nor by the Head; but, let your yea be yea, and your nay, nay; for whatsoever is more comes of Evil. And again, Jer. 7. the Apostle commandeth the Saints in these words, Above all things, my Brethren, Swear not, by Heaven, nor Earth, nor any other Oath. And many holy Martyrs since the Apostles days did deny all Swearing. Thus you see, the Judgment of Christ Jesus, and of the Gospel, and of the Apostle, and of the Scriptures, are so far from Condemning us to Imprisonment and Banishment, for our refusing to Swear, that we are Commanded and Exhorted by them, not to Swear at all, and therefore consequently, Justify us in our refusing to Swear, and thus, give not Judgment for such.
such as do Imprison and Persecute us for not Swearing. Come to the Judgment of Christ, his Gospel, and holy Scriptures. Let you and us appear together before their Judgment Seat, whether they give judgment against us, that deny all Swearing, or against you, that Imprison us for that Cause: And let the Lord God, Angels and just Men, give their Judgment in this Case; we a poor Afflicted people, do appeal to you; for just Sentence of Judgment, between us and our Opponents.

Secondly, Let our Neighbours, give their Judgment, though we do refuse to take any Oath, because of the Commands of Christ and his Gospel, as ore saith, yet what harm hath this ever yet been to any of our Neighbours, let them speak; or what detriment ought this to be to any of them, they will tell you: Though we cannot formally take an Oath, yet we are ready at all times to do the Truth, and to speak it on all good occasions; as much, if not more, then they can do any that Swear upon their Oaths; and therefore they shall give judgment, that according to their best knowledge, we ought not to be Imprisoned and Persecuted; though we cannot Swear formally upon a Book, being the Truth is not suppressed, nor yet the Administration of Justice ought to be obstructed for our refusing to Swear. Thus the Neighbourhood bears witness for us, and against such as deal hardly by us, and Persecute us because hereof.

Fourthly, We are accused as Heinous Offenders, and imprisoned, because us supposed, We do not submit to obey the known Laws of the Land, but break them, and will not conform to the Church, pay Tithes, take Oaths, leave meeting together, &c., though we know the Laws of the Land command these things.

Fifthly, As to submitting to all known Laws of the Land; this is known to God and our Neighbours, that our Principle and Practice is, and ever hath been, to submit to every Government, and to submit to all Laws of men, either by doing or by suffering, as at this day, we fulfill not the greatest of Afflictions and Tribulations that can be imposed on us; and this is well known to our Neighbours and all People, that we are submissive to all Laws of Men, by patient suffering without Resistance, even when any Law requires anything of us which we cannot perform for Conscience sake; for if a Law were fulfilled by patient suffering, exciting no man, nor rendering Evil for Evil to any. And the Judgment of the Scriptures, which according to both Law and Gospel, and the Presidents of Saints justify us in this Case, in chusing patiently to suffer the greatest Penalties of the Law, rather than to obey by doing any such Law, it requires things contrary to our pure Consciences; as in the Example of the Three Children, Dan. 3, who were commanded, To fall down and worship the Golden Image, at what time forever they heard the sound of the Music, upon the Penalty of being cast into the midst of the burning Fiery Furnace: which Commandment they could not obey, nor could Truth fall down to worship the Image; but rather chused to suffer the Penalty of being cast into the midst of the burning Fiery Furnace, which accordingly was done unto them. Again, in the Case of Daniel, chap. 6, who was commanded, To make no Petition to any God or man for Thirty Days, save to King Darius, upon the Penalty and Affliction of being cast into the Lyons Den: But Daniel did rather chuse to suffer the Penalty, to be cast into the Den of Lyons, than to obey the Commandment; and was cast into the Lyons Den. By these Examples of holy Men, with many more that might be given out of the Scriptures, it is evident, That Righteous Men will rather chuse to suffer, than to obey any Law of Men contrary to their Consciences. So the Law of God, and Example of Saints, and holy Scriptures give Judgment for us in this Case, of rather chusing to suffer, than to obey Laws contrary to our Consciences; and consequentially must needs condemn such that Persecute and Imprison...
prison us, because they require Obedience of us in Things against our Con-
sciences.

Secondly, Though we do disoblige Laws, and cannot actively obey every Law of man, when it requireth and commandeth things contrary to a good Consci-
ence; yet herein also are we justified, by the Law of God, Example of Saints, and holy Scriptures, and they give Judgement for us, and consequently against our Enemies in this Case; and in particular in the two Examples before men-
tioned in Daniel, the Three Children were expressly commanded, To fall down and worship the Golden Image; and Daniel was also required by the King's Decree, Not to pray to any God or Man, save to King Darius; yet all these Holy Men of God did absolutely disobey the Law and Decree to requiring of them, and did cor-
trary to the Commandment; for the three Children did not bow, nor Daniel cease to pray to his God, but prayed as at other times, and yet were justified of God in so doing. Also, the Apostles of our Lord Jesus Christ (Acts 4. 18.) were commanded, To Preach no more in the Name of Jesus; but the Apostles did disobey their Commandment, and went on and preached in the Spirit and Pow-
er of Christ, contrary to the Commandment of the Rulers, and appealed to them, Whether it were not better to obey God than man? Many Examples we might collect out of the Scriptures, that the Servants of God did disobey the Commands of Kings and Rulers, and could not obey (by doing) any Command contrary to God, but rather chose to suffer Afflictions, and Death itself, than to obey such Laws and Decrees, as required any thing contrary to a pure Conscience; and this is our case at this day, we cannot obey (by doing) any thing against our Consciences, but must break the Laws of men, and disobey their Command-
ments, rather than break the Law of God, and sin against their own Consci-
ences, whatsoever we suffer because of; and yet the Examples of Saints and Scriptures justify us in this behalf.

And let all our Enemies cease to cry out, Religions and Disobedient to Laws and Governement, for we are not such as do willfully and obstinately disobey any Laws of Men, but for Conscience sake, and that we may not sin against God, nor offend his Witnesses in us; therefore we cannot obey Laws contrary to our Consciences, whatsoever we suffer, which we refire not, nor rebel against any in this Case: So that our Principles and Practices are to obey every Law and Governement, either by Doing, or Suffering. And though we dis-
obey such Laws as are not according to the Law of God; and rather do chose to suffer, yet herein we are justified by the Law of God, and the holy Scriptures.

Thirdly, And as for our Conversations among men, in respect of our daily walking and converse with them in our dealing, in respect of Honesty, and Faithfulness, and Truth, and Justice in Works and Words; our Neighbours shall give Witnesses for us; We will not justify our selves, 'tis God that justifies us, and the Law of God, Gospel of Christ, Scriptures, Examples of Holy Men, our Neighbours, and the Witnesses of God in all mens Consciences, shall bear witness to us, And all these do give Judgement for us in these Cases, to whom we do appeal for Judgment. And, O Lord God Everlasting, do thou judge our Cause; do thou make it manifest in thy due Season to all the World, that we are thy People, that we love thee above all, that we fear thy Name more than all, that we love Righteousness and hate Iniquity; and that we now suffer for thy holy Name and Truth, and for thy Honour and Justice, and for thy Truth and Holiness; O Lord, thou knowest we are refused to perish, rather than to lose one Grain hereof. Amen. Amen.

Our Accusations and Answers truly compared, and weighed in the Balance of Justice and Truth in every mens Conscience, let all the World judge of the Cause; Do we deserve to be Ruined, Destroyed, Imprisoned and Banished, and that to be devoured of Wild Beasts, as our Enemy threatens us; he will do
Is it so? Are we Hereticks? Are we Seditious? Are we Drunkards? Are we Double-dealers? Are we such as the Law of God condemns? What Evil have we done in the Land? Do we hurt any Body? Are we not innocent before the Lord & men? We appeal to the just Witness of God and Men, let it be answered; and though no man will bear and consider our Caufe this Day, yet the Lord will plead our Caufe in His Time and Season, and make the World to know, We are his People; in the mean time we are willing to sufter the Reproaches of Ungodly Men, till the Lord works Deliverance in the Earth.

But now it may be objected by the Magistrates and Rulers, That we have now a Law against you, and you must suffer; for we cannot but put the Law in Execution, according to our Oaths and Offices; and it is not we that perfocte you, but it is the Law of the Land by which you now suffer,-and we cannot be blamed for your suffering, we only Execute the Law. And after this manner is the Reasoning of some at this day, &c.

Answ. To all which I do Answer; It is true, there is a Law now Enacted against us, which is pretendedly made, the ground of our Suffering; but whether that Law be in it self Just, or Unjust, I shall not now demonstrate, but shall leave it to the Judgment of all Christian Men, that know us, our Principles, Doctrines, Wayes and Conversations, and let them judge whether we deserve the Penalties and Punishments therein described, for any Principle or Practice held and maintained by us. And though there be a Law against us, yet the Magistrates that are Executors thereof, may execute the same with Moderation or with Violence, with Defertion, or too much Rigour; and it will be well for them to use Moderation and Defertion in this Case: Hereby may they save themselves from that weight of Anger and Indignation of the Lord God, that will come upon all Violent Doers, who seek to destroy the Innocent, and Rejoyce in the Occasion administered.

And though this Law be Enacted against our Meetings; not ours, I may say, but such Meetings as are Dangerous to the publick Peace, and to the Terror of the People; But our Meetings are not such, and therefore this Law may not justly extend in its Execution to the breaking of our Meetings, nor to Banish us because of our Meeting together, which is for the Worship of God, and are Peaceable and of good Report among all good Men; and are not for Disturbance of the Peace, nor Terror of the People, and therefore justly free from this Law, as aforesaid.

And though this Law is pretended against us, for to Banish us, and to rid the Land of us, as some vainly suppose; Yet, must it needs be executed to the height of it, without Limitation or Restriction? Must this Law be Executed to its height more than some other Laws, that are as truly Enacted, and as fully in Force as this Act can be: Yet some such Laws there are, which better deserve Execution than this, yet they lie dormant, as is visibly apparent at this day, as in 4. Ac. cap. 5. in these words, 'Be it Enacted, &c. That all, and every Person or Persons, which after Forty Days next following the end of this present Session of Parliament, shall be Drunk, and of the same Offence of Drunkenes, shall be lawfully convicted, shall for every such Offence forfeit and lose five Shillings, &c. to be paid to the hands of the Church Wardens of that Parish where the Offence shall be committed, who shall be accountable therefore to the use of the Poor of the same Parish. And if the said Person or Persons convicted shall refuse or neglect to pay the said Forfeiture, then the same shall be levied of the Goods of every such Person or Persons, by Warrant of Precept from the Court, Judge, or Justiciary, before whom the same conviction shall be; And if the Offender be not able to pay the sum of five shillings, then he shall be committed to the Stocks for the space of six Hours. I pray you read the Statute at large, its worth a fober
The Case of the People, called Quakers, Stated.

a sober man's pains to read over, and then judge whether that Law be duly executed at this day; and also, whether it deserves not more strict Execution than the present Act against us. Also the 37 Ec. cap. 7, in these words, 'That all Persons calling themselves Schollers, going about Begging; all idle Persons going about in any Country, either Begging, or using any unprofitable Craft, or unlawfull Games or Plays, or aizing themselves to have knowledge in Phylloignomy, or pretending that they can tell Fortunes, or such other like phantastical Imaginations; all Fencers, Bearwards, Common-Players of Interludes and Minstrels, wandring abroad, shall be taken, adjudged and deemed as Rogues, Vagabonds, and sturdy Beggars, and shall suffer such Pains and Punishments as is expressed, 39 Eliz. cap. 4. (viz.) That every such Person shall be stripped Naked from the Middle upwards, and shall be openly Whipped until His or Her Body be bloody, &c. and shall be forthwith sent from Parish to Parish, &c. And read the Statute at large, and then consider how duly it is Executed now, and whether it deserves not the Execution as much as the late Act against us, though in some places the one is more executed than the other; where many of our Friends, being honest sober Persons, and of good Conversation, and yet are haled out of their Meetings, where they are met only to Worship God, and for no other End, and sent to Prison, and persecuted to the very height of the said Act; whereas idle Persons, following unlawful Games, and Plays and Bearward, Common-Players of Interludes and Minstrels of divers kinds, do wander up and down City and Country, and having their Play-Houses publick, where their Wickedness is acted; such Persons, and such things, though appearing publickly, yet are permitted, and little or no notice taken of them by some of the Magistrates, so as to punish them for Breach of the Laws, for the preventing of these Evils: But such Wickedness is too much suffered, though there be divers Acts of Parliaments against such Persons and such Actions, as well as there is one against our Meetings, yet the Act against us is more put in Execution some Places for the breaking of our Meetings, which are for the Worship of God, than the good Laws for suppressing Wickedness, though there is better Law for the one than for the other. Divers other Laws and Statutes made for good Ends, for the suppressing of Wickedness in the Land, there are, which are but easily Executed at this day; but here is one Act against Peaceable meeting together for the Worship of God, which is violently persecuted and executed upon Innocent Men; and let all just Men judge of these things: Though there be a Law enacted against our Meetings, so there is against Drunkards and Drunkenness, and Unreasonable Tippin in Taverns and Ale-Houses, and against Minstrels, Fiddlers, Pipers and Players, Common-Players and Stage-Players, that go up and down the Countries, and have their Play-Houses in publick Cities, which Statutes ought rather to be Executed, though they are not: But these things we shall leave to all sober People to judge of.

And seeing that the Law against us is more put in Execution, than these other Laws, it doth appear, That there is more Envy against us, and our Peaceable Religious Meetings, than there is against Prophaneness and Wickedness, Drunkenness and Stage-Playing, and such like; and such Magistrates, whereover they are, are not excusable in the Sight of God, though there is a Law against us, while they persecute it against us, and not these other good Laws against Prophaneness Ungodly Persons and Practices; And therefore seeing we do suffer, we must say, It is not only because there is a Law against us, but it is also, or rather, Because there is Enmity, and Wrath and Wickedness in the Hearts of Men against us, which is the main Cause of our Sufferings at this day. And let the Magistrates compare this Law, made against us, with that Saying in Dilett and Student, Chap. 2. Speaking concerning the Law written in the Heart, teaching every man what is to be done, and what is to be fled; And
And (faith be) Because it is written in the heart, therefore it may not be put away, nor is it ever changeable by any diversity of place, or time. And therefore against this Law, Prescriptions, Statutes nor Custom may not prevail; and if any be brought in against it, they be not Prescriptions, Statutes, nor Custom, but things void, and against justice, and all other Laws; as well the Law of God, as the Acts of Men, ought to be grounded upon the Law written in the Heart. And in cap. 4. of the same its said; Every mans Law must be consonant with the Law of God, and therefore the Laws of Princes, the Commandements of Prelates, the Statutes of Commonalties, nor yet the Ordinances of the Church are not Righteous, nor Obligatory, but as it is consonant to the Law of God. And we are sure the Law of God and holy Scriptures do justify our Meeting together, as afore is express. Also in the Statute 28. Hen. 8. chap. 7. it is said in these words, That no man, of what Estate, Degree, or Condition soever he be, hath Power to dispence with Gods Lawes, as all the Clergy of this Realm, and the most part of all the Universities of Christendom. And we also Affirm, and think these things truly compared one with another, We leave them to the Judgment of the Law of God, Gospel of Christ, holy Scriptures, and our Neighbours; and let Truth determine: So be it.

Edward Burroughs.
# A Table of the Several Books Contained in this Volume, and of the Principal Heads and Matters contained in the Said Books.

1. A Warning from the Lord to the Inhabitants of Underbury, and to all the Inhabitants in England, which containeth, page 1 to 11.

2. A true Declaration to all the World of his manner of Life, what he had been, and what he was at that present, p. 15. 16.

The Walls of Paris razed down to the Ground: which containeth an Answer to a Book called, The Quakers Principles dashed in pieces, put forth by Enoch Howes, called an Anabaptist,

p. 18, &c.

An Answer to several Queries: Put forth to the People called Quakers, by Phillip Bennet, a pretended Minister of Christ: and John Reeve, one who called himself, The Lost Messenger and Witness,

p. 29, &c.

An Answer to a Book called, Choice Experiences, put forth by J. Turner, p. 45.

The Copy of a Letter sent to the Assembly of them called Anabaptists in Newcastle,

p. 51.

An Answer to a Book called, A Voice from the Word of the Lord, put forth by one John Griffith against the People called Quakers,

p. 54.

A Visitacion of the Rebellious Nation of Ireland, and a Warning from the Lord Proclaimed to all the Inhabitants thereof, with a Lamentation over its Unfruitfulness and Rebellion, after so many Visitations,

p. 77.

Containing several particular Papers, written in that Nation to several sorts of People, &c."

1. An Information to the Heads, and the Ground of the Law laid down to the Judges and Justices, &c.

p. 83.

2. An Exhortation sent to the chief Commander and his Council, and the Just Cause of the Innocent laid before them,

p. 85.

3. The Unjust Sufferings of the Just declared, and their Appeal to the Just Writings of God, and the Conclusions,

p. 88.

4. A
The TABLE.

4. A Challenge to the Priests of Dublin to try their God, and their Ministry, and their Worship.

5. A Discovery of the Idle Dumb Shepherds in that Nation, and a Lamentation over their harrowed and fryed Flocks.

6. An Invitation to all the poor desolate Soldiers, to Repent, and make their Peace with the Lord, and their Duty show them what the Lord requires of them.

7. A Warning from the Lord to the Nations of that Nation of Ireland.

A Trumpet of the Lord sounded forth of Zion: Which containeth a Testimony from the Word of the Lord

1. To Oliver Cromwell, and his Counsel.

2. To all the Judges and Lawyers.

3. To all Astrologers, Magicians, Sortsayers and witches.

4. To all the Generals, Colonels, Commanders, Officers and Soldiers, in England, Scotland, and Ireland.

5. To all the Priests, and Prophets, and Teachers of the People.

6. To all them called Papists, and to their whole Body, and Head at Rome.

7. To all them called Pelatians of the elder sort.

8. To all them called Presbyterians and Independents.

9. To all them called Anabaptists.

10. To all them called Free-willers, who say, Christ dyed for all.

11. To all them that say, They wait and believe for the coming of Christ to Reign in Person upon Earth.

12. To all them called Ranters.

13. To all them called Seekers and Waiters.

14. The Beast which all the World Wonders after (but they whose Names are written in the Lamb’s Book of Life) hath many Heads and many Horns.

A Description of the State and Condition of all Mankind upon the Face of the whole Earth: Sheweth,

1. What man was in his Creation, before Transgression.

2. What he is in Transgression, and how he became a degenerate Plant.

3. The Way of Restoration, Salvation, and of Life Eternal, declared to the Sons and Daughters of Adam in the whole World.

Truth Defended; or, Certain Accusations answered, cast upon the People called Quakers, by the Teachers of the World: In which is discovered, 1. Who are the false Prophets. 2. When they came in. 3. How they may be known. 4. Why they are that deny Christ, and preach another Gospel. 5. Who they are that deny the Scriptures, Churches, Ministers and Magistrates, &c.

The true Faith of the Gospel of Peace Contended for in the Spirit of Meekness: Being an Answer to John Bunyan, a professed Minister in Bedfordshire.

An Answer to a Book called, Stablishing against Quaking; published by Giles Firmin, a professed Minister in Essex.

The Crying Sins Reproved, whereof the Rulers and People of England are highly guilty: Being Additions to their own Confessions held forth by them in their Declaration, wherein these Three Nations were invited to a solemn Day of Fasting, &c.

A Measure of the Times: Wherein is Shewen,

1. What the state of things have been in Ages past.

2. What the state of things are at this present day.

3. What shall be the state of things hereafter,
The Table

3. Concerning true Liberty of Conscience, what it is in itself, and how it is obtained; and what the true Guide and Rule is of the Exercise of Conscience, p. 830.


Antichrist's Government Justly Detected of Unrighteousnes, Injustice, &c. Shewed and declared,

1. In the Case of Imposing upon Conscience in Matters Religious by Force of outward Violence or Pains and Penalties on the Persons and Estates of Men, p. 850.

2. In the Case of Heresie; shewing what it is in itself, who is a Hereticke, who are the true Judges of it, and what Punishment pertains to such as are truly convicted thereof; and that to kill, burn, banish, or to punish Hereticke (as such) Corporally, is of Antichrist, &c., p. 859.

3. Concerning Antichrist, and his Mystery of Deceivableness, what he is in himself, and how he appears in the World, what his Works are, and what his Government is, and where it is, and who are the Subjects of his Kingdom, p. 868.

A' Hue and Cry after the false Prophets and Deceivers of our Age: Being a short and full Discovery of them by their Works and Fruits, p. 879.

The Case of the People called Quakers once more stated and published; with Answers to the Accusations charged upon them, p. 888.

Several Epistles written to Friends in Truth.

A Word to the Brethren and Companions in Tribulation, by the World scornfully called Quakers, page 12, 13.

To the Camp of the Lord in England: Shewing,
1. The Work of God, which hath broke forth in this Nation, p. 64.
2. And where it first arofe, p. 66.
3. And it exhorts to put on the Armor of Truth, and to keep the Watch-Tower, p. 66, 67.

Several Epistles to Friends in Truth in London, at their first Convinement from p. 64 to 76.

Containing these Exhortations following, viz.:
1. To dwell in the judgments of the Lord, and to abide in the Counsel of God, p. 68.
2. To mind the Light which keepeth out of all perishing things, and discovers all Deceivers, and to keep to the Cross of Christ, and to do nothing wofully, p. 69, 70, 71.
3. To keep in Lamentations, p. 73.
4. Sheweth what the Living Hope is, p. 75.

The First General Epistle and Greeting of the Fathers' Love to all the Saints: Being (to all such as are found worthy to suffer for the Truth's sake) an Exhortation to the strengthening of their Faith, whereby they may continue boldly witnessung to the End: Also an Exhortation to try the Spirits; and the Marks of the wrong Spirits made known, p. 204 to 213.

An Epistle to Friends in Westmoreland and Cumberland: Exhorting all to know a Hiding-place in God, and to put on the Armour of Light, &c., p. 364.

The Second General Epistle to all the Saints: Being an Exhortation, 1. to the Brethren who are called into the Work, and Ministry of the Gospel. 2. To all the Babes and Children in Christ, to live in Unity, and to bear their Afflictions and Sufferings with Patience, p. 368, 369.

To
The Table.

To the Elect and Chosen Seed of God in London: Containing Exhortations to be watchful, and to keep Dominion over disorderly spirits, p. 373, 374.

To all Friends that are moved of the Lord to go into other Nations, p. 386.

The Third General Epistle to all the Saints: Being an Exhortation to seek the Glory of God above all, p. 387.

Two Epistles to Friends in London: Being a Testimony against deceitful spirits, and such as profess the Truth and turned from it, and were unfaithful to the Lord, p. 392.

An Epistle to Friends in London, concerning how to proceed against disorderly spirits, p. 443.

To the Churches in New-England, Barbadoes, and other Islands: Exhortations to be obedient to the Light, and to dwell in the daily Craft, &c. p. 546.

An Epistle to Friends in London: Exhorting to dwell in Love and Unity one with another, and to be Examples of Righteousness, &c. p. 547.


The Fourth General Epistle to all the Saints: Exhorting to feel the Immortal Life begotten of the Father in them, and to dwell in it always, that they might not be overcome by Trials and Temptations, p. 662.

To the Friends of Christ in London: Exhorting, to live in Patience in all Tribulations, and to follow the Lamb wherefoever he goes, p. 690.

To the Beloved and Chosen of God in the Seed Elected, particularly in London, and else-where: Exhortations to mind the Word which first began them, and none to be troubled at the Dyer and Seafont, p. 702.

An Epistle to his dear Companions in the Travel and Labour of the Gospel of Christ, and in the Faith and Patience, in the Sufferings for his Name's sake, p. 764.

The Fifth General Epistle: Being a tender Salutation of perfect Love unto the Elect of God, the Royal Seed, the Saints of the Most High; containing Exhortations to Friends.
1. To consider their former Estate, p. 839.
2. The tender Dealing of God towards them since, p. 844.
3. To consider what their present State and Standing was, p. 841.
With several other weighty Things very necessary to be often read and kept in mind by Friends.

To the Friends of Truth in and about London: Which Epistle shows, wherein every one Preservation standeth, and that in the highest Estate there is need of Watchfulness, &c. p. 844.

The End.