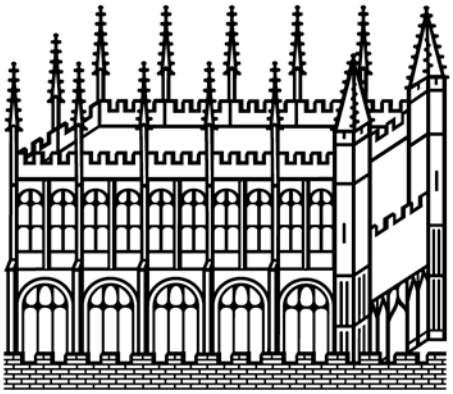

Bodleian Libraries

UNIVERSITY OF OXFORD

This book is part of the collection held by the Bodleian Libraries and scanned by Google, Inc. for the Google Books Library Project.

For more information see:

http://www.bodleian.ox.ac.uk/dbooks

This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 2.0 UK: England & Wales (CC BY-NC-SA 2.0) licence.

Soc. 2804 c. 1

= A. 5. $\frac{42}{33}$

Publications of the Spenser Society.

Issue No. 33.

PARALELLOGRAMMATON.

BY

GEORGE WITHER.

PRINTED FOR THE SPENSER SOCIETY.

1882.

Soc. 2804. c. 1/33

The Spenser Society.

COUNCIL.

JAMES CROSSLEY, Esq., F.S.A., *President.*
Rev. W. E. BUCKLEY, M.A., Middleton Cheney.
JOHN LEIGH, Esq.
G. H. MIDWOOD, Esq.
G. W. NAPIER, Esq.
THOMAS SCHOFIELD, Esq.
JOSEPH THOMPSON, Esq.
RICHARD JOHNSON, Esq., *Treasurer.*
RICHARD WOOD, Esq., *Hon. Secretary.*

LIST OF PUBLICATIONS.

Issue

For the First Year 1867-8.

1. The Proverbs and Epigrams of John Heywood. Reprinted from the Origina Edition of 1562.
2. The Works of John Taylor the Water Poet. Reprinted from the Folio Editio of 1630. *Part I.*

For the Second Year 1868-9.

3. The Works of John Taylor the Water Poet. Reprinted from the Folio o 1630. *Part II.*
4. The Works of John Taylor the Water Poet. Reprinted from the Folio o 1630. *Part III.* (*Completing the volume.*)
5. Zepheria. Reprinted from the Original Edition of 1594.

For the Third Year 1869-70.

6. The ΕΚΑΤΟΜΠΑΘΙΑ or Passionate Centurie of Love, by Thomas Watso Reprinted from the Original Edition of (*circa*) 1581.
7. Works of John Taylor the Water Poet, not included in the Folio Volume 1630. Reprinted from the Original Editions. *First Collection.*

PARALELLOGRAMMATON.

BY

GEORGE WITHER.

PRINTED FOR THE SPENSER SOCIETY.

1882.

PRINTED BY CHARLES E. SIMMS,
MANCHESTER.

PARALELLOGRAMMATON.

An EPISTLE to the three Nations of *England*, *Scotland*, and *Ireland*; whereby their Sins being *Parallel'd* with thoſe of *Judah* and *Iſrael*, they are forewarned, and exhorted to a timely *Repentance*, leſt they incur the like Condemnation.

To render it the more effectual, ſome Conſiderable *Notions* are therein expreſſed touching *Ceremonies*, and things *indifferent*: The *LORD's Supper:* The *Civil Government:* The taking of *Oaths:* The *Mark of the Beaſt:* The *Liberty of Conſcience*: The *great Sabbath*; and the *Two Witneſſes*, with other Particulars of Concernment interwoven.

Written by *GEO. WITHER.*

If this be not of GOD, 'tis *evil*,
And was inſpired by the *Devil*;
But whence it was, it will be known:
For, that which is of GOD, hee'l own.

Ezek. 3. 17.

Son of man, I have made thee a watchman to theſe Nations; *Therefore according to my Word, give them Warning from me. If thou warn them, and they turn not from their wickedneſs, they ſhall ſurely die in their iniquity, but thou haſt delivered thy Soul.*

Be not afraid of them, nor of their words, nor of their looks, though they be a rebellious People, and as Bryars and Thorns unto thee, Ezek. 2. 6.

Imprinted MDCLXII years after the Birth of Chriſt, to prepare for the year MDCLXVI after his Paſſion.

The Printer to the Reader.

THe Author *hereof intending whilſt he was Priſoner in* Newgate, *that this* Epiſtle *ſhould be committed to any one, who would honeſtly and conſciouſly undertake the Publication thereof; it came a while after the date, to my hands. But, finding it not authorized to be imprinted, I was for a time, fearful to make an Impreſſion thereof: yet, having ſeriouſly peruſed it, I thought the ſame ſo pertinent to GOD's Glory and the preſent condition of theſe* Nations, *not to permit ſuch neceſſary Precautions, Forewarnings and Exhortations to be ſmothered, that I have adventured upon what ſuch a ſeeming Tranſgreſſion may make me liable unto; hoping (there being no prohibition to the contrary) the publick benefit will more than recompence the offence, if it ſhall be offenſive to any, in regard I have done it conſciouſly, and not in contempt of* Orders, *which are otherwhile (by ingogitancy or caſualty) obſtructive to their own good intentions by whom they are made. Let therefore the Approvableneſs of the matter, and my well-meaning, excuſe me; and let us make ſuch good uſe thereof, that we may be all the more excuſable to GOD and men. This is all I have to ſay, but, that it was not my fault it could not be finiſhed at the Preſs until this third day of May,* 1662, *being long time after the date of the Epiſtle. So Farewel.*

This for a *Poſtſcript* hereunto I'le add,
Which from the *Author*, by report, I've had.
He that this Book, by parcels doth peruſe,
May both the Author and himſelf abuſe.

In the way of this Addreſs *to his own Countrymen, the* Author *humbly tenders this following* Epigram, *To the* Paſtors, Elders, *and other Members, of the* French *and* Dutch Congregations, *inhabiting within the Iſlands of* Great Britain.

I Have but ſeen your *Countries*, (not yet known
Their *Conſtitution*, as I do mine own)
And, therefore juſtly cannot to your *Nations*,
As I might unto theſe, make Applications.
But, they and we have been profeſſed *One*
In *Faith* and *Chriſtian Love*, ſome years now gone;
And, I ſhall do the beſt of my endeavour,
That ſo again it may be, and for ever.
The *Jewiſh Prophets* very often hinted,
What, being heeded well, might have prevented
The *Judgments*, afterward, inflicted on
Egypt, *Damaſcus*, *Tyre*, and *Babylon*,
With other *Neighbouring Nations*: So might I,
Had I the ſelf-ſame gift of *Prophecy*,
Preſage to you, what darkly I foreſee
Their *Lot*, in probability, will be,
When we have drawn forth our, unleſs with heed
They ſeek how to avert what may ſucceed,
And proſecute, what *Prudence* doth require,
When men behold their Neighbours houſe on fire.
Your *Countries* may perhaps, diſcern by this,
Some things that are among themſelves amiſs;
And by the *Conſtellations* in our ſphear,
What *Exhalations* are engendring there.
If you ſo think, and ſhall it not contemn,
Let it communicated be to them;

For,

For, whatſoere I either ſeem, or am,
From whom, to you, theſe *Premonitions* came,
They may be of concernment, and are ſent
In hearty Love, and with a good intent.
If you with Love vouchſafe them good regard,
I have my whole aim, and a full reward.
The ſev'ral *Churches* and the ſev'ral *States*
Of *Proteſtants*, will have the ſelf-ſame *Fates*
Throughout all *Europe*, with ſmall difference,
Unleſs they in another mode commence,
Than yet they do; and ſenſible become
Of that, which they are lately fallen from:
For, *ſelf-love*, and neglecting of *each other*,
Will *ſingly* ruine all, or, *altogether*.
I ſomewhat have to utter, (if G O D ſhall
Enable me) to thoſe without our *Pale*:
But, they ſo wholly ſeem to have forgot
Piedmonts late Caſe, and *Germany's* ſad Lot,
That they muſt ſee a *Storm* again appear,
Before ought can be ſpoke, that they will hear.
Our *Coroſives* (if ev'r we ſhall be ſo)
Have made us fit, that *Plaiſters* may unto
Our *Ulcers* be apply'd. They ſmart and prick;
I therefore am become an *Emperick*,
And, this *Catholicon* (as it befalls)
Was preſſed from between the *Priſon walls*,
Which is not only at this time a *Den*
Of *Thieves*, but alſo, cram'd with *honeſt men*.

Newgate,
March 8.
1662.

Your Servant in the Love
of Chriſt Jeſus,

George Wither.

PARAL-

PARALELLOGRAMMATON.

An *Epiſtle Exhortatory* and *Premonitory* to all the Nations in the three *Kingdoms* of *England*, *Scotland*, and *Ireland*, with the Dominions and Territories to them belonging.

The Muſes *language ſuits with few of thoſe*
Who moſt need this ; *I therefore now in* Proſe
Expreſs my mind. My Pen, *LORD*, ſo direct,
That what I write may have ſome good effect.

GEORGE WITHER, an unworthy Servant of *Jeſus Chriſt* and of all his *Servants*, (called through that Annointing of the *holy Spirit*, whereby every true Profeſſor of *Chriſtianity* is qualified for the work of his *Generation*) wiſheth Grace and Peace in the ſame *Chriſt Jeſus*, to all the Inhabitants of *England*, *Scotland* and *Ireland*, with the *Colonies* and *Territories* to them belonging. *Providence*, dearly beloved Brethren, hath ſo diſpoſed of me, that I have neither *Civil* nor *Martial employment*, as heretofore ; nor *Parochial*, *Congregational*, or *Oeconomical* charge incumbent upon me, or ſo much as any certain place of Reſidence upon Earth, (except a Priſon) confining me to a local or particular duty relating to others ; nor Eſtate or Affairs in the world to intangle me : Therefore, being a *Freeman* in the *Spirit*, though in corporeal Bands for diſcharging my Conſcience, and obeying *GOD*

G O D rather than *Men*; (and left at large in reſpect of other obligations) I conceive myſelf bound to beſtow the little remainder of my life in ſome *National Services*, whereby GOD may be glorified, my *Brethren* edified, and my *Country* preſerved from deſtruction. I am not altogether unknown unto you: For, I undertook long ſince, to be a *Remembrancer* to theſe Iſlands of *Great Britain*, with a Reſolution to execute that *Office*, whilſt I lived, as juſt occaſions and opportunities ſhould from time to time be offered, ſo far forth as G O D ſhall give me grace; And I do now by this *Premonitory* and *Exhortatory Epiſtle*, exhibite to your ſerious conſiderations, that which *Providence* hath lately offered unto mine; preaching in my *Laymode*, the Doctrine of *Repentance*, which is to us as neceſſary to prepare the way of our L O R D *Chriſt* at this near approach of his *ſecond Coming*, as it was in that *Generation* whereto it was preached by *John* the *Baptiſt* at his *firſt Coming* in the fleſh. That *Premonitor* was *ſingle* in his *work*, being thereto extraordinarily deſigned and qualified: I am but one among many, thereto fitted in ſome degree by G O D's ordinary diſpenſations: Nevertheleſs, by a *Medium*, having an Alluſion to his imitation, though much differing from it: For, as he was prepared for his work in that Generation, by returning from converſing among men, into a deſolate place or Wilderneſs; ſo, I have been prepared for that which I have to do, by converſing among men in the world; And, as he finiſhed his *Life* and *Teſtimony* againſt the corruption of his Generation in a *Priſon*, ſo peradventure muſt I; yea, without peradventure, if G O D himſelf prevents it not, with whoſe good pleaſure I ſhall be well pleaſed. Suffer me therefore with your patience to proſecute

cute my work, and let it not be ſuppoſed that I have herein acted without *Commiſſion*; nor let this Alluſion to *John Baptiſt*, be miſconſtrued, as if I thereby arrogated or ſought to inſinuate an opinion that I am ſomewhat more than I am; for, I conceive my ſelf to be one of the *leaſt in the Kingdom of Heaven*, and to be by the Grace of GOD onely that which I *am*, having neither *Miſſion* nor *Commiſſion*, but that of GOD's *Word* and *Spirit*, whereby every true Servant of his is qualified, called, and authorized, to proſecute the particular *Services*, whereto he is appointed in his *Time* and *Place*.

During five or ſix eminent *Publick Changes* for about ſixty years together, I have had place, means and opportunity (otherwhile as a *private*, and ſometimes as a *publick perſon*) to be an occular or an earwitneſs of many of the moſt *ſignal tranſactions* in theſe three *Nations*, relating to their general *well* or *ill being*; and was alſo a diligent Obſerver (ſomewhat ſooner than moſt other men of my years) of the Peoples Manners in private, aſwell concerning *GOD* as *Men*, even in perſons of all Degrees and Profeſſions from the higheſt to the loweſt incluſively; as may partly appear, by thoſe *Obſervations*, *Oriations*, and *Reproofs*, which I have heretofore publiſhed from time to time; and for which I began to ſuffer, as I now do, nigh fifty years paſt. But, my Endeavours having had little good effect hitherto, notwithſtanding the various and manifold *inter-changes* of *Judgments* and *Mercies*, wherewithal GOD hath provoked us, (nor by the frequent Applications which his *Miniſters* have made of them as occaſions were offered) I not thinking myſelf diſcharged from what I undertook, am willing to adventure the loſs of more labour to prevent (if

(if it be poſſible) that which I fear may enſue: And to that end am induced to add this *Expedient*, hoping and believing, that ſome of this Generation will be hereby awakened out of their ſecurity, when they have herewithal conſidered in how many evident Particulars, GOD hath verified my *Preſages* to theſe *Nations*, lately and long ago publiſhed, when there was little fear of ſuch Events. The *Generality*, in my apprehenſion, is more infatuated and much more wicked than when I firſt took notice of the world, and ſo inſnarled with all manner of *Confuſions* in things both *Divine* and *Civil*, that, unleſs we ſpeedily and more ſtrenuouſly return to GOD by *Repentance*, *Faith* and *Prayer*, that we may be diſentangled, all the great hopes of the Temporal Proſperity, which is by ſome lately conceived, will quite fail them, and all the ſevere *Judgments* heretofore inflicted upon our true Types, *Judah* and *Iſrael*, will be ſhortly executed upon us. I heartily pray we may eſcape them, and to that intent, forewarn you by *theſe Preſents*, before it is too late; Not being thereto moved by ſuch *Phanatick Impulſes*, as thoſe are by ſome judged to be, whereby GOD hath enclined many of his *Servants* (on whom you impoſe contemptible names) in various Modes, to awaken you out of your dreams and ſecurity: But, I have attempted it, upon thoſe *Motives*, whereby they and I have been warrantably provoked to be *Remembrancers* for your weal and ſafety, though maligned and perſecuted for our good will: and that which inclined me to write unto you in this manner, was thus occaſioned.

I lately making uſe of my ordinary Contemplative Object, the *written Word of GOD*, the better to preſerve my *Faith* and *Dependance* in and upon him in

theſe my *Bands*; and having in particular refreſhed my memory with what the Prophets left recorded touching the Prevarications of the Children of *Iſrael*, and the Inhabitants of *Judah* and *Jeruſalem*, on whom the Judgments fore-declared were afterward inflicted for their obſtinate impenitence; I perceived them to be ſo like us, and we ſo like them, both in our tranſgreſſions and wilfulneſs, that the Contemplation thereof moved me to make this *Premonitory Addreſs*; and to preface it with ſuch *Preoccupations* as I thought needful; and a brief Recapitulation of thoſe *Omitions* and *Commitions*, wherewith I found the *Jews* to have been charged by their own *Prophets*: hoping, the Exemplification of ſuch *Premonitions*, ſo authorized, and having ſuch notorious Events, ſhall ſo prevail, that when you have obſerved, *what they did, what you have done*, (and find it teſtified by your own Conſciences, how you parallel them in the ſame and the like ſins) you will not be ſo ſtupid, as to think, if you continue in them, that you can poſſibly eſcape the like *Judgements*; in regard, as the *Crimes* are the ſame, or equivolent, ſo, you have the ſame *Accuſers*, and the ſame *Judge*, with not a few *Witneſſes* and Aggravations of your Guiltineſs. *Reade, hear* and *heed* then, what *Impeachments* the Prophets of *GOD* have in ſeveral times drawn up againſt his own *choſen People*, with what was threatned and befel them afterward, for their perverſneſs and impenitency.

' The Prophet *Iſaiah* perſonates the *LORD*, accu-
' ſing them to be, *Rebellious Children, an ignorant in-*
' *conſiderate People, laden with Iniquity*; *A ſeed of*
' *evil doers, corrupting each other, perverſe in their*
' *wayes to the provoking of his Anger and ſtill more*
and

'*and more apoſtatizing,notwithſtanding their frequent*
'*correctlions and fatherly admonitions.* That,*they were*
'*head-ſick, heart-ſick, and unſound in every part from*
'*head to foot.* That, *nothing would work upon them*
'*to amendment*; *inſomuch, that but for a Remnant,*
'*which he had preſerved among them, they had been*
'*like* Sodom *and* Gomorrah. The ſaid Prophet te-
'ſtifies, that they had made *their Worſhip of G O D,*
'*their Sacrifices and all their outward ſervices of*
'*him* (even thoſe which he himſelf had commanded)
'*to be as abominable, or as little regarded, as thoſe*
'*which he required not at their hands.* That, *their*
'*Princes and Judges were rebellious, the companions*
'*of Robbers*; *lovers of Bribes, and Oppreſſors of the*
'*Poor, the Fatherleſs and Widows.* That, *they pol-*
'*luted themſelves with bloody defilements*; *were*
'*guilty of a whoriſh unfaithfulneſs to G O D*; *were*
'*covetous and cruel to* Men; *Truſters to Vanities*
'*and Lyes*; *wicked in their imaginations and Pra-*
'*ctices*; *and that by their manifold Tranſgreſſions*
'*they had made a ſeparation between GOD and them.*
'Iſa. *Ch.* 1. he upbraids them, *with following the vain*
'*cuſtoms and faſhions of other* Nations; *with multi-*
'*plying* (their Militia) *their Gariſons, and with their*
'*groſs Idolatries.* Chap. 2. he reproves them *for their*
'*hauty looks,for the iniquity of their words & actions*;
'*for their impudence in ſinning*; *for the inſolency of*
'*their Children, and for the imperiouſneſs of their Wo-*
'*men,* upon whoſe petulancies he much inſiſting, rec-
'kons up at leaſt twenty of their feminine Gewgaws
'and Baubles, ſuch as with us are multiplied into al-
'moſt twenty times as many; not omitting, *their*
'*diſcover'd necks, their wandring eyes, their affected*
'*geſtures or paces, nor the tingling of their ſhooes or*

'*ſlippers* ; as if ſuch vanities in their Women were
'to be a ſign to other Nations in after Ages, that ſome
'deſtructive Change, was approaching unto them,
'whoſe Women were become extraordinarily immo-
'deſt, and addicted to new fangles. *Chap.* 3. he
'brands them, *with bringing forth Oppreſſion, when*
'*Righteouſneſs was expected* ; *with the ſin of depopu-*
'*lation, by laying Houſe to Houſe, and Land to Land,*
'*until there was no place left for the poor* ; *with their*
'*early riſing to be drunk, and continuing at the Wine*
'*till night* ; *with exceſs in Feaſtings and Muſick in*
'*times of general Calamity, without conſidering the*
'*neceſſities and afflictions of G O D's People, or what*
'*he had done for them* ; he reproves them, *for their*
'*ſcoffings, for their ſlighting the Works and Counſels*
'*of the Holy One of* Iſrael ; *for calling good, evil,*
'*and evil, good* ; *for putting darkneſs for light, and*
'*light for darkneſs* ; *for being wiſe in their own con-*
'*ceits only, and for juſtifying the Wicked, and con-*
'*demning the Innocent.* Chap. 5. He blames them,
'*for not returning to GOD when he chaſtiſed them,*
'and impeaches *their Princes and Prophets, for lead-*
'*ing the People to deſtruction,* chap. 9. He impeaches
'*their Paſtors and Watchmen of Blood-guiltineſs and*
'*Ignorance, terming them greedy, ſleepy, and dumb*
'*dogs, hunting after game, and filling themſelves*
'*with ſtrong drink.* Chap. 46. He reproves *their*
'*neglect of Juſtice and Mercy, their hypocritical*
'*Faſts, and meer formal Humiliations.* Chap. 58.
'He charges them alſo, *with muſing vanities, with*
'*plotting miſchiefs, with ſpeaking lies, with ſwift-*
'*neſs to ſhed innocent blood, with neglecting G O D's*
'*wayes , and proſecuting their own crooked paths,*
'Chap. 59. This is part of *Iſaiah's* Charge ; and
where-

'wherefore was it recorded but for our warning and 'inſtruction?

'The Prophet *Jeremy* adding his Teſtimony, wit-'neſſeth their *Ingratitude, Apoſtacies and Oppreſſions.* 'Chap. 2. Mentions *their ſottiſh unaptneſs to every* '*good act, and their proneneſs to that which is evil.* 'Chap. 4. Accuſes them particularly, *of Perjury, of* '*ſwearing by falſe Gods, of Fornications, Adulteries,* '*and aſſembling by troops in Brothel-houſes*; *and ex-*'*preſſes the bruitiſhneſs of their luſts, by neighing after* '*their Neighbours Wives, like full-fed horſes.* He 'brands them, as *Iſa* did, *for being a rebellious people,* '*fearleſs of GOD, betrayers and inſnarers of Men*; '*for having uncircumciſed ears*; *for being covetous,* '*diſaffected in the wayes of GOD, and for out-acting* '*even the wicked in their wickedneſs.* Chapters 5, 'and 6. he charges them *with confiding in Lyes, with* '*depending upon a meer formal Profeſſion of Holineſs,* '*and with a vain conceit, that their having the* '*Temple of the LORD among them, ſhould ſanctifie* '*them and make them acceptable, notwithſtanding all* '*their Hypocriſie, Idolatry and Prophaneſs.* Chap. 7. 'he upbraids them *with perpetuated back-ſlidings, ob-*'*ſtinate impenitence, with ſurpaſſing brute creatures* '*in their brutiſhneſs, with ſelf-conceit and ſelf-will,* '*to the rejecting the Wiſdom of GOD*; *and with* '*being, from the higheſt to the loweſt, even Prieſts* '*and Prophets, falſe and deceitful in their hearts,* '*tongues and practices*; in regard whereof, *he advi-*'*ſeth every man to beware of his neighbour,* Chap-'ters 8 and 9. *And* in his 10th Chap. complains, *that* '*both People and Paſtors were brutiſh.* He complains 'alſo, *that they encouraged each other to ſmite him* '*with the tongue,* that is, to ſlander him, (probably like

'like thoſe in our dayes, who confederate in defaming 'the Servants and Meſſengers of GOD, that their 'premonitious Reproofs and wholſom Cautions might 'be the leſs regarded. *Chap.* 18. he records the 'cancelling and burning *his Roll of Prophecies, by the 'hand of their King* (which was well done, as by 'the hand of the Hangman) *with an intent to ſuppreſs 'his Teſtimony againſt their Wickedneſs, publiſhed 'by him upon a day of humiliation, wherein they hypo-'critically pretended to ſeek GOD by Prayer and 'Faſting.* Chap. 36. he teſtifies *againſt their hypo-'critical aſking counſel of him concerning their de-'parting out of their own Country into* Egypt, *and then 'doing the contrary to what he adviſed them in the 'Name of GOD*; and declares *the malepartneſs of 'their Women, in juſtifying their Superſtition* (and 'Idolotrous huſwifery) *in making ſpice Cakes for the 'Queen of Heaven* (blaſphemouſly ſo called) *and 'their wicked aſcribing to that Idol, the bleſſing of 'Plenty, which they enjoyed* (by GOD's merciſull 'long-ſuffering and bounty) *in the times of their pre-'dominant Idolatory and Proſperity,* Chap. 44.

'The Prophet *Ezekiel* brought in a large Impeach-'ment alſo, againſt them, and by a Commiſſion from 'GOD, arraigned them *for Rebellion, and Stub-'bornneſs*, chap. 2. Accuſed *their Prophets of Folly, 'Deceit, lying Divinations, and of pretending to ſpeak 'as from GOD, when he had not ſpoken by them*: 'Charges them *with neglecting to make up the Brea-'ches of Iſrael; daubing with untempored mortar, 'and deluding the People with promiſes of Peace; 'when Deſtruction was imminent.* Chap. 13. he in-'dicted them *of Ingratefully giving thoſe good things, 'which GOD had gratiouſly beſtowed on them, to his Enemies,*

'*Enemies, and to ingratiate themſelves with their* '*Adultrous Lovers*; laying alſo to their charge *the* '*horrible ſin of ſacrificing their Children to* Molech, 'Chap. 16. *and, with imputing Injuſtice to GOD,* '*as if he puniſhed men for ſins not committed by them*; '*and children, for thoſe tranſgreſſions of their fathers* '*whereof they were not guilty.* Chap. 18. He ac- 'cuſes *the Princes of Bloodſhed, the People of Diſobe-* '*dience to Parents, of oppreſſing Strangers, the Fa-* '*therleſs and the Widow*; *of diſpiſing and prophaning* '*Holy things*; *of making Debate by Tale-bearing*; *of* '*Inceſts, Fornications and Adulteries*; *of unſatiable* '*Luſtings*; *of Extortions, Uſury, and of wholly for-* '*getting GOD.* Chap. 23. He complains, *that they* '*pretended to Godlineſs, and to a deſire of being di-* '*rected and taught by GOD's Prophets, whereas they* '*intended it not, neither gave much more regard unto* '*them, than to Balladſingers and Fidlers,* (or in words 'to that effect) chap. 33. He teſtifies, that *their* '*Shepherds fed themſelves with the fat of their* '*Flocks, and clothed themſelves with their wool*; '*but neither fed thoſe that were hungry, nor ſtreng-* '*thened thoſe that were weak, nor cured thoſe that* '*were ſick, nor bound up that which was broken, nor* '*ſought out that which was loſt, nor brought home* '*that which went aſtray*; *but, ruling over them by* '*force and cruelty, cauſed the Flocks to be ſcattered,* '*and wander throughout the Earth,* Chapt. 34. 'Conſider to whom this may be applied; *and who,* '*as they did, have ſet their threſholds by God's thre-* '*ſholds, and their poſts by his poſts,* as it is ſaid the 'Jews did, *Ezek.* 43.

' The Prophet *Daniel* confeſſeth in his Prayer, *that* '*their Kings, their Princes, their Fathers, and the whole*

'*whole houſe of Iſrael, had been tranſgreſſors againſt*
'*G O D's Laws, and deſpiſers of his Prophets and*
'*Servants.*
' The Prophet *Hoſea* calls them, *the Children of*
'*Whoredom, and Covenant-breakers.* Hoſ. chap. 2.
'He charges them, *with being inconſiderate of their*
'*own wayes, corrupters of their Kings, by making them*
'*ſport, and rejoycing their hearts with wickedneſs,*
'*and delighting their Princes with lyes.* That, *upon*
'*their Feſtivals they made their Kings* (or them-
'ſelves or both) *ſick with Bottles of Wine*; meaning
'as I conceive, that they were drunk: For, it is uſually
'ſaid that *Great men* are ſick, when they are diſtem-
'pered with drink; and poor men drunk; and per-
'adventure they then drank healths, as in theſe times,
'until they had by drinking healths to others, drunk
'away their own health. The ſame Prophet ſayes
'alſo, *that they cauſed their Kings to ſtretch out their*
'*hands to Scorners:* which may peradventure ſigni-
'fie the giving of their hands to be kiſſed by unworthy
'perſons, as a teſtimony that they are in their favour.
'He further charges them, *to be Adulterers, heated*
'*with Luſt like Ovens*; *and that their Kings and*
'*Judges were apoſtatized through neglect of G O D.*
'Chap. 7. *That they had likewiſe ſet up Kings which*
'*he intended not to ſet over them, and ſuch Princes*
'*as he approved not of,* (which ſin *Samuel* laid alſo to
'their charge, when they deſired a King like other
'Nations.) Moreover, he impeaches them, *for Cove-*
'*nant-breaking*; *for tranſgreſſing againſt the Laws of*
'*their Maker, and being forgetful of him, and be-*
'*come ſtrangers unto him*; *for building ſuch Tem-*
'*ples, and making ſuch Fortifications as he approved*
'*not of,* Chap. 8. And addeth, that *they were a Vine*
bearing

'*bearing fruit to themſelves onely*; That, *they had* '*ſworn falſly in their Covenants, plowed for wicked-* '*neſs, reaped Iniquity, fed upon the fruit of Lyes,* '*and confided in their own ſtrength and Policy*, chap. '10.

' Joel *particularizeth ſuch Judgments as were ap-* '*proaching for their ſins*; *and exhorts them to ſpeedy* '*Repentance.*

' Amos complains, *that neither Judgements nor* '*Mercies prevailed to reform them*; That, *their* '*ſins had made their Faſts, Oblations, and other pious* '*duties, abominable to the L O R D*; That, *they de-* '*ferred the evil day, and cauſed the Thrones of Op-* '*preſſion to be exalted:* That, *they ſtretched them-* '*ſelves upon their couches and beds of Ivory, chearing* '*their hearts with variety of Muſick, whilſt the* '*People of G O D were oppreſſed, and their ſufferings* '*by them unregarded.*

' Micaiah, *chargeth thoſe who were in Authority* '*with meditating miſchiefs upon their beds, at night,* '*and executing it in the morning*; *as alſo with covet-* '*ing and violently taking away other mens Houſes* '*and Inheritances*, Chap. 2. He charges *their Prin-* '*ces and Rulers with ignorance in Judgment, with* '*hating that which is good, with loving that which is* '*evil, with plucking the skins of the People from their* '*fleſh, tearing the fleſh from the bones, and quite de-* '*vouring them.* He accuſes *their Prophets of leading* '*the People into errors, of being contentious and quar-* '*relſome with ſuch as fed them not according to their* '*unſatiable longings*; *of building up* Sion *with Blood,* '*and* Jeruſalem *with Iniquity.* He affirmed, *that* '*the Heads of the People judged for reward*; *that* '*the Prieſts taught for hire*; *and that their Prophets*

'*propheſied for money*, Chap. 3. He impeached *the* '*Nation of fraud and lying, of deceitfulneſs in their* '*Trading, and of uſing falſhood in their weights and* '*meaſures*, Chap. 6. He complained, *that good and* '*righteous men were periſhed out of the Land*; *that*, '*they lay in wait for Blood, hunting their Brethren as* '*with Nets, and plaid upon both hands in their pro-* '*ſecutions of evil: That, their Princes were greedy* '*of Gifts and Bribes, plotters of miſchief, and the beſt* '*of them but a Bryar or a Thorn.* That, *Children* '*diſhonoured their Parents*; That, *Kinſmen were* '*treacherous to each other*; That, *the moſt dangerous* '*Enemies were men of the ſame houſhold*; *and, that* '*neither Friends, Guides, Guardians, or they who lay* '*in each others boſoms, were to be truſted*, Chap. 7.

' The Prophet *Zephaniah* atteſted, *that their* '*Princes were like roaring Lyons and ravenous Wolves* '*gnawing the very Bones of the People:* That, *their* '*Prophets were light treacherous perſons*; *their Prieſts* '*violaters of the Laws, and polluters of the Sanctuary*, 'Chap. 3.

' *Haggai* upbraids them, *with neglect of GOD's* '*Houſe, and ſuffering that to be waſte, whilſt they* '*were curiouſly trimming up their own habitations.*

' *Zechary* declares, *the hypocriſie of their Faſts, af-* '*firming that they were deaf to all good Counſel, and* '*that, becauſe they would not liſten unto GOD, he* '*would not hearken unto them*, Chap. 7.

' Malachi charges *their Prieſts both with offering* '*polluted Bread, and with making the Table of the* '*LORD contemptible*; which laſt *mentioned crime* '*is now almoſt epidemical.*

Theſe *Preſentments* were made and recorded by twelve

twelve good and lawful men, and are a *Breviate* but of ſome of thoſe Tranſgreſſions which are enumerated in the books of the *Prophets*, and charged upon the *Jews* by their Mouths and Pens, before and after the *Babyloniſh Captivity*, even whileſt interchanges of *Judgments* and *Mercies* were frequently diſpenſed to reclaim them, to the manifeſting of G O D's wonderful patience and long-ſuffering during their *Prevarications.* Of his Patience we have had the like experience, as alſo how unjuſtly ſome of his *Meſſengers* whom he hath sent to reconcile us unto him by Repentance, are traduced and perſecuted as ſeditious perſons, troublers of the common Peace, and diſaffected to *Civil Governments.* To the ſins aforementioned, I might add the manifold Provocations of the Kings, Princes, Prieſts and People of that Nation, in thoſe dayes wherein they ſeemed to ſerve GOD with moſt uprightneſs. The *Patriarchs* when they were but one Family, during the life of *Jacob*, failed groſly; and *Moſes* gave a true character of their Poſterity in his time, as alſo what they would afterward prove: So did the Prophet *David* in his Generation, who, though he was a wiſe King (and probably endeavoured their Reformation as much as in him lay) complained, that *there was no good man left*; that, *there was no truſt to be repoſed in Princes*; and charged them, who were in Authority, with *eſtabliſhing wickedneſs by Law*; particularly enveighing (in *Pſal.* 82.) againſt the corruptions of thoſe *Congregations of the Mighty*, which I conceive were equivolent with our *Parliaments*, *Councils*, and *ſupream Judicatories*, as being extreamly depraved; yea, he perſonates GOD himſelf, ſtanding where he beholds their proceedings, and ſharply reproving them, for

their unjuſt accepting of the perſons of the wicked; *for negligence in executing Juſtice on the behalf of the Needy, the Fatherleſs, and the Widow: For being wilfully ignorant of their duties*; *for obſtinatly walking on in darkneſs*; *and for deſtroying even the foundations of Righteous Government.* Many other great ſins was that *Nation* guilty of, from the day of their deliverance out of *Egypt*, until their ſettlement in the *Promiſed Land*; and likewiſe from that time, ſtill growing worſe (except otherwhile when they were under the Rod) till they committed the great ſin of crucifying the *Meſſias*, for which they were ſcattered throughout the world, to be preſerved for a univerſal Memorial both of G O D's *Juſtice* and *Mercy* to his People in all places and Generations (until their *Reſtoration* and the fulneſs of the *Gentiles*) according to *David's* prophetical Imprecation, *Scatter them, but deſtroy them not, leſt my People forget it.* Signal were their Murmurings, frequent Idolatries and Rebellions in the dayes of *Moſes*, *Joſhua* and the *Judges*. Likewiſe, notwithſtanding GOD's daily miraculous Preſence among them in *a Cloud and a fiery Pillar*, feeding, protecting and providing for them forty years together, in an extraordinary manner amidſt their Enemies and in deſolate places, they were ſottiſhly diſtruſtful of him, and deſired to return back again to that *Bondage* from which he had delivered them by a ſtrong Arm. And, (as if they had a natural propenſity to ſlavery, and were neceſſitated to be ſlaves one way or another) when G O D had performed his Promiſe, by ſetling them a *free People* in a good Land; They (being weary of the *Government* by Him eſtabliſhed, which was to have been a Preparatory unto *his Government*, to whom alone all the Kingdoms of the

the world belong) craved to be ruled after the mode of ſuch *Heathen Kings* as he had deſtroyed for their ſakes.

Great were their failings and tranſgreſſions alſo, when they had Kings according to their own deſire; And ſuch Kings as they were deſirous of, occaſioned their extirpation out of that good Country which GOD had beſtowed on them. In the dayes of *David*, *Solomon*, *Aſa*, *Hezekiah*, *Joſiah*, *Jehoſophat*, (the beſt of their Princes) they were guilty of great Provocations, and of much greater during the Reigns of their worſt Kings; eſpecially, of wilful and fooliſh *Jeroboam*, who made *Iſrael* to ſin by his *State-policy* and obſtinateneſs therein; when, notwithſtanding GOD's extraordinary advancement of him from the rank of common men, to a *Kingdom* (yea, to be a King over his own People, of whom he had rent ten parts in twelve from the Poſterity of his beloved *David*) with a conditional Promiſe to eſtabliſh his ſeed for ever on the ſame Throne, did neglect the performance of that Condition: And we are thereby taught ſeriouſly to conſider how difficultly they will be reclaimed, who ſeek to accompliſh their ends by *State-policy*, rather than by conforming to divine Counſels and Commands. For, GOD proved him (as he hath tryed others in the like manner in theſe dayes) by no leſs than three Miracles in one day; manifeſting two of them upon his own perſon, yet they took no effect. If with the fore-expreſſed Prevarications, I ſhould conſider all the ſins of theſe Nations comparatively, illuſtrating the *Parallel* as I could, to ſet forth what reſemblance our ſins, in this Generation only wherein I live, have unto their tranſgreſſions, and how liable we are made unto the ſame Judgments which were inflicted

inflicted on them (even to be caſt out of our *Country*, and be made Vagabonds throughout the world, as they long ſince were,& ſome of us have lately already been) it would either provoke us to a ſpeedy amendment, or ſtupifie us with amazement. For,ſince I firſt knew the world, men of all degrees, profeſſions and relations, *Princes* and *Subjects* ; *Peers* and *Commons* ; *Husbands* and *Wives* ; *Prieſts* and *Lay-men* ; *Parents* and *Children* ; *Tutors* and *Scholars* ; *Maſters* and *Servants* ; *high* and *low* ; *rich* and *poor*, are in my Judgment much more depraved than formerly they were ; And many among us, have ſo little regarded what GGD hath done *for us*, or *againſt us* ; ſo often reſiſted the *Holy Ghoſt*, and ſo hardened our hearts, that all Premonitions being rendred fruitleſs,it may be feared that ſome of us will be found, as guilty of the Blood of *Jeſus Chriſt* and of his Prophets, as the *Jews* were : And as by long continuing in their ſins, and by proceeding from one ſin to another, they at length, by the juſt Judgment of G O D (*who deſervedly makes them quite blind who will not ſee when they may*) hardned into ſuch impenitency and blindneſs, that when their promiſed *King* and *Meſſias* came to make them a glorious and a happy *Nation*, they deſpightfully rejected, ſlandered, perſecuted and crucified him : So, I fear ſome of us may ſo parallel them, that at *Chriſt's* ſecond coming (which now draws near) they will be liable to ſeverer Judgments, than have befallen to the *Jews* ; which I heartily beſeech G O D to prevent.

But, it is your *Application*, not mine alone, which muſt make this propoſed *Parallel* effectual; and therefore I entreat you, to take it into ſerious conſideration whilſt ye may, before the day of your *Probation* hath an

an end ; becauſe you have had them for an example, as alſo the ſame fore-warnings which they had, with an Addition of many other timely *Precautions.* Do it ſpeedily, leſt that *evil ſpirit* which G O D ſent between the *Shechemites* and their King *Abimelech* (and which hath already poſſeſſed many) do by thoſe *Animoſities*, which are ſtill fomented between the late *differing Parties*, render theſe *Nations* uncapable of being reconciled to G O D, and to each other for ever. Particularly, I beſeech you who are in Authority, to conſider, what an illegal depriving peaceable men of their Liberties, may at laſt occaſion. To conſider alſo, whether it be according to the Priviledges due to the *Humane Nature* (and by the Antient Claims and Charters of theſe Nations, ſo often confirmed) that upon every ſlight ſuggeſtion, perhaps of an enemy or an envious neighbour, (For the Caſe will be altered, if there be a probable jealouſie, that the Common Peace is hazarded ; whereof GOD will judge and avenge, if it be feigned, or ſatisfaction not made to innocent Sufferers) whether, I ſay, ſober men ſhould be debarred of their Freedom, by cloſe Impriſonment many months and years, without lawful Tryals, or knowing their Crimes or Accuſers ; yea, ſhut up without means of ſubſiſtance, ſave what they have by charity ; not only their Acceſs denied, who of meer compaſſion are conſcientiouſly inclined to relieve, but their Wives, Children, Servants, and all others to them relating, reſtrained from ſpeaking with them, concerning thoſe Affairs on whoſe proſecution and management, their, and other mens Eſtates, Credits, neceſſary Livelihoods, and all their outward Comforts may depend : Not ſo much favoured as with permiſſion to write a Petition for their Relief,

Relief, or left Neceſſaries to ſuſtain the healths and lives of their own perſons or families: much leſs to pay thoſe large Fees which are then exacted, and the Charges which the proſecution of Petitions to a hearing will require, where the ſucceſs alſo is uncertain. Conſider, if ſuch *Grievances* be among us, whether it would not be more agreeable to *Juſtice*, and a leſs provoking ſin, to inflict death immediately upon every ſuſpition of a crime, than to expoſe men to ſufferings which are worſe than death, contrary to Law, and without permitting them to know either the pretended *Cauſes*, or their *Accuſers*. Conſider, whether G O D or Men can be well pleaſed, that their concealed Foes (and perhaps Foes to the State as much as to innocent mens perſons) ſhould be impowered to impoſe Injuries as Laws, and be lawleſs in their own perſons, to the ruining or impoveriſhing of many thouſands depending upon thoſe who ſuffer in their own perſons and eſtates. This is to turn Honey into Gall, and Phyſick into Poyſon, Laws into Snares, and Priviledges into the worſt Bondage. Theſe Oppreſſions I never heard of among the *Jews* or *Gentiles*, or among *Chriſtians*, until of late: and, if they be found here, and long practiſed, it will be impoſſible theſe *Nations* ſhould be reformed, or their peace be renewed with G O D, or eſtabliſhed between each other: For the *Relations* which men of all ſorts and degrees (howſoever differing or agreeing in their Deſigns, Judgments, Intereſts or Affections) have to and with each other, ſuch Relations in their Eſtates, Alliances, Credits or Engagements; and they are ſo linked together by one or more of theſe reſpects, throughout theſe three *Kingdoms*, that the Diſcontents and Miſchiefs occaſioned by ſuch Oppreſſions, will extend to

to all at the laſt, from the higheſt to the loweſt. The diſturbing of ſtingleſs *Bees* and their *Breed*, will deſtroy the whole *Hive*; yea, and all the ſtalls of *Bees* in theſe Iſlands, and thoſe likewiſe who are gathering Wax and Honey in the remote Woods and Wilderneſſes of the Earth, for our enriching and their own ſubſiſtance, will be ſo affrighted and diſcouraged by finding themſelves and others liable to ſuch Oppreſſions, and their quiet uncertain, that they will fly to another Climate, leſt Hornets, Waſps and Drones be encouraged to deſpoyl them of their Hives, Lives, and Honey.

To help prevent it,take this *Breviate* which I have compoſed, and thereby compare that which your own conſciences will bring to remembrance, wherein our ſins have parallel'd or exceeded the wickedneſs of the *Jews*; and that this *Preparative* may make it the more practical,recommend it at your Meetings (whilſt you enjoy them, if you think it uſeful) to be conſidered both joyntly and apart, by every ſingle perſon and Congregation, how much it concerns us univerſally and particularly, from the leaſt to the greateſt among us: And let not the ſeeming *novelty* of ſuch expreſſions as I may caſually inſert (or the deſpicableneſs of my preſent condition) make you contemn them: ſeeing this is a time of *Probation*, wherein GOD is pleaſed to exerciſe your humility by his moſt deſpiſed *Servants*, and by ſuch *diſpenſations* and *means* as are denied by the wiſdom of the world.

The *Theam* which I have undertaken is ſo copious, and will probably draw me into ſo many pertinent *collateral Muſings*, ſeeming to ſome impertinent, that I muſt apologize now and then for it, leſt you think me too immethodical; in regard when the Pen

is in my hand, to ſuch or ſuch purpoſes as I firſt intend, I uſually take in by the way all *Meditations* which then occur, ſeeming neceſſary either to prevent Prejudicacy, or to illuſtrate my prime Intention: ſometimes alſo, that which cometh ſo in, may be as uſeful as the main Propoſition. The Apprehenſions I now have of the ſad condition and hazards which theſe *Nations* are in (at this preſent) ſo diſtract my *Muſe* alſo, in ſome caſes, that otherwhile, hardly knowing what may be fitteſt to be inſerted or omitted, I may fall into ſeeming Extravagancies. And, it is not to be wondred at, if I do: For the moſt excellent of GOD's Prophets have often (to our underſtanding) been tranſported into ſuch *Raptures*; and in ſuch caſes as this, ſo confuſedly expreſſed themſelves, by reiterating the ſame words and matter; by flying, as it were, *on* and *off*, to and fro, and *on* and *on again*, in what they intended to declare; that they intimate more by their dark confuſed and diſ-joynted expreſſions (to them who look as well after a *ſpiritual* as a *literal ſenſe*) than they could have done, by thoſe methodical connexions and proſecutions, which would appear moſt elegant, and more plauſible to carnal wiſdom, in the Rhetorical modes of our times. For, the *Prophets* taking into conſideration at one and the ſame time, the Peoples extream perverſneſs, and GOD's abominating of their ſins, together with his unſpeakable fatherly affection to the perſons of his *Elect* among them (for *Davids* and for his Promiſe ſake) they in one verſe or chapter of their Prophecies, perſonate him exceedingly inclined to Wrath or Jealouſie, and in the ſame chapter, or in the next, perſonate him as prone to Compaſſion: In one verſe threatning their *perpetual rejection*; immediatly after, comforting and promiſing

miſing to receive them again to his *everlaſting favour*; yea, and bitterly menacing thoſe by whom he had chaſtiſed them, for adding their Malice to his Corrections; which may ſeem, being underſtood according to the nature and common language of men, to imply contradictory paſſions or irreſolution in GOD, with whom there is no ſhadow of changing; but it the better inſinuates into our hearts an apprehenſion of that fatherly tender-heartedneſs which G O D hath toward his People; and ſignifies to my underſtanding (with reverence to his unchangeableneſs be it underſtood by others) that his People did as it were force G O D by their ſinfull frowardneſs to imploy the utmoſt of his *Wiſdom* and *Omnipotency*, to reconcile his *Juſtice* and *Mercy* on their behalf; and that it is not in the nature of humane words or language to extend unto a full and plain demonſtration of thoſe particular *Notions* which his Prophets divinely apprehended in relation to GOD and his People: And if it fared ſo with them, much leſs will it be in my power, to put *ſpiritual* and *ſupernatural Contemplations* into a meer *natural* or *literal expreſſion*. Diſcourſes of this kind may challenge allowance of more than ordinary liberty, by circumlocutions or digreſſions; for, like a *Phyſician* who is to cure a Patient who hath many *complicated diſeaſes*, I am to apply this to a *Body* which hath many contrary *diſtempers*, and muſt therefore make it ſuch a *Catholicon*, as may not more increaſe the reſt, by curing *one malady*: and therefore I will endeavour that which my conſcience inclines me to, with as much diſcretion as I can; and the more *diſtractions* you find in this *Epiſtle*, the more it will oblige you to a ſerious conſideration of what is in my mode expreſſed.

Conſider, whether ever you ſaw a *Picture* made by the moſt cunning *Painter*, ſo like the man for whom it was limb'd, or that any one thing can more truly reſemble another, than the Inhabitants of theſe *Iſles*, do reſemble the People of *Judah* and *Jeruſalem* in their prevarications; and conſider it ſo that your ſins may lead you to lay the faſter hold on GOD's infinit *Mercy*, by abominating the one,and a right eſteem of the other: For, GOD hath made as many gracious offers and promiſes to us, as to them. They, who had ſo many groſs failings, were nevertheleſs, his *choſen People*, and *Saints* by calling, ſeparated from other *Nations*; and I do believe, by the fatherly compaſſion extended unto them from time to time,and by the manifold *conditional promiſes* and *deliverances* vouchſafed unto them whilſt they prevaricated (in their miraculous preſervation now they are ſcattered) that, he hath ſtill mercy for them according to his *Election*, giving them an Intereſt in the *ſure Mercies of David*; and that in their *open temporal chaſtiſements*, they ſhall be *ſecretly purged* through the *hidden ſeed of Grace* remaining in them; and received to his favour in the *evening of the world*. In like manner I believe that many among us at this day, who have in the *outward man*, failed very much, to the diſhonour of GOD, and of their *Chriſtian Profeſſion*, having externally ſuffered, to the glorifying of GOD's *Juſtice*, are and ſhall be by the ſame *free-grace* in this life, or at their tranſlation out of this life, be received into favour to the like glorifying of his *Mercy* in *Chriſt Jeſus*; yea, much more than it could have been done by their *own Righteouſneſs*, GOD having alwayes reſpect through *Chriſt's* merits to what they did conſcientiouſly, though it were over-ballanced by much humane

humane corruption and frailty, yet remember ſtill, that notwithſtanding the *infinit Mercy of G O D*, he is to be feared, and the more to be feared and ſought unto with a filial fear, for the ſake of that *infinit Mercy:* And, let heed be taken, leſt preſuming upon his patience beyond our limits, we outgo the Preſumption of the *Jews*, or draw very near to ſuch a dangerous Extravagancy.

To that end, conſider how G O D hath from time to time, ſought to reclaim us by the like interchanges of *Judgments* and *Mercies*; and how he hath tryed and provoked us, as he ſaid he would provoke the *Jews*, by *fooliſh People* in our eſteem; and by making his Premonitions ſignal unto us, by acting to that purpoſe, many things appearing to be ridiculous in our Judgments; as for example, by making uſe of ſuch a *Diſpenſation* as this, and of ſuch Perſons as I *am*, to be your *Remembrancers*, by an impulſe of Conſcience, which we think cannot ſafely be reſiſted, though we are otherwhile tempted, as *Jeremy* was, to complain to G O D of that hardſhip whereto he hath expoſed us: For, as the Prophets of the *Jewiſh Nation*, being the *Watchmen* appointed in their Generations, to forewarn them what the ſucceſs would be, if they neglected their duties, or the People to repent, being by them fore-warned: Even ſo (as I believe) G O D hath now in ſome degree qualified me and others (as he did heretofore a *Plowman*, a *Herdſman*, and a *Fruit-gatherer*) to be Premonitors in theſe our times, of what we have obſerved to be miſdone or neglected, by *men*; and of what G O D hath *done*, *threatned*, and *promiſed* in his *Word* concerning ſuch Delinquencies as we are guilty of, and ſuch a Repentance as is expected. In conſideration whereof, I dared

dared not for my part but ſignifie what I have declared; leſt, though others periſh in their ſins, their blood may be required at my hands, for neglecting that, which I think my ſelf bound in conſcience to forewarn them of in my mode; which is one kind of *Preaching*, though not in ordinary. And though I have not the Reputation of a *Prophet*, yet GOD hath made me inſtrumental in fore-declaring many things pertinent to the wel-fare of theſe *Nations*, long before they came to paſs: And I am one of thoſe *deſpiſed ones*, of whom he is pleaſed to make uſe at ſuch times as theſe, after the *Counſels* and *Forewarnings* of *Royal Premonitors*, *honourable Prophets*, *Miniſters* and *Remembrancers* have been long neglected; And that which I have written will evidence me at laſt, to be neither *ſeditious Libeller*, *Madman*, *Phanatick*, or one diſcontented with all *Governments* and *Governours*, as I am by ſome reputed, who will be of another Judgment when they come to their *Wits:* For, though I have not been wholly free from Errors, thoſe things which I write, are not ſuch as I have learned, like Parots taught by men; or which were attained by reading or hearing onely; but, ſuch as were infuſed by GOD's *Word* and *Spirit*; and ſuch, as he hath witneſſed to my heart more certainly, than that which is made known by ſenſe only.

If it were not ſo, it had been impoſſible for me to have ſuſtained ſo many years without diſcouragement, thoſe Raylings, Revilings, Slanders, Perſecutions and Oppreſſions, wherewithal I have been exerciſed by them, who (as it befel to the *Prophets*, *Apoſtles*, and their true *Succeſſors*) deemed my *Cautions* & *Remembrances* to be ſeditious and ſcandalous to Authority, and falſly imputed unto me (as is aforeſaid) diſcontentment

tentment under all *Governments*; whereas I have been actively or paſſively obedient to every *Government* whereunto G O D hath ſubjected me, and reproved in general terms only (in a ſober peaceable way) that Oppreſſion and Unrighteouſneſs, which hath been and will be diſtructive to all *Governments* and *Governours* who continue them. I *neither was*, nor *am*, nor *ſhall be* diſobedient to the juſt commands of any *Governours* or *Government* which theſe *Nations* deſire, and GOD permits, (*though in his wrath*) but conſcientiouſly, as I now do, ſubmitted at all times to the *Power in Being*, and viſibly enabled to protect me, as I ever thought it my duty, whether they favoured or diſ-favoured me; neither endeavouring to *ſet up* or *pull down* any, howſoever they acquired or exerciſed their Authority: But remembred them ſometimes of their duties, as aforeſaid, whom I evidently ſaw to be forgetful thereof; doing it alſo, without factiouſneſs, and with ſuch Cautions as befitted me in my *ſtation*. I am neither melancholy, nor ſullen, nor delighted with contradictions: For, though I have been *a man of ſtrife* (as *Jeremy* ſaid G O D had made him to be) I am not naturally conſtituted for ſuch a work. My Converſation hath been delightful to many; my Body is as ſenſible of ſufferings as any mans; my natural Affections are ſtrong in me; my Infirmities being great and many, render me as unable by my own ſtrength, to ſuſtain the Deſertions, cloſe Impriſonments and Deprivations whereto I am and have been expoſed, almoſt from the cradle; and whereby the world ſeeks to fright me from proſecuting that, whereto my Conſcience enclines me. I likewiſe confeſs my ſelf to be naturally as willing as any of you, to take my eaſe and pleaſure in thoſe deſirable

ſirable things of this life, which other men affect; and might probably have enjoyed them, if I had neglected what I have done, and that way imployed the little wit I have, or would deſiſt from ſuch proſecutions for the future.

But, it muſt not be ſo: I have loſt thoſe Advantages, that I might not loſe my ſelf, or you want a *Remembrancer*; and am better contented in their loſs, than ever I was in their fruition. I would not fight againſt the *Philiſtims* in *Saul*'s Armour; nor would my Corruption have permitted me to do my work, if I had not been ſo long diſciplined by *ſufferings*, and at laſt been ſtript out of all that I had (or might hope for in this world) as now I am; Neither could I have had ſo much experience of GOD's Mercy as now I have, in being extraordinarily (I might ſay miraculouſly) provided for, ſupported, and ſupplied, with neceſſaries for Soul and Body: Nor could I have apprehended experimentally ſuch Comforts in this life, as are diſcovered unto me *in* and *by* my *reſtraint* and *Poverty:* Nor ſhould I have believed, that GOD had ſo great a Number of People in this crooked generation,as I do now know he hath: which Diſcovery alone, is more joyous unto me, than all my loſſes and ſufferings are grievous. Therefore, if you believe me not herein, let not that which I ſeem to ſuffer in your opinion, be altogether uſeleſs unto you,for whoſe advantage, and for whoſe ſakes I have partly ſuffered them: Nor let theſe *Preoccupations*, or thoſe which I ſhall further add, be thought impertinent, conſidering what trivial Blocks many men ſtumble at, if they be not removed; eſpecially when men, beſotted with ſin, and blinded with ſelf-conceit, are drawn into a cauſleſs Prejudice; ſuch as theſe Digreſſions

Digreſſions from my Text may ſomewhat perhaps prevent, and hint ſomewhat alſo, by the way, uſefull to other ends. But, when I have done, and ſaid and written all that I can, it will not wholly prevent miſconſtructions; for GOD's *Word* hath not eſcaped them. Howſoever I cram in ſo many *Preoccupations*, becauſe they may be (as I inferred before) advantagious to ſome others in the like caſes, and hint ſomewhat, collaterally pertinent to my *chief Deſign*, though in other reſpects, they may be of no avail to me.

There be *Weeds*, which will permit no good Seed to thrive in that ground where they grow, untill they de deſtroyed by often plowing; or, until the earth be prepared by a Crop of ſomewhat deſtructive to them. *Malice* and *Envy* are of the nature of ſuch Weeds; and ſuch Herbs of Grace, as *Rhue*, or *Repentance*, which implies *Rue thy Sin*, will never take root, until they be extirpated and the heart prepared by *Love*. Therefore, let us lay aſide that *Malice* and *Vengeance*, which lies yet at the heart-root of many of the late *Diſſenting Parties* in theſe *Nations*, notwithſtanding the late *Act of Oblivion*; and conſider *in what times we are*, and to what *Period* we draw near, by being guilty of the ſame ſins (or of ſuch as are equivolent to thoſe) which in all Ages have been *Symptoms* and *Harbengers* of *Deſtructive Changes*: and which do, as it were, compel GOD to withdraw temporary Mercies from his own *Choſen People*, and to inflict ſevere Chaſtiſements in their ſtead. Heed well whether we juſtifie not them by our *evil deeds*, whoſe actions we have condemned in *words*, by our perpetrating the very ſame wickedneſs, which we exclaimed againſt in them, whom GOD diſpoiled of their abuſed Power; and whether the

ſame Paths lead not to the ſame Deſtructions? Obſerve, whether our neglect of *common Juſtice*, of GOD's *Judgments* and *Mercies*, our Ingratitude, our Murmurings, our Rebellions againſt him, our Hypocriſies, Apoſtacies, Idolatries, Superſtitions, Prophaneſs, Oppreſſions, Spiritual and Corporeal Fornications and Whoredoms, have not been as great, as many, and as impudent as among the *Jews?* Whether our Thankſgivings, Praiſings, Faſtings, Feaſtings, Humiliations, and our other Formalities in Religious and Moral Duties, have not been as worthy to be rejected? Whether our Boaſtings of our *Civil Juſtice*, of our *Juſt Laws*, of the Glory and Purity of our *National Church*, be not much like their vain brags of their Laws, of the *Temple of the L O R D*, and ſomewhat like the vauntings of luke-warm *Laodicea?* Whether it be not an Abomination reſembling (if not equivolent) to the *Jews* impious and cruel ſacrificing their Children to *Molech*, when we dedicate our Children, under colour of a pretended zeal of offering them to G O D in profeſſing *Chaſtity* (after the manner of *Heathen Veſtal Nuns*) when we cauſe them to paſs compulſively through the *Fires* of their *Natural Affections*, to the hazard of their Souls and Bodies, in a ſuffering which G O D requires not at their hands: For, though *Chaſtity* is a Moral Vertue, *inforced Virginity* is none, but a ſinful Inforcement in Parents, eſpecially, when, under a pretended Piety, it is intended only to ſave a Child's Portion (or the beſt part thereof) to be conſumed upon their own Luſts, or elſe to advance another Child in their dedication thereof to the world? Conſider alſo, whether we have not parallel'd the Jews as well in *Civil* as in *Religious* miſactings, and in ſome things outgone them? Whether

Whether our Alliances and Confederacies with profeſſed Enemies of G O D and his *Truth*, have not been contracted more for other ſiniſter reſpects, than to preſerve *Peace* and *humane ſociety?* and whether our truſt unto, and in them, and in our own *ſtrength* and *policy*, be not as evident in us, as it was in them, and as repugnant to what G O D approveth? Whether we eſtabliſh not Wickedneſs and Oppreſſion by Laws, as they did, or more barbarouſly than they; as by making ſome pay for that, whereof not they, but others have the benefit; or, by making the formality of *Legal Proceedings* and *Tryals*, ſo chargeable, that the *Remedies* of *Grievances* do often prove worſe than the *Diſeaſes*; eſpecially to poor men who have moſt need of Relief; the proſecutions of whoſe Petitions and Suits for Juſtice or Equity, being ſo tedious, difficult and expenſive, that the little remainder of their Eſtates which the Oppreſſors had left, is quite conſumed by thoſe *Courts* and *Officers*, which were conſtituted for a Remedy; as if they had been purpoſly ordained to enrich and maintain Oppreſſors in idleneſs, who do little or nothing for their large Fees. Thus, to the loſs of mens Eſtates, the loſs of labour and precious time is added (with vexation of ſpirit) to the undoing of many Families: Thus the *Caterpillers* and *Locuſts* devour that which the *Storms* had left: The oppreſſed man periſheth without compaſſion, and would grow deſperate, if acceſs to G O D in ſuch ſtraits were not cheap and eaſie. For what can they poſſibly do, who deprived of all outward means of livelihood, are alſo ſhut up in Priſons, contrary to Law and Equity, both from the comfort of Relations, and from endeavouring either for their liberty or ſubſiſtence?

Conſider, whether even they alſo upon whom ſuch afflictions are come, and have no refuge but in G O D, do not ſtill neglect him, and ſeek rather to be delivered by the World which oppreſſed them, than by being reconciled unto G O D, from whom cometh Salvation; and whether there be not many among us (even of thoſe in every differing Judgment, relating to Piety, Policy and Humanity) who wickedly deviſe falſe *Rumours*, *Viſions*, *Apparitions*, *Signs*, *Wonders* and *Revelations*, to delude and amaze the People, or to diſcredit thoſe Reports which are true? and whether there be not ſome ſeduced rather by a *feminine*, than guided by a true *maſculine ſpirit*, who, like the Women *Propheteſſes* among the *Jews*, put pillows under mens arms, to uphold them in their Errours by their *Gipſie-like Predictions?* Some alſo, who, not only as the *Jews* did, hunt after vain *Aſtrological Predictions*, which they call *Prophecies*, & ſuch Sorcerous Preſages as *mother Shiptons*, but who have dependance alſo upon them, and ſeek for eaſe in their troubles, and for cure of their fears and diſtempers, as *Saul* did from the Witch of *Endor*; and who, as others did heretofore, ſend to enquire of falſe Gods, neglecting and contemning ſuch Remedies and Preſages of good or evil, as are grounded upon the infallible Word of G O D; as if they conceived that would be to them, what *Micah* was to *Ahab*; and that they could expect no good Preſages to them from G O D's true Prophets, or by ought grounded upon his Word. I perceive too evidently that it is ſo; and that this wicked Vanity is fomented by the frequent publication of *lying Pamphlets*, purpoſly invented to diſparage *Truths*. Therefore, beware of them, and try all *ſpirits* before you truſt them (even mine as well as the reſt)

reſt) that ye may know what to adhere unto ſafely; and, neither be deluded by Impoſtors, nor deprived of the benefits which you may receive by wholſome Cautions: For, as we are in that time in which the *Elect* will be in hazard of being deceived; and though it is true, that, *they who are not againſt us, are with us*; So, it is alſo true, that, *many who ſeem to be with us, are againſt us*, and by that means get opportunities, to draw us into wicked, or at leaſt into uncomely and unſafe practices.

Conſider theſe things, you who forget both *Piety* and *Humanity*, and whether our Kings, our Princes, our Nobles, our Commons, our Gentry, our Judges, our Prieſts, our Magiſtrates, our Councils, our Courts or Truſtees, our Fathers, our Children, our Women, our Servants, yea, all of us in general and in particular, have not prevaricated as the *Iſraelites* did heretofore when they were moſt corrupt? whether we have not ſet *our Threſholds* by *GOD's Threſholds*, and our Poſts by his Poſts? whether our Blood-guiltineſs, our Thieving, our Drunkenneſs, our Curſings, our Swearings and Forſwearings, Suborning of Witneſſes, and the Perjury of *Jurors*, have not made our Land to mourn becauſe of *Oaths*, as much as their Land did? Whether we have not been as guilty by immoderate coveting to lay Houſe to Houſe, and Land to Land, to the occaſioning of depopulation? by lying and falſhood in our trading with each other; by unequal weights and meaſures; and ſome by vainly ſcatring and ſquandring away the Eſtates and Inheritances left them by their Predeceſſors? Whether we are not as culpable by *Covenant-breaking*, Briberies, Extortions, grinding the faces of the Poor; by ſelling them for trifles; by proſecuting our cruel Intentions

tentions, until Blood toucheth Blood; by ſeeking to cover one ſin with another; by juſtifying the Wicked, and condemning the Innocent, untill our Injuſtice cries as loud againſt us for Vengeance as it did againſt them? Whether ſome of our *Nobles* (as we call them) have not been Companions of Murderers and Thieves, with Indempnity? Whether we are not as guilty of perſecuting, oppreſſing, and murdering the Prophets and Servants of G O D, by ſhutting them up in Dungeons and Priſons, till famiſhed through want of Relief, under falſe pretences of Sedition, Scandals, or of being troublers of the Common Peace; as *Jeremy* had been, if one Conſcientious *Blackamoore* had not been more pitiful than all the reſt of the People in *Jeruſalem?* Whether we have not ſet up ſuch Governours and Princes, as G O D never intended to ſet over us, until we our ſelves would ſo have it, in imitation of our Patern the *Jews?* Whether our Women be not grown as malapert in juſtifying their Superſtitions, as the *Jewiſh Women* were in the dayes of *Jeremy*? and whether their feminine extravagancies in new-fangled baubles, fantaſtick habits, dreſſings, geſtures and poſtures, may not be a ſymptom of our approaching Deſolation, as it was a Preludium to their *Captivity* and *Rejection?* Whether alſo, our ſuperſtitious Devotion hath not fed and countenanced as many *falſe Prophets* as *Jezebel* did, ſuppreſſing, oppreſſing and ſilencing the *true Prophets* and *Miniſters* of G O D and his *Truth*; making them alſo to be objects of ſcorn and ridiculous laughter in the publick Theaters? And, whether we have not often pretended both a Reformation of our Manners, for our perſonal advantages only, and a voluntary deſire to be counſelled and directed as the *Jews* did, when they intended

intended to depart from their Country into *Egypt*, yet, procured our ſecret purpoſes, as if done in deſpight of G O D? yea, and whether, as the *Judges* of the *Jews*, judged for reward, their *Prieſts* taught for money, and their *Prophets* propheſied for hire, we have not thoſe Judges, Lawyers, and Divines, who will make both Law and Divinity to ſpeak any thing for their advantage, who may either prefer them or deprive them of their Preferments?

Conſider all theſe Particulars, and ſuch other as your own Conſciences will bring to mind as conſiderable; eſpecially what *Covenants* we have broken, and in what manner; and therewith take notice and remember, that I do but offer it to your conſideration, whether you are guilty of theſe ſins in particular or not, leaving the Verity thereof to your own ſearch; and the Concluſion and Application to your own Conſciences; in regard if they be ſilent, it would be to no purpoſe for me to charge them upon you, though I could evidently prove them.

I confeſs, I am very jealous we may be found guilty of all the aforementioned Crimes; of ſome of them, I know we are culpable, and of many alſo, unknown to the *Jews*, which theſe latter times have produced. Even in conſtraining men to act and profeſs in relation to *Religion*, againſt their *Conſciences*, (if it be according to the Cryes I hear) more cruel in that reſpect than the worſt of their Idolatrous Kings. For, though they allured men to their Idolatries and Superſtitions, I do not remember that any one of them compelled the worſhipping of Idols; no, not *Jeroboam* (who notwithſtanding G O D's giving him a Kingdom, with many gracious promiſes to eſtabliſh it, was more wickedly politick than any other, to continue

tinue the ſame to his poſterity in his own mode) For, I do not hear that he forcibly reſtrained any from going up to worſhip GOD at *Jeruſalem*, or perſecuted any for not worſhipping his *Golden Calves* ; but permitted every man that would,to build *high Places*, to plant Groves, and to worſhip either the LORD GOD, or Idols, at home,as he pleaſed : Neither do I reade that any of their beſt Kings or Governours made or executed any penal Laws touching the Conſcience, except only after the return from *Babylon*, in an extraordinary Caſe, and in relation to the obſerving of thoſe antient Laws of their *Nation*, by the breach of which their Civil Peace could not well be without hazard ; at which time there was a penalty threatned by Proclamation, and afterwards a Covenant voluntarily and conſcientiouſly made, or was at leaſt pretended by Prince, Prieſts and People, for the breach whereof, Confiſcation of Goods and Excluſion from the Congregation was menaced ; but how far forth it was put in execution it appears not ; no had any wrong been done thereby, becauſe that is no wrong which is done to a man by his own conſent ; no, nor that which is done againſt his will, if it be purpoſed for his *wel-being*, and cannot have any effect to his hurt, nor fail of that good which is pretended ; which inforcing the Conſcience can never produce, but the contrary rather : for GOD is never wel-pleaſed with any ſervice unwillingly done, though the performance be good in it ſelf ; and is alwayes highly diſpleaſed with every one,who for fear, favour, or for any other end whatſoever, acteth or ſpeaketh againſt his Conſcience ; and no doubt as highly offended with all thoſe who offer violence to the Conſciences of other men, in regard it is not only injurious

rious to men, but a preſumptuous offence alſo againſt a Prerogative due and proper to Him alone.

If theſe Prevarications be found among us, be it known that they are ſurer tokens of GOD's Indignation, than thoſe which we call *Plague-tokens* are of their near approaching deaths who are viſited with the *Peſtilence*: yet we have lately had other *ſigns* and *tokens*, which are both *Preſignificators* of the *General Judgment*, and of the National Calamities which will come upon particular Nations and Perſons, when their ſins grow ripe; according to what our Saviour *Chriſt* foretold, *Luke* 21. 25. where it is ſaid, *There ſhall be ſigns in the Sun, the Moon and the Stars, and upon the Earth diſtreſs of Nations, with perplexity, the Sea and the Waves roaring; mens hearts failing in looking after thoſe things which are coming upon the Earth: for the Powers of Heaven ſhall be ſhaken, &c.* We have ſeen theſe or ſuch like ſigns, whether taken in a *metaphorical* or a *literal ſenſe*, and the ſign alſo of the *Prophet Jonas* myſtically revived, in ſome of the Saints of GOD, whoſe Judgments are begun upon thoſe of his own Houſhold; and his *Juſtice* and *Mercy* have been manifeſted upon many of them in our ſight. Moreover, though we who believe his *Word* have therein ſufficient manifeſtations, and look for no other ſigns of what is approaching; yet, GOD hath vouchſafed to *Unbelievers* in theſe dayes, what he denied to the like unbelieving and adulterous Generation heretofore, if what hath been credibly reported may be credited: For, we have heard of more ſtrange Prodigies, dreadful Apparitions, and unuſual Viſions in the Air, upon the Waters, and on the Earth, within a few years, than I have read recorded in all humane Stories ſince the coming of

Chriſt in the fleſh ; and, they are the more to be conſidered, in regard GOD hath been pleaſed to give us Signs of what he intends, though (as I ſaid before) he denied Signs to thoſe who deſired them : and foraſmuch as they made us not a whit the better, it implies an experimental verifying of this ſaying ; *They who will will not believe Moſes and the Prophets, will not believe one ſent from the dead.* If the *Signs* and *Wonders* lately averred be true, or but in part true (as I am perſwaded they are, though I never ſaw any ſuch) then they are very conſiderable : And no leſs conſiderable or ſignificant are they, if feigned or deluſions ; ſeeing they declare this Generation to be preſumptuouſly wicked beyond all before them, as daring to make, aver, and publiſh Lies of that nature. If they are true, they are the *Finger of G O D*, pointing to ſomewhat whereof they are Signs, and which ought to be heeded : yea, though they are but *deluſions of the Fancy*, they are terrible Signs of affrighted and ſelf-condemning Conſciences. Thoſe *Apparitions* which we ſee, or fear to ſee upon the *Earth*, ſhew us from whence all our troubles come, even from our *Earthly-mindedneſs :* and the Signs which men ſee, or think they ſee in the *Heavens*, invite us to look up *unto thoſe Hills, from whence cometh our Salvation.*

We have yet other Signs of what is approaching, and of what will certainly enſue, if not prevented by Repentance ; and they are very ſignificant and obſervable, though very few heed them, or think themſelves therein concerned. G O D foretold the obſtinate *Jews*, that he would provoke them by ſuch as they reputed a *fooliſh People* ; and ſo have we been provoked by ſome among us, whoſe perſons, words and actions appear unto the greateſt number of us, not only

only fooliſh and contemptible, but impudent and wicked alſo. Such were they and their Actings,who came naked into our *Publick Aſſemblies* ; and by what ſpirit ſoever they were thereto moved, were *Signs*, which I believe G O D permitted, to ſignifie, that he will openly diſcover our *Shame*, and ſtrip us naked from all thoſe *Fig-leaves* which we have patched together to hide it ; and take from us all thoſe things which we have made our chief delight, pride, and ornament. And I am perſwaded thoſe *ſignal Actings* of that nature, which were perſonated by ſome of the *Prophets*, were in their times reputed as ridiculous and ſcandalous,as the extravagancies which have been ſeen in our dayes. They likewiſe, whom ye term *Quakers*, and who with much reſolution and patience, do ſuſtain the Perſecutions whereby they are proſecuted in all places ; Even they, as I believe, are inſtrumental by a *Divine Diſpenſation*, ſignally to foreſhew that Contempt which GOD will bring upon our *falſe Worſhip*, *falſe Honour*, *vain Complements*, *Hypocriſies*, *Superſtitions*, *Formalities* in *Piety*, *counterfeit Morality*, and *Diſſimulations* with *G O D* and *Men*. Many take great offence at them ; and I do believe (becauſe it hath been averred unto me by conſcientious men) that ſome, ſo called, have profeſſed and taught erroneous and ſcandalous Doctrines ; for, there is no Diſpenſation whereinto the *Devil* hath not ſcrewed many of his Inſtruments,to diſparage and hinder what was thereby intended ; but I do profeſs, that none among all them, of whoſe Principles and Converſation I have had opportunity to take notice, hath appeared otherwiſe to me than a truly honeſt and pious man ; and though their *language* and *manners* are offenſive to many, they are not ſo to me ; be-

 cauſe,

cauſe, if they be not taken up with an affectation to ſingularity, whereof I cannot judge, unleſs I could ſee their hearts, they ſeem to me ſuch as are eſſential to their *Diſpenſation*; and had GOD fitted me for the ſame work, I ſhould have done as ſome of them do, though I will not juſtifie all that ſome of them do. *Habakkuk* in his mode, and at ſuch a time as this, was a *Quaker*: So likewiſe was *Ezekiel* the Prophet, and a ſign to the *Jews*, by GOD's Diſpenſation in his time; as appears, *Ezek.* 12. 17. *The Word of the LORD came unto me, ſaying, Son of man, eat thy bread with quaking, and drink thy water with trembling and carefulneſs, and ſay unto the People of the Land, thus ſaith the LORD GOD, of the Inhabitants of* Jeruſalem, *and of the Land of* Iſrael, *They ſhall eat their bread with carefulneſs, and drink their water with aſtoniſhment, that their Land may be deſolate of all that is therein, becauſe of the violence of them who dwell in it.* Let this be well conſidered, and whether our *Quakers* may not be *a ſign* of the like Judgement upon our chief City, and all theſe three Nations; yea,and to all thoſe Nations whither they have been diſperſed, if they ſpeedily repent not; for, their *Actings* and *Sufferings* are not in vain.

I have obſerved one occaſion of hardning the hearts of many in this *Generation*, which was not ripened until theſe latter Ages of the world; and though little notice be taken thereof, it makes many defer their *Repentance*, and hardens the greateſt number into a reſolute perſeverance in their wicked courſes, by a miſ-apprehending of GOD's *Wayes*, a miſ-belief of his *Word*, ignorant of his *Juſtice*, and a falſe Concluſion drawn from an antient and true *Prophecy*, by

by reaſon of the long continuance and prevalency of Sin, Oppreſſion and Tyranny in thoſe courſes and Poſtures wherein they have been acted. Men have *walked ſo far after the Counſels of the Ungodly, and ſtood ſo long in the way of Sinners*, that they are now *ſeated in the Chair of the Scornful*, and make a mock at Reproofs and Inſtructions, according to this Prophecy of the Apoſtle *Peter: In the latter dayes there ſhall be* (ſaid he) *Scoffers, walking after their own Luſts, and ſaying, Where is the Promiſe of his coming? for, ſince the Fathers fell aſleep, all things continue as they were from the beginning of the Creation*; 2 *Pet.* 3. 4. Into theſe latter dayes we are fallen, and by not heeding, not believing, or by not rightly underſtanding the ground of this Prophecy touching the revealed things of GOD, the *Scorners of good Counſel* have now fulfilled that *Prophecy*, to their own diſadvantage: For, to put the fear of GOD's Judgments out of their own and other mens hearts, they ſcoffingly and prophanely conclude, from the long continuance and prevalency, as aforeſaid, that Sin and Oppreſſion have had in the world, from the Creation until this day, that ſo it will be until the end of time; and deride thoſe who expect the coming of *Chriſt* the King of Righteouſneſs. *Tuſh* (ſay they) *thus it ever was, and thus it will be for ever. GOD either heeds it not, or regards it not*; *and the Caveats, Counſels, Threatnings, Promiſes, and Premonitions* of thoſe who pretend to *be Miniſters and Meſſengers from GOD, are but politick Devices of their own brain, forged out of Envy and Malice, to diſturb us in our Pleaſures, diminiſh our Profit, and weaken our Power*; *for after above ſixteen hundred years preaching of their Imaginary Kingdom to come, we ſee as little, or leſs likelihood*

hood thereof, than was at the birth of that King whom they expect. To this effect are their *Scoffs*, and thereby they encourage each other in their Wickedneſs and Oppreſſions. But they, and all whom they ſhall delude, will find themſelves to have been much deceived. Therefore, in hope it may awaken ſome out of their dreams before it be too late, I will declare unto you a *Myſtery*, by few yet heeded, which GOD hath revealed unto me in this my *Confinement*, to ſtrengthen my Faith, when it was exerciſed and tried by that and ſuch like Atheiſtical Arguments and Objections of carnal men, who preſume on the perpetuity of their Kingdom: and I will illuſtrate as plainly as I can, that which I have apprehended, by looking back as far as the *Creation.*

All things that GOD created, were exceeding good, even *Mankind*, which is now depraved, was made good and innocent, though of a conſtitution poſſibly *mutable*: That poſſible *mutability* GOD proved by an eaſie Law given in *Paradiſe*, without compulſatively neceſſitating, or byaſſing our firſt Parents, to the right-hand or to the left, but evenly ballancing them with a *Free-will*; yea, and without debarring them, until their Delinquency, from the Tree of Life in the midſt of the Garden, or from any other means whereby they might have been preſerved and confirmed in their Integrity (ſo far forth as was pertinent to a Creature left free and under no reſtraint.) In this happy eſtate they continued, until the *Devil* (who had corrupted himſelf without a Tempter) being moved thereto through envy, ſeduced our ſaid firſt Parents through ſubtilty: For, he perceiving them to reſt ſatisfied with the knowledge of *Good only*, without deſiring cognizance of *Evil*; firſt, by *lying*, prepoſſeſſed them

them with an injurious misbelief of GOD, and then with a falſe and vain opinion, that they ſhould become like G O D, by knowing both *Good and Evil*, if they did eat of the Tree by Him forbidden. That *Suggeſtion* being entertained, begat in them a deſire of an unprofitable knowledge; and that *Deſire* being conceived, corrupted into an *actual diſobedience* of GOD's Command; whereupon they quickly found themſelves to be guilty, naked and miſerable. Their former free liberty of acceſs to the Tree of Life was obſtructed, as alſo the influence of many Graces formerly vouchſafed, and they were turned out of *Eden* into the World, to get their living by the ſweat of their brows, in painful tilling the accurſed Earth, liable both to a corporeal and ſpiritual death: And, ſince it was their own choice and deſire to know both *Good and Evil*, G O D determined they ſhould experimentally know them, and that Priviledge be derived to all the Poſterity of *Adam*, to ſatisfie their curioſity, and make them really and throughly ſenſible thereby of their neglecting his *Goodneſs*, of the Devil's malice, whom they believed, and of their own unfaithfulneſs, ingratitude and folly, untill the time were accompliſhed, wherein the *Seed of the Woman* ſhould break the *Serpent's head*. *Divine Juſtice* did ſo decree alſo, that after their excluſion out of *Eden* for diſobedience, there ſhould be Enmity between the *Seed of the Woman* and of the *Serpent* for ever; and a certain ſpace of time allowed, wherein both *righteous* and *wicked men*, ſhould have an *actual* as well as a *contemplative* experience of *Good and Evil*, by permitting *Men*, *Good* and *evil Angels*, to make tryal what their own *power*, *wiſdom*, *folly*, *righteouſneſs* or *wickedneſs* could produce, whilſt G O D ſtood as it were

were indifferently looking on as a *Superintendent*, to prevent (as occaſions would be offered) what might elſe by their miſactings, be deſtructive to the whole *humane Nature*, to the reſidue of his *Creatures*, or to his *Eternal Decrees*. Ignorance of this *Myſtery*, and not being acquainted with the concurrant *Juſtice* and *Mercy* of GOD, revealed in his *Word*, inclines depraved Men to think and ſay, *all things continue as they were ſince the Creation*; and that, ſo they ſhall continue for ever: which evidently appears to my underſtanding to be otherwiſe determined; and how that long toleration of Wickedneſs from which they extract their falſe Concluſion, ſhall ripen it unto the deſtruction of it ſelf. But, becauſe this *Myſtery* hath been long vailed, and is yet beclouded, I will expreſs the ſame as it hath appeared to me in this my *Lonelineſs*, that it may help ſtrengthen the Faith and Hope of thoſe who can receive it, as it hath fortified mine, to the making a large amends for all my Sufferings. The better to explain it, I muſt walk a little about by the way of *Circumlocution*, that I may fetch in ſome *collateral Notions*, which will be pertinent to my main *Deſign*. Slight them not, my *dear Brethren*, though in ſome Circumſtances I may differ from you in Judgement: for, if we continue in the *Love of Chriſt Jeſus*, and of each other, that *Love* will at laſt bring us into all Truth, make all, who are of *one houſe*, to be of *one mind*, and cover a multitude of other ſins, as well as our *Ignorances*, which are not wilfully contracted.

I proceed with my promiſed Illuſtration. GOD *Almighty* (all whoſe Actions are *eternal*) when he was pleaſed to give a *being* unto *Time*, and make a *viſible World*, ſeemed in ſome reſpects, to work according

cording to the manner of men, the better to ſuit his workings, to the natures and capacities of his Creatures; as by making his Actings to be *temporary*, and that which he could have perfected in one *moment*, to be the work of *ſix Ordinary Dayes*. In which time, he having compleated all Created things, and put them into an orderly way of procreating and continuing themſelves by his *aſſiſting Providence*, and *Superintendency*, it is ſaid he reſted the *Seventh day*, and Sanctified it. Not, that he needed *Reſt*, or the ſetting apart of any portion of *Time* for himſelf, who is L O R D of *Eternity*, but in reſpect only to *mankind*, and to what ſhould come to paſs about the later end of *Time*. The Conſideration of that *Reſt*, and *Sanctification*, dictated unto me that which I have diſcovered of the foreſaid *Myſtery*; in the Illuſtration whereof I ſhall hint upon ſome particular *Notions*, repugnant to what hath been commonly believed by many good men concerning the *Sabbath*; wherein I hope to be as charitably cenſured, as I cenſure thoſe, who ſincerely declare their Judgements, though they are not the ſame with mine. I am not of their Opinion, who ſuppoſe the fore-mentioned Sanctification of a part of *Time*, did imply that *Seventh day*, which was afterward Commanded to be obſerved by the *Jews* when they were brought out of *Egypt:* For, it is ſaid by *Moſes*, Deut. 5. 15. that the *Sabbath* at that time injoyned to be obſerved, was Inſtituted for a Remembrance of that *Deliverance*, as likewiſe to preſerve them alwaies mindful to be merciful to *Servants*, *Cattel*, and *Strangers*, as GOD was to them, in vouchſafing *Reſt* and *Deliverance* from their hard labour, and cruel *Taskmaſters*, in the Land wherein they had been *Strangers* and *Servants:*

And (*the Sabbath being made for man, and not man for the Sabbath*) it was chiefly for that end Commanded. Nor do I think the Sanctifying of the *Seventh day of the Creation* (or that which was injoyned to the *Jews*) implyed to the Sanctification of that which is called the LORD's *Day*, which is obſerved by moſt *Chriſtians*, according to an ancient cuſtome for a day of Aſſembling together in regard upon that day of the week, our Saviour *Jeſus Chriſt* (with whom the *Jewiſh Sabbath* was buried) aroſe from Death to Life upon that day of the week. Yet I my ſelf do obſerve that day, and acknowledge the obſervation thereof (if not *Judaically* or *Superſtitiouſly* kept and impoſed) to be a pious *Cuſtom* and *Inſtitution*, as well tending to our edification in *Faith* and *good life*, by our meeting to hear GOD's *Word* and communicate in other Pious Duties, as towards a fulfilling that part of the *Moral Law*, which is contained in the *Ten Commandements*, and injoyneth as allowance of competent *Reſt*, and corporeal refreſhment to *Servants*, *Cattel* and *Strangers* who would elſe be oppreſſed by unmerciful *Maſters* and *Owners*, who either know not how to uſe their *Chriſtian Liberty*, or are ignorant what is due to the Creatures by the *Law of Nature*; and for that reaſon, proviſion hath been prudently made by the practiſe of the Church, and by *Chriſtian Princes* upon penalties for allowing of cerain portion of time, and they are not wilfully to be neglected, nor ſuperſtitiouſly to be obſerved; but, for conveniency, comlineſs and order ſake, that we may aſſociate in the Service of GOD, and communicate in holy Duties, at ſuch times, to the edifying of each other: yet over and above thoſe times, G O D provided a *Supplement* for Moral Reſt, and

and ſpiritual Contemplations, by allowing to every *Day*, a *Night* wherein to reſt the body by ſleep, and to refreſh the mind by Prayer and Meditations. But, I do not find that the LORD's *Day* was injoyned by any *Evangelical Precept* to be obſerved inſtead of the *Jewiſh Sabbath*, and in ſuch manner as that was: Or that the ſaid *Jewiſh Sabbath* was given at the *Creation*, or at any time ſince by *divine Inſtitution*, to be an Univerſal Law to all *Mankind*, or to any of another *Nation*, ſave only to thoſe who became *Jewiſh Proſelytes* whileſt the *Ceremonial Law* was in force. For, had it been otherwiſe, then that *ſeventh day* ſhould queſtionleſs, have been univerſally made known, and kept without ſcruple by other Nations, without changing it into another day, until it had been divinely done by the ſame *Law-giver*, and that change declared by the promulgation of his *new Covenant* in the *Goſpel*, it being not in the power of any other to change his *Ordinances*, or to warrant a variation from them in the leaſt *Punctilio*, whether they concern *Faith* or *Manners*. The obſervation of *Dayes* and *Meats*, with ſuch-like Ceremonies, had their end in *Chriſt*; and every man is left at liberty, as concerning a *Religious Obſervation* of ſuch things, to do as the preſent neceſſity requires, and as he thinks himſelf in his own Conſcience obliged: And therefore the *Apoſtle* implicitly reproving them who preſumed to judge between another mans Conſcience and GOD (to whom only he ſtands or falls as his Servant) expecteth every one *to do* as he is perſwaded in his Conſcience; and ſaith, *Rom.* 14. *He that obſerveth a day, obſerveth it unto the LORD, and he who obſerveth it not, forbears the obſervation thereof in conſcientious obedience to the LORD alſo*:

which liberty he would not have given, had a *ſet day* been eſſential to the morality of the fourth Commandment. Therefore I am not offended with any one, what day ſoever he obſerveth or obſerveth not, who doth it Conſcientiouſly, not Contentiouſly; neither *condemning himſelf in that which he alloweth or diſalloweth*, nor judging uncharitably of others who claim the like liberty of Conſcience. And I hope the conſcientious ſanctification of Dayes piouſly ſet apart for Religious Duties, will be rather better, then leſs obſerved, by what I have hitherto, or ſhall hereafter expreſs; for there be many, to my knowledge, who are more zealous in profeſſing the obſervation of this or that day, then in truly obſerving any day as they ought to do; as alſo of many other Chriſtian Duties; and ſuch Perſons will take moſt offence at what I have expreſſed.

It is alſo to be Conſidered, that the Ceremonial obſervation of a *ſeventh part of time* for the competent reſt of mens bodies, and providing due nouriſhments and refreſhments for the Soul (as alſo for performance of Holy Duties) neither *is*, nor *was*, or can be eſſential to the *morality of Reſt*, or of *Religious Duties*, but Circumſtantial and Ceremonial only; in regard a due portion of time, or any ſet time for theſe purpoſes, cannot be juſt the ſame portion, or a like expedient for all, but muſt be more or leſs, oftener or ſeldomer, according to the differing ſtrengths, weakneſſes, ignorances, or other defects, neceſſities, or occaſions of Individual perſons, who ſhall need the ſame; and who muſt take and be allowed ſuch times, and ſo much time, as ſhall be neceſſary, and is required by that morality, which was written in the hearts of all men, among the reſidue of univerſal Morals

Morals at the beginning of time. And the *Reſt* of that *Myſtical Sabbath*, which GOD is said to have ſanctified as aforeſaid, is neither pertinent nor communicable to *Beaſts*, or meer *natural Men*; or to any, ſave to thoſe *Saints* who are made one with GOD in *Chriſt Jeſus*; and, who have wrought, and are to work with G O D and Him, in the *ſix dayes of a thouſand years a piece* upon the *work of Regeneration*; and in maintaining *Good* againſt *Evil*, until it ſhall obtain the *Conqueſt*. Theſe things conſidered, the ſanctifying of a more excellent *Sabbath*, than that which was obſerved by the *Jews*, or than that which is called the LORD's *day*, ſeemeth to have been intended by that which GOD is ſaid to have ſanctified at the *Creation*; and the *Myſtery* which I would ſhew forth, relating to a confutation of the Error occaſioned by the long continuance of Wickedneſs and Tyranny in the World (and which was in part diſcovered unto me, by meditating the foregoing Circumſtances) is this;

G O D, having finiſhed his Work of *Creation* the ſixth day, (wherein *Man* was alſo made, for whoſe ſake the World was made) His Wiſdom fore-ſeeing what the *Devil's malice*, and *humane curioſity* would produce, by deſiring the knowledge of *Good and Evil*; it was his good pleaſure (all his Operations as to things *Temporary*, being in *Number*, *Weight*, and *Meaſure*, and *a thouſand years with him but as one day, and one day as a thouſand years*) that, as he had wrought *ſix common dayes* upon the *work of Creation*, ſo his *Intellectual and Reaſonable Creatures*, having made themſelves work by their *Prevarications*, ſhould have *ſix myſtical dayes of a thouſand years a piece*, according to the vulgar Accompt, wherein to do thoſe works

works which they ought to do, or had a deſire to do, that ſo they might have a ſufficient time wherein to compleat their *knowledge of Good and Evil*, according to their longing, as aforeſaid: And the *ſeventh day* which GOD ſanctified after the work of Creation, is, as I believe, that *myſtical day of a thouſand years*; or that ſeventh part of time, (be it ſooner or later) wherein *Chriſt*, according to their expectation in the main, whom you call *Fift-Monarchy-men*, ſhall viſibly Reign upon the Earth with his Saints, as *John* hath Propheſied, *Revel.* 20. 5. At which time will begin that great and Everlaſting *Sabbath*, wherein they ſhall reſt from their labours, and wherein they, who have ſeen *Chriſt* upon the Earth in his *Humiliation*, ſhall there alſo behold him in his *Glorification*, to the rejoycing of his *choſen People*, and to the confuſion of his *Adverſaries*; not in ſuch a groſs, carnal manner, as is fancied by ſome, but as becomes glorified Bodies; and as was partly typified, by our *Saviours Transfiguration* upon the Mount, when his Diſciples then preſent, well knew not what they either ſaw or ſaid; or, as it was at the hour of his *Aſcention*, which is neither expreſſible or intelligible, in the ſtate wherein we now are.

During the firſt *ſix thouſand years* of time, *Good and Evil* are permitted to execute their diſtinct and mixt Powers and Faculties, in working out their ends, and in ſtruggling for the maſtery, and manifeſtation of their *Natures*, as they beſt can, in and by all thoſe who are to them reſpectively inclinable: And, when that *ſix thouſand years* are compleated (abating ſo much thereof only, as the violent fury of the *Devil*, *Antichriſt*, and their Confederates, ſhall diminiſh of their own time, within the laſt *ſix thouſand years*)

years) then the *Wickedneſs* of the wicked, the *Righteous endeavours* of good men (ſo far forth as it is meerly their own) and all that ſeems *good or evil* in their own *ſtrength, weakneſs, wiſdom, folly, ungodlineſs* or *piety*, ſhall come to an end, and be of no force or eſteem: Whereof, the *Devil* began to be afraid, when he ſaid to *Chriſt, Art thou come to torment us before the time?* That, ſeems to me, the *ſeventh day* which GOD is ſaid to have *ſanctified*, and to reſt on after his *ſix dayes work* aforeſaid; and, in my apprehenſion, the preceding thouſand years before that *great Sabbath*, are the ſix *myſtical dayes* wherein men ſhould have permiſſion, as I ſaid before, to do thoſe works which they had a deſire to be doing, for perfecting their knowledge in *Good and Evil* in this life, after they had, by diſobeying GOD in our firſt Parents, entered into a Confederacy with the *Devil*. This ſenſe of that Myſtery I received not from men, but, by meditating an Interpretation of the firſt Chapters of the *Old Teſtament*, by comparing them with the laſt Chapters of the *New Teſtament*, and by what I collected out of that *Prayer* which *Chriſt* himſelf left unto us to be a *Pattern* of what we might abſolutely pray for; in regard whatſoever I am taught by him to *pray for*, I am warranted undoubtedly to *believe*. Now, according to the Contents of that *Prayer*, I do believe, that the *Name* of our Heavenly Father ſhall be hallowed upon Earth, and his *Kingdom* come down viſibly among us, and his *Will* be here done as it is in *Heaven*; which can never be until that *great Sabbath*. I believe alſo, That all who ſeek after his *Kingdom* which is to come, with ſincerity in the firſt place, ſhall be daily fed with the bread of eternal life, and ſupplied with

with all things neceſſary for proſecuting their Work in the meantime; That our ſins ſhall be forgiven us, as we, by his example, forgive thoſe who have treſpaſſed againſt ns: That in all our tryals and Temptations, whereby GOD exerciſeth our Faith, we ſhall be delivered from whatſoever is *evil* in them, and be at laſt partakers of his *Kingdom*, *Power*, and *Glory*, even here upon *Earth* where we have ſuffered with him, when that *great Sabbath*, afore-mentioned, begins; and in *Heaven* for ever.

But, you may think, perhaps to your diſcouragement the mean while, that time is very far off, becauſe by our ordinary Computation of Times and Years, there will ſeem to be about 300 years unexpired of the laſt thouſand of thoſe 6000 years in which *Antichriſt* with his *Myſtery of Iniquity* was permitted to Reign, 666 years, after he had attained to his full power. Nevertheleſs, let not that infringe the patience of any; For, though GOD is abſolute in fulfilling the times promiſed for the benefit of his *Elect*, he doth not ſo oblige himſelf to thoſe times which concern the lengthning out the *Kingdoms* of his *Enemies*, but that they may be ſhortned by their own actions, according to this ſaying; *The wicked live not one half their time.* It is probable, that our *Chronology* is defective, ſome *Chronologers* differing in their Accompt hundreds of years, and they about 80 or 40 years who differ leaſt. Or, if it were not ſo, the time of our *ſuffering* may be ſhortned for the ſake of GOD's *Elect*; yea, *Chriſt* hath promiſed that it ſhall be ſhortned for their ſake, *Matth.* 24, 22. And, probably, the ſhortning the laſt dayes of Tribulation, will be occaſioned by GOD's permitting his and their Adverſaries, to be ſo violent and infatuated in

in their furious profecutions of malicious Deſigns to uphold their Tyranny, when they feel it tottering, that they themſelves will thereby ſhorten their own time; And that the *Kingdoms* of the *Devil*, *Antichriſt*, and the *World* will be ſo divided and confounded in their Deſignment and Profecutions that they ſhall help deſtroy themſelves and their Kingdoms, by their own Actings, and by provoking GOD, (according to his *Conditional Decrees*) to come in, when *Evil* is at the higheſt pitch of Malignity; to make it evident, that by his *Power* and *Goodneſs* alone, *Good* becomes prevalent againſt *Evil*. And probably ſome *Diſpenſations* of *Mercy* in that kind, will be vouchſafed as to the weakening of *Antichriſt's* kingdom, betwixt this time, and the year 1666, according to our Computation after the *birth of Chriſt*; But that Number of the *Name*, or *Power* of the *Beaſts*, whoſe time of tyrannizing is thereby limitted from the laſt of the times of the diſtinct *higheſt Exaltations* of the *two Beaſts*, until the full end of their *Powers*, will not be until ſo many years after the *Paſſion of our Saviour*, if I have not miſ-grounded my Judgment, as I believe I have not. For, at the time of *Chriſt's Paſſion*, the laſt of thoſe Earthly *Monarchies* which have oppreſſed the *Saints*, was at the higheſt; and ever ſince it hath declined: Their longeſt time of continuance (as I conceive) being myſtically numbred out unto them, in their own *Numerals*, which put altogether in order, according to their diſtinct Valuations ſingly, can make no more, as theſe their Characters demonſtrate, than M.D.C.L.X.V.I, which is a M. years for the continuance of *Heathen Romes* tyranny, after it was at higheſt, until it was ſwallowed up by that *Beaſt* which aroſe out of it,

(for, old *Romes* Tyranny continued in the *Civil Government* of that Empire after Chriſtian Emperours had the Title) The remainder of the aforeſaid ſum, being DCLXVI, is the time of the Reign of Antichriſt (or the *Man of Sin*) after he attained to an *abſolute Supremacy*, which will have an end in or about the Seventeenth hundredyear after *Chriſt's* Nativity, by our Accompt, if *Chronologers* have not miſreckoned the times. This is my Judgment of the *Number of Beaſt.* When that day comes, I believe the *Souls under the Altar* will no more cry, *How long LORD!* We ſhall not then think the dayes or years of our ſuffering, for *Righteouſneſs ſake*, were over many; nor will the *ſcoffers* then aſk any more in deriſion, *Where is the Promiſe of his Coming?*

Then, how long or ſhort a time ſoever it be, during which, the preſent, or the laſt Tryal of the *Saints* muſt continue; Let us conſider how little a few years, more or leſs, are in reſpect of *Eternity*, and of how ſmall conſequences all that is which we can ſuffer, in compariſon of that reward which is prepared for thoſe who overcome by patience. What can we loſe? Or, what have they loſt, who have been tranſlated out of this life, by the cruelty of their Perſecutors, but that which would have been a greater diſadvantage had it not been loſt? Perhaps that experience which I have had, in my particular, of GOD's extraordinary ſtrengthning me in my Sufferings, by the encreaſe of Hope and Conſolations vouchſafed, may be believed by ſome, to the augmentation of their conſtancy and comfort; I do therefore unfeignedly profeſs (though I profeſs it in much frailty of the Fleſh) That if GOD continue his Mercy begun (which I doubt not of) and ſhall give me a full draught

draught of thoſe *Cordials*, whereof he hath vouchſafed me a *Taſte*, I think I ſhould not repine to undergo for his glory, the heat of thoſe terrible dayes, which are begun, or near approaching: For, I conceive it will not be much hotter than the *Fiery Furnace*, which was heated ſevenfold more than uſually, for *Shadrack*, *Meſech*, and *Abednego*; and I believe, that to ſtrengthen and preſerve me, I ſhould have the ſame Companion they had in that *Fiery Tryal*, if it might be ſo much to GOD's glory. Let not then the length or ſharpneſs of any Perſecution diſcourage from a Conſtant waiting upon G O D, whoſe Grace will be a ſufficient Aſſiſtance in all *Probations*. Nor let your imperfect apprehenſions of thoſe myſterious expreſſions, whereby the eſtate of that *Sabbath* or Kingdom, afore-mentioned, is deſcribed, miſlead you either into a diſtruſt of the reality thereof, or into any carnal miſ-belief, miſteachings, or miſ-actings, by a vain curioſity of ſeeking to know further than is plainly revealed, before the time. For, *Fancy* is apt to make many erroneous repreſentations; and that which ſhall be, is darkly expreſſed, for the exerciſe of our *Faith*; and we can no more apprehend it, as it is (being in the ſtate wherein we yet are) than Children of a month old, can declare what manner of life they ſhall here live, when they come to ripe years. It may ſuffice, that ſo much is declared and unfolded, by what is fulfilled, and ſo demonſtrated by Alluſions to things of which we highly eſteem, that it may aſſure us, there is an unſpeakable glory and happineſs prepared for all thoſe who *believe*, and ſuffer for *Righteouſneſs ſake*. Our ſight, is yet too weak to behold it; Our hearts are too narrow to apprehend it; and that hour

of the day, is not yet come, which will manifeſt to any, ſo much as will hereafter be made evident to all.

But, that we may not make our Afflictions and Troubles greater than elſe they would be, and our Conſolations leſs than they might be by our own defaults; and ſo imbitter our Spirits againſt the Truth, and each other, that *Repentance* and *Reformation* be obſtructed thereby; and leſt alſo, through defect of true *Piety* towards G O D, or of true Charity to *Men*, will be found rather ſufferers altogether for our ſins, than for *Righteouſneſs ſake*, to the making of our ſorrows endleſs in this life (as it happeneth to many) or to the rendring of us more wicked and cruel, when our *Sufferings* be removed, than we were before; to the perpetuating of an unhappy condition hereafter: Be pleaſed, for prevention thereof, to take notice of a *Triple Memorandum*, which coming ſuddenly into my thoughts, I ſhall here inſſert as neceſſary for us all to take heed of at this time, though I know it will diſadvantage me in the opinion of many. The *Firſt* branch of it, is pertinent to GOD's *Glory:* The *Second*, to the *Civil Government* and *Governors* whereto he hath ſubjected us: And the *Third*, pertains to all thoſe whom he hath put under their ſubjection. Obſerve it well, O ye *Britiſh Nations*, and repent of your ſins in General and Particular, both againſt GOD and *Men*; eſpecially of your intrenchments againſt GOD's *Prerogative*, and your temporal and ſpiritual oppreſſing the members of his Son *Jeſus Chriſt*, by the diſhonoring of him in his chief Attributes; and by the breach of your *Publick Faith*, plighted to Him and his People, againſt whom very many of us have, in my Judgment,

Judgment, much exceeded the *Parallel* afore-mentioned, and all that I find recorded againſt any other *Nation.* If we expect a Reconciliation to G O D, by a pardon for that, and our other manifold Tranſgreſſions, let us acknowledge our ſinfulneſs againſt the infinite extent of G O D's *Mercy* intended to all *Mankind* in general (which is the firſt branch of my *Memorandums*) and not limiting it, as many do, ſuppoſe they glorifie him in ſo doing, whereas, it is apparently to his diſhonour, and will be to the inflaming of his Wrath, when there will be moſt need of his Fatherly Compaſſion.

For, I will be bold to aver (though ſome probably will be offended at it, by whoſe Charity I have been here in part relieved) that the *brotherly Love* and *true Repentance* whereto I would perſwade, will never be effectually attained unto by them, who knowingly, premeditately, and wilfully perſevere in denying the *Univerſal Redemption of Mankind* by *Jeſus Chriſt*; ſeeing thereon depends G O D's moſt glorious Attribute; and in regard it is that, for which we are much more obliged unto him, than all the reſt of his Creatures, he cannot but be highly diſpleaſed with all thoſe who confine the extent of that *Mercy.* I know many in theſe times (ſome of them in other reſpects very good and learned men) who think *Univerſal Redemption* to be a *new Doctrine,* terming it *Arminianiſm* and *Popery*; but, it is neither new, nor repugnant (as is pretended) to the Orthodox Doctrine of *Election, Predeſtination* and the *Free Grace* of G O D; nor aſcribes ought more to *Nature* by the Conſequences thereof, than tends to our juſtifying of GOD, and to our ſelf-condemnation, if that which he hath given us be not husbanded, according as he hath

hath and doth enable. The *holy Scriptures* evidence it to all who rightly underſtand them. So far is it alſo from being a Novelty (as ignorant hearers are made believe) that it was received and profeſſed for a neceſſary Truth by the *Churches* of GOD in all Ages ſince Chriſt's birth, and contradicted by very few in the firſt times of Chriſtianity. Yea, it was believed many hundreds of years before *Arminius* was born, or *Popery* had a being in the world; and will be profeſſed when the Oppoſers and Traducers of that *Verity* ſhall be quite rooted out of the *Evangelical Kingdom.* It is, I confeſs, a Doctrine imbraced by many in the Church of *Rome*; but that makes it not erroneous. If we renounce all things approved of by Hereticks, and which *Antichriſt* and his Confederates imbrace and profeſs, we ſhall more diſadvantage the *Kingdom of Chriſt* thereby, than they have done by all their Hereſies, Idolatries and Superſtitions; For they acknowledge the *holy Scriptures*, and all the Articles of our *Creed*; and hold (though in unrighteouſneſs) a great part both of *Moral* and *Evangelical Truths*, by a verbal profeſſion, and with a mixture of humane Traditions; becauſe, if they did not ſo juggle, they could never have been hopefull to effect what is intended by their *Myſtery of Iniquity.* It is the well counterfeiting of *Truth* and *Holineſs*, which muſt compleat the Deſigns of *Antichriſt*; and there is not any one ſingle *Hereſie* or *Wickedneſs* which doth ſo ſecretly and ſo miſchievouſly ſupplant *Chriſt*; it undermines the *Foundation* of that *Structure* which open Blaſphemies above ground cannot endanger, and hath already ſprung ſuch a *Mine*, to the dividing of *Lutherans* and *Calviniſts*, (as they are now termed) that they will hardly be reconciled until all Controverſies are at an end. Let

Let us therefore conſider well what depends upon it; how much it concerns the Glory of GOD; how much he is diſhonoured by a contrary belief, and how much it detracts from our own Priviledges and Conſolations. G O D's *Mercy* is above all his *Works.* It is the *Crown* and *Dignity* of the KING of Kings, and the Higheſt of all High-Treaſons to clip it. A profeſſed denial of the *Univerſality of humane Redemption,* ſeems to me a curſed *Counter-callol,* made and ſung by *Devils,* in oppoſition to that bleſſed *Nativity-Song,* which was ſung by *Angels* at the Birth of CHRIST; *Glory be to GOD on high, on Earth Peace, and Good will to Men.* For, how was G O D likely to be glorified, *Peace* to be upon the Earth, or his *Good-will* manifeſted to Men by the incarnation of his Son, if Man's *Redemption* had not been *Univerſal,* but ſo narrowed, that it extended to a very few, and thoſe few alſo left without aſſurance they were of that ſmall number, whatſoever they ſhould endeavour, if there ſhould be an Exception from that Act of Grace, as many fancy? Doubtleſs, if it had been ſo, it would have given occaſion rather of *howling* than of *ſinging*; and been rather *ſad* than *glad tydings,* in regard of that great terrour which might have ſeized upon all *Mankind,* and cauſed an *Univerſal Lamentation,* when they conſidered how many millions of millions, were certainly expoſed to Everlaſting Damnation; how ſmall a number in poſſibility to be ſaved, and how few of their dearly beloved Parents, Children and Friends might be of thoſe few, for whom *Chriſt* took upon him the *humane Nature* Oh! horrible and unparalell'd Blaſphemy! But bleſſed be GOD's Name it is not ſo. When the Children of *Iſrael* were redeemed from their *Egyptian Bondage,* which was

was a type of our *Univerſal Redemption*, there was not one ſoul, no not a hoof left behind them : Nor was one ſoul abſolutely excluded from the benefit of *Chriſts* Incarnation and Paſſion; but they only, who by their own default and unrepented ſin, ſhould fall away as they did who periſhed in the Wilderneſs. For, GOD hath many times, upon ſeveral occaſions, paſſed his *Word*, to aſcertain the Univerſality of his Love to Man without perſonal reſpects, where perſonal ſins, without repentance, have not firſt made the perſon unacceptable, nay, our incredulity hath put him to his *Oath*, to aſſure every ſinner; and if nevertheleſs we ſtill diſtruſt him, continue in our misbelief of his *Word* and *Oath*, and labour to draw others into the ſame crime; It cannot be an ordinary Judgement which G O D will at laſt inflict for ſo extraordinary and ſo high an affront, it being a ſin more heinous than Murder, Adultery, and all other meer carnal ſins put together; yea more heinous than thoſe the *Jews* committed by their *Idolatries*, *killing the Prophets*, and *crucifying Chriſt* in the fleſh; for the laſt was but a ſin againſt his *Humanity*, and their *Idolatries* but the aſcribing ſome part of that honour to Creatures which was due to G O D onely; whereas the limiting of G O D's *Univerſal Grace* in *Chriſt*, with the concommitant Doctrines, and the Conſequences thence raiſed, and the imputing to G O D, an *eternal Reprobation* of the greateſt part of *Mankind*, before they had done good or evil, and for thoſe ſins alſo, which they blaſphemouſly ſay, he neceſſitated them to commit, to ſhew his *Juſtice*, and manifeſt his hatred to ſin, is a diſpoiling GOD of his *Divine Nature*, of his *Goodneſs*, and an aſcribing unto him that which belongs only to the Devil. Oh the Patience of G O D! What

What can be ſo abominable? They do not only make *Reprobation* older than the father of it the Devil, but make G O D alſo the Author of his wickedneſs, in neceſſitating him to be a *Devil,* and conſequently Author of all the wickedneſs committed by all the Devils in Hell, and all the wicked men upon earth; which appears to me ſo horrible an Impiety, that I wonder not to ſee the World ſo full of Plagues and Sins; and Sins & Sinners become ſuch Plagues to each other as they are; nor can I believe there will ever be leſs Plagues, where that Blaſphemy is profeſſed and indulged as Orthodox Doctrine, until it be repented of; nor ſhall I marvel if my words be miſundeſtood, and my good meanings miſ-interpreted, if G O D's *Word* be ſo miſtaken, and his *Love* ſo ill rewarded. I know the bitterneſs and uncharitableneſs of their ſpirit, who ſhall be obſtinate in this Judgment, yet am neither afraid nor aſhamed for any reſpects to declare my Conſcience herein; or in whatſoever elſe I think may concern G O D's *Glory* and the Peace of my *Country.* If I think any to be in an Errour, I will peaceably do the beſt I can to reclaim them, but attempt nothing to deſtroy them; for that is an *Antichriſtian Principle,* and I abhor it. Oh let us be more heedful to avoid it, and more conſcientious in acknowledging our Deſtruction to be only and originally of the *Devil* and of our ſelves; I confeſs that G O D *(who would have all men to be ſaved)* hath provided means of ſalvation for all, without excluding any, who firſt excludes not himſelf by his perſonal ſins and impenitency: and (that our manifold ſins may be forgotten) I deſire we may henceforward believe both his preventing and aſſiſting Grace, ſhall be vouchſafed to all thoſe who ſhall ask for it in Faith, or

have not wilfully rejected it being offered.

In like manner (for, I now come to the ſecond branch of my *Memorandum*) if we deſire an *external Peace* may be ſetled and continued ſo among us, that we may ſerve the LORD in *Holineſs and Righteouſneſs*, let us be conſcientiouſly careful that we intrench not injuriouſly upon the *Civil Government* whereto GOD hath ſubjected us, how oppreſſive ſoever it ſhall be, or ſeemeth to be unto any of us in particular, during the time wherein GOD gives it a Soveraignty over us. For, all *Power*, *was* and *is* of him by his *Grace*, or *Permiſſion*; not only that which was *Patriarchal* in *Adam* and *Noah*; with that which was eſtabliſhed for a time in *Moſes*, *Joſhua*, and the *Judges of Iſrael*; and that which is called Eccleſiaſtical in the viſible *Church of Chriſt*; but all thoſe tyrannizing Powers, Governments and Governors alſo, which have been in the world ever ſince the Creation until now, were *gracious*, or *permiſſive effects* of that longing after the knowledge of *Good and Evil*, which corrupted our firſt Parents, whoſe Poſterity, were permitted to elect ſuch *Governments* and *Governors* as they beſt liked, till ſome of them loſt that Priviledge by their own folly, as the *Jews*, and others have done. Thus it was in all times and Nations, after the natural and *Paternal Government* ceaſed by the death of *Adam* and *Noah*, except that which was *Supernaturally* Conſtituted over the *Jews* in the dayes of *Moſes*; *That*, and the *Paternal Government* being conferred , the one by *Grace*, and the other by *Nature*, were Branches of the *Fifth Monarchy* (as many now call the *Kingdom of Chriſt*) which indeed is the *Alpha* and *Omega*, the firſt and the laſt, ever one and the ſame; in

in regard, that *Providential Government*, which is and was in GOD the Father by right of *Creation*; and exerciſed imperfectly by *Adam*, *Noah*, *Moſes* and his *Succeſſors*, was tranſlated to GOD the *Son*, who is the only and true *Catholick King* (though *Antichriſt* hath given that Title to one of his Vaſſals) yea, though this *Government* hath ſeemed a long time ſuſpended, and been intruded upon by the Uſurpation of Tyrants, in moſt parts of the world, ever ſince the dayes of *Nimrod*, he will at laſt aſſume his Kingdom, and the Government thereof, in his own Perſon, when the time appointed is come. In the mean ſpace, his *Father* and *He himſelf*, have permitted others to make *Kings*, and to be *Kings* and *Governors*, according as they could effect it by their own Policy and Power. This was one product of eating the *forbidden Tree*; and of man's deſired *knowledge of Good and Evil* (eſpecially his experience in what is *evil*) hath been much advanced in all Nations and Generations, by the Exorbitances of ſuch *Governors*, and by the *Popular Idolizing*, and baſe flattering their *Kings* and *Governors* into a fooliſh conceit they were more than *Men*, and by deifying them, as the *Romans* and others did, until they became worſe than *Beaſts*, and little better than *Devils* to the reſt of *Mankind:* in which ſordid Flattery, the *Prieſts* in all times were moſt inſtrumental. Therefore, GOD permitted for a puniſhment of their wickedneſs and folly (and to perfect their deſired knowledge of *Good and Evil*, as aforeſaid, *the Kingdoms of the Earth* (as it is ſaid, *Dan.* 4. 17.) *to be governed by the baſeſt of men*; which will never be otherwiſe, until the People ſhall reform themſelves by a true *Self-denial*, and until that is fulfilled,

which hath been preſaged in theſe *Verſes:*

" *A* King *ſhall willingly un-ſelf* un-King,
" *And, thereby grow far greater than before*;
" *The* Clergy, *to contempt themſelves will bring*,
" *And, thereby*, Piety *ſhall thrive the more.*

When a *King* (or the *Civil Governor* or *Governors*, by whatſoever Title they Reign) ſhall quite lay aſide all thoſe tyrannous *Prerogatives*, which were uſurped by the Emperours and Kings of the Nations, who knew not GOD; and when they ſhall Govern according to the *divine Law*, which he hath declared in his *Evangelical Word*, and had once written in the hearts of men, then ſhall a *Righteous Government* be eſtabliſhed; and when the *Clergies Prevarications* ſhall bring upon them a general Contempt, ſuch an endeavour will be in ſeaſon. When this comes to paſs, (which is contingent, and may be or not be) *Righteouſneſs* will begin to flouriſh, or elſe never, until *Chriſt* aſſumes his *Univerſal Kingdom.* But, that *King* or *Supream Power*, who ſhall conform to the fore-going *Prediction*, ſhall be the *Protarrhon*, and have the honour of the firſt true *Vice-regency* under *Jeſus Chriſt*, within his own *Dominions.* There ſhall the Throne of Evangelical Righteouſneſs firſt begin to be eſtabliſhed; or, at leaſt, there ſhall be the firſt evident preparation for that *Monarchy.*

It muſt then be acknowledged (*Kings* and their *Subjects* being Relatives) that all the miſchieves which have befallen to *Mankind* in all Nations, have proceeded equally from themſelves; yet, as I ſaid before, by GOD's permiſſive *Providence*, for a juſt

juſt puniſhment of their ſins, by each other; and the *People* muſt ſubmit patiently to the yoke, until he vouchſafeth to take it off: For, as it hath given *Wickedneſs*, *Wicked-men*, and *Devils* opportunities to manifeſt their Natures toward the perfecting of an experimental knowledge in *Evil*, to their ſhame; So, it hath occaſioned alſo the manifeſtation of the *Juſtice*, *Mercy*, and *Goodneſs* of GOD, to his Glory, in making good what he had promiſed to his *Elect*, by his Providential changing of *Governments* and *Governors*, ſetting up, pulling down, inlarging or reſtraining, as may beſt conduce to the puniſhment of Sin, to the encouragement of Vertue, to the exerciſing of the Patience, Faith, Humility, Conſtancy, Love, and other Graces of the *Saints*; as alſo to the improving in them an experimental knowledge of that which is *Good*, together with a deteſtation of all that is *Evil*; that, they might at laſt overcome *Evil* with *Goodneſs:* which gives an anſwer to all thoſe *Queries*, which have often been propoſed by the Children of GOD, when they have obſerved the Proſperity of the *wicked*, whilſt they are afflicted.

Theſe things conſidered, it will be a Tranſgreſſion againſt the *Providence* of GOD, if any private *Perſons* or *Parties*, howſoever oppreſſed thereby, ſhall endeavour by *Preaching*, *Writing*, or *Speaking* ſeditiouſly (much more by attempting it in an Hoſtile manner) the innovating, changing, or diſturbing the *Government* or *Governors* whereunto they are ſubjected; and they are Rebels againſt GOD's *Ordinance*, there being no other ordinary means left to the *People*, who are by them oppreſſed, but humbly Petitioning, declaring their Grievances, and pleading for their due Priviledges by legal Proceedings, and by

by Appealing to GOD for redreſs of their Sufferings; who doth heed all Oppreſſions, and will provide Deliverers, as he did for the *Iſraelites* in *Egypt*, when there was no likelihood of a Deliverance. For, when Princes infatuated by their own pride and corruption, or by the giddineſs of their *young Counſellors, over-voting wiſer men*, as appears in *Rehoboam*, ſhall ſo add to the provocations of their Forefathers, by their perſonal impieties againſt GOD, or by ſo oppreſſing the People, as *Rehoboam* did, he will either rend from them the hearts of the greateſt part of them, as he did from that fooliſh King, or by ſome other way; and a Remedy will ſoon after follow, without any irregular endeavors, by the private *Heads* or *Hands* of any one of his *Saints*; which would but exaſperate their oppreſſors, give them thoſe advantages which they watch for, to colour the utter deſtroying of thoſe whom they oppreſs, with an appearance of executing *Juſtice* upon them; and it would defer alſo that *Deliverance* which is Providentially deſigned.

Therefore, not preſuming as their *Counſellor*, but, as their Humble *Remembrancer*, I do hereby deſire, that the *King* and his *Counſellors*, as alſo the *People*, might be hereby put ſeaſonably in mind, to conſult with the Laws of GOD, of *Nature*, of their own *Nation*, and with their own *Conſciences*, what they will dictate unto them, concerning their Duties to GOD, and to each other in ſuch Caſes: And, that they may uſe their *rational Faculties* to that purpoſe, I offer to their ſerious diſquiſition, theſe following *Queries*:

1. *Whether*,

1. *Whether, that which was not ordained for its* own ſake, *but for the ſake of that which was precedent, and more worthy, ought to be preferred before that, for whoſe ſake only it was ordained?*
2. *Whether, there can be* Treaſon *committed by one of any* two Parties *againſt the other, between whom there is not a* Mutual Truſt, *and* Reciprocal Obligation?
3. *Whether, if that* Allegiance *and* Mutual Truſt, *which is between* two Parties, *be by one of them evidently infringed, the other be not thereby, abſolutely freed from that* Allegiance?
4. *Whether, it be in the juſt Power, of any* humane Authority *to make that* Treaſon, *which is not Treaſon by the* Law of Nature and Truſt; *or any thing, to be that which really it is not?*
5. *Whether a* whole Nation, *or the greateſt part thereof, can be guilty of* Treaſon *againſt their* Supream Magiſtrate, *failing of his Truſt, in that for which he was ordained, in the judgment of the greateſt number of thoſe who intruſted him*; *and whether they who are* Confederates *with him, in the breach of that* Truſt, *and in oppreſſing the* People, *ought to be reckoned as a part of that People?*
6. *Whether a conſiderable part of thoſe People, who are peaceable in their lives and converſations, and ſeek nothing but an enjoyment of thoſe Freedoms and Rights which belong unto them by the Laws of GOD,* Nature, *and the* Nation, *may not without juſt blame, Petition to be freed from thoſe Oppreſſions, which are impoſed by* humane Laws; *and when*

when they who are violently invaded in their Poſſeſſions, or in the exerciſe of their Conſciences toward G O D, according to his Fundamental Laws, may not warrantably ſtand upon their guard (though they may not take up Offenſive Arms) as well as a private perſon, *may* Se defendendo, *endeavour to preſerve his life, and his Hereditory Poſſeſſions, from an injurious Aſſailant, in which caſe (as I conceive) he is Indempnified by the Law of our* Nation?

7. *Whether, all* Oaths, Engagements, *and* Covenants *whatſoever, taken, entred into and made, by compulſion, contrary to the Laws of G O D and* Nature, *be not void* ipſo facto, *and to be repented of rather than kept, when the Conſcience is rightly informed?*

Theſe *Queries*, being rightly reſolved, both *Kings* and their *Subjects* may be truly informed how they ought to regulate their *Judgements* and *Actings* in relation to each other, for the preſervation of their honour, peace, and ſafety; but, *private Perſons* who ſhall undertake to Reſolve them, will perhaps be thought more bold than wiſe; and they will rarely be Reſolved impartially, either by any *Supream Magiſtrate*, who is not a true Lover of Juſtice; or by any of the *Commonalty*, who prefers *Licentiouſneſs* before a true *Chriſtian, or manly Freedom*; much-leſs by any of them, whoſe irregular Courſes are deſtructive to their *Kings*, their *Country*, and to their our *well-being*. Therefore, inſtead of giving my private ſenſe upon the ſaid *Queries*, I leave that to thoſe whom it more concerns, and adviſe all thoſe who think themſelves oppreſſed (by thoſe who act under,

under, and for the *Supream Power*) and are doubtful how to behave themſelves in ſuch wiſe, that they may neither tranſgreſs the Ordinances of GOD, nor give occaſion of offence to their *Governors*) to put on the pure white *Ephod* or Surplice of a ſincere unbyaſſed Conſcience, and repair to that *Urim* and *Thummin*, whereby the Secrets of the LORD are in all ſtraits and difficulties made known to ſuch as fear him: And, in the mean time, I being neither *for* or *againſt* the Power of *Kings*, or the *Priviledges* of the *People*, further than they are agreeable to the Laws of GOD and *Nature*, will declare what my own practice hath been in theſe late ſtaggering times, hoping it may be of good uſe to ſome, and no way hurtful to any.

Though I have been oft Impriſoned, and my honeſt and peaceable Intentions queſtioned upon miſapprehenſions and miſ-informations, I never endeavoured ought by Factious Confederacy with others, or in my ſingle Capacity, by Word or Writing againſt the *Supream Perſon*, or *Power* in being. It is otherwiſe affirmed by ſome, who (I think) neither know what I have *done*, *written*, or *ſaid*, but by hear-ſay; and a Perſon of ſome quality (who ſeldom read ought ſave ſcurrilous and obſcene Pamphlets) charged me before many, in my abſence, to have been a Troubler and Scandalizer of all *Governments* now fifty years. *Ahab* in ſuch-like words charged *Elias* to be the Troubler of *Iſrael*, becauſe he had reproved his wickedneſs, who was the greateſt troubler thereof in his time: and the ſame troubleſomneſs is imputed to every one in his time, who conſcientiouſly reproveth *Vice*, when Wickedneſs and Folly are predominant, how modeſtly ſoever he doth

it. But, if all my *Actings*, *Writings*, and *Speakings* were known and conſidered, it would manifeſtly appear, that neither my *Principles* or *Endeavours* ever tended to ought, deſtructive or diſhonorable to the *Supream Magiſtrate* poſſeſſing the Throne, but to that which was for the preſervation of his honour and ſafety, if rightly underſtood; and that, I have unfeignedly exhorted others to the like obedience. To our preſent *Governor*, I have no way failed in obedience ſince his Reſtauration; and think theſe *Nations* more than ordinary obliged to that duty, in regard GOD hath given them thoſe *Governments*, and that *King*, which the greateſt number of them deſired, when they called him Home unto them from a long Exile: As alſo, becauſe, I am confident that miraculous Reſtoration was vouchſafed to be a *Teſt* both of *His* and our Obedience to GOD's Commands; and of our conformity to that which he juſtly expects ſhould be performed by *King* and *People* to Him, and by them reciprocally to each other. According to proof thereof upon the *Teſt*, ſuch will be the ſequels reſpectively to all *Parties*; for I am not deceived in the *Say-Maſter*; nor is this unwarantably declared by me, though I my ſelf am but one in the Furnace of *Purgation* and *Probation* among the reſt. GOD brought in the *King* without blood-ſhed, and without being ingaged to any (except only in a few Promiſes upon the word of a King) that he might depend on G O D only, and diſpenſe *Juſtice* and *Mercy* impartially to all: which my hope is he will do, when he is diſ-intangled from ſuch inconveniencies thereto obſtructive, as his late troubles occaſioned; and when he is better acquainted with the temper and conſtitution of theſe *Nations*, to which he

he was long a ſtranger, even from his Infancy. I pray GOD, that neither our ſins, nor his own, nor their Actings who are to him what the Sons of *Zerviah* were to *David*, prove hinderances thereunto, *by being too hard for him*; of which I am ſomewhat fearful.

This brings to mind the *third Branch* of my *Memorandum* afore-mentioned, which I had almoſt forgotten, and which concerns thoſe, as aforeſaid, whom GOD hath now put viſibly under ſubjection to him, and whoſe diſtempers were much allayed by many fair Promiſes (or pretendings at leaſt) that they ſhould enjoy their *Conſciences*, and thoſe eſtates which were granted (and as they thought ſecured) unto them by the *Publick Faith* of the *Nations*. The neglect of Performance to thoſe purpoſes according to expectation (though outward clamors were upon vain hopes awhile calmed) may have evil effects when leaſt feared: For *Unfaithfulneſs* and *Unmercifulneſs* GOD will avenge, though men wink at it; eſpecially a *National unfaithfulneſs* (if not repented and ſatisfied for, ſeaſonably in ſome meaſure) whatſoever colourable excuſes may be alleaged, will be avenged, as is manifeſt in the Caſe of the *Gibeonites*. All the *Three Nations* are engaged by their *Common Faith*, given in pledge directly or indirectly, both for the *Liberty of Conſcience* in relation to GOD, and for making good in ſome proportion thoſe Debts and Contracts, whereunto many were drawn, under Pious and Civil pretences, authorized by that viſible Power which was then in being, and countenanced and ſubmitted unto, by the moſt eminent Perſons of all Degrees, Judgements, and Profeſſions, as well as by the greateſt number of the People, without

any open contradiction; Thereupon, they contributed their Eſtates for ſupport of that, which they thought a lawful Power, even to the ruining of many of their Families (as it hath ſince happened) who ſubmitted thereunto conſcientiouſly in the ſimplicity of their hearts (as many others did by compulſion, and ſome for ſiniſter reſpects) in obedience only to them, who acted in the Name of a Lawful *Supream Authority*, which in reaſon excuſes them, who are not to judge the Actings of their *viſible Superiors*, ſubmitted unto by the whole Nation, or the greateſt part thereof as aforeſaid. The *Power now in being* alſo, together with many eminent Members of the *former Power* (ſeemingly at leaſt to be concurrent) did, if I and many other miſtake not, voluntarily pretend, both before and after the *Reſtoration* of this *Power*, to indulge *tender Conſciences*, and to make ſome competant ſatisfaction to them who had conſcientiouſly hazarded their Perſons, and truſted out their Eſtates, as aforeſaid; and who juſtly expect that their Loyal ſubmiſſion without blood-ſhed ſhould be rewarded according to explicite or implicite Promiſes and Declarations, wherein they confided; and for which (hoping it will be at laſt performed) they do patiently ſuffer in the mean time, beſeeching GOD to remove the Confuſions and Burthens, wherewithal they, and many other in theſe Nations, are at this preſent oppreſſed and involved. Now then, that their and our Prayers may be effectual to incline GOD to have Mercy upon us all in general, let the neglect of that expected *Indulgence* be taken into conſideration, and ſomewhat be performed according to what is hoped for, to teſtifie our thankful acknowledging the large extent of GOD's Mercy both to *King* and *People*,

People, for bringing us ſo peaceably into a way of *Reconciliation*, which may poſſibly be perfected and continued, if we prudently and gratefully perſue it, and not make our ſelves liable again to thoſe great debts and treſpaſſes which were forgotten, by taking our Brethren by the throats, for failings leſs conſiderable, and by unmerciful deſtroying them and their Families; eſpecially, by being ſevere unto them for ſeeming deficiencies relating to GOD and the Conſcience, with which none have ought to do, but GOD only, who is the proper Judge between Himſelf and mens Conſciences. But, for ought I perceive, every *Diſſenting Party*, is, and will be Judge in his own Cauſe, whomſoever elſe it concerns. And we are all I confeſs, even the beſt of us, ſomewhat over-byaſſed as to *Self-Intereſt*. *Princes* and their *Councils* will be ſole Judges of that which they think concerns the Peace of their Kingdoms and Self-Intereſt; *Prelates* and their appurtenat Officers, will be Judges of that which they conceive pertains to the Diſcipline of their own *Church*, and their temporary Dignities; and *Conſcientious men*, ſuppoſe themſelves as competent Judges, next under GOD, of what belongs to the peace of their *Conſciences*, as either of the former, and reſolve to act according to their own judgements, or to ſuffer what ſhall be impoſed upon them: For, as their Perſecutors may peradventure ſay as the *Jews* did when they Crucified *Chriſt*, that, *they have a Law, by which theſe ought to ſuffer*; So they may ſay, that GOD and *Nature have Laws, by which it ought to be otherwiſe*; and to thoſe Laws they may, and I do for my part, appeal. Let therefore, if it be ſo, theſe *three Nations* ſeek unto GOD, as one man, and humbly Petition the *King*, in his own Perſon,

ſon, that, to eſtabliſh his Throne in *Righteouſneſs*, all Publick and Private Grievances may be impartially and effectually conſidered hereafter, and not ſlighted as heretofore. That, in things relating to *GOD* and the *Conſcience*, men may be governed according to his *divine Law only*; and in all *Civil Matters*, by ſuch humane Laws as the People *have choſen*, and *ſhall chuſe*, agreeable to the Word of GOD and the Law of *Nature*. Which Exhortation I propoſe not to ingratiate my ſelf either with the People, or the preſent Government to any ſelf end: For, the *Reſtraints* and *Sufferings* which have been impoſed on me, have been more advantagious than all the *Liberties* or *Preferments* they can confer; and were I put to chuſe, whether I would enjoy the greateſt earthly Glory, or be expoſed to the greateſt earthly Torments for a good Conſcience; I would as ſoon chuſe the latter as the firſt, if GOD might be more glorified thereby: Indeed, I would chuſe neither of them, becauſe I know not in which of thoſe eſtates I ſhould moſt honour God; but leave it abſolutely unto him, to diſpoſe of me as he pleaſeth; and will not deſire (muchleſs attempt) any thing for my perſonal ſecurity, or for enjoyment of my Conſcience, by any unjuſtifiable act.

It hath been ſaid, That *the Kingdom of Heaven muſt be taken by violence*; yet, let us now be cautious that we ſeek not to make paſſage into it, by a *Carnal violence*, and by the *Temporal Sword* (which Sword belongs principally to the *Kingdoms of this World*) leſt we periſh by that *Sword* as many have done. Our *Saviour* ſaid to *Peter*, when he ſmote off the ear of *Malchus* in his defence, *Put up the Sword:* for in truth it was not then in ſeaſon, nor is ſo now.

Had

Had either a natural or a ſupernatural Reſiſtance been then ſeaſonable, our bleſſed *Saviour* (as he at that time ſaid) could have prayed to his *Father*, and have had *more than twelve Legions of Angels* immediately ſent unto him for his Reſcue. Thoſe *Angels*, when the time appointed comes, will appear under the Conduct of *Michael* their Arch-Angel, to do that execution upon the Uſurpers of *Chriſt's Kingdom*, which hath been long ſince foretold, and which we daily pray for. *The Weapons of our Warfare are not Carnal*; nor ſhall the *Conqueſt* which we expect, be obtained by any other *Sword* in the hands of the *Saints*, but that *Two-edged Sword*, proceeding out of his Mouth, whom *John* ſaw ſtanding between the ſeven golden Candleſticks, ſharpned by the Faith, Hope, Love, Patience, Prayers, and Conſtancy of the LAMB's followers; which Conqueſt at or about the end of the laſt of thoſe *ſix dayes*, aforeſaid, of a 1000 years a piece; or at the *ſhortning of that day*, and at the beginning of the *great Sabbath*, which GOD ſanctified at the *Creation*, will be accompliſhed. Till that time, the *Saints* are patiently to wait upon GOD, and permit his Enemies to enjoy their time, without grudging or fretting at their proſperity, as *David* counſels in his 37 *Pſalm*. In order to their final Deſtruction, ſome proceedings will every year be made, whilſt the *ſixth Vial* is pouring out (and which is already in a great meaſure diffuſed) and probably a *ſignal progreſſion*, in ſome evident particular, will be vouchſafed betwixt this and the end of 1666 years after the birth of *Chriſt*; and be compleated at or about the end (as I have before declared) of the thouſand ſix hundred ſixty and ſixth year after his *Paſſion*, if the Foundation of my

my Calculations fail not. The *Planets* in their Courſes are moving toward thoſe *Conſtellations* and *Influences*, which will ſhortly demonſtrate they are fighting for the People of GOD againſt their Enemies, as they fought againſt *Siſera* and his Army; and when GOD deſtroyed the Hoſt of five Kings, with hailſtones, who Warred againſt the *Gibeonites*, whilſt they went under the Protection of *Joſhua*. But, we have a ſurer *Word* to truſt unto than the *Book of the Creatures* (whoſe Characters our Folly hath now made obſcure) even GOD's *written Word* and *Spirit*; and the Propheſies in that *Word* contained, will ſhortly be fulfilled; and then the knowledge of *Good and Evil*, as to all ſublunary things, being experimentally known in full, ſuch an end will be put to all their ſtrugglings for the Victory, that our *Scoffers* will from thenceforth no more ſay, or think, that all things are to continue as they are; but they who now inſolently perſecute the *Saints*, will, miſerably affrighted, ſneak into Dens and Caverns of the Earth, wiſhing the falling Mountains might cover them from his Preſence whom they have perſecuted and deſpiſed. GOD's *White Banner* hath been diſplayed among us a long time heretofore, to invite us by fair means to come in, and make our peace: His *Red Colours* are now hung forth, and though it hath already coſt us much blood and treaſure, we return not unto him; and if we delay it until his *Black Flagg* be ſet up, it will be then too late to Retreat without a miſchief: for, they who are to come upon the *black and pale Horſes*, will immediately follow to do execution.

It is high time to look about us, and take heed what this *Spirit ſaith unto the* Churches, *typified by the*

the ſeven Churches in Aſia, wherein the ſtate of the moſt eminent Congregations, which are Members of the *Catholick Church* in all Ages, are concerned; as is alſo that *Univerſal Church* in all the Contents of St. *John's Apocalyps*, throughout her ſeveral Ages, until the end of the *Myſtery of Iniquity*. The *ſixth Trumpet* (as I believe) hath ſounded, and is yet ſounding. The *third great Wo* will come forth. A *Myſtical Earthquake* hath already ſhaken down a *Tenth part* of the *malignant City:* The *Nations*, being both affrighted and angry, are labouring to repair the Breaches, and have partly skinned over ſome of their putrifying Wounds, with Patches and Plaiſters; and like the old *Egyptians*, (their true types) encreaſe the works of Bondage and Slavery, to the ſuppreſſing of GOD's People, within their Juriſdictions, becauſe they perceive them endeavouring to ſeparate from them: But, the time is near, wherein the true *Iſraelites*, and their *Oppreſſors*, will receive the Rewards reſpectively prepared, and due unto them by GOD's Judgments promenced againſt the one, and his gracious Promiſes to the other; though his Enemies ſtruggle yet againſt him like *Pharoah* and his Armies in the *Red Sea*, when their Chariot-wheels were taken off, and while the waves on either ſide ſtood heaped up ready to ſwallow them. The *Grand City*, being divided into *three parts*, will ere long fall, with every ſubordinate *Power*, *Kingdom*, *City* and *Society* thereto belonging; and *wo* to all them who have not ſeparated from her by repentance. *Her abominations are come into remembrance before G O D*; Her ſins *are almoſt full ripe, and ſhe is become an habitation of Devils, and a recep-*

tacle for every unclean bird: all Nations have drunk the Cup of her Fornications, and are beſotted and bewitched with her Sorceries and Inchantments: The Merchants of the Earth are enriched by the abundance of her carnal Delicacies, and by her Traffick in ſpiritual and temporal Merchandizes, for they have traded together, not only, for Gold, Silver, Pretious Stones, Pearls, fine Linnen, Silks, Purple, Scarlet, Veſſels of Braſs, Iron, Wood, and Marble, Spices, Odours, Oyntments, Oyl, Wine, Wheat, Beaſts and Chariots, but alſo for the Bodies and Souls of men; according to what was propheſied; pretending to ſettle upon their *Chapmen*, Poſſeſſions in Heaven, that they might cheat them and their Heirs of their Inheritances upon Earth. Their *Formal Devotions* being of the ſame nature and value, with ſuch as were in uſe among the old Heathen Idolaters (and for the moſt part borrowed from their Idol Temples) will not avail them in the day of their Viſitation; but be caſt out as unholy things, fit for nothing but to be trampled under foot and deſtroyed, with all thoſe Trumperies which the Founders of the *Myſtery of Iniquity* have raked together out of *Judaiſm* and *Gentiliſm*, to trim up a *will-Worſhip*. They, who dote on them, ſhall periſh with them, and GOD's People whom they now oppreſs and reproach, ſhall be delivered from their ſcorns and oppreſſions.

If they, with whom GOD hath intruſted the *Civil Power*, ſhall joyn with her in oppreſſing his People, he himſelf will deliver them from all their oppreſſive Actings and Conſtitutions, who by a corrupt exerciſe of their Authority, are more or leſs at enmity with his Kingdom; and perſecutors of

of his Saints, as turbulent and ſeditious Perſons, for profeſſing their Conſciences, and not complying with them in their Abominations, and vain Inventions, repugnant to the dictates of his Word and Spirit, who is their *Sovereign Paramount*: Yea, ſo many of the *Civil Governors* and Magiſtrates, as in their publick or perſonal actings, adhere finally to *Antichriſtianiſm* in the eſſentials thereof, ſhall be therewith deſtroyed: But, they who Conform to the *Kingdom* and Goverment of *Chriſt*, ſhall be thereunto admitted, and therewith honoured. *Be wiſe therefore, O ye Kings*, and learn *what ye are to do, you that are Judges of the People*; Let not *the Kings and Rulers of the Earth, bind themſelves together in their Counſels againſt the L O R D and his Anointed, nor the murmuring People imagine vain things*; For, GOD who ſits in *Heaven derides their attempts, and maugre all their oppoſition, will ſet his King upon the holy Hill of Sion*, Pſal. 2. *Amen.*

Theſe things conſidered, our future *Repentance* and *Reformation* will not alone conſiſt in forſaking our Tranſgreſſions againſt the moral Law, and the impudent prophaneſs whereof we are guilty, by meer carnal ſins, but in timely differting alſo every *ſpiritual wickedneſs*, by coming out of *Babylon*, and deſiſting from complying with her, and eſpecially by razing out the Mark of the Beaſt, if we have in any mode received it; which is not to be performed by a local departure or ſeparation; but, by a relinquiſhment of their Superſtitions and Idolatries, and by avoiding the *mark of the Beaſt*, both in the *hand* and *forehead*, which I conceive not to be any thing forcibly impoſed upon men againſt their wills, as *Oaths*, *Stigmatizings*, or *Conformity* with

them in things indifferent. But, I judge that *Mark* to be a voluntary approving the Power of the *Beaſt*, and an adhering to him or his *Image*, by juſtifying their tyrannies, profeſſing their Idolatries, and by openly or ſecretly perſecuting the followers of the LAMB; For, theſe Qualifications knit together with an *&c*, will make ſuch a perfect *Character*, whereby to diſtinguiſh them from the Diſciples of *Chriſt*, that they ſhall be priviledged to buy and ſell, or to enjoy any place of Power, Honour, or Profit within his uſurped Juriſdiction, which he exerciſeth, at ſeveral *times*, and under *various Notions:* For, I conceive, that the *firſt and ſecond Beaſt*, mentioned in the *Revelation*, as alſo, the *Image of the Beaſt*; The *Skarlet Whore*, with her Cup of Fornications; The *Red Dragon*, The *Falſe Prophet*, the *ſeven Heads*, the *ten Horns*, the *ſmoke* which aſcended out of the Bottomleſs Pit, and the *Locuſts* proceeding out of that *ſmoak*, do all together make up but one *Myſtical Body of Iniquity*, as it was by degrees produced, active and manifeſted in ſeveral times, according to the true nature thereof in every particular part. The *firſt Beaſt*, being the fourth and laſt *humane tyranny*, deſcribed by *Daniel* in the laſt of the four Beaſts, whereof he had a Viſion in the Raign of *Belſhazer*, is that Monſter out of which all the Appurtenances of the ſaid *Myſtery* ſucceſſively branched. The *ſecond* Beaſt is that mixture of temporal and ſpiritual *Oppreſſions* and *Wickedneſſes* which ſprouted up from the firſt, by Satanical Deluſions and fleſhly Impoſtures: It is called the *Image of the Beaſt*, becauſe of the manifold reſemblances which it retains of heatheniſh-*Romes* Cruelties, Pride, and Superſtitions; and their

their forming of it into that *Image*, was partly (as I judge) to colour and countenance their *Novelties* and wicked *Impoſtures* with an appearance of venerable *Antiquity*, and with a *ſucceſſive Authority*, which is one of their chief boaſts; and it was partly to ſhare alſo among themſelves the *Dignities* and *Profits*, which were formerly enjoyed by the *Flamines*, *Arch-Flamines*, and other *Prieſts* among the *Gentiles*, who had large Priviledges and Poſſeſſions: It is expreſſed by a *Red Dragon*, in reſpect of the bloody Perſecutions thereby raiſed in the *Primitive Church*; It is called a *Whore arrayed in Skarlet, with a golden cup of Fornications in her hand*, to ſignifie the carnal Pompe and Pleaſures whereby it ſhould infatuate and bewitch the great men of the World. It is likened to a *Falſe Prophet*, to intimate the *counterfeit Sanctity* and *Gravity*, whereby it ſhould delude fooliſh Kings and Nations: The *Smoke* aſcending out of the bottomleſs Pit, implies the Jugglings and Sophiſtications, whereby they ſhould becloud the Truth, and darken mens underſtandings with fictitious Gloſſes and falſe Interpretations. The *Locuſts*, preſignified that innumerable company of Locuſt-like unprofitable Cardinals, Abbots, Prelates, Monks, Fryars, Jeſuites, and ſuch-like devouring Animals, as were afterward bred and brought forth in that *ſmoke*, and now ſwarm into every part of the World, to the devouring, not only of the Fruits of the Earth, but to the deſtroying of the Fruits of Grace likewiſe, in the bud and bloſſome. The *ſeven Heads*, ſignified their uſurping *old Romes* claim of *Supremacy*, over all Kings and Nations in the Earth, when her *ſeven Hills* wore the Imperial Crown. The *ten Horns*

Horns may betoken, that addition of *temporal Power*, which it would acquire by ſubjecting and enſlaving Kings, Kingdoms, and Republicks, to the throne of *Antichriſt*; and by joyning the *temporal Sword*, to the imaginary *Keyes* of St. *Peter*, until the groſs Impoſtures of that *man of Sin*, or *myſtical Whore*, ſhould be by them diſcovered, as they will be ere long, provoking the Kings of the Earth rather out of ſelf reſpects, then in any regard of *Chriſts* Kingdom, to begin to hate the *Strumpet*, and prey upon her fleſh.

I am ſuſpitious, that I may be ſuddenly deprived of the Means and Liberty which I yet have to expreſs my mind in publick; Therefore, being unwilling, to leave unmentioned any *Notion* coming at this time to my Remembrance, whereby *Repentance* may be haſtened, *Concord* increaſed, and things prevented which may be deſtructive to *common Peace*; And, in regard, *teeming Tranſgreſſions*, are or may be at this time occaſioned, by the Impoſing and Refuſing of *Oaths*, to the multiplying of troubles and Impriſonments, not only upon perſons, who are thought unpeaceably affected, but, to the oppreſſing and total ruining alſo of many innocent Families, whoſe *Maſters* are conſcientiouſly afraid of all Oaths; I am reſolved (notwithſtanding it may be to my perſonal diſadvantage) to declare my Judgment concerning that, and ſome other Particulars, which I conceive may conduce to the diſ-inſnaring of many, whoſe miſunderſtandings have expoſed themſelves and others to great hazards. My perſonal refuſing or taking of ſuch *Oaths*, as I hear are tendred, cannot bring either outward detriment or profit unto me, becauſe

cauſe, I have neither Eſtate or Liberty, which will be thereby loſt or ſaved, nor ſo much as hope of any future Preferment in the World; therefore (with out ſelf-ends) I do voluntarily declare, for the ſake of others only (not judging the Conſciences of any who are of another opinion) that I think, if the *Supream Power*, or *Perſon*, be doubtful upon probable grounds, of any Subjects Loyalty, they, or he, may for their own, or the Publick ſecurity and ſafety, require it by an *Oath*, ſo far forth as the Laws of GOD, Nature, and the Nation, do oblige or permit. For, Allegiance and Fealty are due from all Subjects, to the *Power*, and *Perſons* whom GOD hath ſet over them, ſo long as he continues a viſible poſſeſſionary Power, able to Protect them out of an Uſurpers hands; yea, ſo long as he is preſent with them to encourage them in their Loyalty by his Righteous actings or Sufferings: therefore, I know no reaſon, why an Engagement by *Oath* ſhould be denied to him or them who have bound themſelves by the like Obligation to be their *Leige Lords*, and to govern them according to the Laws of GOD and their Country. Upon this conſideration, I never refuſed the *Oath of Allegiance*, to any poſſeſſionary Power or Perſon, claiming or exerciſing a *Soveraign Authority* without oppoſition; and I conceive I deſerved as little blame in ſo doing, as is uſually imputed to the Inhabitants of a beſieged City, ſubmitting to their Conquerors, when they are over-powred by an Enemy, and diſſerted by their *Officer in Chief*; for who is bound to reſiſt, when the LORD of Hoſts appears againſt them? Of the *Oath of Supremacy*, I made as little ſcruple: For, as I underſtand it, (and

(and as King *James* expounded the ſame) it intends no more than the other, except only an excluſion of all *Forreign Powers*; if (as I think it is) it be the ſame *Oath* which was heretofore tendred to me when I was a *Commiſſioner of the Peace.* That *Oath*, as I remember, enjoyned an acknowledgement of the *King*'s Power over *all Perſons* within his own Dominions, as head Governor, ſubordinate to *Chriſt* only, in all Cauſes whatſoever, whether Eccleſiaſtical or Civil; and not, as many fancy, that he hath a Power *over the Cauſes*, or a *Co-headſhip* with *Chriſt*; for, theſe were ridiculous Claims and Acknowledgements, in regard no *Natural* or *Politick-Head* can ſuit with the Spiritual and Myſtical Body of *Chriſt Jeſus*, nor the Power of any *Earthly King* make a *Righteous Cauſe* to be unjuſt, or an *unjuſt Cauſe* to be righteous; though it be too often, made ſo to appear by an abuſed Authority; of which abuſe, there is at this preſent great likelihood and jealouſie touching a Cauſe now depending and relating to Perſons in this Jayl, wherein I am a Priſoner; and I am ſuſpitious that ſomewhat is endeavouring, which may redound to the diſhonour of GOD and the *King*. All *Oaths* given or taken contrary to Law, being void *ipſo facto*, as ſoon as they are taken, ought to be repented of, by thoſe who took them either ignorantly or through fear, and make them to be the greater offenders who Impoſe them, though that doth not totally excuſe the Takers of ſuch *Oaths*, upon compulſion. Indeed, ſo little regard is made of *Oaths* in theſe dayes in many Caſes, eſpecially by *Witneſſes* and *Jurors* in Courts of Judicature, that it was never more truly averred of any Land, than now of this, that

that *it mourneth becauſe of Oaths*: For every man's Eſtate, Life and Credit, is in hazard, by Suborners and falſe Witneſſes; inſomuch, that it were well with us if the ſeverity of *Tennes*, and *Tenedia Bipermis*, were here revived, to terrifie Forſwearers and falſe-Witneſſes; leſt impudent perjur'd Perſons ſwear honeſt men out of all they have. An *Oath*, though it be abuſed, is the uſual and lawful *medium*, both by divine and humane Authority, to evidence Truths in Controverſie between man and man, and relating to the Common Peace; and in my Judgment, not unlawful in private Differences, when in Charity and Reaſon it is needful to aſcertain matters of Conſequence, the doubting whereof may be hurtful to him, who is incredulous of what is affirmed, or elſe of what may be injurious to another perſon: For, though our *Saviour* ſaid, that whatſoever in our *Communication* (to which his words are to be reſtrained) is more than YEA, and NAY, *cometh of evil*; yet a further Aſſeveration may not be *abſolutely evil*, being neceſſitated either by an evil Cuſtom in him who *Swears* when there is no need of an *Oath*; or elſe by an evil cauſleſs diſtruſt in the Hearers; and therefore in ſerious Matters (as it appears by *Chriſt's* own practice in ſuch caſes) more is ſometimes requiſite than a bare *Aſſeveration*. The word *Verily*, double (which is equivalent with *Infaith*, and *Introth* in our language) was often added by him in his Affirmations to confirm them; and the former may, without juſt blame, be otherwhile added by us, though many (who do therein, as it were *Tithe Mint and Annis*) are offended at ſuch additions, ignorantly ſuppoſing them to be *Oaths*.

Nevertheleſs, I am ſo tender of offending their Conſciences, who ſcruple at ſuch Niceties, that I deny my ſelf liberty, even in many ſuch indifferent things, except I cauſually ſlip into them through inadvertency: and I judge not uncharitably of thoſe who dare *not Swear at all*, becauſe they have a *written Word* inducing them to be of that Judgment, *James* 5. 12. where it is ſaid, *Above all things, Swear not, neither by Heaven, nor by Earth, nor by any other Oath*; *but, let your Yea be Yea, and your Nay, Nay*; which ſeems to be a Caution againſt all *Oaths* whatſoever, in the underſtanding of ſome, but not in mine: nor do I think this Scripture is to be limitted (as ſome have thought) to *Promiſſary Oaths*, in regard there is no word in the Text, or Context, to warrant ſuch an Interpretation. Perhaps, that which is offenſive in *Oaths*, conſiſts more in the Circumſtances or Formalities, than in what is by them eſſentially intended: I think therefore it would be a Proviſion worthy a *Chriſtian Government*, and would be more ſatisfactory to thoſe whom it concerns, than the Teſtimony of a *Peer* upon his *Honour*, (Conſcientious men deſerving at leaſt as much Credit and Priviledge, upon their *bare word*, as the other by an empty Title) if for an Expedient in this caſe, a Law were enacted, whereby the Teſtimony of thoſe Perſons, who are Conſcientiouſly afraid of *Swearing*, may be taken for a legal witneſſing of the Truth, by an atteſtation upon their word only, evidenced by ſome ſuch action as the lifting up of the Hand, without the uſual Formalities of an *Oath*; upon the ſame Penalties which our Laws inflict on *perjur'd Perſons*; who deſerve at leaſt, the ſame Pains

Pains or Mulcts, which may befall to other men by their Falſhood. This, I ſuppoſe, will diſpleaſe no reaſonable or conſcientious man, in regard none ought to think that they are not in conſcience oblig'd to Aſſert the Truth in Controverſies between man and man, or in matters relating to publick Juſtice, or common Safety, when it tends not to an Accuſing of themſelves: And, I have this charitable belief of the greateſt number of them, who make Conſcience of *Swearing*, as aforeſaid, out of meer Conſcientiouſneſs, that they will be more truſty in their Aſſertions, and more Loyal to the *Supream Power* (though it favour'd them not) upon their bare verbal Engagements, than the greateſt part of them will be, who voluntarily take, or impoſe *Oaths by Compulſion* on other men. I am aſſured alſo, that GOD will not hold them guiltleſs, who by Threatnings, or by Oaths, or by Impriſonments, or Tortures enforce men to act againſt their Conſciences, or to accuſe themſelves or other Innocents, in their diſtempers and torments. St. *Auguſtine* in his *City of God*, inveighs againſt it, as an abominable oppreſſive Cruelty, practiſed till then by none but Heatheniſh Tyrants (and afterward by the *Beaſt* who ſprung from them) to enforce Innocents, againſt the Laws of GOD and *Nature*, unjuſtly to accuſe themſelves, and thoſe whom they intended to deſtroy; whereas both *Divine* and *Humane Juſtice* directs to other means of diſcovering Truths, and vindicating of ſuſpected Perſons. The *Holy Ghoſt* wills, that every man before he ſuffers, ſhould be tryed and Convicted by the mouth of *two or three Witneſſes*; upon which Precept, the Law of our *Nation*, called the *Great Charter*, is founded:

And (as it is exemplified in the Caſe of *Achan*, wherein the ſafety of a whole Nation was concerned and indangered by his private ſin) no man is to be interrogated as touching things which may tend to the accuſing of himſelf, until there be either an Accuſer produced, or a previous probability, in ſome degree, evidencing that he is guilty, as *Achan* appeared to be upon a *providential diſcovery* firſt made out, by *five Lots*, before it came to a *perſonal Examination*; and even then, *Joſhua* proceeded nor rigorouſly, or by menacings, but meekly, and by a Fatherly compellatur, ſaid unto him, *My Son, give, I pray thee, glory to the GOD of Iſrael, and tell me, what haſt thou done?* Whereupon, he Conſcientiouſly confeſſed his Crime. In this temper of Spirit, it becometh all Chriſtians to ſearch out doubtful matters, and not by a tyrannous violence, in what hazard ſoever the Publick may appear, by the concealment thereof. This is my Judgment, whereto I will add what ſhall deſerve to be well heeded at this time (to wit) That not only thoſe Confeſſions or Accuſations which are extorted by threatnings or tortures, are no proofs at all of what is Confeſſed againſt themſelves or others; but that all theſe Informations and Accuſations likewiſe, which Condemned or Guilty men are allured, tempted, or bribed unto, by hopes or fears, promiſes of pardon, favour, or reward, and not conſcientiouſly declared, ought not to be regarded as a valid Evidence further than they concur with other Circumſtances, and unqueſtionable proofs. For, they who are corrupted or diſtempered, by covetouſneſs, hopes, fears, enforced neceſſities, or long and hard durance, will for

for the moſt part, ſay any thing to eſcape a preſent miſery, as by ſad experiments it hath been often ſeen. Even at this day (as I am credibly informed) there is a man living, who being thought murdered, a poor innocent man was hanged lately in chains as principal in the fact, and his Mother and Brother executed as Acceſſaries, upon the ſaid man's Confeſſion, when he was diſtempered to a degree of diſtraction, by hard durance, by the threatnings of the Proſecutors, and by his own fears and frailties; which were perhaps thought to be effects and evidences of his *guiltineſs*. But, who can help this? or how or when will it be better, whilſt *Oaths* are forcibly impoſed? and whilſt they who have no conſcience are more indulged than the moſt conſcientious men. I would to G O D that our Publick and Private Peace and Safety were no more endangered by *falſe Witneſſes, Suborners of Perjury, Trapanners, Ignorant* or *corrupt Jurors*, (and by ſome of them, who impoſe Oaths againſt men's Conſciences) than by them who make Conſcience of *Swearing*.

I may ſeem perhaps to make tedious Digreſſions, impertinent to my firſt *Deſign*; but they are not ſuch if well conſidered: for, I being like a Beggar who is never out of his way, might add much more (collatrally at leaſt) tending to my firſt purpoſe, which I omit, partly, becauſe it cannot now be born, & partly, for that I am not in ſuch a capacity to expreſs it, as aſſures me it is part of my work at this preſent; Therefore I will proceed with what I am certain ſo to be, leſt I be prevented (as aforeſaid) by what I expect may ſhortly happen to the depriving me of thoſe Tools and Opportunities, which I have at this time and place in my fruition. And, I conceive, that

that what I purpoſe next to treat of, will be ſo neceſſary toward the performance of thoſe duties, for promoting whereof I have tendred the preceding *Parallel* to your conſideration, that, neither all your experimental knowledge of *Good and Evil*, nor your *Hiſtorical Faith*,, nor your *Formal Devotions*, nor the reſt of your *ſuppoſed Virtues* or *Merits* will affect ſo much as may make them acceptable if that be wanting; in regard it is that, without which they will be unſavoury and fruitleſs. My Brethren, it is LOVE and UNITY in and with Him, who is the Fountain of that *Love* which muſt reconcile us to GOD and to each other; that, which muſt preſerve us in ſafety, and deſtroy our Adverſaries, who will elſe deſtroy us by our Diviſions, whoſe *Unity* will ſo divide the *malignant City* and *Kingdom of Antichriſt*, that they ſhall be inſtrumental for your deliverance by their own deſtruction; whereas they have hitherto prolonged our miſeries and hazarded our deſtruction, by ſowing and cheriſhing the ſeeds of diviſion among us underhand; and under colour of reconciling you to your true Mother, ſought to bring you by degrees back again to an acknowledging the *Whore of Babylon* to be the *Spouſe of Chriſt*, and your *ſpiritual Mother*: Many alſo, who have not that wicked Deſign, are ignorantly contriving and proſecuting that, which may be a furtherance thereto, unleſs prevented. If any *National* or *Provincial Churches*, may warrantably arrogate that *Infallibility*, which hath been denied to *Popes* or *General Councils*, and which evidently appears they never had; then poſſibly, that whereto ſome drive, might ſeem feazible: But, it is not our or their politick endeavourings to eſtabliſh that which is called

led *Conformity* and *Uniformity* in externals, that will ſettle a general Agreement in all Religious Concernments in the *mode* intended; much leſſe accompliſh G O D's Work. *Unity in Eſſentials* is neceſſary, and ought to be proſecuted to the utmoſt of our ability. *Uniformity* and *Conformity* alſo in *Circumſtantials*, might be expedients helpful toward an enjoyment of much outward peace, if they could be attained unto: But, if it be an *Unity* in Errors, or ſuch a Conformity in things accidental or indifferent, as is not every way homogent to and with the whole Myſtical Body of *Chriſt*, or not adequate to the true Original Paterns, but intrenching upon the Chriſtian Liberty in things indifferent, temporary and mutable, as occaſion may require; it would make that which is harmleſs in it ſelf, to be hurtful by conſequences; that which is bad, to be worſe; and, as it may be eſtabliſhed, prove a Confederacy and Conſpiracy both againſt *Chriſt* and his Members, and deſtructive to the Priviledges of *Grace* and *Nature*, rather than a wholſom and lawful Conſtitution; eſpecially, if they who take upon them the contriving an Uniformity in Religious Doctrines and Diſciplines, may be queſtionable, as to their *dependency* to their *Intereſt*, or to their calling to ſuch a work, by having crept in at a back-door, or at a window, for ambitious or covetous ends. If ſuch Edicts ſhould be made and ratified, as men ſo qualified are likely to contrive, I know not what we had then to do, ſave only to act and ſuffer as G O D and our Conſciences will direct; patiently and peaceably waiting on him until he provides a Remedy.

Unity

Unity is a virtue beautifying and ſecuring; comely, and yet as terrible to the Adverſaries thereof as an Army with Banners : But *Uniſonnity*, is neither abſolutely a Virtue, nor ſo beautiful, nor ſo ſecuring at all times, as Variety and differing Forms, if they be orderly united upon a Foundation capable of them ; and not unſeaſonably or contentiouſly affected. He is an unskilful General who marches or fights always with his Army in one figure; but he who puts it into ſeveral ſhapes, according as place and occaſion requires, acteth like an able Commander; A *Phalonx* will beſt endure the ſhock when oppoſed by numerous and furious Enemies, but *Batalias* formed into Bodies much differing from each other, will be moſt ſerviceable at ſometimes. Variety of Forms in *Structures* render them more beautiful, more conveniently uſeful, and more honourable to the Founders, than thoſe which are all of one ſhape, as we ſee in thoſe Palaces which conſiſt of unequal Piles and Turrets of differing forms, leſs and greater, higher and lower, round and ſquare, and of the ſeveral *models* of Architecture, diſtinct and joyned, mixt and interwoven. The ſweeteſt *Muſick* is not an *Uniſone*, but a *Harmony* made up of differing Inſtruments, Strings and Voices. The *World* had not been properly called *Koſmos*, but *Akoſmos*; not *beautiful*, but *deformed*; Nor *man's body*, been termed a *little World*, or *Beauty*, if the various Creatures of the one, or the Members of the other had not conſiſted of Diſſimilitudes, divers ſhapes and differing faculties, knit together into one frame, by a decent Simetry ; and made ſo to ſympathize, that they might be the more ſerviceable to their Maker and to each other; which could not have been, without variety

variety of *Forms* and Qualifications. If (as St. *Paul* ſaith) 1 Cor. 12. 18, 19. *All the Members were one Member (or all alike in form) where were then the Body? But, GOD hath made them all, as it pleaſed him, and many differing Members make one Body:* Even ſo alſo in the *Catholick Church* of *Chriſt*, which is his *Myſtical Body*, there are many particular Churches true Members thereof, which in ſome external and circumſtantial things differ from each other; There are diverſities of Gifts, Judgments, Adminiſtrations and Diſpenſations; but all of them are of the ſame L O R D, by the ſame *Spirit*, and G O D is the more glorified by that variety: To the conſideration whereof, I beſeech that G O D, ſo to direct and encline thoſe with whom he hath intruſted the adminiſtration of *Civil Powers*, and the diſpenſation of his *holy Myſteries*, that they ſo intrench not upon the Priviledges of *Chriſt's Evangelical Kingdom*, to eſtabliſh an outward Peace in their Temporal Governments and Juriſdictions by humane Contrivements, that, at laſt there be neither external nor internal Peace among them.

If all our *Judgments* and *Affections* were the ſame, and all men ſo alike temper'd, that they were univerſally enclined to the ſame temporal objects, in this eſtate wherein we now are, it would occaſion more quarrels and miſchiefs, than their diſparity hath produced; *G O O D* and *E V I L* could not have been ſo well known as they are; Nor had we been *reaſonable Creatures*, but had then lived and acted by *inſtinct* only, as Birds, Beaſts, and other irrational Animals do, and there had been little or no uſe of *Love*, or of the other Vertues or Paſſions of the mind, to the Glory of G O D; at leaſt, not

ſo much as hath been occaſioned by the diverſity of Judgments and Affections managed according to his *Word* and *Natural Reaſon* thereby ſanctified; nor indeed had we been more ſinful or more righteous than brute Creatures, as it will be manifeſted when *Love*, the foundation of our *Being* and *Well-being*, hath repair'd thoſe defects and flaws, which our Luſts ill-governed, and *Satan's deluſions* have made in our *will* and *underſtanding*, by ſeparating us from GOD, and from each other. *Schiſm* is that which hath ſo multiplied our ſins and ſorrows. I mean not that *Schiſm*, which the prophane and ſuperſtitious Enemies of Truth (confederating with *Antichriſt* in his *Myſtery of Iniquity*) chargeth us withall, becauſe we ſeparate from them; for, that *Schiſm* or Separation, denominates us to be *Saints*; the word *SAINT*, in the firſt acceptation, is *one ſeparated from the world, from the Enemies of GOD's Truth*, from communicating with them in their Errors, Impieties, and Superſtitions, and ſanctified for his Service. That therefore, which I reprove, is that *Schiſm* which many of us have made in the ſeamleſs Robe of *Chriſt*, by a malicious ſeparating from each other; by ſuch contentions and wickedneſſes as proceed out of ſelf-conceit, ſelf-will, pride and luſts, with a ſeeming reſpect to indifferent things, as eſſential to GOD's Worſhip, or to our own Eternal Happineſs; whereas they being but temporary advantages or diſadvantages, do incline the heart to an uncharitable cenſuring, hating and perſecuting thoſe who diſſent, though it proceeds from weakneſs or ignorance only, or elſe from their belief, that until they be unqueſtionably convinced in their underſtandings to the contrary, they

they are obliged to profeſs and act according to their own faith and knowledge, rather than to the faith and knowledge of other men, of whoſe wiſdom and interity they are not certain, whatſoever good opinion the world hath of them, or they of themſelves; eſpecially when they perceive it warranted in the Word of GOD, by ſuch clauſes as this; Rom. 14. 23. *He that doubteth* (and acteth otherwiſe than he believeth he ought to do) *is condemned*; *For, whatſoever is not of Faith is ſin. Happy is he who condemneth not himſelf in that which he alloweth, or diſalloweth.* On rhe contrary; Unhappy are they, who are ſeduced by their Authority and Power, who denying evident Truths in ſome caſes (and being unrighteous alſo in their converſations) have made it juſtly dubious, that the things which they would inforce on them, are not according to GOD's Will. What conſcientious perſon can ſuppoſe himſelf obliged to renounce his own Judgment of things which he believeth have their foundation in the *Divine Word*, to be guided by them, who practice not in their *deeds* what they profeſs in *words?* Who can confide in them, who neither entered into their Function, or the Sheep-fold, by the door; nor are of ſuch a converſation, being entred, as becomes the place they execute; but are apparantly vicious, ambitious, proud, covetous and cruel impoſers of heavy burdens upon their Brethren? not only in things indifferent, as being abſolutely neceſſary (though GOD hath left them at liberty to be uſed, or not to be uſed, as occaſion ſhould require) but inforcing ſome ſuch alſo, as are evidently contrary to GOD's Commands, and other things which are ſo far from having being pra-

ctiſed, or approved of by the Churches of Chriſt (as is pretended) that they are manifeſt appurtenances to the *Myſtery of Iniquity*, or to the *Kingdoms of this World* rather than to *his Kingdom*, as they are alſo for the moſt part who impoſe them by conſtraint.

If the heart be ſo deceitful, that it deſerves not to be truſted with what it is conſcientiouſly perſwaded belongs to the furtherance of its own happineſs; how can it juſtly? or, why ſhould it be compelled to truſt upon what other men's conſciences perſwade it to believe? ſeeing he himſelf, and not another, muſt ſuffer what may thereby ſucceed. If we muſt depend upon the faith and knowledge of other men, and be obliged to ſuch a Canonical obedience, as is impoſed upon many; what need we trouble our ſelves to ſearch further than to our Pariſh *Prieſt*, be he never ſo ignorant or prophane, ſince he is thought ſufficiently qualified for the information of all thoſe who are committed to his charge. If there be not a degree of Reaſon, and a proportion of ſanctifying Light ſet up in every man, whereby he may ſee what he ought to do, and in what condition he is. What is then meant by the *hidden Manna* which Chriſt promiſed? or, to what uſe is the *white Stone with a New Name thereon written, which no man knows but he to whom it is given?* Verily, mens hearts are more deceitful to other men than to themſelves; and therefore G O D hath not left us to depend wholly upon other men, nor would we ſhould ſo hear them, as to adhere to their Judgments and neglect our own; But expect that we, as the noble *Bereans* did, ſhould examine all *Doctrines* and *Diſciplines* by the holy Scriptures, and truſt other men no further than they teach agreeably thereto: And GOD

GOD having according to what was in them propheſied, ingraven ſo his Laws in the heart, that we may reade them there, we are not to deſpiſe the dictates of our own hearts, which *Solomon* tells us are *better than many Counſellors*, as doubtleſs they are, when grounded upon divine Precepts and Promiſes.

A time is near at hand, wherein Orthodox Teachers, will not ſo abound as Impoſtors; and therefore I skrew into this *Epiſtle* as much as conveniently I can, to prepare for ſuch a day, by encouraging men to preſerve their Conſciences from being vitiated by thoſe *Mountebanks* which will ariſe. Be wary of ſuch, and take heed alſo, leſt that which you think to be a conſcientious perſwaſion, be but an impreſſion of Opinions begotten by deluſions, or ſetled by meer cuſtom and breeding only, or by an over-high eſteem of their Knowledg and Sanctity, by whom you have been taught, which hath prepoſſeſſed many with a ſuperſtitious credulity to their great diſadvantage; as it hath fared with ſome, who having in their Childehood, heard fooliſh Tales of Cats being Witches, or of Witches aſſuming the ſhape of Cats, thereupon admitted and cheriſhed by degrees ſuch an Antipathy in themſelves againſt thoſe neceſſary Creatures, that they are diſtemper'd to ſwooning, when a Cat cometh accidentally into their preſence, and could never be freed from that infirmity whilſt they lived. That which may truly be called Conſcience, hath no ſuch cauſual or phanatick beginnings, nor terminates in ought which is diſhonourable to GOD, injurious to our Neighbours, or harmful to the Soul of him who cheriſhes it, though it may bring troubles

bles upon the Fleſh : which if it do, thoſe troubles being patiently and meekly ſuſtained, will evidence it to be a good Conſcience rightly grounded, and improve the Sufferings, which it occaſioneth, into Conſolations; whereas it is impoſſible, that an ignorant or pretended Conſcience ſhould endure much hardſhip or long-ſufferings. Let us therefore, well examine and try our Conſciences, and then not be afraid for any outward reſpect whatſoever, to profeſs unto others (when juſt occaſions are offered) that, whereof we truly make Conſcience; ſeeing, by that means, if we be rightly informed, we may help rectifie the Conſciences of our erring Brethren, or be an occaſion of our own better information, if we have erred; in the mean time it will be a tryal and exerciſe likewiſe of each others Meekneſs, Love, and Humility; And, he whoſe Conſcience thus inclines him, can never be thereby damnified, or want Conſolation, whatſoever he ſuffers, though it may have ſome errour in it through humane frailty. For, he that is unfeignedly conſciencious of what he profeſſeth, becauſe he believes it is agreeable to the Will of GOD, (and will not therefore infringe it, through fear of any outward diſadvantages, or for the enjoying of any temporary benefit) hath ſo much of GOD and of his Love in him (as alſo of Brotherly Affection) that if his *Judgment* be faulty, Love will rectifie it at laſt; whereas, whatſoever his Judgement be, who wants Love and Sincerity, or conformeth to the Judgments of other men, meerly for external ends, it will be corrupted to his detriment, yea, though it were an approveable Judgement. The Truth which is profeſſed, whereunto the

the heart is not inclined for its own ſake, but, for ſome carnal reſpects, will rarely be ſanctified unto any man, without much trouble in the Fleſh, and affliction in the Spirit.

Therefore, to force or allure the Conſcience by temporary baits from what it ſincerely profeſſeth in a peaceable deportment to the *Civil Power*, is a great Cruelty and Oppreſſion; and whoſoever is guilty of that violence or inſinuation, is like one of them, who was ſaid, *to Compaſs Sea and Land to make Proſelytes*, (or obedient Subjects) and did but thereby make Hypocrites, and ſecret Traytors; beget Children for the Devil inſtead of true Believers; or Vaſſals for *Antichriſt*, rather than loyal Leige-men to their Governours. Whatſoever they pretend unto, they thereby ſeek ſomewhat for their own advantage, much more than for GOD's glory, the publick peace of the Nation, or the Salvation of private perſons. This is my Judgment, and will be until I ſhall be convinced to the contrary, and then I ſhall heartily recant it, (as I will all my other private Opinions upon thoſe terms, in whatſoever I have Dogmatically declared, and offered to Conſideration.) But, I yet doubt not of what I have averred, and am confirmed in my belief by what the LORD hath ſaid by his Prophet *Iſaiah*, to all thoſe who tremble at his Word, and ſerve him according to their Conſcience: *Your Brethren (* ſaith he *) hated you, and caſt you out* (pretending it to be for GOD's glory) *for his Names ſake*; but he *ſhall appear to your joy, and they ſhall be aſhamed*, Iſa. 66. 5.

Be not offended, if in ſome Particulars I ſeem not to be at preſent, wholly of that Judgment which

which you beſt approve of; for I ſhall be ſo at laſt, if it be truly approveable. In the mean time, by ſuch neceſſary offences, the perſons and things which are beſt to be approved, will be the better known; and though I diſſent from ſome good-men in things indifferent (or in ſuch as they think not indifferent) or though I may with-draw out of a conſcientious reſpect, to others, from partaking with ſome Profeſſors of Chriſtianity, in that which I or other men conceive to be erroneous or ſcandalous; yet, an *Heretick* or *Schiſmatick*, properly ſo called, I hope never to be, becauſe GOD's grace preſerveth me from wilful averrations, and from infringing of *Brotherly Love.* Whether it be in Spiritual or Temporal things, I judge in the abſtract, as I think the Word of GOD judgeth of them, leaving mens perſons to him, and to thoſe, unto whom a perſonal Judgment of them belongs; declaring my Conſcience and Belief, as I think I am obliged to do without perſonal reſpects or diſreſpects, that I might preſerve concord, and incline other men to be like-minded toward me, and to each other; and I conceive I therein give no juſt occaſion of ſcandal to my *Superiours*, or to the *Catholick Church.* When a City is firſt Incorporated, every man who had a Poſſeſſion therein, or is afterward admitted to be a free Citizen, may therein exerciſe the Trade and Faculties which he had, as a Freeman, before there were *diſtinct Societies*, in the ſame, and cannot juſtly be diſ-infranchized, or reputed a Tranſgreſſor, though he be none of thoſe new *Companions.* I was admitted into the *City of GOD* before there were (to my knowledge) any *gathered Churches* therein, and I conform

conform according to my power and underſtanding to all the poſitive Laws of *that City*, living peaceably in concord with every *Fraternity*; and if all the diſtinct *Corporations* therein will receive me into their *Societies*, I will be obliged to be conformable to every one of them, ſo far forth as their *By-Laws* and *Orders* be in my Conſcience agreeable to the Univerſal Laws of the *City of G O D*, and not repugnant to each other. For, I am not only a Profeſſor of *Univerſal Humanity* and *Philanthrophy*, but alſo a *Jeſuite* and a *Catholick Chriſtian*. A *Jeſuite* of the Society and Order inſtituted by our Patron *Jeſus Chriſt*; not of that upſtart Sect, lately and falſly ſo called and invented by *Ignatius Loyola*, for the ſervice of *Antichriſt*, under colour of that name. A *Catholick* alſo I am, but not a *Roman Catholick* (which is an abſurd term, contradictory to it ſelf) nor am I of any other particular profeſſion, which may imply a repugnancy to Univerſal Truths or Duties; therefore cannot ſeparate in Love from any; eſpecially, not from thoſe of any Church, who are in a poſſibility of being in *Chriſt Jeſus*, though they are for the preſent entangled in ſome Errors; and I have as well a *Charity* for mine Enemies, as an affectionate Love for my Friends; not only deſiring the Salvation of all thoſe who profeſs *Chriſt*, by whatſoever Sect or Name diſtinguiſhed (and of the prophane among them, reputed as Publicans and Sinners) but that *Infidels* alſo, *Mahumetans*, *Jews*, yea and *Antichriſtian Chriſtans* (who are the worſt of all men) might (if G O D pleaſed) come out of the *Malignant City* by Repentance into his *New Jeruſalem*. And foraſmuch as it is ſaid, *He would that all men ſhould be ſaved*; I would have them *compelled*

to come in, by all manner of loving *compellations*, and by preaching unto them the Univerſal Love and Mercy of GOD in *Chriſt Jeſus*, by our exemplary good lives, as well in *deeds* as in *words*. To this end, I have much upon my *ſpirit* to be expreſſed; but, I reſerve it to be inſerted, in what I have begun to meditate upon the *more Excellent way*, mentioned by St. *Paul*, and for illuſtration of that *Univerſal Goſpel*, which St. *John* in his *Revelation* informs us, an *Angel flying through the midſt of Heaven*, was commiſſioned to preach: For, I have hitherto ſo long obſerved, and inſiſted upon expreſſing the ingratitude of *Mankind*, and the prevarications of the world, that I am as weary thereof as it is of me; and leaving her henceforth to her own wayes, without reproof, will ſpend the reſt of my time (if my Pen be not taken from me) to magnifie that *Eternal Love*, by which all things were created, and which ſhall be in GOD's time manifeſted in the perfecting of what his Wiſdom intended before there was a *viſible World*. Mean-while I will proceed with what I have now in hand.

The General Love by me profeſſed, as is aforementioned, ſo prevails with me, that I can communicate with the Members of any Chriſtian Congregation (if they will admit it) to break Bread in remembrance of *Chriſt's Paſſion*, and in any other pious Duties, provided the Communicants be not ſcandalouſly prophane in their lives, or obſtinate Profeſſors of *Antichriſtian Principles* deſtructive to the eſſence of *Faith* or *Humane Society*; yea, though there be a ſurpluſage or defect in ſome circumſtances; provided alſo, my Conſcience checks me not therein, for being a ſtumbling-block to other of my weak

weak Brethren: And I do ingenuouſly confeſs, that in ſome particulars wherein I practically comply not with others, I could do it without offending mine own Conſcience, in reſpect of the things themſelves; if I be not enjoyned to acknowledge that is neceſſary which I think not ſo to be; to profeſs I believe that which I cannot believe; or, if I were not conſcientiouſly fearful, I ſhould thereby give encouragement to Superſtition, and be a more dangerous offence to the weak ones of a contrary Judgment, than would conſiſt with Chriſtian Charity, the Glory of GOD, and mine own internal quiet. And, whether I ſhall at any time hereafter conform, or not conform to other mens Judgments in things controverted, in publick or private, I ſhall do it, or not do it, conſcientiouſly in the fear of God, as my heart then inclines me (though it ſhall be to my external diſadvantage) without contempt to Authority, or diſreſpect to any Profeſſion. Nor will it much offend me, as in relation to my ſelf, to be compelled to ſubmit to things indifferent; becauſe, if that be a tranſgreſſion, the fault is not mine, but their crime who compel that to be done as neceſſary, which is left indifferently to be done, or not to be done, as juſt occaſion makes it expedient or inexpedient; and when the doing or not doing of it, may advance the Common Peace, I prefer that, before my own private conveniences or inconveniences; yea, before all things, except the Honour of GOD only. But, take notice, that notwithſtanding this latitude of my Conſcience, I am ſometimes in as great ſtraits in reſpect of the particulars afore-mentioned, as they who have the narroweſt latitude, and ſhall in ſome caſes

more willingly ſuffer, than do that which I have a liberty to do: But I will do as GOD directs me in every emergency; and deſire all my Readers to take heed, that they make neither mine, nor any other man's Conſcience, an abſolute Patern or Preſident whereby to regulate their actings, till they be convinced by better Arguments than *Preſidents* or *Examples*. Follow other men (as St. *Paul* ſaid) as they follow *Chriſt*, and no further: for that latitude which is vouchſafed to ſome, is not given to all, nor at all times to the ſame perſons in the ſame caſes, but variouſly diſpenſed, and at no time juſtifiable in any, but when it is grounded upon the Law of GOD by Faith, and warranted by his holy Spirit, working in our hearts according to thoſe Principles.

I again beſeech you all in the Love of Jeſus Chriſt (of whatſoever Judgment you are) to reade without prejudicacy, what I have further to declare, tending (as I think) ſo Univerſal Concord, to the preventing what may diſturb the peace of your private Conſciences, and conduce to that Repentance and Reformation, whereunto I would perſwade. It proceeds from no Phanatick Reſolution taken up for mine own advantage; nor from a partial reſpect or diſreſpect to any diſſenting Parties, but is that which ever ſince I was of underſtanding I have judged reaſonable, and been ſo conformable unto in my practice, that I neither gave juſt cauſe of offence to any, nor perſwaded any to be of my Judgment further than their own Conſciences inclined them. I much reverencing the *National Church of England*, without deſpiſing, or factiouſly adhering to any *Congregational Aſſemblies*; and here-

heretofore conceived that *Set-Forms of Prayer*, as wel in publick as in private, were for many reſpects expedient at ſometimes, for ſome perſons, though not alwayes neceſſary for all men. I believed (as I ſtill do) that ſuch Prayers as were at any time dictated by the Spirit of GOD, were at all times accompanied and ſanctified by the ſame Spirit, when any Congregation, or perſon, having the ſame occaſions, did with a ſincere intention of the heart, ſpeak them unto GOD in the ſame words; and that they who aſſented unto thoſe words with ſincerity, offered up a Sacrifice pleaſing unto GOD, though they were but formally only read by him who officiated as the mouth of the Congregation. I thought alſo, that ſuch Forms as are enjoyned, might be helpfull to ſome, either to bring things needfull at preſent to remembrance, which might elſe have been forgotten, or to aſſiſt thoſe who had not the gift of vocal Prayer in publick; or to help inſtruct the Ignorant in giving decent Attributes to GOD in their Devotions; or to ſtir up their own or other mens hearrs in that Duty, by preventing ſuch *Tautologies*, impertinent and undecent *Interjections*, or ſuch deficiencies in words as may be offenſive to their hearers, and otherwhile obſtructive to themſelves in the performance of that Duty. I judged likewiſe, that the Forms of Prayer publickly uſed in the *Church of England* were pious, and in few particulars juſtly to be excepted againſt as offenſive, if not magiſterially impoſed as neceſſary for all, or formally only repeated, without a hearty intention; yea, I confeſs that I conceived the *Letany* (whereat much offence is taken) to be the beſt Patern of Prayer, as in reſpect of the *Form*,

Form, for a *Congregation* or *Family*, next to that which was preſcribed by our *Saviour*; becauſe conſiſting of many ſhort *Petitions*, *Confeſſions*, and *Deprecations*, (to be uſed as occaſions are offered) the *hearers* give aſſent to every one of them vocally at the end thereof; and are then, thereby kept the more attentive, and their minds more from wandering, than uſually they are in a long continued Prayer; and for that it joyns together both the *Miniſter* and the *People* in their Devotions. Upon theſe and the like conſiderations, I had a reverend eſteem of that *Form*, and of ſome other Prayers, notwithſtanding their Objection, who ſay, the *Common-Prayer-Book* was taken out of the *Roman Miſſal*: For, though the *Papiſts* had part of it in their *Lyturgie*, to ſet a flouriſh upon their *ſuperſtitious Novelties* (which Traſh had buried under it that little whereof good uſe might have been made) ſo much as the *Saints* and *Martyrs* retained at the time of *Reformation*, and which in effect was a Collection, for the moſt part, of what was in the *Greek* and *Roman Churches* before the *Papal tyranny* began, was not originally *Papal*, but by degrees mixt with ſuch *humane Inventions*, as would not elſe perhaps, have been ſo ſoon and eaſily admitted; and I knew not wherefore (the Rubbiſh being again ſeparated) but that the wholeſome words might be as well hallowed to a pious uſe, as the *Cenſers*, wherein Incenſe had been offered up with ſtrange fire, by *Nadab* and *Abihu*, and be re-ſanctified by a ſincere devotion, when it is needfull. Therefore, I was, at firſt exploding thereof, ſorry it was not rather purged of what ſeemed offenſive than quite taken away; and that it was not left to be

be uſed, or not to be uſed, as occaſion might require, or as mens Conſciences thereunto inclined them, without compulſion: For, I thought the ſudden *Innovaſion*, then intended, would be unſeaſonable, and probably, as it was carried on, produce thoſe or ſuch like ill effects, as followed ſoon after; which preſuppoſal of mine, I publickly declared alſo, at that time, with as little thanks for my labour, as peradventure I may have for what I now expreſs.

Yet, when I perceived many had made it an *Idol*, as others did of things no leſs neceſſary in their ſeaſon than the *Brazen Serpent*, (which was at firſt ſet up by GOD's Command) I ſubmitted to what his Providence produced at that time, who diſpoſeth of all things, and permitted that Formality among other, to be taken away: Yet I knew by my own experience, and by what hath been confeſſed by ſome, endowed with more excellent gifts than I am, that GOD, who diſtributes his Graces as it pleaſeth him (partly, perhaps, to prevent ſpiritual pride, and partly, to encreaſe Love, by making each Member of Chriſt to need each other; or, for ſome other cauſe known to himſelf only, (as when he withheld that fluent vocal expreſſion from *Moſes*, which he conferred on *Aaron)* doth not give to every Servant of his that confidence in their own abilities which may have, not ſuch ſatisfacton in their own *verboſity*, that they can ſpeak to him *extemporary* in the preſence of an Auditory, though they are full of devout thoughts, and want not that gift of *internal Prayer*, which makes their ſilent mental Devotions, or broken expreſſions, acceptable unto him, and as effectual as *Hannahs* Whiſperings were, of which

which *Eli* misjudged. And indeed, where there is the neareſt communion in the cloſets of their hearts between GOD and the ſouls of his dearly beloved ones, they are more priviledged than the greateſt Favourites of Earthly Princes (who make not their Petitions after the manner of other Courtiers) and being ſo ingratiated, that they are many times prevented in their deſires by his free Grace, cannot ſet themſelves at ſuch a diſtance as they muſt do who petition in the ordinary mode; neither can they when there is need, ſo effectually pour out their hearts unto him in the formality of words, as by a *ſpiritual communication*, though they uſe words otherwhile, for the ſake and example of others, who have not that way of *addreſs*, and who may elſe peradventure think they pray not at all. In my own particular, it often ſo fares with me, that when my heart is fulleſt both of *matter* and of ſtrong *deſires*, to pour out all in words; I am ſo fearful to forget what is moſt neceſſary to be ſpoken for, that I can ſay little or nothing in words; yet have ſuch prayers of mine been heard and graciouſly anſwered. If it were not ſo, many poor afflicted ſouls would be in a ſad condition; and it may be that the declaring of my experience in this caſe, will be a means of conſolation to ſome.

My private Prayers are for the moſt part, ſuch; and when I am neceſſitated to be the mouth of others, Then (as many do who think it not obſerved) I heartily, not formally only, make uſe otherwhile of ſome formal words, both to help light my Candle, and to draw out of my heart by degrees, that which is in ſeaſon for preſent occaſſions; And as the ſweet ſavour of *Ambergreece* (which it naturally

rally puts not forth of it ſelf) is drawn out by things added thereto which have no ſweetneſs of that kind; ſo otherwhile by thoſe *Forms*, which are in themſelves but dead Letters, that which lies unactive within us is quickened; yea, ſometimes the operations of the Spirit may be ſtirred up by a contemptible means, even in the moſt excellent Prophets of GOD, as it appears by *Elias*, who to rouſe up his Prophetical Spirit, called for a *Fidler*, and it is ſaid, 2 *King.* 3. 15. *That when the Minſtrel* (or Fidler) *played, the hand of the LORD came upon him.* Nevertheleſs, I deſire not that any Forms of Prayer ſhould be compulſarily impoſed on thoſe who need them not; eſpecially, not on them who are called to be Teachers and Speakers on the behalf of other men: For, though I my ſelf have not that excellent Gift of *extemporary Praying and Speaking*, which becomes him who undertakes to ſpeak to, or for a Publick Aſſembly; I would not have ſuch Places conferred on thoſe who are not able, on all immergent occaſions, to ſpeak unto the People from GOD, and unto GOD for them on whom they take charge, either in fit words of their own, or in ſuch of GOD's words as are ſtored up in memory: Nor do I think it reaſonable, that men ſo qualified, ſhould have their ſpirits confined to other mens words; and perhaps otherwhile to ſuch words as they cannot make uſe of with a ſafe conſcience, though they ſeem pious and plauſible unto many; as for inſtance, when in our *Thankſgivings* or *Prayers* to GOD, we mention *Perſons* or *Actions* with ſuch *Attributes*, *Epethites*, or *Affirmations*, as we either doubt of, or believe to be untrue, or are not aſſured that they are approved of by GOD.

There may be no defect in the *Form* or in the *Matter*, to common appearance ; yet there may be ſome Complements in it, which every man's Conſcience cannot brook ; and to inforce the uſe of *Set-Forms*, not preſcribed by G O D in his Divine Worſhip, as neceſſary, whether it be on *Miniſter* or *People*, look (in my underſtanding) when it is pretended to be for their good, like bidding *Gueſts to a Feaſt*, and when they come, to conſtrain them to eat of all that is ſet before them, even more than they need, and that alſo which their ſtomach loaths *(one mans meat*, as our Proverb ſayes, *being another mans poyſon)* and if it be refuſed, cram it down their throats, whether they will or not ; or elſe keep them priſoners, and ſtrip them of that which they have about them. I alſo allow to every man his due freedom in things of that nature, that when I come to joyn with any in publick or private Prayers, I bring not with me to their diſcouragement, a cenſorious mind to judg uncharitably of defects in words or circumſtances, but endeavouring diligently to obſerve what is ſpoken (be it *extempory* or a *ſet-form)* and whether it be ſpoken heartily, or curſorily onely (which concerns not me, but the Speaker) I do conſent to the wholſom words of him that ſpeaketh, in ſo much as I believe tends to the Glory of GOD and to our Publick or private neceſſities, paſſing by that which I think impertinent, as if it had not been ſpoken ; adding alſo ſecretly in my heart, an amendment or ſupply, where I conceive a defect ſtriving againſt my own corruptions, if any uncharitable cenſure begins to riſe up, by exerciſing my Faith and Humility, by which means that which had elſe been equivalent to a ſet-form of Prayer as to me,

me, is made my own *extemporary* devotion, though partly perſonated by another man: And by thus exerciſing the Principle of *Love*, I neither give juſt cauſe of offence for the preſent, nor diſable my ſelf to take opportunities to rectifie at another time, that which I thought not then approvable in him that prayed. When they in whoſe pious duties I was partaker, *kneeled*, I kneeled; when they ſtood up or ſate, I did the ſame; the like in all other indifferent things, that *I* might not diſturb their Devotions. Moreover, when heretofore in the Publick Aſſemblies, they roſe up at the repetition of the *Creed*, *I* was not offended at it, but pitied their ignorance who did it ſuperſtitiouſly; For, in the Primitive Times, that poſture was often uſed in true zeal, to ſignifie to thoſe *Infidels*, and others among whom they lived, their voluntary aſſenting to that *Belief:* and (as *I* remember) it is recorded, that the *Chriſtan Souldery* in thoſe dayes, drew out their Swords, thereby implying that they would defend that Profeſſion to the death, with hazard of their lives, if need were. Alſo, when the *Congregation* communicated in receiving Bread and Wine, I ſate or kneeled as the reſt did, without irreverence in ſitting, or ſuperſtition in *kneeling:* For I kneeled not to adore the *outward Elements*, or the Table which is now termed an *Altar)* but, to put my ſelf into an humble poſture of addreſſing my heart to *Jeſus Chriſt* in Thankſgiving and Prayer: By which conformity, in ſuch indifferent things, (which many ſuperſtitiouſly obſerve, and many as ſuperſtitiouſly omit) I preſerved peaceablneſs in thoſe who would have been diſquieted, and otherwhile gained thereby an opportunity to rectifie the Judgments of

ſome, who make the obſervation or not obſervation of ſuch indifferent things, to be eſſential to their Religion ; and *I* am afraid that too many are only religious in the obſerving or not obſerving ſuch *punctilio's* ; ſeparating for trifles, and being ignorantly affected, or uncharitably diſaffected, to the vexation of themſelves and others.

Upon theſe and the like conſiderations *I* heretofore conformed to the Diſcipline of the Church of *England* (knowing in my own conſcience, as *Paul* ſaid of an *Idol*, that to me who made not conſcience of worſhipping thereof, it was not only no *Idol* but as a meer *nothing*) ſo for ſuch as my conſcience would permit without offence to my weak Brethren ; ſuppoſing ſuch Forms of Prayer or Diſcipline, as were continued or inſtituted by the firſt *Reformers*, when they ſeparated from *Babylon*, were not contrivements of humane Policy only, the better to withdraw the People's hearts from *Romiſh Superſtitions*, but ſincerely eſtabliſhed for the time being, in that mode, becauſe they thought them edifying, or becauſe it was not in their power to perfect their intention, or elſe (which is my Judgment) it was permitted ſo to be, becauſe the Providence of G O D would ripen that work by degrees, as it might beſt advantage his Kingdom in the time to come, according to his permiſſions at the wearing out of *Jewiſh Ceremonies*. And, *I* thinking it my duty, to make the beſt uſe *I* could in my place, of that Faculty whice he gave me, to render ſuch *humane Conſtitutions*, as *I* had not power to take away, more edifying & leſs ſuperſtitious, compoſed about forty years paſt, a *Hymn* for every *obſervable day* in the year, to prevent that ſuperſtitious obſervation, where-

whereby GOD was diſhonoured in thoſe dayes; and to the like intent, conformed, as aforeſaid, in ſome other indifferent things then practiſed, until that *Diſcipline* was interdicted; and perhaps had ſo done now it is reſtored, but that *I* evidently perceived the Adverſaries of *ſincere Reformation*, (ſome of whom ſeemed to be Friends thereto) have laboured to enſlave us to their Judgment; and others, by the *old way*, to bring us back again to *Rome*, by drawing us a little nearer thereunto, by preſſing that upon us, wherein we ſeemed at firſt to be ſeparated from her; pulling down, ſetting up, and adding what may advance their Deſigns under colour of repairing the old model of Reformation: And ever ſince that Diſcovery, *I* have deſiſted from that conformity, which *I* formerly thought a thing indifferent; and as *I* lately ſubmitted to the *Providence* which aboliſhed that for a time, whereof I thought good uſe might have been made, ſo *I* ſhall gladly now do, if it be aboliſhed for ever, with all the remainder of *humane Inventions*, which have been added to Divine Worſhip: For, though *I* have heretofore endeavoured to improve them, and (as you may perceive by what is declared) am not ignorant of the beſt uſe that can be made of them; *I* now ſee men have made ſuch *Idols* of their *Diſciplines* and *Formalities*, that they are as meer dead things for the moſt part among all Profeſſors. In words they are very zealous for obſerving the Sabbath, or Lord's day, Holy-dayes and other ſuch Odinances, but keep them not as they pretend they are bound in conſcience. In hearing they hear not; in praying they pray not as they ought to do; for their buſineſſes on thoſe dayes, are

are principally to ſee and be ſeen in their beſt clothes, to confer of their temporal affairs; to hear news out of the Pulpit, or from other places, with ſuch-like; and their formal devotions are but fruits of a truſt repoſed in the *work done*, heedleſly hudled up, as the Papiſts do their *Pater Noſters* and *Ave Maries*, as if ſo, or ſo many Prayers repeated, or ſo many *Sermons* or *Maſſes* heard, were meritorious. Therefore, notwithſtanding I yet ſee not in this my fleſhly being, how the Soul of Religion can be preſerved without ſome Form wherein it may be viſible and active, I am nevertheleſs confidently perſwaded (and perhaps may therein be a Prophet to this Generation) that GOD who is a Spirit, and to be worſhipped in Spirit and Truth, will ere long deſtroy all external *Formalities*, but ſuch as he himſelf hath ordained; in regard his jealouſie is as much provoked by our *Phanatick Idea's*, as by *Graven Images*. In the *Primitive Church*, I do not find either thoſe Forms of Prayer, nor thoſe Diſciplines, nor that artificial mode of Preaching which is now in uſe, they came into faſhion by degrees; And I do believe, that though G O D hath permitted other Diſpenſations to be and continue a long time, and was alſo pleaſed to make them ſomewhat effectual for preſervation of his *Truth*; yet that Simplicity of *Worſhip, Preaching, and Praying*, whereby the *Goſpel* was firſt planted, will be again received hereafter. Howſoever it pleaſeth GOD to proceed, every man is obliged while ſuch Diſpenſations continue, to be, ſo far forth conformable unto them, as he conſcientiouſly believes them to be neceſſary or expedient for Edification; and I for my part will husband them as well as I can with pre-

preſervation of my obedience to GOD, and charity to men.

I reſolve neither to ſeparate from, or comply with any, but as their Doctrines and Diſciplines are contradictory or agreeable to the Word of GOD in my underſtanding, in obedience to him, without wilful or factious diſobedience to the Civil Power, or giving juſt occaſion of offence to the *Elders* or Members of the Church of *England*, or of any particular Congregation within theſe *Iſlands*; but what I cannot believe warranted, I cannot practiſe or profeſs, whatſoever penalty I incur. I conceive not the Church of *England*, or any other Church, to be ſo properly called the *Mother*, as the *Nurſe* of thoſe who are in them begotten and regenerated: Nor was I by Covenant at my *Baptiſm*, or at any time ſince to my knowledge, made a Son or Member of any Prelatical, National, or Congregational Society, but of the *Catholick Church* only. If I thought otherwiſe (and were not conſcientiouſly perſwaded, that it would be uncomely (or ſomewhat worſe) to go back again to the door for an *Initiation* after I have been openly admitted to communicate at the LORD's Table) I would be rebaptized; therefore, I will conform to no Perſonal, National, or Congregation Judgement or Practiſe, further than I know it to be Catholick, and warranted to quadrate with neceſſary decency and good order, by GOD's Word and the Light which is in me, ſanctifying through his Grace the talents of Nature. How other men ought to demean themſelves, the ſame Light in them, aſſiſted as aforeſaid, will alſo direct; and of their actings in things controverted, there can be no other competent

petent Judge but GOD. For, there is a Latitude by him vouchſafed to the Conſciences of ſome perſons, in ſome caſes, to vary otherwhile from *General Rules*; as to the Children of *Iſrael*, in forbearing *Circumciſion*, whilſt they were in the Wilderneſs; to *Paul*, in Circumciſing *Timothy*; as alſo touching ſome outward Conformities, in reſpect of the Civil Power, even in things injurious to their own perſonal Right, according to Chriſt's example, who paid tribute to *Cæſar* the uſurper of his Kingdom. In great ſtraits and neceſſities, that which is not lawful may be expedient, and therefore tolerated. It was unlawful for any to eat of the *Shewbread*, but the Prieſts; yet, *Mercy being better than Sacrifice*, *David* and his followers did eat thereof rather than periſh by hunger; and *Reaſon of State* excuſes not *Saul* from being a Murderer in ſlaying thoſe who gave it unto them, in that neceſſity, though by the Arbitrary Laws of earthly Monarchs, it was adjudged Treaſon. Moreover, that Toleration which was deſired by *Naaman*, appears to me approvable (though I was once of another Judgment) That *Aſſyrian Lord* being cured of his Leproſie, humbly deſired, in reſpect of his nigh Relation to the King of *Aſſyria* his Maſter, who had ſent him to be cured, that GOD would pardon him, when only to do his ſervice to the King, he went with him to the houſe of *Rimmon*, if whilſt his Maſter there leaned upon him, he bowed down, without intending any Adoration to the *Idol* (which I conceive was implyed.) In anſwer to this requeſt, the Prophet ſaid, *Go in Peace*; which if it had not amounted unto a toleration according to his Petition, the Prophet in my Judgment, had neither

neither dealt faithfully nor charitably, to ſend away one ſo likely to be a true Proſelyte, with plenary ſatisfaction and inſtruction concerning his duty. *I* can neither excuſe thoſe who Magiſterially burthen the People of GOD, with indifferent things as being neceſſary to his divine ſervice, whilſt they on whom they are impoſed conceive them to be ſuperſtitious, and an infringment of their Chriſtian Liberty; nor blame thoſe who ſhall humbly, peaceably, and orderly plead to be delivered from their bondage, and obey in ſuffering: For though they may Authoritativly ſay, as the *Jews* did when they crucified *Chriſt*, *We have a Law by which he ought to ſuffer*, that may anſwer and be bold to ſay, GOD and Nature have Laws by which it ought to be otherwiſe. The benefit of thoſe Laws *I* do modeſtly (not factiouſly) endeavour to vindicate, and will be as wary as *I* can, not to hazard Subſtances for Circumſtances or Accidents, nor be afraid to glorifie GOD and confeſs *Chriſt*, in the ſame good words, which are formally uſed by wicked or prophane men, though *I* will not joyn with them in their intentions; but knowing that Truths and pious Words are ſometimes uſed to deceive, will ſo far only conform to other mens Words and Actions as they are good in themſelves, and as they may be turned to the Truths advantage in my underſtanding: Much leſs then will *I* make ſcruple to joyn with Chriſtian men, in pious Expreſſions, and in indifferent Actings, though there may be a ſiniſter intention in them, unknown to me, who am in charity to judge the beſt, where evil is not apparent. And, becauſe *I* may poſſibly thereby take occaſion ſometimes to make that which was impertinently

or ſuperſtitiouſly intended, both a means to fruſtrate that ill intention, and to improve a righteous purpoſe, as GOD doth, to glorifie his *Juſtice* and *Mercy* by our prevarications.

Therefore, as to advance the Glory of G O D, and preſerve their own internal quiet, *I* exhort all men to be watchful that they neither act or omit the doing of any thing, but as they are conſcientiouſly perſwaded, until they ſhall be convinced to the contrary; So, *I* deſire them for preſervation of their outward peace, to be as wary, neither wilfully or factiouſly, or for ſiniſter ends to refuſe Conformity to the Ordinances of men, in ſuch particulars as come within the extent of things decent, orderly, and well-ſpoken of by good men, and may conduce to Edification in Piety, or of Civil Concernments which claſh not with Divine Conſtitutions. Be not afraid or aſhamed to conform, if you have no better ground of diſſent than your temporary advantage or diſadvantage, or becauſe you have heretofore acted and profeſſed to the contrary, eſpecially in ſuch caſes as may make it more obſtructive to the Goſpel of Chriſt, and to the improvement of Chriſtian Amity, than by giving offence to ſome Brethren; when as many of another Judgment will be offended alſo, of whom you ought to be as conſcientiouſly tender, in which caſe there will be need of much ſanctified diſcretion. *I* likewiſe humbly beſeech all thoſe, to whom GOD hath committed the managing of Civil Powers, to be careful (if they would have men conſcientiouſly obedient to their Civil Conſtitutions and Commands) that they intrench not upon GOD's Prerogatives and poſitive Ordinances, to the

the provoking of his wrath, by impoſing on his People unjuſt or unneceſſary burthens in Concernments Divine or Civil: or by giving thoſe power to domineer over the LORD's Heritage, who pretend to be Paſtors of *Chriſt's* Flocks under them, and may multiply, by their aſſiſtance, impertinent and ſuperſtitious Traditions and Ceremonies, till at laſt they, leaving nothing indifferent, bring the moſt part of Civil Cauſes into their Eccleſiaſtical Juriſdictions, and be deſtructive as well to the Supream Civil Magiſtrates, as to the Eſtates, Perſons, and Conſciences of their faithful Subjects, by depriving them of their natural and ſpiritual Rights and Freedoms, one by one. That unneceſſary coſt which many thouſands are, or may be enforced unto, by their Viſitations, Inquiſitions, Articles, vexatious Proſecutions in ſeveral Courts, their numerous exacting Officers, and by Bribes to ſupercede or take off the Proceſs, Cenſures, and Mulcts, cannot be ſum'd up; beſides the charge of all theſe, and thoſe other burdenſome Impoſitions laid upon the People ſince *Antichriſt* got power; Among the reſt, that one of impoſing the obſervation of *Holy Dayes* (as they call them) above the *ſeventh part of time* ſet apart by ancient *Chriſtians* in place of the *Jewiſh Sabbath*, amounts yearly to an incredible ſum, and by my calculation, to a greater burden than the *Exciſe*, and all other *Taxes:* For, it deprives the People of above the 12th part of thoſe dayes, wherein GOD by the old Law allowed them to do what they had to *do* in their temporal Affairs: And if we could caſt up into one ſum, what the labour of every man, woman, beaſt, teem of horſes and oxen probably ariſeth unto in thoſe

many dayes, which are ſuperſtitiouſly dedicated to *Saints* and *Angels*, together with the ſinful or vain expences which they occaſion by drunkenneſs, gaming, and other vanities and miſchiefs, during thoſe dayes, it would appear ſuch an *annual* charge (beſide hindrances in Trading, and loſſes at Harveſt and Seed-times) that being added to all the other Impoſitions, Services and Payments, lawfully, and unlawfully laid upon the *Nation*, it would, in my judgement, ſeem greater than ever was charged upon any People, who were not abſolute Slaves; nevertheleſs, that ſuperſtitious obſervation was not to be murmured at, if it tended ought to the Glory of G O D, or but to the benefit of any part of *Mankind*, except thoſe who are enemies to the Kingdom of *Chriſt*. That, ſuch Oppreſſions might be prevented, and redreſſed when begun, GOD left not them, who ſhould be Kings and Governors over his People at large, as the Kings of the *Nations* were, but gave them, beſide many other examplary Paterns of Righteouſneſs, the Law of a *Juſt Monarchy*, in *Deut.* 17. 15. before the coming of *Chriſt*, and many Evangelical Precepts ſince, whereby they, and their Subſtitutes under them, ought to be regulated. And in all times, divine Providence hath raiſed up ſome, as well in the *Campe*, like *Eldad*, and *Medad*, as in the *Tabernacle*, to be *Remembrancers* of what ought to be done. They have alſo thoſe *Miniſters* of the *Goſpel*, who, inſtead of thoſe *Prieſts*, *whoſe lips were heretofore to preſerve knowledge*, by whom they may, and ought to be aſſiſtant with their Counſel, which would not be in vain, if conſulted.

But,

But, hereupon ariſeth a *Queſtion*, lately put to my Conſcience, which may, perhaps, be of concernment at this time, if I could give a ſatisfactory anſwer thereunto; for which cauſe I will endeavour it ſo far forth as my Judgment extends. The *Queſtion* is, Whether they who being called to a *Spiritual Function*, to miniſter in things relating to the Kingdom of *Chriſt*, and the divine Service of GOD, may intermedle in the adminiſtrations touching the Kingdoms of Men, or in civil and common matters; ſeeing it ſeems to be an undertaking to ſerve *two Maſters*, which may occaſion the neglect of the one or of the other? I Anſwer; it may, or it may not be ſo, according to the mind and ſincerity of the *Undertaker*.

The State of *Venice*, rarely admit any of the *Clergie* to be of Counſel in their Civil Affairs, becauſe they are jealous of the *Popes* Intereſt among them: yet, I remember they had one, by whoſe wiſdom and faithfulneſs, they were more advantaged, than by any one Counſellour that ever they had. But, this was a rare Bird; *Rara Avis terris, nigroque ſimilima Cigno*. Many ſuch are not bred at a time in one neſt. The *Woods* yield few *white Ravens*, and as few *white Dawes* are bred in *Churches*; yet I have ſeen both. If he that is called to the Miniſtry of the *Goſpel*, ſhall ambitiouſly deſire wordly honours or profits, which he formerly enjoyed not; or ſhall not willingly for-go what he formerly poſſeſſed, when he is called to follow *Chriſt*, and finds it is, or may be his hindrance therein, he cannot, as I believe, with a good Conſcience, either keep that which he had, or accept of other temporary Dignities or Profits. But, if

if he be born to any temporal honour or eſtate, or ſhall have them beſtowed on him by his *Prince*, who may have need of his Service in the adminiſtration of *Juſtice* or of other *Civil Affairs*, without his own deſire or ſeeking; and conſcientiouſly believes he may thereby the better ſerve his Maſter, *Chriſt Jeſus*, he ought (in my underſtanding) to keep what we had, and accept of what is tendred, rather than reject it; provided he be watchful that *honors corrupt not his manners*, nor his Riches choke the ſeeds of Grace; and that when he ſerves his Prince or Country in a temporal capacity, he leans not to them and forſakes his beſt Maſter, making uſe of his additional power, to the diſadvantage of *Chriſt's Kingdom*; provided alſo, that when he ſerves his Prince or Country in a temporal capacity, he ſo remembers his ſpiritual Engagement, that he humble himſelf into a *parity* with his *fellow Commiſſioners*, ordained by *Chriſt*, as meekly as if he had no temporary additions or priviledges more than they; ſo totally laying them aſide in the execution of his *ſpiritual Function*, that he may not over-awe them in their Votes, or ſo much as ſeem to think them any appurtenances thereto. Where this *Moderation* is with ſincerity preſerved, both GOD and the *King*, may be the better ſerved; then Peoples Chriſtian and Civil Liberties be the more ſecured; and both Parties be as mutually helped as one hand in waſhing the other. This, I conceive, is as lawful, and as agreeable to the will of G O D and a good Conſcience (with the *proviſoes* afore-mentioned) for preſervance of the Civil politick Body, and of peace in the Church, as it was for *Jehojeda*, the High Prieſt, to intermedle, toge-

together with his *Prieſtly Office*, in the adminiſtration of the *Civil Government*,for preſervation of the King and Kingdom of *Judah*; or, as it was for *Paul*, and other Diſciples, who officiated in preaching the *Goſpel*, to exerciſe their Mechanick Trades for the ſubſiſtance of their bodies, which was leſs conſiderable than the well-being of the *Saints* in their bodily concernments. As there be no worſe Counſellours than *Prieſts*, if they be corrupt and wicked; ſo, there be none better, if they be prudent and ſincere; and therefore I grudge them not a *double honour*, who are approved ſuch. But, when the moſt ambitious, and the moſt covetous ſelf-ſeekers of a *Formal Miniſtry*, ſhall be only, or chiefly conſulted withal, who endeavour the eſtabliſhing of their own Eccleſiatical Conſtitutions, or *Popiſh Canons*, ſhall be joyned to a *Civil Government* by their own procurement, or by other indirect means, with perſons who for the moſt part, wholly intend alſo the ſettlement of their *Politick ends*; there can be nothing expected but an utter overthrow of all the Foundations of *Righteous Government* both in *Church* and *Commonwealth*. This is my Judgment; which, if it may tend to produce as good effects as are by me intended in declaring it, would rejoyce my heart, though I were ſure to die for it when it is publiſhed.

This *Paragraph* ſlipt in by way of Parentheſis, whilſt I was proſecuting what I had to declare touching what is intended to be forcibly impoſed upon conſcientious men; upon which *Theame I* could alledge many things, both for and againſt what is affected and diſliked, more than either of the *diſſenting Parties* have (that I yet know of) ſaid for

for themſelves; yet had not ſaid ſo much, but that it thereby appearing I am neither partial not ignorant what may be on both ſides objected, I may be heard with the leſs prejudice on both ſides, in that which I rationally and conſcientiouſly declare; who conceive the Controverſies between them both at this time, to be more myſterious and ridiculous, than heretofore the Conteſt was between the *Greek* and *Roman Churches* concerning the Feſtival of *Eaſter*. Theſe are onely my Caveats and Hints; wherein the manifold Confuſions, both in matters Divine and Civil by me obſerved, and the multiplicity of my Muſings thereupon, make my Expreſſions alſo to be confuſed; yet peradventure they may ſtartle ſome into a more ſerious conſideration of them hereafter, if they do no more. In the mean time, GOD's Word, Chriſtian Prudence, and your own Conſciences, muſt be your Guides, to which I refer every man, hoping it will be better weighed than it hath been; and that they will take heed on all ſides, that their Conſciences be not deluded, feigned, infringed, palliated, or byaſſed to the right hand or to the left, but as they ſhall be reaſonably convinced: For, we are likely to be in a great ſtrait ere long, which will try who hath Faith and Conſtancy, who are truly conſcientious or hypocrites; where injuſtice and oppreſſions abound, there can be no true Love; where *Love* is not, there can be no *Repentance* or *Peace*; and where theſe are not found, Confuſion, Deſpair and Deſtruction will take place. Nor the diſſembling of our Condition, nor our pretending things which are not; nor our diſcountenancing of Truth, and countenancing of Lies and falſe Rumours, and fictitious Prophecies, whether

whether it be on the behalf of our private Intereſts, or of the Civil Government, or of GOD, will avail us for good, but be of evil conſequence? To ſuch wicked Vanities, I find very many over-prone at this time, and well-pleaſed with publication of that, which they believe to be falſe and erroneous, ſo it may advantage that whereunto they are inclined. And for prevention of what theſe and ſuch like prevarications may effect, my Conſcience compels me to inſiſt ſo much on the foregoing particulars, and on thoſe *Interjections* which are occaſionally and ſuddenly caſt into my heart, that probably I ſhall be blamed for tranſgreſſing in *Tautologies*, *Pleomaſmes* and defect of *Method*, and may alſo bring upon my ſelf an increaſe of troubles in the fleſh, by ſo plainly expreſſing *what I am*, and *what comes into my mind*, rather than omit what I think neceſſary, or not clearly expreſſed that which I ſuppoſe fit to be offered to conſideration at this *Critical time*: Yea, and ſome tell me, to whom I have communicated theſe Papers, that it will make many of thoſe to fall from me, by whoſe Charity I have been hitherto relieved in my preſent neceſſities. But, *Non nobis nati ſumus*, we are not born for our ſelves only; and if I ſuffer hereby, I ſhall be well contented with GOD's Pleaſure therein; who, though his *Promiſes* do often ſeem to claſh, and run croſs to his *Providences* a long time, (for the probation of our *Faith* and *Conſtancy*) will make them to meet at laſt in the compleating of that which will be moſt for his Glory, and the true happineſs of all who depend upon his Word.

Such a wicked ſpirit of *Diviſion*, *Vengeance* and *Perſecution* is active, to their intolerable oppreſſion

who ſerve G O D according to their Conſciences; and ſuch a defect both of *Chriſtian Love* and *Humanity*, even among thoſe who profeſs the ſame *Jeſus*, and of ſome who are *Paſtors* of his Flocks, that they make it a Principle of their Aſſociation, and as it were eſſential to their *Function*, to endeavour by any means whatſoever (whereby they incur not the penalty of humane Laws) to ſuppreſs all thoſe by violence, who are not conformable to them in *Doctrine* and *Diſcipline*, even to the maintaining in practice (though they openly profeſs it not in words) of this Maxime of the *Papiſts*, That *Faith is not to be kept with Hereticks*; and do their utmoſt to provoke the *Civil Magiſtrate* to draw the Temporal Sword againſt them, and thruſt them into the Fire; whereas the Apoſtle *Paul* adviſeth, that ſuch as are obſtinatly incorrigible in things juſtly reprovable, ſhould only be cut off from the *Congregation* of *Saints* by the *Spiritual Sword*, and as it were pull'd out of the Fire by the holy violence of a loving Zeal, that if poſſible they may repent and be ſaved both in Soul and Body; yet many, againſt whom their hot-ſpirited Brethren are ſo violent, as being ſetters up of *New Lights*, do ſet up no other *Lights* than ſuch as were ſet up in the ſeven *Golden Candleſticks* in the ſeven Churches of *Aſia*, when they were at pureſt; and not ſuch *Candles* without *Light* or lighted at noon-day, as are ſet up in many places. Some have much wondred what inclined them to that uſeleſs practice; and to inform them, I will declare, what I conceive to be the reaſon thereof; They have ſome *Jugling part* to play, which they would not have the common people diſcover: For, you ſeldom ſee *Puppet-playes*, and ſuch Mymical Con-

Contrivements preſented but by Candle-light, the better to obſcure their ſecret Conveyances. Their common plea of *Antiquity* for their *old Lights*, is fallacious: *Error* may plead it in many caſes as well as *Truth*, though truth derives a pedigree far more antient than our modern or moſt antique Superſtitions; which are not ſo antient as *Heatheniſh Idolatries* from whence they ſprung. Nay, many of them are meer *Novelties*; and therefore all right-principled men, who are perſecuted for their *Nonconformity*, adhere in their belief and practice to the written word only, according to their underſtanding thereof (when they have diſcharged their Conſciences) in profeſſing their Faith to GOD and their *Conſciences*, in which he hath his Tribunal: For, hoping, that they who diſſent from them in Judgment, profeſs that which they ſeem to believe, to no ſelf-end, but only, becauſe in their underſtanding it accords with the revealed Will of GOD, they dare not intermeddle to judge between GOD and them, nor be the leſs affectionate unto their perſons, though they are in ſome points deluded for the preſent. This temper of ſpirit I have endeavoured to cheriſh in my ſelf toward all thoſe who diſſent from me in Judgment; and that we may be one in *Love*, preſerve a Chriſtian Fellowſhip with the Members of every Congregation profeſſing Faith in *Chriſt*, who are not ſcandalous in their lives, or malitiouſly wilful in thoſe dividing Principles which are deſtructive to *Piety* or *Humanity*. In requital whereof I have had large teſtimonies of the like affection to me from ſome of every *Chriſtian Society*, by their late ſeaſonable Charity; yea, ſuch a conſiderable number of

perſons at this time in this *Nation*, differing from me and from each other in Judgment, have ſeemed ſo to center in the *Principle of Love*, by their affectionate, a well as charitable reſpect to my Perſon, ever ſince I was deprived of my Eſtate and Liberty; that, conſidering my unworthineſs (that the tenth part of them were not formerly of my Acquaintance; and the multitude of other neceſſitated perſons, who are more nearly to them related) I do much mind it, with much thankfulneſs to G O D and them, and more rejoyce in it for their ſakes than for mine own; becauſe, I hope it is a Symptom that this *Virtue* will more encreaſe, to the Glory of G O D and their Conſolation, by our Afflictions and Perſecutions, than it did by our temporal Proſperity and carnal Peace. Not long ſince (as I publickly declared in a *Poem* tending to the Proſecution of this work) I thought I ſhould have been as lonely as *Elias* thought himſelf, but G O D hath made it appear, that he hath many Servants in this *Nation*. And my deſire to render this precious *Oyntment* of *Love* more diffuſive among men, hath made me ſo copious in words, and ſeeming *Digreſſions* upon this ſubject; wherein, as *Paul* ſaid of himſelf, 2 Cor. 15. 13. *Whether I am beſide my ſelf, it is of GOD; or whether I am therein ſober, it is for your cauſe.* And as the ſame Apoſtle ſaith, 1 Cor. 9. 19. *Though I be free from all men, I have made my ſelf a ſervant unto all, that I might gain ſome* of all Judgments; denying or allowing to my ſelf thoſe things that are lawful, ſo far forth as they are expedient for the edification of others, and no further. Let us all endeavour the ſame thing; and, if we deſire Peace with

with G O D and among our ſelves, make *Love* a *medium* to that Repentance and Reformation, which is expected, by conſidering that the wiſeſt among men, *know but in part*, (by labouring to imitate *Chriſt*, in his Life, Meekneſs, Love, Patience, Forbearance, Long-ſuffering and Humility, as well as by making a verbal profeſſion of his Doctrines) and by ſeeking with mildneſs to reclaim thoſe who erre in Judgment or Manners; not perſecuting, tearing and deſtroying them, for failings which they ſee not in themſelves, which they would hate if they ſaw them, and for which we ought rather to commiſerate, than afflict and oppreſs them. They were *Diſciples*, who were ſo zealous, that they would have Fire called down from Heaven; but, their Maſter *Chriſt*, reproving them, ſaid, that *they knew not of what ſpirit they were.* Judge your ſelves, not others; but, as *Paul* adviſeth, forbear to judge them *in reſpect of Meats or Drinks, or of an Holy-day, or of the New-moon, or of the Sabbath*; *which were a ſhadow of things to come, whoſe body is Chriſt.* Nor let any (as he counſelleth in another place) *beguile you of your reward, by a voluntary humility, and worſhipping of Angels, &c. Philip.* 2. Nor by any of thoſe *Ordinances* of men, which,as I ſaid before, come within the extent and meaning, of *Touch not, taſte not, handle not,* or the like; but *put on, as the holy elected of G O D, bowels of Compaſſion, Meekneſs, Humbleneſs of mind, Long-ſuffering*; *and above all other, Charity, which is the bond of Perfection: and let your Converſation be ſuch as becomes the Goſpel of Chriſt.* And, as that Apoſtle adviſed, Phil. 4. 8. *Whatſover things are true, whatſover is honeſt, juſt, pure,*

pure, lovely, whatſoever is well ſpoken of (that is by good men) and whatſoever is neceſſary to preſerve the *Common Peace,* and *Brotherly Concord,* in the fear of G O D, and in obedience to his Truth, *think on theſe things to do them*: For, you are thereto obliged; and whilſt you do ſo, ye ſhall neither fear, nor need to be afraid of your Adverſaries, or of what is feared theſe later times will produce; becauſe *that fearleſneſs will be an evident token of Perdition to them, and of Salvation to you in G O D, on whom you have confidence, that, he who hath begun a good work in you will perfect it, until the day of Jeſus Chriſt.*

Mercy and *Love* to others will incline GOD to be merciful to our ſins, whereas by defect of Love and Mercy in us toward others, we ſhall be liable to Judgment without Mercy, by a ſelf-condemnation. They, who think to do G O D acceptable ſervice, or to have a happy accompliſhment of their own ends, by perſecuting thoſe who ſerve G O D according to their Conſcience and underſtanding, do but *kick againſt the pricks,* as *Paul* did when he was *Saul,* a perſecuter; and ſtumble upon a Stone of *offence,* upon which they will be broken into pieces, if their hearts be not changed, as *Paul's* was. Alſo, when they expect G O D ſhould forgive them their Treſpaſſes againſt him, they will fail of their hope: For, how can they perform the condition of their pardon, by forgiving thoſe who Treſpaſs againſt them, when they proſecute a Brother for thoſe offences which he commits not againſt them, but, in their opinion, againſt another, who, for ought they know, is rather well pleaſed, than offended at what they judge an offence. This kind

kind of treſpaſſing againſt our Brethren, will bring us within the compaſs of thoſe horrible Maledictions, which are prophetically pronounced againſt ſuch perſecutors in the 109 *Pſalm*; and therefore let us take heed of it. Tyrannizing over the Conſcience is a ſin, which I do not find the *Jews* to have been charged withal until the coming of *Chriſt*, and when their general Deſolation approached; nor that the *Gentiles* were often guilty thereof, until the Worlds *Grand Monarchs* uſurped an Arbitrary Soveraignty over the reſt of *Mankind*, and would be reputed Gods; not then, until *Nebuchadnazzar's* time; nor among *Chriſtians*, until *Prelacy* (which ſprung from *Heatheniſm*) brought into practice, to ſettle their Novelties, with their Uſurpations of thoſe pompeous *Pontifical Dignities* which they found in *old Rome*, and have continued by Oppreſſion and Perſecution, ever ſince the power of the *firſt Beaſt* mentioned in the *Revelation*, was transferred to the *ſecond:* And they are ſuch ſweet Morſels to fleſh and blood, that the Beſt *Reformed Churches* (as they call themſelves) are loth to let go the Rags and Reliques which ſome of them at firſt had, and do yet retain of thoſe of Carnal *Dignities* and *Perquiſites*; but preſerve as much of them as they can in *ſpecie*, or, in *diſguized Forms*, perſecuting, more or leſs, to uphold their *Diana*; which is a ſin ſo deſtructive to that Peace, Repentance, and Reformation whereto I would perſwade, that (judging uncharitably of no particular Perſon, Congregation, or National Church, though I conceive of their defects and ſins, as I believe the Word of GOD judges of them) I will proceed one ſtep further, to ſignifie what

what I apprehend thereof, and of what *Claſſis* I think them to be, which is plainly this.

Whatſoever Perſon, Perſons, Congregation, *or* Society of men, *or* National Church, *or* Civil Government, *ſhall be ſo eſpouſed to his, or their own Judgment, Will, Formalities in* Diſcipline, *or Profeſſion of* Doctrines *relating to the worſhip of G O D, as to arrogate Infallibility to themſelves, and ſhall thereupon endeavour by humane Policy, by the temporal Sword, or by any other way than by the word Preached, and by ſuch Diſciplines as are thereby warranted, to inforce other men to conform to thoſe* Doctrines *or* Diſciplines *which they pleaſe to eſtabliſh and profeſs, though it be the Truth, until they are convinced in Conſcience, that it is ſo: Or, whoſoever ſhall Conſtitute a* Miniſtry *of the* Goſpel, *otherwiſe than is ordained in* holy Scripture, *either by ſetting up ſuch* Officers *as are not thereby Divinely Authorized, or by caſting out, or ſilencing ſuch as Officiate according to the Primitive practice of Chriſtians: Or, whoſoever ſhall act or combine with others, to ſet up, or deſtroy, or uphold any* Civil Authority, *to the Diſturbance of the Common Peace, under Pious and Religious Pretences, otherwiſe than the Laws of* Nature, *and of the* Nation, *do allow: Or, having gotten power of Compulſion, ſhall inforce any, contrary to* their *Conſciences, to comply with them therein, or to ſubmit to their Commands further than by a Paſſive Obedience: Or, whoſoever ſhall make their* Congregational *or* National Sanctions, *which relate to G O D's Worſhip only, to be unduly Inſtrumental for advance of their perſonal Power, Eſtates or Preferments, Temporal or Spiritual, by over-awing their*

their Brethren, or otherwiſe than is agreeable to divine and humane Juſtice; *or, to a purpoſed excluding of thoſe from the like advantages, meerly becauſe they are of differing opinions from them in Religious Controverſies, though in fundamentals of* Divinity *and* Humanity, *in their* Prudence, Manners, *and in all other reſpects they are as capable of that Truſt, as other men. All ſuch, whatſoever ſhew they make of* Chriſtian Piety, *or true* Morality, *are (in my Judgment, though they carry not the* Mark of the Beaſt *in their Foreheads) in a degree, more or leſs, for the time being, Confederates with* Antichriſt, *and Members of that* Divided Kingdom, *and* Malignant City, *which muſt be deſtroyed, and help deſtroy it ſelf, ſo far forth as the* Temporal Sword, *meer* humane Powers and Policies, *will be uſeful to that purpoſe. The Work of the* Saints *conſiſting only in their Conſtancy, Patience, Love, and in the exerciſe of ſuch-like Spiritual Weapons; eſpecially in the ſincere Love of GOD, and of each other, grounded on his* Eternal Love *to* Mankind *in his Son,* King Jeſus; *which* Love ——

When thus much was Printed, a part of the Copy was loſt at the Printing-houſe, which could not be ſupplied without ſending privately that which was left to the *Author*, in whoſe hands both this *Supplement*, and the reſt of the Copy, was ſeized in his Chamber. The Providence of GOD muſt be ſubmitted unto, and we doubt not but the Remainder will ſhortly come to our hands, either from a Copy which is ſaid to be ſent into *Holland*, or by another which is in a Friends hand that will keep it ſafe. And perhaps, when they in Authority have peruſed what is ſeized, and ſee how innocent a Piece it is,

and how much it tendeth to the Glory of GOD, the Honour of the King, and the Settlement of the Common Peace, it will be returned back to the *Author*, that it may be made publick; this is the hope of good men who have ſeen it, unleſs for our many ſins GOD ſhall juſtly deprive us of that means, which he graciouſly intended to bring to the knowledge of the King and People, thoſe things which are pertinent to their joynt Conſideration at this time, for prevention of his further Wrath, and the Judgment deſerved. That which is wanting, amounts to about ſeven or eight Pages; and containeth Particulars of much concernment, not mentioned in the Title; Among which, that conſiderable Myſtery of the *Reign and Kingdom of Chriſt upon Earth*; and what is to be believed thereof, is ſtated, ſo far forth as Man is capable of it in this fleſhly being; ſo that none who are principled aright therein, will or can, with a good Conſcience, think that the Weapons or Militia of that Kingdom are carnal, or that the Kingdoms of the Earth and Antichriſt, are to be deſtroyed by any ſuch Inſtruments in the hands of the Saints; which being well Conſidered, would have been advantagious to preſerve the Common Peace. So *Farewel.*

FINIS.

For the Fourth Year 1870-1.

Issue

8. A Handefull of Pleasant Delites, by Clement Robinson, and divers others. Reprinted from the Original Edition of 1584.
9. Juvenilia: Poems by George Wither, contained in the collections of his *Juvenilia* which appeared in 1626 and 1633. *Part I.*
10. Juvenilia: Poems by George Wither. *Part II.*

For the Fifth Year 1871-2.

11. Juvenilia: Poems by George Wither, contained in the collections of his *Juvenilia* which appeared in 1626 and 1633. *Part III.*
12. Miscellaneous Works of George Wither. Reprinted from the Original Editions. *First Collection.*

For the Sixth Year 1872-3.

13. Miscellaneous Works of George Wither. Reprinted from the Original Editions. *Second Collection.*
14. Works of John Taylor the Water Poet, not included in the Folio Volume of 1630. Reprinted from the Original Editions. *Second Collection.*

For the Seventh Year 1873-4.

15. Flovvers of Epigrammes, ovt of sundrie authours selected, as well auncient as late writers. By Timothe Kendall. Reprinted from the Original Edition of 1577.
16. Miscellaneous Works of George Wither. Reprinted from the Original Editions. *Third Collection.*

For the Eighth Year 1874-5.

17. Belvedére; or, The Garden of the Muses. By John Bodenham. Reprinted from the Original Edition of 1600.
18. Miscellaneous Works of George Wither. Reprinted from the Original Editions. *Fourth Collection.*

For the Ninth Year 1875-6.

19. Works of John Taylor the Water Poet, not included in the Folio Volume of 1630. Reprinted from the Original Editions. *Third Collection.*
20. The Worthines of Wales. By Thomas Churchyard. Reprinted from the original edition of 1587.

For the Tenth Year 1876-7.

21. Works of John Taylor the Water Poet, not included in the Folio Volume of 1630. Reprinted from the Original Editions. *Fourth Collection.*
22. Miscellaneous Works of George Wither. Reprinted from the Original Editions. *Fifth Collection.*

For the Eleventh Year, 1877-8.

Issue

23. Thule, or Vertues Historie. By Francis Rous. Reprinted from the Origi Edition of 1598.
24. Miscellaneous Works of George Wither. Reprinted from the Original Editio *Sixth Collection.*
25. Works of John Taylor the Water Poet, not included in the Folio Volume 1630. Reprinted from the Original Editions. *Fifth Collection.*

For the Twelfth Year, 1878-9.

26. Halelviah or Britans Second Remembrancer (1641.) By George Wither *Part I.*
27. Halelviah or Britans Second Remembrancer. *Parts II. and III.*

For the Thirteenth Year, 1879-80.

28. Britain's Remembrancer. By George Wither. *Part I.*
29. Britain's Remembrancer. *Part II.*

For the Fourteenth Year, 1880—1.

30. The Hymnes and Songs of the Church. By George Wither.
31. The Psalms of David translated into Lyrick-verse. By George Wither. *Part*

For the Fifteenth Year, 1881—2.

32. The Psalms of David translated into Lyrick-verse. By George Wither. *Part*
33. Paralellogrammaton. By George Wither.

Charles Simms & Co., Printers, 53, King Street, Manchester.