

Alex: Gordon.

201

T H E

Acts of the Witnesses

O F T H E

S P I R I T,

I n F I V E P A R T S ;

By Lodowick Muggleton,

One of the two Witnesses, and true Prophets of
the only High, Immortal, Glorious GOD,
CHRIST JESUS.

Left by him, to be publish'd after his DEATH.

In the latter Days two Bright Stars shall arise, raising up Men being dead in their Sins, which shall resist the Beast, and the Waters of the Dragon, testifying and preaching the Law of the Lamb, and the Destruction of Antichrist, and shall diminish his Waters; but they shall be weakened in the Bread of Affliction, and they shall rise again in stronger Force; and after Truth shall be revealed, and the Lamb shall be known: After this shall be but a small Space.

Fox in his Book of Martyrs.

LONDON: Printed in the Year of our Lord God 1699: and
Re-printed in the Year 1764.

T H E

E P I S T L E

D E D I C A T O R Y .

✱✱✱✱ O all true Christian People, that do or shall hereafter
✱ T ✱ come to believe in this third and last spiritual Com-
✱ ✱ mission, is the ensuing Treatise directed, with Love
✱✱✱✱ and Peace to you be multiplied: It being a Legacy left
you by the Lords last true Prophet, for your further establish-
ment in Truth: As also it is left for a convincement of the
Seed of Reason, when he is in the Dust; that by these Acts
they may see how he hath been slandered, reproached, and be-
lied, persecuted and imprisoned without a Cause.

For how many lying Reports hath been not only flung upon
them, but also upon the true Believers of them; saying, That
we own neither God nor Devil, Heaven or Hell; and all be-
cause they see us use no outward glittering shew in fruitless
Forms of Worship; whilst we worship an invisible Spiritual,
yet personal God, in Spirit and Truth, which the World knows
nothing of.

For this we know and affirm, that the Doctrine of this Com-
mission of the Spirit is of as great purity and power as to God-
liness, as ever any was, and as they were themselves, ever
kept innocent from the breach of the moral Law, as to Act:
Even so the Fruits of their Doctrine is of the like Efficacy in
the knowing seed of Faith, by which they have dominion over
Sin, as in respect of Act.

And altho' this last Prophet in his Answer to the nine Affir-
mations, hath shewed his great Mercy and Clemency to some cor-
rupt Natures, yet it is but to such who act not so far, as the breach
of the moral Law; as to borrow Money, and not to pay it
again;

again; or to be passionate and hasty natur'd, overcome with strong Drink, or the like, and tho' these are evil, yet reach but to the Borders of the Law, being frailties in Nature, which disturb the Peace of the Mind, for in such things, as the Apostle *James* saith, We offend all: But where there is true Faith, it prevents the Act; as this Prophet saith in one Place, among many his Words are these, Faith, saith he, overcomes all Sin, Death, and Hell, within a Man's self, and that none but such shall be admitted into the Kingdom of Heaven. And the Prophet *Reeve's* Doctrine is thus, saying, All those that are led by the Voice of the holy Spirit of *Jesus*, do work Righteousness in their Bodies whereby they die unto Sin. Again, saith he, in another Place, The light of Christ in Man doth convert from the ruling Power of Sin. And in a third Place, which is not yet printed saith, That they that are led by the Spirit of Faith, are kept from the committing of Sin; I do not say, saith he, that they have no motion to Sin, but the Spirit of Faith purifies their Hearts, giving them power against those Motions, that they commit not the Act; and from hence it is, that all that are born of God, know the Voice of God, and hath this Power over Sin, as I have declar'd said he.

These Doctrines of the Prophets are absolute and positive, and do give great light into several Scriptures, as *Matt.* chap. v. ver. 28. 1 *John* chap. 3. ver. 9. and ver. 15. in these places we are to distinguish between the Motion and the Action of Sin: This may also give light into *Rom.* chap. vii. how that *Paul* spake there as to the state by Nature, as also of the strife and struggle between the two seeds of Faith and Reason, untill the Law of Faith was quickened, and power by it attain'd, and then had he dominion over Sin, as Chap. viii. and so came to have peace with God, and with his own Conscience, and assurance of eternal Life.

And from hence comes the grounds of true Worship, and flows forth all spiritual Praise, as *David* said, O how sweet is thy Law: This sweet Law is the Law of Faith; and he or she that is truly possessed hereof; can seal to those Words of the Prophet
Reeve.

Reeve, which saith, That he that is born of God, his Language and Practice is such as speaks forth the power of Godliness, to the confounding of all glittering tongue Hypocrites, and faithless Formalists,

Now let all true Believers know, that under every Commission this is made the ordinary way of Life and Salvation; yet to prevent an Objection, this is confessed by us: That tho' there is this power in Faith as aforesaid, yet the Lord for the Trial of his Creature, may suffer some of his chosen Ones to fall in the Time of a Commission; and for the Praise of his free Grace, may grant them one Repentance, or second free Pardon; for thus writes the Prophet *Reeve* in a writing not yet printed.

The Lord, saith he, leaves some to their own Strength, through which he rebels against the Light that is in him, to the wounding of his own Soul; to the end that he may learn, that the power by which he is preserved from the Act of Sin, and so from eternal Ruin, is not in himself, but in the living God that made him. Therefore the Scripture here and there pointeth forth one that the Lord hath left for a Season, to manifest his prerogative Power over his Creatures, and afterwards doth his Godhead Spirit move him to a second free Pardon, wherein he raiseth that Soul to a higher and greater measure of Grace, Wisdom and Humility, than it had before; which fulfils that saying of *Paul*, Where Sin abounded, there Grace did superabound. And this was fulfilled both by *David* and *Paul*.

Here we see that if an elect Vessel should once fall after his Knowledge and Belief in Truth, that his second Pardon doth raise him to a higher degree of Grace, Wisdom and Humility than he had before: This by the Prophet is made a true Trial to know whether a Repentance or Conversion from the Act of Sin committed, be real or fained; as also that a second fall or relapse will prove dangerous, because it is rare to find a third Pardon, and a third increase of Grace to that Pardon.

Thus it is made clear that the Doctrine of this Commission of the Spirit it hath power of Purity in it, and none that is truly
born

born of God can dispute against it, but rather fear to offend, as the Prophet *Reeve* saith, That a true born Saint is afraid of his own evil Thoughts, much more of evil Words or Deeds against God or Man.

Again we see by this Book of the Acts, that these two Prophets were jointly chosen of God, and made equal in Power and Authority; for the Prophet *Reeve* saith, That his fellow Witness had as great Power as he had himself: And further said, That he was the Lord's last High Priest; if this be granted, then it must follow, that there can be no Salvation to such as shall reject him, or his Writings, altho' they pretend to own *John Reeve*.

Moreover, the mighty sufferings that these Prophets have undergone for their Testimony sake, are admirable; yet notwithstanding all Opposition, Providence preserv'd them so, as that they both Died in their Beds in Peace; and not only so, but this last Prophet liv'd to see the downfall of many of his great Enemies, and of his Persecutors and Judges.

Now to come to a conclusion of this Epistle: When the Prophet had wrote this Book of the Acts, he kept it by him, not letting any to see it; but about two Weeks before he Died, it was put into the Hands of one of us, that was his true Friend, and ancient Acquaintance, in order to be printed after his Death, which now with the assistance of some Friends, through Providence, it is perfected, and is recommended to the whole household of Faith, which I doubt not, but it will be accepted of, being a true Copy from the Original, there being nothing here printed but what is really his own; only you are to know that there are some things omitted that are of a temporal Account, as a dispute with Mr. *Leader*, concerning Eclipses, and the height of the visible Heavens, with some other particulars, which things are left out, because of the greatness of the Charge, for all cannot be printed that is written, for it is evident, that altho' there is above a Hundred Sheets of theirs in print, yet is it not past a third part of what is written by them two Witnesses, for in the Year 1682, Mr. *Delamaine* did transcribe so many of their

their Works, and bound up in a Book, as contained 1052 pages in Folio; in which Book, and in what is printed, almost all the Scripture hath been Interpreted, that are of concernment to Salvation. But whether it may enter into the Heart of any that are Rich, to be stirred up to print the same; or whether the Powers of the Nation may permit it, we leave to Providence.

But before I conclude, it is requisite to give you an account of the Prophet's Death and Burial, which was thus, upon the first Day of *March*, 1697, the Prophet was taken with an Illness and Weakness, upon which he said these Words, Now hath God sent Death unto me; and presently after was helped to Bed, and tho' he kept his Bed, yet we could not perceive that he was sick, only weak, and he lay as if he slept, but in such quietness, as if he was nothing concerned with either Pain or Sicknes.

So that it was meer Age that took him away, which was the 14th Day of *March*, he then departed this Life with as much peace and quietness, as ever any Man did, being about 88 Years of Age, so that he had that Blessing, to come to the Grave in a full Age, like as a shock of Corn cometh in at his Season. Upon the 16th Day his Corps was remov'd to *Larsimus-Hall*, and on the 17th Day, was from thence attended on, with two hundred forty eight Friends, accompanying him to *Betlehem Church-Yard* where he was Buried by his Fellow Witness, which was according to his own Appointment.

And thus was the Lord's last Prophet brought to his Grave in Peace, without noise, or without tumult, though thousands of Spectators beheld it; and there they are both to remain untill the coming of their Lord, their King, and their Redeemer the Lord Jesus Christ, the High and Mighty God, and our God; and blessed are they that know their Voice, and wait for that Day, and are not offended with these Things. Farewell.

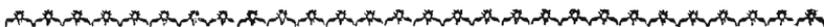
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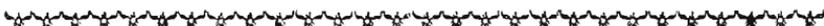
PAGE 12. verse 15. for *Bodily* read *Bodiless*. p. 18. v. 3. leave out the last single I. p. 23. v. 4, for *amonst* read *amongst*. p. 37. v. 21. for *out of Body* read *out of the Body*. p. 84. v. 12. for *will* read *shall*. p. 98. v. 17. for *Elesb* read *Fleeb*. p. 145. v. 9. for *and whom* read *and on whom*. p. 175. v. 22. for *plaspkeming* read *blaspheming*. p. 178. v. 11. for *incocent* read *innocent*.



The Acts of the Witnesſes, &c.

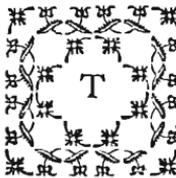


The First PART.



C H A P. I.

The Prophet ſheweth firſt, That Moſes and the Prophets did record ſtrange and wonderful Things; As alſo their Revelations, which we are bound to believe.

1.  H E R E is, and hath been Recorded many and ſeveral wonderful ſtrange Things and Deeds of the righteous Fathers, as, *Noah, Lott, Abraham, Isaac, and Jacob*, and of their Faith in God.

2. And alſo, how wonderfully God did appear unto them, and ſtrengthen them in their Time, when they were upon the Earth. Theſe things are Recorded by the *Revelation of Moſes*, as God revealed it to him.

3. Alſo *Moſes* declared his own Birth, and how he was preſerv'd from being drown'd: Theſe things did he declare, and how God appeared unto him, and choſe him and *Aaron* for that great Work, to lead that great People through the *Wilderneſs*, and to be a Law-giver.

4. Which was the first visible appearance of God upon Earth, that is Recorded, for all Generations to come. For tho' God did appear in a wonderful Manner unto *Enoch*, *Noah*, *Abrabam*, *Iaac*, and *Jacob*, and several other righteous Men, yet we could never have known it, had not *Moses*, by his *Revelation*, left it upon Record.

5. How could the Generations to come have known any thing of the Creation of the World; and how God made Man in his own Image and Likeness.

6. Or that there ever was the Man *Adam*, or *Cain*, that slew his Brother *Abel*; or that the World was ever drowned, except eight Persons, if it had not been revealed by *Moses*.

7. So that we have nothing but *Moses's* bare Word for it; for we did not live in his Time, to see the Wonders he wrought, nor hear him speak.

8. Yet we are bound to believe his Record, and *Revelation*, and Acts he did: And blessed and happy were all those that did believe him when he was upon Earth, when they saw his Acts, and heard him speak.

9. And more blessed are these now, that understand and believe, which have not seen his Wonders he wrought in his time, nor heard him speak forth those *Revelations* God revealed unto him concerning the Creation of the World as aforesaid.

10. Also we read in Scripture of many wonderful Acts that was wrought and done by the Prophets, in the time of the Law, after *Moses*.

11. As *Samuel*, *Isaiab*, *Jeremiab*, *Elijab*, *Elisba*, and several other Prophets, in the time of the Law; their wonderful Acts are recorded in Scripture.

12. Besides the *Revelation* they declared as from God, which the Ages following did not see nor hear, yet many did truly believe, and doth truly believe, and are by Faith satisfied, as those that did both hear and see.

13. So that the Scriptures Record, is a Record of spiritual and heavenly Things, and of some of those wonderful and powerful Acts of *Moses*, and the Prophets, and the righteous Fathers, manifesting their great Faith in God, and being in Favour with God.

14. Which I, by Faith, have found their Record true, and so have many more of the seed of Faith, found their *Record and Revelations* to be true.



C H A P. II.

The Prophet makes a Rehearsal of the Acts of the Apostles in the New Testament, and of the Lord Christ; and how that they were written for the Comfort of the Seed of Faith: After which he enters upon the third Record, and shews the cause of his writing some of the most principal Acts of the Witness of the Spirit, under this third Record.

1. **A**L S O we find written in the New Testament, many wonderful Acts and Miracles, acted by the Lord Christ, and his Apostles; as *Matthew, Mark, Luke, and John* doth declare concerning Christ; that if all the Things Christ spake, and Acts he did, were written, the World would not contain the Volume.

2. That is, the verge of a Man's Understanding could not retain the particulars, so as to tell it to his Friend, the particulars would be so many.

3. So likewise, *the Acts of the Apostles*; that Book hath little else in it, but wonderful Acts wrought by the power of Faith in the Apostles.

4. And these things were written for the seed of Faith, that they might have Comfort in believing the Record that is given of the Apostles, how God strengthened them in Faith and Power, as by the power of Faith to work Miracles.

5. Because they were chosen of God to bear Record on Earth, to the Blood of the New Testament, or, New Covenant.

6. Thus did the Apostles bear Record on Earth to the Blood, as the Prophets did bear Record on Earth to the Water, which signifies the Law of *Moses*, and the Blood signifies the Gospel of Jesus Christ.

7. The Scriptures are a Record, that sheweth many wonderful Acts, that Christ and his Apostles did when on Earth, besides the heavenly Revelation.

8. And it is very comfortable to the Seed of Faith, true Believers, to read of the Acts of the Prophets, and of the Apostles, as it is of their Doctrine, Revelation, Prophecies, Interpretations; or, Epistles.

9. These Things, I having experience of, and seeing it hath been the Practice of some of the Prophets and Apostles to leave a Record behind them, for after Ages to peruse, of some of the most remarkable Acts done by them, when they were upon Earth; as a remarkable Remembrance to their Prophecies and Epistles.

10. So likewise, I being one of the two last Prophets and Witnesses of the Spirit, being the Third and last Record from God on Earth.

11. I thought it convenient and expedient to leave some Record on Earth, behind me, of some of the most remarkable Acts and Passages that hath been done and acted by us, and to us, the Witnesses of the Spirit, since we were chosen of God, in the Year 1651.

12. That I may leave it as a Legacy to the Seed of Faith after me, who shall happen to Read and Believe those Writings of Ours after I am gone.

13. They may know by the Doctrine therein declared, who, and what we were, and what God we believed in.

14. Also I thought it necessary to write of those Acts myself,

self, rather than any other, being acted in my sight and perfect knowledge, as other Prophets have done before me, as *Moses* and Others.



C H A P. III.

Of the Birth, Parentage, and Trade, of the two Witnesses, and how the Prophets Nature led them forth to all Sobriety, hating Drunkennels, and of their inclining to the Principles of those Call'd Puritans, and of their being perswaded from judging Cases of Conscience before they knew the Truth.

1. **B**UT before I write of the Acts, I shall give the Reader a little to understand what we were before God did chuse us two, to be his two last Prophets and Witnesses of the Spirit.

2. And of some Experience I had, and Working within me, before I was Chosen of God, little expecting God would have Chosen me for such a great Work.

3. As for *John Reeve*, he was Born in *Wiltshire*, his Father was Clerk to a *Deputy of Ireland*, a Gentleman as we call them by his Place, but fell to Decay.

4. So he put *John Reeve* Apprentice here at *London*, to a *Taylor* by Trade. He was out of his Apprenticeship before I came acquainted with him; he was of an Honest, Just Nature, and Harmless.

5. But a Man of no great Natural Wit, or Wisdom; no Subtilty, or Policy was in him; nor no great store of Religion he had, but what was Traditional, only of an Innocent Life.

6. I knew him many Years before God spake to him by Voice of Words, to the hearing of the Ear, three Mornings together, as is declared in the Commission Book, call'd a *Transcendant Spiritual Treatise*, the first Book he writ.

7. And

7. And I *Lodwick Muggleton*, was Born in *Bishopsgate-Street*, near the *Earl of Devonshire's* Houſe, at the corner Houſe call'd *Walnut-tree-Yard*

8. My Father's Name was *John Muggleton*, he was a *Scribb* by Trade, that is a *Farrier*, or *Horſe-Doctor*, he was in great Reſpect with the *Poſt-Maſter*, in King *James's* Time; he had three Children by my Mother, two Sons and one Daughter, I was the youngeſt, and my Mother lov'd me.

9. But after my Mother Died, I being but young, my Father took another Wife; ſo I being young, was expoſ'd to live with Strangers in the Country, at a diſtance from all my Kindred: I was a Stranger to my Father's Houſe after my Mother was Dead.

10. But it came to paſs when I was grown to 15 or 16 Years of Age, I was put Apprentice to one *John Quick*, a Taylor; he Made Livery Gowns, and all forts of Gowns for Men; he Made Gowns for ſeveral Aldermen, and Livery Men of their Company in *London*.

11. And he lived in this *Walnuttree Yard*, and knew my Father and Mother very well; he was a quiet, peaceable Man, not cruel to Servants, which liked me very well.

12. For my Nature was always againſt Cruelty, I could never endure it, neither in myſelf, nor in Others, living peaceably in my Apprenticeship.

13. I took my Trade well, and pleaſed my Maſter better than any of his other Servants, for they were bad Huſbands, and given to Drunkenneſs, but my Nature was inclin'd to be ſober, hating Drunkenneſs and Luſt in the time of my Youth.

14. But when my time of Service was pretty far expired, I grew to more Underſtanding, and hearing in thoſe Days, a great talk amongſt the vulgar People, and eſpecially, amongſt Youth, Boys, and young Maids, of a People called *Puritans*; ſome of theſe *Puritans* came to talk and diſcourſe with my Maſter, though he was no Religious Man.

15. But

15. But I being Ignorant, did perceive they pleaded more for Righteousness, and were better versed in the Scriptures than he was, so that I liked in myself their Discourse upon the Scriptures, and pleaded for a Holy-keeping of the Sabbath-day, which my Master did not do, nor I his Servant.

16. But I not knowing my Right Hand from my Left in Religion at that time; yet, methoughts I had a Love for those People call'd *Puritans*, and could not endure my Companions should speak Evil of them.

17. And when young Boys as I was, and young Maids would speak Evil, and lay many Slanders upon those People call'd *Puritans*, as if they had been the wickedest People in the World, with many Scoffs and Jears.

18. Yet all this while my Heart did not close with their Reproaches, but rather was inclin'd to love those People, and to think the better of them; thinking in myself, Oh! that I might be so happy as them, yet I knew not what Happiness was, nor what Condemnation was, for I knew nothing by myself, why I should be Condemned.

19. But the Seed of God lay hidden in my Heart, which kept me from speaking Evil of things I knew not, even from my Childhood, which many others of my Age did.

20. Like unto those Children that mocked the Prophet *Elifha*, which two she Bears did tare in Pieces; so many of these mockers of Religion, in that my time, did come to great Poverty and Destruction in this World, but the God of Truth preserved me, though I knew him not.

21. Also I was smitten with the Plague in that great sickness, after King *James* Died; it was not extream tedious to me, for the fore broke, and I recovered quickly, and hath not had half a Days sickness since, not this Forty Years and more.

22. I never bestowed Six-pence in Physick in my Life for myself, but what the Kitchen would afford; as Water-Gruel,

Gruel, Broth, or ſuch like; and I have had my Health, and hath been as perfect in Nature from all Diſtempers and Diſeaſes, as any Man in the World ever ſince.



C H A P. IV.

How the ſecret Providence of God prevented the Expellation of the Prophet, in his Choice of a Wife, and in his deſire of Riches, of the Prophet's Zeal for the Law, and a Righteous Life.

1. **A**FTER this it came to paſs, my time of Service grew near out, and my Nature had a great deſire to be rich in this World, that I might no more be Servant to any Man, and I thought the Trade of a Taylor would not gain much Riches, I having little to begin with; and withal, I thought I ſhould be too much ſubject to the Humours of People to pleaſe them, which I had Experience of in my Apprenticeship.

2. So I went to work in a Broker's Shop, in *Houndsditch*, who made Cloaths to ſell, and did lend Money upon Pawns, called a Pawn-broker, and the Broker's Wife had one Daughter alive; and after I had been there a-while, the Mother ſaw that I was a good Huſband, and knew how to manage that way, being a Workman better than they, and that I was a civil and ſober young Man, not given to Drunkenneſs, nor no Debauchery.

3. She was willing to give her Daughter unto me to Wife, and I lov'd the Maid well, and thought myſelf too inferior for her, becauſe ſhe had ſomething to take too, and the only Child, and I having nothing; yet the Mother being well perſwaded of my good natural Temper, and of my good Huſbandry, and that I had no poor Kindred come after me, to be any Charge or Burthen to her Daughter.

4. Thoſe

4. Those things consider'd, she thought I might be a convenient Match for her Daughter; so she seeing there was some kind of Affection between her Daughter and me, she propos'd unto me, that she would give me a Hundred Pound with her to set up, which thing I accepted on in my Mind, but told I was not yet a Freeman of *London*.

5. So she urged me to be made Free as soon as I could; also she urged me to be made sure to her Daughter before the Father-in-law, and herself.

6. So the Maid and I were made sure by Promise, before her Mother and Father-in-law, and before I was made Free; and I was resolv'd to have the Maid to Wife, and to keep a Broker's Shop, and lend Money upon Pawns, and grow Rich as others did.

7. And the Maid's Mother had Five Hundred Pounds more than what she promis'd me, which her Husband knew not of, for he was a kind of a Distracted Hare-brain'd Man; his Name was *Richardson*, there is many alive at this Day that knew them; but for the Daughter I should have had to Wife, she is alive at this Day, and is worth Seven Hundred Pounds a Year.

8. But the secret Providence of God prevented my expectation and desire of being Rich in this World, in an unlawful Way against the Checks of my own Conscience.

9. But it came to pass in the 22d. Year of my Life, not being quite out of my Apprenticeship, yet sure to the Maid, I went to Work as a Journey-man, and happened to Work with a *Puritan*, in *Thomas Apostles, London*. His Name was *William Reeve*, *John Reeves's* Brother.

10. He was a very zealous *Puritan* at that time, and many others of that Religion came to him, and disputed with me about the unlawfulness of lending Money upon Pawns, because they pleaded it was Usury and Extortion, and did alledge many places of Scripture against it.

11. And I uſed all the Arguments of Reaſon I could for it, becauſe I had a great deſire to be Rich, and conſidering I was engaged to this Maid, and that her Mother would not let me have her to Wife, except I would keep a Broker's-Shop and lend Money, ſo that I was in great ſtrait, and much perplexed in Mind.

12. For I lov'd the Maid, and deſired to be Rich, but theſe *Puritan* People being well verſed in the Scripture Words, and zealous for Righteouſneſs, threatened great Judgments, and danger of Damnation hereafter.

13. They overpowered my natural Knowledge, and civil Practices in me, and made me afraid of eternal Damnation; and they preſſed the Scriptures ſo hard upon me, which exceedingly perplexed my Mind, reaſoning in myſelf, that if I did lend Money upon Uſury and Extortion, I ſhould be Damned; and if I would not, then I ſhould not have the Maid to Wife.

14. So that the love of the Maid, and the fear of the loſs of my Soul did ſtruggle within me, and diſpute within me like two diſtinct Spirits, even as a Woman in Travail with two natural Sons in the Womb, ſo that I was in a great ſtrait which I ſhould cleave unto.

15. So after much diſpute and reaſoning in myſelf, it came to this reſult, I conſidered the Riches of this World, and the Love I had to the Maid, and I weighed it in my Mind, and was loath to forſake it.

16. Then I conſider'd my Soul was of more Value, and what would it avail me to be Rich in this World for a Moment, and to looſe my Soul, for I was extremely fearful of eternal Damnation; thinking my Soul might go into Hell Fire without a Body, as all People did at that time.

17. And after much ſtruggling in my Mind, I came to this reſolution in myſelf, that rather than I would looſe my Soul, or be damned to Eternity, I would looſe the Maid:
And

And that way that would have made me Rich, and that I would be zealous of the Law of God, as afterwards I was.

18. Here the two Seeds of Faith and Reason did work in me, but I knew them not by Name nor Nature at that time, nor many Years after.

19. But as I did fear, it came to pass, for the Maid's Mother seeing my Mind so changed, and so zealous of the Laws of the Scriptures, and that I would not keep that way, as I thought to do before,

20. She would not let her Daughter have me to her Husband, so the Maid was perswaded by her Mother.

21. And my Zeal to save my Soul, perswaded my Mind to let her go, so we parted.

22. Thus I forsook the World and a Wife, which I lov'd in the days of my Ignorance, for Zeal to the Law of God, which I thought to be Truth, and the true Way, and so it was.

23. But I did not know it till many Years after; but the Lord God of Truth had Respect unto my Person and Zeal at that time, and prevented me from falling into that Snare of being rich in this World.



C H A P. V.

The Prophet shews his Care, his Fear, and Zeal in the Law of God, and of the working of his Thoughts, and height of the Puritan Religion.

1. **S**O after I had parted with the Maid, and that way that did offend my Conscience, I was resolved to live so upright to the Law of God, and so just between Man and Man, that I thought in time I might procure Favour with God, and to attain assurance of my Salvation.

2. For I was fully possest that there was really Salvation to be attained unto by my Righteousness; and that there was a real Damnation to all those that were unrighteous, or did not demean themselves so strictly as I did.

3. For I was exceedingly fearful of Hell and eternal Damnation: The very Thoughts of it made my Spirit many times fail within me.

4. But by Prayer, and my Righteous Practices, I did many times recover some Hope and Peace again.

5. All this while I did suppose my Soul might go into Hell without a Body; and that Millions of Souls were in Hell Fire without Bodies; and that the Devil being a Bodily Spirit, did torment those Souls that came there, and that the Devil had Liberty to come out of Hell to tempt People here on Earth, and go there again; but no Soul that he had gotten there could come out of Hell more.

6. These things wrought in my Mind exceeding great Fear, and stir'd me up to a more exceeding Righteousness of Life, thinking thereby that my Righteous Life would have cast out those tormenting Fears, but it did not.

7. Yet, notwithstanding, I did continue in my Zeal, and was earnest in the *Puritan* Religion and Practice; neither did I know how to find Rest any where else; neither did I hear any Preach in those Days but the *Puritan* Ministers, whose Hair was cut short.

8. For if a Man with long Hair had gone into the Pulpit to Preach, I would have gone out of the Church again, tho' he might Preach better than the other.

9. But we *Puritans* being Pharisaically minded, were zealous of outward Appearance, and of outward Behaviour, for we minded that more than their Doctrine.

10. For we took it for granted, that God was a Spirit without a Body, and that Christ Jesus his Son had a Body in Form like Man; and that he did Mediate to God his Father,
who

who was a Spirit without a Body, and that for Christ's Sake; this Spirit without a Body, did hear us, and speak Peace unto us.

11. Also I believed that the Devil was a Spirit without a Body, and could ascend out of Hell, when God did give him Leave, and suggest evil Thoughts of Lust, Theft, Murder, and Blasphemy against God; not thinking that these Thoughts and Motions did arise out of Man's own Heart, but from a Devil, a Spirit without a Body, without Man.

12. Also I thought, those Souls which God did save, were carried up to Heaven without Bodies, and should be with God, who was a Spirit without a Body; and that we should see Christ Jesus in Heaven, with his Body, with our Spirits that were saved without Bodies, till the Resurrection, and then Body and Soul should be United together again.

13. Also we did believe, that the wicked Spirits should be cast into Hell Fire without Bodies, where the Devil and his Angels, being Spirits without Bodies, should torment the Souls of the Wicked till the Day of Resurrection; and then those wicked Souls should be United to their Bodies again, and be tormented Body and Soul together, with the Devil and his Angels, who were Spirits without Bodies in Hell Fire for ever and ever.

14. And we did believe that the Angels of God were Ministering Spirits without Bodies, as God was a Spirit without a Body, so were they, and could minister Comforts unto Men without Bodies.

15. And we did believe our own Souls to be Immortal, and could not Die, but did subsist the good Spirits with God in Heaven without Bodies; and the wicked Souls did subsist in Hell without Bodies.

16. These were some of the Fundamental Principles of Faith and Religion, we zealous *Puritans* did believe and practice; and there is no better Faith in the World, to this Day, in the generality of Professors of Religion.

17. These

17. These things was I very well versed in, and I grew in great Experience and Knowledge in the Letter of the Scriptures, and had a good Gift of Prayer, and was very strong in Disputes, because my Mind was extremely perplexed with the fear of Hell, notwithstanding my exact Life to the Letter of the Law.

18. But the fear of Hell wrought in me much Experience, so that I did exceed several other Men in that Knowledge which was in those Days; and tho' I was judged a very godly knowing Man, and a happy Man by Others, yet I could not judge so of myself, but the fear of Hell was oft rising up in me.

19. For I never conceited well of my own Knowledge, but thought the Knowledge of other Men did far exceed me, because they seemed to be better satisfied in their Minds than I was.

20. Yet I thought in myself, that in time, by my Prayers and Righteousness, and exact Walking, and hearing of Preaching, that I might heal that Wound in my Soul which was made, and I knew not for what.

21. For I never had committed any Sin that I knew of, that did trouble my Conscience.

22. Yet the fear of Hell produced many deep Sighs and Groans, even from the bottom of my Heart, for fear God had made me a Reprobate before I was Born, because he did not answer my Prayers, nor speak Peace to my Soul; notwithstanding my earnest Desires and Zeal for him, I knew not at that Time.

23. Yet many times I had great Refreshments of Soul, and as I thought, Communion with God, whereby my Hope was increased for a Season, but it was quickly lost again; so that the Troubles of my Mind did continue still many Years.

24. Yet at some times I had Elevations in my Mind, and Raptures of Joy, that I thought I should never be moved again.

25. But a-while after all was lost again, and Doubting took place in my Soul; but since, I saw the Cause of those Raptures and fears of Hell were both groundless.



C H A P. VI.

After the Prophet hath given a Description of his Marriage, of his Wives, and of his Children, from the Twenty-sixth Year of his Life, to the Thirty-eighth; he then shews the Alteration of the Religion in the Puritan People, and of the Confusion that was amongst them.

1. **A**FTER this it came to pass, in the Twenty-sixth Year of my Life, I took a Wife that was of my own Mind and Religion. She was a Virgin of about 19 Years of Age, and I had by her Three Daughters, in Three Years and a half's Time.

2. The first Daughter I had by her was named *Sarah*, after her Mother's Name: She is yet alive, and is become the most experimental and knowingst Woman in Spiritual Things, of that Sex in *London*; but I shall say no more of her here, because I shall have occasion to speak of her hereafter.

3. Also my youngest Daughter *Elizabeth*, which I had by my Wife *Sarah*, is now living, but the second Daughter Died, when Three Years and a half was expired my Wife *Sarah* Died also.

4. After this, my Children being young, I put them forth to Nurse in the Country, and lived a single Life, and followed my Trade, and lived very well.

5. Only the Spirit of the fear of Hell was upon me, but not so extreme as it was the Year before.

6. After this, in the Thirty-second Year of my Life, I took another Virgin to Wife: Her Name was *Mary*, she was
about

about 19 Years Old, and I had by her three Children, two Sons and one Daughter; the eldeſt Died at three Years Old, and the youngeſt was a Daughter, and ſhe Died three Days after ſhe was Born, and my Wife *Mary* Died five Days after.

7. I had only one Son living by her, and I had her to Wife a matter of Six Years; and that Son lived until *John Reeve* and I was choſen of God; and about a Year and a half afterwards, being about Nine Years Old, he Died; ſo all the Children of my ſecond Wife Died.

8. After my Wife *Mary* Died, I was then about thirty eight Years Old; but at the time when I was Married to my Wife *Mary*, about Six Years before, there was raiſing of Arms by the Parliament, againſt the King.

9. And generally the *Puritans* were all for the Parliament, and moſt of my Society and Acquaintance in Religion, did fall away from that Way we did uſe, and declined in Love one towards another: and every one got a new Judgment, and new Acquaintance, and new Diſcipline.

10. Some of them turned to *Presbytery*, and would have Elders; and ſome turned *Independants*, and would not let none Work to them, but their own People that was in Church Fellowship; others fell to be *Ranters*, and ſome fell to be meer *Atheiſts*.

11. So that our *Puritan* People were ſo divided and ſcattered in our Religion, that I knew not which to take too, or which to cleave unto, for I was altogether at a loſs; for all the Zeal we formerly had was quite worn out.

12. And to join with any of theſe new Diſciplines I could not, except I would play the Hypocrite for a Livelihood, which my Heart always hated, notwithstanding my Kindred by my firſt Wife *Sarah*, were all *Puritans*, and zealous in Religion.

13. And I had a great ſtroke of Work of them, and they were a great Generation of them, and moſt of them pretty Rich in this World, and moſt of them went into Church Fellow-

Fellowship, so that I lost several of them because I could not join in Church Fellowship.

14. For thought I, there is no more satisfaction to be found in Church Fellowship than before, for none could serve God, and be more zealous for God and for Righteousness, than we were before.

15. So that going into Church Fellowship would not satisfy my Soul, as to my Salvation, no more than before.

16. For satisfaction of Mind, as to another Life, was always my Aim and End that I strove after, but could not attain to it as yet.

17. So I being at a great loss in my Mind, what to do, I had lost my Friends and Relations because I could not follow them in Church Fellowship, and I had no freedom in myself so to do.

18. For I had seen the utmost Perfection and Satisfaction that could be found in that Way, except I would do it for Loaves, but Loaves was never my Aim, but a real Rest in my Mind I always sought after, but could find it no where.



C H A P. VII.

The Prophet shews his great dissatisfaction and loss in Religion, even almost to Despair; yet in the Conclusion, resolves to hold his Integrity, to do Justly, and keep from actual Sin, but mind Religion no more, but left Happiness and Misery to God's Disposal.

1. **S**O I seeing these *Puritans* of my Acquaintance, they had no Comfort nor Peace of Mind, as to a Life to come, that were in Church Fellowship than before, nor so much.

2. Then I saw several of them that were zealous before towards God, and Righteousness towards Man; and now they

had left that Zeal, and turned Ranters, not only in Judgment, but in Practice, to the Destruction both of Soul and Body.

3. When I saw this, that neither the Righteous could find Peace in the Days of their Righteousness, but were afraid of Hell; nor those that turned from their Righteousness to actual Wickedness, I thought I must needs go to Hell.

4. Yet they said all was well and quiet with them, so that I was as *David* was, almost like to have slept, and to have said in my Heart, *sure there is no God*. But all things comes by Nature, because the Righteous could find no Peace in their Righteousness, as I could not; nor the Wicked were not troubled for their Sins.

5. But when I went into the Sanctuary of my Mind, I considered the visible things of Nature, I could not conceive how this vast Element we see could make itself; or, how the Sun, Moon and Stars, could give Being to themselves.

6. How could the Beasts of the Field, the Fowls of the Air, the Fish of the Sea; I could not imagine how these things could give Being to themselves, nor how they should come by Nature; nor how they should Create one another. Then thought I, Man might as well Create himself, and come by Nature as those Things.

7. So I thought there must needs be some Original Cause, or, supreme Power, that gave Being to these Things, and hath placed a Law of Order in all Things, suitable to its Nature.

8. This supreme Power that made those Things; that Power that is the Cause of Causes, we call God; but what he is in himself I knew not at that time: But these Thoughts preserved me from saying in my Heart, as the Fool doth, *There is no God*. Many of my Acquaintance did say in their Hearts, and Tongues both, *That there is no God, but Nature only*.

9. But notwithstanding I did not know that God that made all things, and Man in his own Image and Likeness; yet I con-

considered that innocency of Heart, and a just upright Spirit, was good in itself, if there were no God to Reward it.

10. And that Unrighteousness and Lust after his Neighbour's Wife, and not to be of an upright Spirit, it was Wickedness in itself, if there were no God to punish it.

11. Therefore I was loath to let go my Integrity, but kept close to it; for as I had been Innocent from my Childhood to this Day, I was resolved to keep to it to the End, if there were nothing after Death, yet would I keep my Heart upright, and would do nothing to wound my Conscience.

12. For I never had no Guilt of actual Sin that did ever trouble me.

13. So with this Resolution I did resolve to live in, to do just between Man and Man, and to keep from all actual Sin, as I ever had been, and not to mind any Religion more, for I saw all profession of Religion in all Men was vain and unsatisfactory to all Men, as it was to me.

14. So I gave over all publick Prayer, and Hearing, and Discourse about Religion; and lived an honest and just natural Life: And I found more Peace here, than in all my Religion, and if there were any thing, either of Happiness or Misery after Death, I left it to God, which I knew not, to do what he would with me:

15. But I was in good Hope at that time, that there was nothing after Death, but all Happiness and Punishment was in this Life: For I saw a temporal Punishment follow Wickedness in this Life to many.

16. And I saw Prosperity to those that were Righteous, even in this Life; so that I was in good Hopes all Punishments and Happiness would end in this Life.

17. So I was resolved to keep myself as I always had done, unspotted of the World, and not to defile my Conscience: And I had a great deal of Peace of Mind in this Condition:

And in this Condition did I continue some three Years, untill I was about Forty Years Old, and in the Year 1650.



C H A P. VIII.

The Prophet gives a Description of John Tannye, and John Robins, being counted greater than Prophets, and sets forth their Appearance and wonderful Actions

1. **A**FTER this it came to pass, in the Year 1650. I heard of several Prophets and Prophetesses that were about the Streets, and declared the Day of the Lord, and many other wonderful Things, as from the Lord.

2. Also, at the same time, I heard of two other Men that were counted greater than Prophets; to wit, *John Tannye*, and *John Robins*.

3. *John Tannye*, he declared himself to be the Lord's High-Priest, and that he was to act over the Law of *Moses* again; therefore he Circumcised himself according to the Law.

4. Also he declared that he was to gather the *Jews* out of all Nations, and lead them to *Mount Olives*, to *Jerusalem*; and that he was King of Seven Nations: With many other strange and wonderful Things.

5. And as for *John Robins*, he declared himself to be God Almighty; and that he was the Judge of the Quick, and of the Dead; and that he was that first *Adam* that was in that innocent State; and that his Body had been Dead this Five Thousand, Six Hundred and odd Years, and now he was risen again from the Dead; and that he was that *Adam Melchisedeck* that met *Abraham* in the Way, and received Tythes of him.

6. Also he said, he had raised from the Dead that same *Cain* that killed *Abel*; and that he had raised that same *Judas* that betrayed *Christ*; and now they were redeem'd to be happy.

7. Also

7. Also he said he had raised several of the Prophets, as *Jeremiab*, and Others; and that he had raised the same *Benjamin*, *Jacob's* Son, that had been Dead so many Thousand Years, now he was raised again.

8. I saw all those that was said to be raised by *John Robins*, and they owned themselves to be the very same Persons that had been Dead for so long time.

9. Also I saw several others of the Prophets that was said to be raised by him, and they did own they were the same; for I have had Nine or Ten of them at my House at a time, of those that were said to be raised from the Dead.

10. For I do not speak this from Hear-say from Others, but from a perfect Knowledge, which I have seen and heard from themselves.

11. Also they declared unto me, That their God *John Robins*, was to gather out of *England* and elsewhere, an Hundred and Forty-four Thousand Men and Women, and lead them to *Jerusalem* to *Mount Olives*, and there to make them happy: And that he would Feed them with *Manna* from Heaven: And that he would divide the Red-Sea, and that they should go through upon dry Land,

12. Also he said, that those Prophets he had raised should be their Leaders, and on *Joshua's* Garment should be the *Moses* Man that should be chief under his God *John Robins*; and that all the Leaders should have Power, by the clap of their Hands and a stamp of their Foot, to destroy any that did oppose them.

13. Also I have seen one of his Prophets, that should have this Power, to kneel down and pray to *John Robins*, as unto God Almighty; with such high and heavenly Expressions, which was marvellous unto me to hear.

14. Those things, and many more lying Signs and Wonders did he shew to some; as presenting the appearance of Angels, burning shining Lights, Half-Moons and Stars in Chambers and thick Darknes, where it was Light to the Phantasies of People, when they covered their Faces in the Bed.

15. They

15. They ſaid he preſented Serpents, Dragons, and his Head in a Flame of Fire, and his Perſon riding upon the Wings of the Wind.

16. Alſo his Prophets had Power from him to Damn any that did oppoſe, or ſpeak evil of him, they not knowing he was neither falſe nor true, for this Rule he went by,

17. That he, or ſhe, that would ſpeak evil of Things they knew not, they would as ſoon ſpeak evil of a true Prophet, as a falſe Prophet.

18. So his Prophets gave Sentence of Damnation upon many, to my Knowledge, for ſpeaking evil of him; they not knowing him, whether he was true or falſe.

19. And I ſaw afterwards that his Sentence was true upon them, for they would have ſaid as much to the true *Chriſt*, as they did to him; ſo I ſaw his Sentence was true and effectual upon thoſe he condemned, notwithstanding he himſelf was falſe.

20. For this was obſerved, that the Elect Seed would be preſerved from ſpeaking evil of things they knew not. That belongs only to the Seed of the Serpent to ſpeak evil of things he doth not know: For who upon Earth did know, at that time, whether he was Falſe or True: I ſay none, not one.

C H A P. IX.

Of the Prophet's Application concerning theſe wonderful Things, and of his Qualification.

1. **N**OW this *John Robins's* Knowledge in the Scriptures, was more at that time, than any Man in the World.

2. Theſe things had I perfect Knowledge of, yet was I quiet and ſtill, and heard what was ſaid and done, and ſpoke againſt nothing that was ſaid or done.

3. But

3. But shewed Kindness and Mercy to all of them, marvelling in myself what the Effect of these Things would be.

4. And one of his Prophets came to my House very oft, and he told me all things that was done amongst them; and he had a very high Language, and very knowing in the Scriptures, and spake as an Angel of God.

5. And my natural Temper was always merciful to Strangers; and this place of Scripture run much in my Mind: *Forget not to entertain Strangers, for some in entertaining of Strangers have entertained Angels.* So I never let him go without Eating and Drinking.

6. And if I had nothing in the House to Eat, if I had but Eighteen Pence I would give him One Shilling of it; and if I had but Twelve Pence, I would give him Six Pence of it.

7. This I did many times, though I had need enough myself, for I had three Children to maintain at that time; two Daughters by my Wife *Sarah*, and one Son by my second Wife *Mary*, then alive.

8. All these things never moved me to rejoice, in any Hope of any Happiness or Deliverance, to any better Condition then I was then in, or to be in any worse Condition after Death, then I was in at present.

9. But I kept close to my Integrity of Heart; that is, I would do nothing that should condemn my Conscience, but would do what I could to justify my Conscience.

10. Tho' I looked for no Reward hereafter, yet I would do well, that Sin might not lie at the Door of my Conscience.

11. And these things working in my Mind, kept me from actual Sin, and from the Pollutions of the Flesh.

12. Yet all this while was I as one without God in this World; as to my Knowledge of him, I had none that was true.

13. But

13. But the Lord God of Truth had Respect unto my Perton, and to the uprightnes of my Heart, but I knew it not all that time; as will more plainly appear in the following Discourse.



C H A P. X.

The Prophet here shews of a Melancholy that came upon him, and afterwards of two Motions arising in him, and speak as two living Voices.

1. **A**FTER this, in the beginning of the Year 1651, and in the Year of my Life 41, and better.

2. In the beginning of the Year it came to pass upon a Day, in the Month called *April*, I being silent, all alone, my Children being all abroad, there fell upon me a great Melancholy upon my Spirit, and I knew not for what; yet I was pressed exceedingly in my Heart with Fear.

5. So I began to cast about in my Mind, what I had done that I should thus fear: So I called to Mind all my former Righteousness and Zeal which I had left, thinking in myself that might be the Cause of this Fear.

4. Reasoning in myself, whether I had best turn again to my former Practice of Religion, or not.

5. There did arise in me an Answer to that, and said, *No, For thou knowest when thou did'st worship in that Zeal thou had'st no Peace, but was oft tormented with Fear of Hell, so to no purpose to turn or go back to Egypt again.*

6. Then did two Motions arise in me, and speak in me, as two lively Voices; as if two Spirits had been speaking in me, one answering the other; as if they were not my own Spirit.

7. But I knew afterwards they were the two Seeds strove in me for Mastery.

8. So

8. So my old fears of Hell rose in me, as it did formerly, when a *Puritan*.

9. So I began to reason in myself, what I should do to escape being Damn'd to Eternity; for I dreaded the Thoughts of Eternity; for I did not so much mind to be Saved, as I did to escape being Damn'd.

10. For I thought, if I could but lie still in the Earth for ever, it would be as well with me, as it would be if I were in eternal Happiness; for I believed the Soul was Mortal many Years before, which Belief yielded me much Peace of Mind, and was in Hope God would never raise me again.

11. For I did not care whether I was Happy, so I might not be Miserable. I car'd not for Heaven so I might not go to Hell; but I could not be sure I should go to Heaven, nor certain I should escape Hell, which was a great perplexity to my Mind, not knowing which Way to help myself out of God's Hands.

12. Now this place of Scripture of *Paul* in the *Romans*, pressed hard upon me, *What if God willingly make thee a Vessel of Wrath, fitted for Destruction.* And that saying, *What art Thou, O Man, that replyest against God?*

13. *Shall the Thing that is formed, say unto him that formed it, Why hast thou made me thus!* And that saying, *Shall not the Potter have Power over the Clay, of the same Lump, to make one Vessel to Honour, and another to Dishonour.*

14. These things pressed hard upon my Soul, even to the wounding of it. Then I replied against this, and said in my Heart, That God did seem to be more cruel than Man, for Man made Vessels of Honour and Dishonour of dead, senseless Clay, that is neither capable of Honour nor Dishonour; nor capable of Pain, nor of Misery; nor of Joy or Happiness: Oh! that I had been as the Clay I tread upon, rather than a living Man.

15. But God made Vessels of Wrath, to bear eternal Torments, of living sensible Creatures, not giving any Reason
E why;

why; but it was his prerogative Will ſo to do, and who ſhall hinder him.

16. The Apprehenſion of this funk deep into my Heart, and brought forth deep Sighs and Groans.

17. And it was answered me again, ſaying, that God hath a prerogative Power above, and over all Life, becauſe he gave Life to Man, and all Creatures elſe. And as a Man hath a prerogative Power over dead Clay, ſo hath God a prerogative Power over all Life, to make what Life he will a Veſſel of Wrath, for the manifeſtation of his own Power and Glory.

18. For if all Life were made to be happy, or all Mankind fav'd, then where would God's Honour appear; but becauſe the greateſt part of Mankind are made Veſſels of Wrath to bear eternal Torments; therefore it is that God's Redeemed Ones ſhall praiſe him.

19. So that there is a particular People to be fav'd, but my Fear was, that I was none of the Redeem'd.

20. And it was ſaid within me, doſt thou conſider the Nature of a prerogative Power, that is above all Law; who ſhall diſpute with a prerogative Power that is above all Law, and can do what it will with living Creatures, even as the Potter doth what he will with the dead Clay.



C H A P. XI.

The Propbet's further Reasoning in himſelf, how hardly God dealt with him; and of his Reasoning againſt Adam: And ſhews how a contrary Seed, or Voice in him, repell'd his Argument.

1. **W**HEN I conſider'd this, I wiſhed in myſelf I had never been Born, than had I not been ſenſible neither of Joy nor Sorrow; I did not ſo much ſeek after Heaven as to be freed from Hell.

2. Again,

2. Again, I Reasoned in myself, wishing that I had Died in my Infancy: I thought, if I were a Vessel of Wrath, my Torments would be the less, than now I am grown to maturity of Age.

3. But the Answer said to this, though thy Torment be less than Others, yet it is Eternal. This Eternity struck a deep Fear in me, which made me almost despair.

4. Again I Reasoned in myself, saying in my Thoughts, that God dealt something hardly with me, that he should save *Adam*, which brought me and all Mankind into this Condemnation; so that I must be damned for original Sin, which I received from my first Parents.

5. And that God should save him that brought me into this Condition, and condemn me that could no way avoid it, neither by Prayer towards God, nor by Righteousness towards Man.

6. So that right or wrong, I must be damn'd by God's prerogative Will, and which Way to help myself I could not tell.

7. Then I reasoned in my Heart with Anger against *Adam*, saying within myself, God made him upright, and gave him Power to stand, but he did not; but did fall from that Innocency and Uprightness, and so corrupted his Seed: And so by this means do I come to be Damned.

8. Then was I answered in myself, as it were with a Voice without me, saying, How wilt thou help thyself if God will save *Adam* and condemn thee? shall not a prerogative Power do what he will?

9. Then was brought to my Mind that saying, *Jacob have I loved, and Esau have I hated*; before the Children had done either Good or Evil: that the Purpose of God, according to Election, might stand: So that it is not of him that willeth, nor him that runneth, but God that sheweth Mercy on whom he will have Mercy; and whom he will he hardeneth.

10. In this I saw, that a prerogative Power and Will of God, is not to be contended with.

5. For said I, in my Heart, if God do not raise *Abraham*, *Isaac*, and *Jacob* again in the Resurrection, then perhaps God may not raise me, which would have gladed my Heart, that I could have been sure God would never have raised the Dead.

6. But the Answer said to me, That God is powerful, and hath Power to fulfil his Promise he hath made unto Man, in that he can, and will raise *Abraham*, *Isaac*, and *Jacob*, and the rest, at the last Day, and will give them the Inheritance he promised them in this Life. Consider, said the motional Voice, what an infinite, prerogative Power can do.

7. Because God doth not raise the Dead daily, as he doth other visible Wonders: And in this visible Creation thou dost think that God cannot raise the Dead when they are turn'd to Dust, because thou never didst read he did.

8. But this know, that God can do that which he never did, when his time appointed is come: For there is a necessity that God should raise the Dead; and that there is a Day, or Time prefixed in God's Will, which none knoweth; no, not the Angels in Heaven, but himself only.

9. Also the Resurrection of the Dead is the last great Work God hath to do; and he hath Power to do this his last Work, to put an end to this World, as he had Power to Create this World, and make a Beginning of it.

10. So that God will perform his Promise in the Resurrection to all the Righteous, in that he will give them everlasting Life in another Kingdom above the Stars, and he will execute that Damnation upon the Seed of the Serpent, wicked, unbelieving, persecuting Reprobates, here upon this Earth, where they acted all their Wickedness to Eternity.

11. And that none that have lost their Lives for his Promise sake, but it shall be given them Life everlasting that Day; which if God do not raise them again, then is he the God of the Dead, and not of the Living.

12. Then was *Abraham*, *Isaac*, and *Jacob* their Faith vain the Prophets and the Apostles Faith vain, and their Condition,
in

in believing God would raiſe them again, and he doth it not; there Condition is worſe than the Wicked, which thing I was afraid to think of.

13. Alſo I was afraid to queſtion, or doubt of God's prerogative Power in raiſing the Dead at the laſt Day, or performing his Promiſe to *Abraham*, *Iſaac*, and *Jacob* and the reſt of the Seed of the Lord: But I could have been glad if there had been no Refurrection at all, neither of the Righteous, nor Unrighteous.

14. But thought I, what is that to me, if I be raiſed to Hell-Fire. Then I reaſoned in myſelf, ſaying, It is above Five Thouſand Years ſince the Creation of this World, and perhaps; it may laſt Five Thouſand Years more; then ſhall I lie ſtill in the Earth a great while before I am raiſed; ſo that I ſhall eſcape the Torments of Hell for a long time, thinking to have Hope in this Argument.

15. But I was thrown out here immediately, and my Hope cut off; for the Answer ſaid, What if it ſhould be Five Thouſand Years before thou art raiſed again, conſider it will not be a quarter of an Hours time before thou art raiſed again.

16. For there is no time to the Dead, all time is to the Living; for it will not be thought a quarter of an Hour by *Adam* the firſt Man, when he is raiſed from the Dead; he ſhall not think he hath been in the Grave one quarter of an Hour.

17. Then I conceived if a Man ſlept a ſound Sleep three Days, that is no time to him; time is known to him that was awake that three Days.

18. So this yielded me no Comfort, but increaſed my Fears of Hell the more.

19. One Argument more I had ariſing in me, thinking to have got ſome Eaſe and Hope here; thought I, this World hath been ſo many Thouſand Years already, and may be as many more, for ought I know.

20. And there hath been many Millions of People ſince
the

the Creation, more than can be numbered, and more than can be numbered hath been drowned in the Sea, and other Places.

21. Sure, said I in myself, God cannot remember every particular Person since the Creation thereof: Thought I, perhaps God may forget me, and not raise me again, then shall I lie still and be quiet, and be as happy, never to be as those that are raised to eternal Joys.

22. But the Answer to this spake, with a strong motional Voice, saying, How wilt thou know whether any is missing when God doth raise the Dead? How can'st thou tell whether any particular Person is wanting by Sea or Land that is not raised.

23. But however, said the Voice, if there be any wanting that is not raised, God will be sure to raise thee.

24. Then had I no more to say, nor to plead for myself, but must yield and submit to the prerogative Will of God; if he would Save me he might, if he would Damn me he might, I could no ways prevent his Will.

25. And this was my Resolution, seeing the Case in matter of Salvation, so with me, that it lay in God's prerogative Will only; I was resolved to seek after him in Forms of Worship no more.

26. But as I had been always kept innocent and upright in Heart, towards that God I knew not, and just between Man and Man, and never had committed any deadly Sin to trouble my Conscience, so I was resolved to keep myself free from Sin, to the end of my Life.

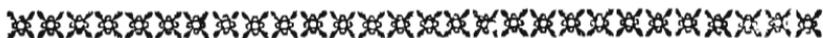
27. Thinking that if I were Damned meerly by God's prerogative Will, my Torment would be the more easy.

28. Here a secret Voice said, Tho' thy Torment may be easier than Others, yer it is Eternal.

29. This Word Eternity caused my Heart to fail within me, yet I resolved in myself to live justly, and get as good a
Lively-

Livelihood as I could in this World, and let God do what he would with me after Death.

30. All this Dispute which I have written before, and a great deal more, it was in one Day.



C H A P. XIII.

The Propbet's submitting to God's prerogative Power, immediately wrought in him Peace and Quietness of Mind, even to all Admiration in Wisdom, and ravishing Excellencies.

1. **I**N the next Place I shall give the Reader a little account of the Effects of this Dispute, as follows.
2. When I had done this I was quiet and still in my Mind, but very Melancholy, and faint and sickly with the Trouble of my all Day in this Dispute, which was in my Mind.
3. Neither could I quiet my Thoughts untill I did submit to God's prerogative Power.
4. There was abundance more of motional Voices spake in me that Day, besides what I have here set down, but these were the most remarkable to be taken Notice of by the Reader; yet it was a blessed Day to me, as it will appear hereafter, by that which followeth.
5. After this, that very same Night, the Windows of Heaven were opened to me, and the Fountains of the Water in Heaven were broken up, and the Water of Life run down from Heaven upon me.
6. And the Spirit of Faith in my Heart here on Earth, did arise up with sweet Waters of Peace, so that I said in myself, as Peter did in another Case, *It is good for me to be here*, for I was in the Paradise of Heaven, within Man upon Earth; neither could I desire any better Heaven.

7. Then

7. Then was the Scriptures opened unto me so swiftly, and more swiftly than my Understanding could receive it; and the Waters of Life run down from the Understanding of the Scriptures abundantly: And the Knowledge of the Scriptures flowed in upon my Understanding faster than I could receive it, and yet I thought my Mind was very swift.

8. Then was no saying of Scripture too hard for me to understand; then I saw that the assurance of eternal Life, here on this side of Death; it lay in understanding the Scriptures.

9. Then I marvelled no longer at the Fathers of Old, in their expressing their Faith in God, and depending upon God's Promises to them.

10. Also I saw the Excellency of the Prophets Prophecies; neither did I wonder any more at *Paul's* Expressions, when he was wrapt up into the third Heaven, and saw things unutterable.

11. Neither could I utter the Revelations of the Scriptures as was poured upon me at that time, nor the Joy and Peace I received from the Revelation of the Scriptures.

12. For it brought unto my Mind all my Experience I had formerly, and shewed what did uphold me at that time, even a single, upright Heart before God and Man.

13. Then the assurance of eternal Life cast out all Doubts and Fears of Condemnation; neither did I ever doubt of that more after that Day.

14. Then I praised the Scriptures highly, which I had laid aside several Years before.

15. Then did I see it was not in vain to submit to God's prerogative Will, and to wait in Patience.

16. Here was that saying of Scripture fulfilled in me, *Isaiab* xlii. 16. *And I will bring the Blind by a Way that they know not; I will lead them in Paths they have not known; I will make Darkness Light before them.* Though this Scripture was fulfilled in Christ's time, yet it was fulfilled in me now.

17. For I was led by a Faith now, which I did not know : That was by the Revelation of Faith. This was a Path I did not know ; for I never knew what Revelation was before.

18. Also this Revelation of Faith, it made that Darknes of the imagination of Reason, be Light before me, to see the Truth of those sayings of Scripture, *Matt. iv. 16. The People that sat in Darknes saw great Light ; and to them which sat in the Region and Shadow of Death, Light is sprung up.*

19. This Scripture also was fulfilled in me at that time, for I sat in Darknes and in the Shadow of Death, but the Day before.

20. But in the Evening the Light of Faith sprung up in my Soul, and the Revelation of it took me, as it were, by the Hand, from place to place in Scripture, and shewed me the meaning of it.

21. Also it led me to that place of Scripture, *Luke i. 79. To give Light to them that sit in Darknes, and to guide our Feet into the way of Peace.*

22. Here did I see that the Day before I sat in Darknes, and in the Shadow of Death, but now the Light of Life is risen in me, and gave me Revelation to guide my Feet in the Path of Peace, where no Fear nor Doubt should lie in my Way, never to stumble more.

23. These, and many more, places of Scripture was set before me, and the Light of them shined clear about my Understanding, and gave me the Interpretation of all Scripture, and all Questions in Spiritual Things, that could arise out of the Heart of Man, was easy to me to answer.



C H A P. XIV.

Of the Time of the Prophets Revelation; his Satisfaction in it, and his Resolution to sit still now, and be quiet from Disputes about Religion Yet shews that Providence order'd it otherways. Of the Prophet Reeve's Revelation of the Raven and Dove.

1. **T**HIS Revelation aforefaid was upon me six Hours; it began about Nine of the Clock at Night, and about Twelve of the Clock I got a little Sleep, 'till Three of the Clock in the Morning; then it came upon me again, and lasted 'till Six of the Clock in the Morning: And so it did in like Manner for four Nights together, Six Hours in a Night.

2. And I never was without motional Voices opening the Scriptures all Day long, when I was alone, for a long time after.

3. So that I was so well satisfied in my Mind as to my eternal Happiness, so that I was resolved now to be quiet and still, and not to meddle no more with Religion, but to let every one go on in their own Way, for I looked at No-bodys Peace and Happiness but my own.

4. So now I thought to get as good a Living as I could in this World, and live as comfortably as I could here, for I knew all things would be well with me hereafter; thinking that this Revelation should have been Beneficial to No-body but myself.

5. For I lov'd for to be private and still; for my Nature could never endure to be publick. So I thought all was well now I had attained my Desire.

6. But when I thought to be most secure and most private, in a little time after, it made me the most publick. I not thinking that this Revelation was a Preparation for God to chuse me to be a Commissioner of the Spirit, to declare the Mystery of the true God, and the Interpretation of the Scrip-

tures, which is Life and Salvation unto Men; whereby I was made the most publick Man in the World in spiritual Things.

7. This Revelation continued with me all one from *April* to *January*, in the Year 1651; and in the Year of my Life 41. And in the same Year *John Reeve* came often to my House.

8. And he hearing me speak such high Revelation, and giving such Interpretation of Scripture, he was so taken with my Language, that his Desires were extream earnest unto God, which he knew not at that time, that he might have the same Revelation as I had.

9. His Desires were so great, that he was troublesome unto me, for I could not follow my Business quietly for his asking me Questions; for if I went out of one Room into another, he would follow me to talk to me.

10. So that I was weary of his Company, yet I was loath to tell him so, because I knew he did it out of innocency of his Heart, and love to the Things which I spoke.

11. Thus, as aforesaid, *John Reeve* continued, and came almost every Day to my House, most part of that Summer and Winter. And in the Month of *January* 1651, about the middle of the Month, *John Reeve* had the Revelation of the Scriptures in a large measure.

12. So he came to me very Joyful the next Morning, and said, Cousin Lodowick, now, saith he, I know what Revelation of Scripture is, as well as thee. Said I, let me hear what Scripture is opened unto you.

13. He answered, and said, as he was thinking of several things, there fell a quiet stillness upon his Mind, and immediately there was presented to his Understanding this place of Scripture, *Genesis* viii. 7, 8, 9, 10, 11, verses: Concerning *Noab's Ark* with the *Raven* and *Dove*.

14. Of which Scripture this was the Interpretation.

15. This *Raven* and *Dove* which *Noab* sent forth of the Ark,

Ark, faith he, was a Type of the two Seeds in every Man; and the Ark was a Type of the Body of Man.

16. For there is two Motions always speaking in Man; now, faith he, the Body of Man signifies the Ark of God; or, the Ark of *Noah*.

17. The *Raven* that is sent forth of the Ark signifies the Motions of Reason in Man; for the Motions of Reason goeth out of Man, walking through dry Places, seeking Rest but can find none.

18. Also it was the Reason of Man that took Christ, when on Earth, up into an exceeding high Mountain, and shewed him all the Kingdoms of the World.

19. This Reason in Man is that *Raven* that goeth forth of the Ark, the Body of Man, to and fro, and taketh Comfort in nothing but earthly Things.

20. For as soon as ever the tops of the Mountains of the Earth did appear, the natural *Raven* never return'd into the Ark again, as you may see in the 5th Verse.

21. So is it with the Reason of Man; that *Raven* when it goeth forth by its Motions out of Body of Man the Ark, it goeth to and fro the Earth.

22. For the Reason of Man cannot endure to be inclosed or confined, but will be flying upon the Mountains of the Earth, or in the Air. Therefore it is called the Prince of the Air, which ruleth in the Hearts of the Children of Disobedience.

23. Now what ruleth in the Children of Disobedience Hearts but the Spirit of Reason; the *Raven* which goeth out of the Ark, the Body of Man, and liveth upon the Mountains of earthly Things.

24. Also the *Dove* that *Noah* sent forth of the Ark signified the Seed of Faith.

25. And when Faith sends forth her Motions out of the Ark, her Body, they are innocent as a *Dove*, humble, meek, and low.

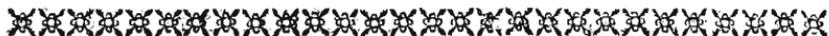
26. And

26. And when she findeth the Flood, and Waters of Trouble of Persecution upon the Face of the Earth, the *Dove* entereth into her Ark, her Body, again, and is quiet and still till the Waters of Trouble be abated.

27. For the *Dove* cannot fly upon the top of the Mountains of earthly Things, as Reason the *Raven* can.

28. The Seed of Faith, the *Dove* can find no Rest there, but when the Waters of Trouble are abated, and the dry Land appeareth, and the Olive Trees of Joy and Gladness are to be seen.

29. Then the *Dove*, the Seed of Faith, can go out of its Body, the Ark, and fetch an Olive Branch of Peace and Joy in its Mouth, and return into its Body the Ark again, and there remain until it is turned out of the Ark by Death.



C H A P. XV.

Shewing how John Reeve's Revelation gave him Satisfaction, and full Resolution to sit still and be quiet, never meddling about Religion more: But contrary to the Resolutions of them both, a little while after, were made the greatest Medlers of Religion of all the World.

1. **T**O this Purpose, as aforesaid, did *John Reeve* declare his first Revelation, with a many more Expressions which he uttered at that time with great Joy of Heart, he not thinking in the least, nor I neither, that it was a great Preparation for God to chuse him, nor me neither, to be his two last Prophets and Witnesses of the Spirit.

2. For said he unto me at that time, *Cousin Lodswick*, now I am satisfied in my Mind, and know what Revelation is, I am resolved now to meddle no more with Religion, nor go forth after any upon that Account.

3. But

3. But to get as good a Livelyhood as I can in this World, and let God alone with what shall be hereafter.

4. Now he had been with *John Robins* not many Weeks before he knew, or had Revelation himself.

5. For *John Robins's* Knowledge and Language overpowered *John Reeve*, before he had this Revelation; therefore he said, now he would not go forth after any, upon that Account no more.

6. Thus when he thought to be most quiet, and not to meddle with any about Religion, and so was I also then, a little while after we were made the greatest medlers in Religion of all Men in the World.

7. Because our Faces were against all Mens Religion in the World, of what Sect or Opinion soever, as will appear hereafter, by our Writings and Speakings.

8. *John Reeve*, nor I, little thought at that time, that this Revelation we had given us, did prepare us for a greater Work than for the Peace of our own Minds.

9. But it prov'd that God prepared us for a Commission, and that he did intend to chuse us two, to be his last Prophets and Witnesses of the Spirit, as will be seen as followeth.

10. For after *John Reeve* had this first Revelation aforementioned, it did continue and increase exceedingly, that it grew very high in him for two Weeks together.

11. And at the two Weeks end God spake unto him by Voice of Words, to the hearing of the Ear, three Mornings together, as is more largely set down in his first Book he wrote, called, *A Transcendant Spiritual Treatise*.

12. Were the Words of God, as he spake to him, are set down plainly, as they were spoken to him, the 3d, 4th, and 5th, Days of *February*, 1651; and in the Year of *John Reeve's* Life 42, and in the Year of my Life 41.

13. Thus

13. Thus I have given the Reader a little hint, whereby he may see the ground of things, and the rise how these wonderful things came to pass.

14. Also what we were at first, and how we were acted out in the time of our Lives, and of the Experience I had in the Days of my Ignorance; and of my Dispute with God and my own Soul.

15. And of that great Revelation I had before *John Reeve* had any; and of the Revelation *John Reeve* had, before God spake to him, in the Year 1651.

16. And now in the Treatise following, I shall only speak of some of the most remarkable Acts and Passages, which hath been acted and done by us, since we received our Commission from God.

17. That after Ages may see some of the Acts of the two Witnesses of the Spirit, as well as their Writings, and their Doctrine now in this last Age. As they have read of some of the wonderful Acts of *Moses* and the Prophets, and the Acts of the Apostles, so there will be some remarkable Acts of the Witnesses of the Spirit left upon Record, which is as followeth.

The End of the First Part.



The Second Part.

C H A P. I.

Of the Commission given the Prophet Mugleton's Children, blessed by the Prophet Reeve; the great Wisdom given unto Sarah Mugleton.

1.  HE first Morning God spake to *John Reeve*, he came to my House, and said, *Cousin Lodowick*, God hath given thee unto me for ever: And the tears ran down both sides his Cheeks amain.

2. So I asked him what was the Matter, for he looked like one that had been risen out of the Grave; he being a fresh coloured Man the Day before; and the tears ran down his Cheeks apace.

2. So he told me the same Words as is written in his first Book, and said unto me, that God had given him a Commission, and that he had given *Lodowick Mugleton* to be his Mouth: And said, at the same time was brought to his Mind that saying, that *Aaron* was given to be *Moses's* Mouth.

4. But, said he, what my Message is, he could not tell; but, said he, if God do not speak unto me the next Morning, I will come no more at thee.

5. Which I was in good Hopes he would not, for I was willing to be quiet.

6. Also he said at the same time, *Cousin Lodowick*, thy Children are all Blessed, but especially thy Daughter *Sarah*, she shall be the Teacher of all the Women in *London*.

7. She heard him ſay theſe Words, as ſhe ſtood upon the Stairs, for ſhe was afraid of him, that he would rather have condemned her, becauſe he never did love her ſo well, as he did the youngeſt Daughter.

8. But he ſpake not then for Affection, but as the Revelation moved him.

9. And ſhe was the firſt Perſon he bleſſed to Eternity, after God ſpake to him the firſt Morning.

10. It was the more Marvellous, becauſe it was never heard this many Ages, that a poor Man ſhould have that Power, to Bleſs and Curſe Men and Women to Eternity.

11. And ſhe believed him, and did grow exceedingly in Experience, and in Diſputes with Religious People; and they marvelled that one ſo young ſhould have ſuch Knowledge and Wiſdom to answer Questions; ſo that ſhe did afterwards indeed become the Teacher of all Women in London, in Matters of Faith and Religion.

12. And ſhe was employed by *John Reeve*, at the firſt, to carry Letters to any that he did ſend unto.

13. And there were ſeveral Perſons came afterwards to my Houſe, more to Diſcourſe with her, than us.

14. She was, at that time, about fourteen Years of Age; when this Bleſſing was given her by *John Reeve*; And this was the firſt Morning.

15. But I was in good hopes God would not ſpeak to him no more, for I was loath to be Publick: I would gladly have ſat ſtill and be quiet, and not to contend with People about Religion.

16. But the ſecond Morning God ſpake unto him, and told him what he ſhould do, as is ſet down in the Book aforeſaid.

17. *John Reeve* ſaid unto me the ſecond Morning, If thou wilt not obey to go along with me, I muſt pronounce thee Curſed to Eternity, as God did me, had not I obeyed him.

18. Then

18. Then said I, In case they will not obey me when I speak unto them, I have no Power to Curse them, if they will not go along with me or you.

19. Yea, said he, but you have, as much Power as I have, for you are given to be my Mouth, as *Aaron* was given to be *Moses's* Mouth.

20. So I went with him to one *Thomas Turner* his House, and said unto him, Mr. *Turner*, You must go with us to *John Tauny*, else you must be cursed to Eternity.

21. But *Thomas Turner* was willing to go with us, but his Wife was exceeding Wrath and Fearful, that her Husband would be brought into Trouble by it.

22. And she said, if *John Reeve* came again to her Husband, that she would run a Spit in his Guts; so *John Reeve* cursed her to Eternity.

23. For she looked with Wrath and Fear, as if she had newly risen out of the Grave.



C H A P. II.

The Transactions of the second Morning; and how Thomas Turner went with the Prophets to John Tauny's, and of John Reeve's Message to him; and how John Tauny and his Design Perished, and came to nothing.

1. **B**UT *Thomas Turner* went with us to *John Tauny*, and *John Reeve* delivered his Message to him, to this Effect: Said he,

2. God hath not Chosen you to be the Lord's High-Priest, as you declared yourself to be; neither is the Law of *Moses* to be acted over again, as you pretend to do, notwithstanding you have Circumcised yourself, to fit you for that Work.

3. Neither are you, being of the Tribe of *Reuben*, ever to be chosen High-Priest, for your Father *Reuben* lost that Birthright of the Priesthood, by going up to his Father's Couch.

4. But the Priesthood was confirmed upon the Tribe of *Levy*, and to his Seed for ever.

5. And here is my fellow Witness of the Tribe of *Levy*, which you know yourself he is of that Tribe, and God hath chosen him High-Priest in the last Age, and the last that God will ever choose to the end of the World.

6. And as *Aaron* was the first High-Priest that God chose to be *Moses's* Mouth, so *Lodowick Mugleton* is the last High Priest that God hath chose to be my Mouth, by Voice of Words, to the hearing of the Ear.

7. Besides, said he, you are not fit to be the Lord's High Priest, because you stutter, or stammer in your Speech.

8. Which God never chose none to be High Priest, but perfect Men in Nature, which you are not.

9. Also he said, You pretend to be King of seven Nations, and to gather the Jews, in all parts of the Earth, together, and to lead them to *Jerusalem*, and to mount *Olivet*, and to make them Kings of all the Earth: And that you must follow *John Robins* with Sword and Spear.

10. These, and several other things did he speak to *John Tauny*; and told him that there should never any such things come to pass, as he pretended unto; and charged him to lay all these things down, upon the pain of eternal Damnation, and gave him about a Months time to lay it down.

11. But he did not, but afterwards went further on to prosecute that Design, and made Tents for every Tribe, and the Figures of every Tribe upon the Tent, that every Tribe might know their own Tent.

12. So *John Reeve* seeing this, he wrote the Sentence of eternal Damnation upon *John Tauny*, for his Disobedience of the Lord's Commission, and left it at his Lodging; for he would not be spoken with at that time.

13. Because he had shut himself up for nine Days, and he would speak with none for that time : But he received it afterwards of the Man where he Lodged ; and after a while he and his great Matters perished in the Sea.

14. For he made a little Boat to carry him to *Jerusalem*, and going to *Holland*, to call the Jews there, he and one Captain *James* were cast away and Drowned ; so all his Power came to nothing.



C H A P. III.

Of the Transactions of the third Morning ; and of the Message of the Prophet Reeve, to John Robins.

1. **T**HE third Morning God spake to *John Reeve*, as it is written in the Book aforesaid ; where it is said, Go thou to *Lodowick Mugleton*, and he shall bring thee to such a Woman, namely *Dorcas Boose*, and she shall bring you to *John Robins*, Prisoner in *New Bridewell*, and deliver my Message when thou comest there.

2. So we went to this *Dorcas Boose*, and said unto her, You must go with us to *New Bridewell*, for we have a Message from God, to declare to *John Robins* ; She was willing to go, but her Husband made a little Demur : Then said I to her Husband, If you will not let her go, I must pronounce you cursed to Eternity.

3. So he was willing to let her go, for he was some Kin by Marriage, to *John Reeve* and me both : The Woman was a true Believer of this Commission afterwards.

4. So we three went to *New Bridewell*, and asked for *John Robins* ; and the Keeper opened the Gate, and said, Who would you speak with ? *John Reeve* said, with *John Robins*.

5. The Keeper said, You shall not speak with him.

6. Then

6. Then said *John Reeve* to the Keeper, 'Thou shalt never be at Peace.

7. So he shut the little Gate upon us; and as we stood a little while without the Gate, there came a Woman, a Disciple of *John Robins*, to come out: Saith the Keeper to the Woman, There is two or three without would speak with your Lord, shew them the other Way.

8. So the Keeper let the Woman out, and the Woman said unto *John Reeve*, Would you speak with my Lord? Yea, saith he, I would speak with thy Lord: Saith the Woman, He is the same, and will be the same for ever. Thou saith right, said he, He is the same, and will be the same for ever. Meaning the same false Christ for ever.

9. So the Woman went and shewed us the Place where *John Robins* was; and she said, Knock at that Window, and my Lord will look out.

10. So the Woman parted from us; then *John Robins* put by a Board of the Window, and looked out, and *John Reeve* put off his Hat, and held it under his Arm, and said, Art thou *John Robins*? He said to *John Reeve*, Put on your Hat: He said, I put it not off to thee, but to him that sent me.

11. Stand thou still, and hear the Message of the Lord to thee: He answer'd, and said, I will not, except you put on your Hat: This he said three times. Said *John Reeve* the third time,

12. I put not my Hat off to thee, but to him that sent me, therefore I charge thee to stand still, and hear the Message of the Lord to thee; after the third time *John Robins* said, speak on.

13. Then *John Reeve* spake, and said, Thou may'st remember I was with thee about Six or Eight Months ago, and thou didst declare unto me, That thou wert *Adam Melchisedeck* that met *Abraham* in the Way, that received the Tythes of the Spoil, and that gave *Abraham* Bread and Wine.

14. Also thou saidst to me, that thou wast the first *Adam* in state, and that thou wert the God and Father of the Lord Jesus Christ;

Christ; and that thou knewest the Names of all Angels, and their Natures: And that thou hadst Power over all Voices: And that thou wast the Judge of the Quick and the Dead: And that Christ was a weak and imperfect Saviour, and afraid to Die, but thou wast not afraid to Die.

15. Also thou didst deceive many People, in that thou madest them bring in their Estates, and then gavest them leave to abstain by degrees from all kind of Food, that should have preserved and strengthened their Natures: But thou didst feed them with windy things, as Apples, and other Fruit that was windy; and they drank nothing but Water.

16. So that thou hadst full Power over their Bodies, Souls and Estates; and some were Starved under thy Diet, and Died; therefore look what measure thou hast measured to Others, must be measur'd again to thee.

17. That Body of thine, which was thy Heaven, must be thy Hell; and that proud Spirit of thine, which said was God, must be thy Devil.

18. The one shall be as Fire, and the other as Brimstone, burning together to all Eternity: This is the Message of the Lord unto thee.

19. *John Robins* pulled his Hands off the Grates, and laid them together, and said, It is finished; the Lord's Will be done. These were all the Words he spake: I was both an Eye-Witness and Ear-Witness of it.

20. After this it came to pass, that about two Months after, *John Robins* did write a Letter of Recantation of all his great Matters, unto General *Cromwell*, and so obtained his Liberty out of Prison.

21. And one of our Acquaintance went to him, and asked him how he could do so: And he answered and said, That after those two Men had passed Sentence upon him, he had a burning in his Throat, as if he should be burn'd to Ashes, and that he had a Voice within him, which bid him deny those things he had declared of himself before, and he should have his Liberty.

22. And

22. And said afterwards, he should come forth with a greater Power; but he never came forth more with any Power at all, to his Dying Day.

23. Thus these two great Heads, *John Tauny* was the Head of that Mystery *Babel*; the Atheistical Ranters and Quakers Principle: And *John Robins* was the Head of all false Christs, false Prophets, and false Prophetesses, that were in the World at that Day; and there were many.

24. Now *John Robins* was that Man of Sin spoken of in *Thessalonians*: Neither will there come any so high after him, to the end of the World.

25. Thus the Reader may see that these two Powers were brought down in these two Days Messages from the Lord.



C H A P I V.

When the transcendant Treatise was Wrote, many People were more offended with the Doctrine than the Commission. Of the Letter sent to the Ministers, and when. How the Children mocked John Reeve, called him Prophet, Prophet, and followed him, flinging Stones at him; And how a Woman bearing this, followed the Prophet to his House, and was Converted to the Faith. Of Sentence given upon one Penlon, and its Effects.

1. **A**FTER this there came a many People to Discourse with us, and asked Questions about many things, in matters of Religion, and we answered them to all Questions whatsoever could arise out of the Heart of Men; and some few were satisfied and believed.

2. And many despised it, calling it Blasphemy, Delusion, and Lyes; and we gave the Sentence of eternal Damnation upon all those that Blasphemed against the Holy Ghost.

3. After this, in the Year 1652, *John Reeve* wrote that Book called, *A Transcendant Spiritual Treatise*, wherein is declared the
Words

Words God spake unto him, three Mornings together, to the hearing of the Ear, and his Message to *John Tawry*, and to *John Robins*; which is more largely set down, with several Interpretations of Scripture, concerning the true God, and right Devil.

4. Never so clearly made manifest by any, as now in that Treatise.

5. Many People were more offended at the Doctrine therein, than at the Commission.

6. After this *John* wrote a Letter to several Ministers in *London*, and about *London*; which was afterwards Printed, forbidding them to Preach any more after the Receipt of this Epistle, upon pain of Damnation to Eternity.

7. These Epistles were given to the most eminent Presbyterian and Independant Ministers in *London*, and about *London*; for they were in Power at that time.

8. After this it came to pass in the same Year, that as *John Reeve* was going through *Pauls-Church-Yard*, one that he had given the Sentence of Damnation upon, said unto some Boys, There goes the Prophet that Damns People.

9. The Boys hearing this run after him, calling him Prophet, Prophet, and threw Gravel and little Stones at him; so he made haste into *Pauls*, and the Boys left him: And a Woman, named *Elizabeth Moore*, seeing the Boys cast Stones at him, and calling him Prophet, she followed him into *Pauls*, keeping a distance from him, to see where he would go; so she followed him, and he came to my House in *Great Trinity-Lane, London*.

10. And she desired to speak with him, being a Prophet, for she had a great Respect for Prophets; so she told those things she had seen, and she became a true Believer of this Commission of the Spirit.

11. After this, it came to pass in the same Year, that *Lodowick Mugleton* having occasion to go into *Houndsditch*, to see my Master's Son where I was 'Prentice; as I went through the *Minories, London*, there I met with one *Morgan Guillian*, a Man that had been 'Prentice with my Master.

12. And he would needs have me Drink with him that he might have ſome talk with me, for he ſaid, he heard ſtrange Things of me; ſo I went in with him into the Alehouſe to Drink, and there followed, of his Acquaintance, a Neighbour of his, a Gentleman, as we call them: His Name was *Penſon*, and he ſat down in our Company.

13. So *Morgan* began to tell me, that he heard that *John Reeve* and yourſelf do ſay, That you have Power to Bleſs and Curſe Men, that do oppoſe you, to Eternity! He deſired me to tell him whether theſe things were true or no.

14. So I told him the Words that God ſpoke to *John Reeve*, three Mornings together, as is ſet down in that Book aforeſaid: But when I repeated thoſe Words, I have put the two-edged Sword of my Spirit into thy Mouth, that whoever I pronounce Bleſſed through thy Mouth, is Bleſſed to Eternity; and whoever I pronounce Curſed through thy Mouth, is Curſed to Eternity.

15. Then did he begin to fear, and ſaid, for God's ſake, *Lodowick*, do not ſay ſo; Upon that, this Mr. *Penſon* ſaid it was Blaſphemy, and that it was the Devil that ſpoke thoſe Words.

16. Whereupon I did pronounce this *Penſon* Curſed, and Damned both in Soul and Body, from the Preſence of God, elect Men and Angels, to Eternity.

17. Whereupon, this *Penſon*, his Spirit was ſtruck into his Body, ſo that he could not ſpeak for a Seafon.

18. And the Woman of the Houſe hearing me give this Sentence upon him, and ſeeing him in that Condition, ſhe was troubled in her Spirit and grew ſick, and went up to Bed: And an old Man her Father, being there, and ſeeing this, he railed exceedingly at me, and grinded his Teeth at me.

19. So in a little Seafon after this *Penſon* had recover'd himſelf again, and ſaid unto me, Wilt thou ſay I am damn'd to Eternity? yea, ſaid I, thou art. Then he roſe up, and with both his Fiſts ſmote upon my Head; and after I had receiv'd a few Blows, my Friend *Morgan* ſtood between us, and bore off the Blows.

20. And

20. And said, for God's sake, *Lodowick*, let us be gone, else we shall be killed; so he paid for the Drink, and we departed out of the House, and went to another a little distance off.

21. And immediately after came in the Woman's Husband, and finding her not well, he asked what was the Matter, and they told him all that was done; he asked where the Man was? They answered, they went down that Way.

22. So he found *Morgan* and I together, the Man knowing him, asked if he knew me, *Morgan* answered, He did know me, and said, He did not speak ever a Word to your Wife, or to her Father; but that which he spake, it was to *Mr. Penson*, which did abuse him, and smote him on the Head with his Fists, and your Father kicked at him with his Feet, and he did nothing to them again.

23. So the Man went away quiet and satisfied, and comforted his Wife, that the Man said nothing against her to be troubled.

24. But it came to pass that this *Penson* was sick immediately after, and in a Week or ten Days after he Died, much troubled in his Mind, and tormented.

25. Inasmuch that his Friends and Relations sought to apprehend me for a Witch, he being a rich Man; but they could not tell how to state the Matter, so they let it fall.



C H A P. V.

Of one Jeremiah Maunte, a great Friend to this Commission; And of a Damn'd Man and his Fury; And how John Reeve entreated the People that he might lie down and expose himself to his Fury, with the Effects of that Submission. And of one James Barker his Hypocrisy to get the Blessing of John Reeve; and how he was Curst by Lodowick Mugleton, with the Effects of that Curse.

1. **A**LSO thus it came to pass in the same Year, that one *Jeremiah Maunte*, a young Gentleman, hearing that

God had spoke to *John Reeve*, and that he had Damn'd several of his Acquaintance, he came to us to Discourse about those things; and when he had heard an Answer to all his Objections he submitted unto us, and did believe the Voice that God spake to *John Reeve*, that it was the Voice of God, and that the Lord Jesus Christ was the true God.

2. Also there was one Captain *Clark*, of his Acquaintance that did truly believe in this Commission of the Spirit.

3. Also this *Jeremiah Maunte* was the greatest Friend to this Commission, and shewed the greatest Love to it of any, all the Days of *John Reeve's* Life.

4. But he and Captain *Clark*, their Acquaintance many of them were of the Ranters People, who were at that time very high in Imagination, like *Capernaum*, exalted in their Knowledge up to Heaven, as they thought; but this Commission of the Spirit brought them down to Hell in a short time.

5. These Ranters were the most Company we had at that time, and they to have Discourse with us, did use to club their Twelve-pence a Piece every Week, that they might have Discourse with us.

6. And it came to pass that one of those Ranters kept a Victualling House, and sold Drink in the *Minories, London*; And they would spend their Money there.

7. So *John Reeve*, and myself, came there to Discourse with them, but there came in many more than was appointed, to Discourse with us, and many of them despised our Declaration, and the Voice of God to *John Reeve*, calling it Blasphemy, the Voice of the Devil, and such like.

8. So *John Reeve* gave Sentence of eternal Damnation upon many of them, for this their Blasphemy against the Holy Ghost, we being the Witnesses of the Holy Spirit that sent us.

9. But one of them being more offended at his Damnation than all the rest, he was moved with such Wrath and Fury, that he would be revenged of *John Reeve*, and would fall upon him to beat him, so that five or six Men could hardly keep him off, his Fury was so hot.

10. Then

10. Then *John Reeve* said unto the People standing by ; Friends, said he, I pray you stand still on both sides the Room, and let there be a space in the middle.

11. And I will lay down my Head upon the Ground, and let this furious Man tread upon my Head, and do what he will unto me.

12. Our Friends, and the rest, were loath to venture, lest this furious Man should tread upon his Head and spoil him : But *John Reeve* entreated the People to let it be so.

13. And the People were perswaded. and did stand of a Row on both sides, and a vacant Place in the middle.

14. So *John Reeve* pulled off his Hat, and laid his Face flat to the Ground, and the People stood still ; and *John Reeve* said, with his Face to the Ground, Now let the Man do what he will unto me.

15. So the Man came running with great Fury, and when he came near him, lifting up his Foot to tread on his Neck, the Man started back again, and said, No, I scorn to tread upon a Man that lyeth down to me. And the People all marvelled at this thing.

16. After this it came to pass, in the same Place in the *Minories, London*, that several Ranters and Astrologers did come to talk with us : And one Astrologer being more knowing in that Art than the rest, would feign himself to be humble, and desirous to be Saved, and would endeavour to get the Blessing of *John Reeve*.

17. The Man's Name was *James Barker* ; he was a Gun-Smith by Trade, but very skilful in the Art of Astrology : There were many more People talking with *John Reeve* at that time.

18. So this *James Barker* came near to him, and desired him to tell him what it was that God spake unto him three Mornings together : For, said he, I have heard much of you by Others, but now he was glad he had that Opportunity to speak with him himself.

19. So

19. So *John Reeve* related to him all the Words God spake : And when this *Barker* had heard it, he said, He did verily believe it was the Voice of God that spake unto him : And further said, that he did desire him to give him the Blessing.

20. *John Reeve* answered, and said, If thou dost truly believe it was the Voice of God that gave me this Power : He said, he did believe it. Whereupon *John Reeve* did pronounce him one of the Blessed of the Lord, both in Soul and Body to Eternity.

21. Immediately after he had got the Blessing he departed from him into another Chamber, and said unto some of the Company, I have got the Blessing of *John Reeve*, but if any of you will but lay a Quart of Sack with me, I will go to *John Reeve* again, and call him a false Prophet, and say, it was the Devil that spake to him three Mornings together, and see if he will Curse me again.

22. There were several Men that heard him, said unto him, That he dar'd not do it : He said but he would, if any one of them would lay with him.

23. So one Captain *Clark*, a Friend of Ours, was afraid to lay with him without my Consent ; so he came to me, which sat at a Distance from *John Reeve*, (and knew nothing of it,) and whispered me in the Ear, telling me what *Barker* had said, then said I, Do you lay a Quart of Sack with him, to prove him.

24. And when *Barker* saw that he would lay with him indeed, he began to Repent, and was loath to stand to his Word : But the Company seeing him begin to flinch, they scoffed and jeer'd him, and said, We thought you durst as well be Hang'd as do it.

25. Yet rather than he would be jeer'd for not performing his Words, and loosing a Quart of Sack besides, he said, he would do it.

26. So he, with the Company, came towards *John Reeve*, (and *Barker* came with his Hat off, and put it under his Arm) saying these Words : Mr. *Reeve*, you have declared me one of the
the

the Blessed of the Lord, both in Soul and Body to Eternity : But said he, I do verily believe that you are a false Prophet, and that it was the Devil that spake unto you three Mornings together, that gave you that Power to Bless and Curse Men to Eternity. These were all the Words he spake.

27. So I came to him, and said, *Barker*, Thou hast acted the part of a Hypocrite, both with God and Man, and with thy own Soul.

28. Thou lyedst against thy own Heart, when thou saidst to *John Reeve* thou didst believe it was the Voice of God that spake to him, and that he had Power to give a Blessing to whoever believed ; whereupon thou didst ask him to Bless thee ? He said, If thou dost truly believe what I have said, thou repliedst, Thou didst believe, and said, else why should I ask a Blessing of you.

29. Whereupon he gave this Blessing both of Soul and Body to Eternity : And this I say, though thou, out of thy Diffimulation and Hypocrisy of thy Heart, hath got the Blessing of *John Reeve*, so that he cannot Curse thee again.

30. But I gave not my Consent unto it. Therefore for this thy Hypocrisy of thy Heart, I do pronounce thee Cursed and Damned both in Soul and Body, from the Presence of God ; elect Men and Angels, to Eternity.

31. And not only so, But thou art Cursed in thy Estate in this World ; for Sins of this Nature are to be punished with a double Curse.

32. He was exceeding Wrath and Angry at me, more for cursing his Estate, than for his eternal Damnation, he was so mad at that, so that he knew not whether he had best Fight me, or take the Law of me as a Witch, if he did not prosper.

33. But my Words and Curse came to pass upon him, even in this Life, as many can witness ; even a poor, miserable, beggarly Fellow.

35. Notwithstanding he was as cunning a subtil Serpent as most Men in the World : But at last a Lawyer which he had cheated, followed the Law so close upon him, that he siezed upon

upon all his Goods, and took them away, and put him into Prison besides; and there he lay some Years, and Died there miserably Poor, which was the last End of him.

35. Thus I saw the Effects of that Curse upon him, even in this Life; and in the Life to come I am sure he shall endure those eternal Torments, for that Act of Hypocrisy.

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C H A P. VI.

What the Ranters God was. And how them and their God was Damn'd by this Commission. And of the Resolution of Three of the most desperate to Curse the Prophet Reeve and Mugleton's God.

1. **A**FTER this it came to pass, at another Meeting of the Ranters in *Aldersgate-Street, London*

2. There was many Ranters that heard what was done by *James Barker*; so they consulted among themselves why they might not Damn us, as we did them.

3. Now those that were to Damn us, were three of the most desperate, atheistical Ranters, that had ever been in our Company as yet.

4. And they thought nothing too hard for them; but two of those Ranters which had been often in our Company, and had seen the Passages that passed with, and upon those we had Condemn'd: That their God they worshipped was Damn'd with them; for they had no other God but a Spirit without a Body, which they said was the Life of every thing.

5. So that the Life of a Dog, Cat, Toad, or any venomous Beast, was the Life of God: Nay, That God was in a Table-Chair, or Stool.

6. This was the Ranters God, and they thought there was no better God at all.

7. This God did we Damn with their Persons, these two Men that had seen many Condemn'd by us: The one, his
Name

Name was *Proudlowe*, a notable Ranter, the other his Name was *Remington*.

8. So this *Proudlowe* he consulted with those three desperate Men which knew nothing of us : So they asked him what they must do, he said, this you must do.

9. You must curse them and their God, and perhaps you may bring down their Power.

10. They said they were willing to do that, and that was but a small Matter to Curse them and their God, ; they made nothing of that.

11. So the time appointed came, and there was prepared a good Dinner of Pork, and the three came ready prepared to Curse us, and our God.

12. So *Proudlowe* and *Remington* went from us to those Men, and *Remington* said unto them, If you Three will go up and Curse them and their God, you shall have a good Dinner of Pork.

13. Then one, the stoutest of the three, said unto him, pray tell me what is their God that we must Curse ?

14. *Remington* answered and said, That the Lord Jesus Christ is their God, and they own no other Father or God but he : And now if you will go in, they be there, and Curse them and the Lord Jesus Christ, their God, you shall have a good Dinner of Pork.

15. When they heard this, the most stoutest Man of them smote his Hand on his Breast, and said ; If that be their God, I will never do it, if I might gain the whole World ; and said, That he was sorry and troubled that he should conceive such a thing in his Heart. So said the other two, We will do no such Wickedness. So they departed without their Dinner of Pork.

16. But he that repented himself could not be at quiet in his Mind, untill such time he had asked us Forgiveness.

17. So we forgave him his Sin for that, and he remained very kind to *John Reeve* all his Days, tho' he did not believe that we were the two last Prophets and Witnesses of the Spirit.

18. Also this *Remington* was called to an account by *John Reeve*, as one in this Plot; and he told the truth; how *Proualove* laid the Plot, and that he did but go with him, being an old Acquaintance: So we forgave *Remington*; and gave *Proualove* the Sentence of Condemnation to Eternity.



C H A P. VII.

Of the Dispute with Mr. Leader, a New-England Merchant; and of the Prophet's convincing him how that God had a Body; and how God is worshipped in Spirit and Truth with Bodies; and that there is no Spirit without a Body.

1. **A**FTER this in the Year 1653, there came a certain Man, a Merchant, and a great Traveller into many parts of the World; and he was a Religious Man, but had somewhat declined the outward Forms of Worship, because he could find no Rest there.

2. So he applied his Heart more to Philosophy and the Knowledge of Nature, more than Religion, for he thought he had seen the utmost of Religion, and that there was nothing in it.

3. Indeed he was a great Philosopher, and a very wise Man in the things of Nature: His Name was *Richard Leader*.

4. It came to pass when he came out of *New-England*, being Persecuted there, because he could not submit to their Forms of Worship; and when he came into *Old-England* again, he heard there were two Prophets now risen up, who called themselves, The two Witnesses, &c.

5. So he enquired where he might speak with these Prophets; so he was brought unto us, and he was very sober in his talk, and he propounded his Questions with great Moderation.

6. The first Question was concerning God: Whether God
that

that created all things, could admit of being any Form of himself.

7. We answered and said, That God made Man in his own Image and Likeness: And if Man have a Form, then God must needs have a Form himself, even in the form of Man, else them Words of *Moses* are not true, That God made Man in his own Image, and breathed into him the Breath of Life, and he became a living Soul.

8. Mind, the form of Man was the Image and Likeness of God, before God breathed into him the Breath of Life.

9. Therefore God must needs be in the form of a Man from Eternity; therefore it was that God said, Let us make Man after our own Image and Likeness. This was the true Sense and Meaning of *Moses*, and it is dangerous for any Man to deny it.

10. Besides, said we, there is no Spirit can have any Being without a Body, neither God, Angels, nor Man: And further, that God that is a Spirit without a Body, is no God at all.

11. For we that are Men that have Bodies, have Power over all Spirits whatsoever that have no Bodies: For it is the dark Imagination of Reason in Man that hath created to itself Spirits without Bodies, which is none of God's Creation.

12. When he heard this, he considered the things of Nature, that no Spirit could have any Being without its Body.

13. Then he marvelled, and said, Where have we been all this while, that took God for a Spirit without a Body: Oh! how have we been in the Dark.

14. But, said he, doth not Christ say, God is a Spirit, and God will be worshipped in Spirit and Truth: And Christ said, his Words were Spirit and Life.

15. We answered and said, Can a Man worship God in Spirit and Truth without a Body? He said, No. Then said I, neither can God accept of any Man's Worship, except he hath a Body of his own: For God hath a Body of his own, as Man hath a Body of his own; only God's Body is Spiritual and
I 2. Heavenly,

Heavenly, clear as Crystal, brighter than the Sun, swifter than Thought, yet a Body.

16. But Man's Body is Earthly, and made of the Earth, in the Image and Likeness of God's own Body, only Man's Body is of the Earth, earthly; and God's Body is the Lord from Heaven, heavenly; yet Man's Body is the Image of God, as well as his Soul, as *Moses* did truly mean as he spake.

17. For this I say, that if Man's Body and Soul had been Spiritual in its Creation, then when Man's Thoughts do ascend up to Heaven, his Body would ascend with it, in the twinkling of an Eye.

18. For the Thoughts of Man are swift; and if his Body, which is Earthly, do but put on Immortality, then his Body would ascend with his Thoughts up into the Air, and so to Heaven.

19. These immortal Bodies can do and at the last Day these vile Bodies of Ours that doth truly believe, shall be made like unto his own glorious Body.

20. For now our Bodies are natural Bodies, but when these natural Bodies shall rise spiritual Bodies, than shall Immortality take Place; and these vile Bodies of Ours, that are now Mortal, yet made in the Image of God's own glorious Body, shall be spiritual and heavenly Bodies, even like unto his glorious Body.

21. And because God's Body is Spiritual and Heavenly, and cannot be seen by the natural sight of the Eye, therefore it was that Christ said, God is a Spirit, and will be worshipped in Spirit and Truth.

22. Observe, For as a Man cannot worship in Spirit and Truth without a Body, neither is that any God at all that hath no Body of its own; neither is a Spirit without a Body of its own any Object of Faith or Worship; for a Spirit without a Body hath no Substance: And as for those Words of Christ being Spirit and Life, consider they were spoken from a Body.

23. For this I say, no Words whatsoever can be spoken of any Spirit that hath no Body: For those Words God spoke to

Moses

Moses and the Prophets, they were from the Body of God : And those Words Christ spoke, that was Spirit and Life, was from his Body when on Earth : And those Words he spake to *Paul*, after he was ascended up to Heaven, it was from his own Body.

24. So that, without Controversy, no Spirit can speak at all, or hath any being without a Body : And this is the very Cause that Men find so little Comfort, in worshiping and believing in such a God, that is a Spirit without a Body.

25. Also we declared unto him the nature of God ; shewing that there can be no Form without a Nature, for it is the Nature that gives the Form.

26. Also we shewed unto him the Person and Nature of Angels, and the Person and Nature of the right Devil, and the rise of the two Seeds ; and the secret Mysteries how God became Flesh ; and how the Devil became Flesh, and many other things which satisfied his Mind.

27. So that he became a true Believer of this Commission of the Spirit, and shewed Kindness unto *John Reeve* all the Days of his Life, likewise his Brother *George Leader* became a true believer.

28. This *Mr. Richard Leader* grew very mighty in Wisdom and Knowledge, both in natural and spiritual Wisdom ; so that every great Man of his Acquaintance did submit unto his Wisdom, and lov'd him for his Knowledge ; so he continued in it all his Life, but (about a Year or two after *John Reeve* Died) he Died at *Barbadoes*.



C H A P. VIII.

Of one Mr. Cooper a great Disputant, and how convinced ; And how a true Ministry is known from a false. Of his Conversion ; And how he passed Sentence of Damnation upon Fifteen of his Companions ; And of his trouble for so doing without Commission ; And of a Minister's censuring him to be Bewitched.

I. **A**FTER this, in the same Year, it came to pass that a certain Man, a Silk-Weaver, his Name was *Cooper*,
he

he being acquainted with one Mrs. *White*, who was a believer of this Commiſſion of the Spirit; ſhe lived in *Duningbill-Alley*, near *Moorfields*.

2. This Man was very deſirous that ſhe would tell him how he might ſpeak with theſe two Prophets, for he had a great deſire to ſee us, and ſpeak with us; ſo ſhe directed him where.

3. So when the Man came and found us both together, the Man deſired to drink with us, thinking in himſelf that he could talk and diſcourſe better over a cup of Drink than other-way, becauſe it was his Cuſtom ſo to do.

4. For he thought himſelf very ſtrangely armed with Questions, thinking it impoſſible for us to anſwer, becauſe he could find none that ever he had talked withal, Miniſters, nor others to do it.

5. So we went with him to Drink, and he propounded his Questions concerning the true God, and the right Devil, and how the Devil came to be; and how a Man may know the Hiſtory of the Scripture to be true, ſeeing they did contradict themſelves in many Places, with ſeveral other things.

6. Unto which we gave him a full Anſwer unto whatſoever he aſked, ſo that he could not make any Reply againſt any thing we ſaid.

7. Alſo we ſhewed him the Power of the Commiſſion of *Moses*, and the Power of the Commiſſion of Chriſt and his Apoſtles, and the Power of our Commiſſion in this Age.

8. And that every Commiſſion had Power to Bleſs and Curſe Men to Eternity; and that he was no true Miniſter of Chriſt which had not Power to Bleſs and Curſe.

9. For if a Man pretend to be a Miniſter of the Goſpel, and cannot ſay to him that believeth in him to be a true Miniſter, and the Doctrines he Preacheth to be true, is Bleſſed to Eternity.

10. And ſay to that Perſon as deſpiſeth and perſecuteth the Perſon of this Miniſter, and his Doctrines, is curſed Soul and Body to Eternity; if he have not Power to do this, he is

no true Minister of Christ, neither did Christ send him to Preach unto the People.

11. These things stuck upon the Man's Mind exceedingly, and he was much affected in Love towards us, and he was elevated in his Mind, as if he would get up to Heaven immediately.

12. And he thought himself so strong now, that he could drive all People before him.

13. So he departed from us elevated in his Mind: He went among his own Company, and those of his own Trade, and he talked amongst them of things he had heard, and that he had been with two Prophets.

14. But his Company laughed him to scorn: But he in his Elevation and Zeal to what he had heard, gave Sentence of Damnation to Eternity, upon fifteen of his Companions.

15. Some were angry at him, and some laughed and scoffed at him, and said he was bewitched.

16. It came to pass that the next Day after he had given Sentence upon those fifteen Persons, he fell Sick, yet he held to what he had said the Day before.

17. So that his Wife, and some of them he had Damned; said, the Man was Bewitched, and would needs send for the Minister of the Parish to Pray with him, and give his Judgment whether he was Bewitched, or no.

18. But when the Minister came, the Man would not let him Pray for him.

19. So the Minister gave his Judgment, that the Man was absolutely Bewitched; but after three or four Days the Man got up, and was well again, and told us what the Minister had said, and confessed that he Damned fifteen Men, which was the cause of that Trouble in his Mind.

20. Because he did it without a Commission; not but that I do believe they will be all Damned as I said, but my Trouble was for giving Sentence without a Commission.

21. For

21. For at that time no Believer gave Sentence upon any Despiser, but us two only; but in that he confessed his Fault, he was forgiven by us.



C H A P IX.

Of one Captain Stasy, a Friend to the two Witnesses, and of their Dispute with a Minister, proving that God was in the form of Man: And of the Minister's Blasphemy, and John Reeve's passing the Sentence upon him, and that he should never see any other God but that Sentence: And how John Reeve was threaten'd with a Warrant from Cromwell, or the Council of State: And how John replied, that if they despised as the Priest had done, that he would pronounce them Damnd

1. **A**FTER this it came to pass in the Year 1653, there was one Captain *Stasy*, in the Parliament's Service, that came to talk with us; he was a wise and moderate Man, able to hear and bear Words, but did not believe what we said.

2. But he heard us gladly, and liked many things which we spake, infomuch that he invited us to Dinner at the Inn where he Quartered.

3. So we went, there was of his Acquaintance a Minister, as they are called, a *Cambridge* Scholar, and with him an Excise-Man; his Name was *Ebb*, and the Priest's Name was *Goslin*, and there was with them two Soldiers.

4. These Men being at Dinner with us, Captain *Stasy* put the Priest upon Discourse and Dispute with us.

5. So we disputed with him concerning God; and when we came to prove by Scripture, that God was a Form like Man, according to those Words in *Genesis*, *God made Man in his own Image and Likeness*, the Priest pleaded, that was Holiness and Righteousness.

6. We

6. We shewed him that Holiness and Righteousness had no Form nor Image without a Body; nay it is nothing at all in itself, but as it is acted forth by a Body.

7. For it is a Body that acteth holy, good and righteous Things, therefore it is we call such a Man a holy Man, a good Man, a righteous Man: Now if God made Man in his own Image an holy, upright Man, could he be said to be Man, except he had a Body.

8. Neither could them Words be proper to say, God made Man in his own Image and Likeness, if Man was made with a Body to act holy and righteous Things, and God that made him had never a Body himself.

9. How then could Man be said to be made in the Image and Likeness of God, when as there is no Likeness at all between them; for the one hath a Person, Form and Body, and the other hath none.

10. And if you say Holiness and Righteousness is the Image and Likeness of God, we pray will you shew us the Form and Likeness of the Image of Holiness and Righteousness, distinct of itself from a Body.

11. Then wherever we see Holiness and Righteousness distinct of itself, then we shall know God, and that Holiness and Righteousness is the Image and Likeness of God without a Body.

12. And when we see this, we will worship Holiness and Righteousness for God without a Body, if you can shew us the Form of it by itself.

13. Then the Priest grew Angry, and called it Blasphemy, to say God was a Form or Person, and said we were Deceivers, with many other railing Speeches.

14. Whereupon *John Reeve* pronounced him Cursed and Damned both Soul and Body, from the Presence of God, elect Men and Angels, to Eternity.

15. And further said, that he should never see any other

God in the Life to come, but the Sentence he had passed upon him.

16. Then the two Soldiers were very Angry to see the Priest Damn'd, and they would have fallen upon us to beat us, and one of them took up a great Stool to knock *John Reeve* on the Head.

17. But Captain *Stasy* held him, and perswaded him, then they said they would have a Warrant for us, either from General *Cromwell*, or the Council of State, or from the Parliament.

18. *John Reeve* answered, and if General *Cromwell*, the Council of State, or Parliament should despise those things we declare as you have done, and as this Priest hath done, I would pronounce them Damn'd as I do you.

19. So with a great many Words more, at that time, between them and us, and Threat'nings wherewith they threatned us, we parted.

20. And Captain *Stasy* seemed to be sorry that they were no more Civil; but he was glad the Priest was Damn'd, because he was a great Enemy to the Clergy.

The End of the Second Part.

The Third Part.

From the Year 1653, to the Year 1665.

C H A P. I.

Shewing how five Men got a Warrant from the Lord Mayor, and brought the two Witnesses before him: Of their Accusation: Of their Examination: And of their Answer to it with Boldness.

1. **B**UT a little while after this, as is aforefaid, it came to pafs, that thefe Men did get a Warrant from the Lord Mayor of *London*, becaufe we lived in the City of *London*, it was under his Jurisdiction.

2. So this Priest, and the two Soldiers, and *Ebb* the Excise-Man, and another Salesman, his Name was *Chandler*, a Damn'd Man; he lived near me in *Great Trinity Lane*.

3. These five join'd all together to Prosecute us, and having a Warrant from my Lord Mayor they came to my House, and they brought the Marshal of the City of *London*, and his Men, to apprehend us, and bring us before the Lord Mayor.

4. And they came up to the Chamber where *John Reeve* and I was; and the Marshal and his Men took us before the Lord Mayor to be examined.

5. And when we came before him there were several Accusations against us, besides what these five Men did accuse us of.

6. First, That Book intituled, *A Transcendant Spiritual Treatise*; the Lord Mayor had this Book in his Hand. Secondly, There was a Pamphlet by one *Needham*, sent to the Lord Mayor, of his own Damnation.

7. And severall Letters we had sent to the *Presbyterian* Ministers in *London*, and about *London*, to lay down their Preaching, (because they had no Commission from God to Preach) upon the Receipt of this Letter, upon pain of eternal Damnation: These Letters were in the Lord Mayor's Hands also.

8. And there came one Minister forty Miles, to accuse us before the Lord Mayor; he came Riding all Night, and came in great Fury and Rage, at the very time the Lord Mayor called for us to examine us.

9. But the Lord Mayor did not mind this raging Priest at all, notwithstanding his great Journey,

10. But he minded these five Men that joined in the Warrant, and set them together by themselves, and us two by ourselves.

11. The Lord Mayor's Examination of us the two Witnesses, and our Answer to him, as follows.

12. He asked the Accusers what they had to say against these two Men; one of them answered and said, that *John Reeve* did say, That he was their God.

13. The Lord Mayor said to *John Reeve*, Did you say so? He answered and said, No. What did you say? said the Lord Mayor.

14. Said *John Reeve*, These Men desired to have Discourse with us about Spiritual Matters, and when I had declared the Truth to them, they called it Blasphemy, Delusion, and Lyes.

15. Whereupon I did pronounce the Sentence of eternal Damnation upon them, in that they had sinned against the Holy Ghost, which the Scriptures saith, shall never be forgiven, in this World, nor in the World to come.

16. And

16. And that they should see no other God in the World to come, but that Sentence which I had passed upon them: This I did say, and this his Clerk set down.

17. Another of the Accusers said, that *John Reeve* should say, That General *Cromwell*, the Council of State, and the Parliament, were all Damn'd.

18. Did you say so? said the Lord Mayor; No, said *John Reeve*.

19. What did you say? said the Lord Mayor,

20. *John Reeve* answered, That we were in a Place where one Captain *Stafy* invited us, and these Men, being Strangers to us, they would needs propound Questions to us, concerning God and the Scriptures, because this Minister was among them, and he was the greatest Blasphemer of Truth of all of them.

21. Whereupon I pronounced him (for his Blasphemy against the Holy Ghost, and for Preaching without a Commission from God) Cursed and Damn'd, both in Soul and Body, from the Presence of God, elect Men and Angels, to Eternity.

22. Upon this, he and the rest of them said, They would fetch a Warrant from General *Cromwell*, the Council of State, or from the Parliament to Prosecute us.

23. And I said, That if General *Cromwell*, the Council of State, or the Parliament, should despise those things we have declared, and sin against the Holy Ghost, as these Men did, that General *Cromwell*, the Council of State, and the Parliament, would be all Damn'd as you are? This I did say.

24. This was set down by the Clerk.

25. Then said the Mayor, You are accused for denying the three Persons in the Trinity: You say there is but one Person Christ Jesus, you deny the Father.

26. No, said *John Reeve*, we own the Trinity more than any Men, both Father, Son, and Spirit, are all but one Person, and one God Christ Jesus, as is declared in that Book in your Hand.

27. Then

27. Then the Mayor said, Here is several Notes from the godly Ministers which you have forbid to preach the Gospel, upon pain of Damnation.

28. Said *John*, We do own these Notes sent unto them, and if any of them Ministers we sent these Letters unto have preached publickly since the Receipt of them, they are damn'd to Eternity, because they preach and are not sent of God; neither do they know the true God, nor can they preach the Truth unto the People.

29. These Words were set down by the Clerk.

30. Then said the Lord Mayor unto *John Reeve*, What was it that God spake unto you?

31. *John* related the Words God spake unto him three Mornings together; the same Words that are written in that Book in your Hand.



C H A P. II.

Shewing John Reeve's Answer to the Lord Mayor's Questions, and John Reeve's Question to the Mayor, what his God was, with the Mayor's Answer; And John's Replycation to it. Of the two Witnesses Commitment to Newgate.

1. **T**HE Lord Mayor answered *John Reeve*, and said, He did believe it was the Devil that spake to him.

2. Then to this I answered and said, Sir, you have sinned against the Holy Ghost, and will be Damn'd.

3. The Mayor clapt his Hand upon his Breast, and said, God forbid.

4. Yea, said I, but you have; then said *John Reeve* to the Mayor, Sir, You say you do believe it was the Devil that spake unto me; I pray Sir tell me what your God is.

5. The Lord Mayor lift up himself, and laid his Hand on his Breast: Oh! saith he, my God is an infinite, incomprehensible Spirit.

6. What

6. What, said I, without a Body or Person?

7. Said the Mayor, God hath no Body or Person at all.

8. Why, said I, hath God that made Man in his own Image, who hath a Body and Person, and hath made all other Creatures with Persons; and shall he that made them have no Body or Person of his own?

9. Doth not the Scriptures say, That Christ was the express Image and Brightness of his Father's Person; and had not Christ, a Body or Person in form like Man; Sin excepted.

10. Then said the Mayor unto me, must I believe you?

11. Yea, said I, That you must, or you will be Damn'd.

12. Then there was a Gentlewoman in the Court called out, and said, Mr. Reeve, pray tell me what the Devil is?

13. *John* answered with a loud Voice, and said, Thy own Soul is the Devil.

14. Then one of the Officers said unto the Woman, I think he hath met with you now.

15. Then the Lord Mayor asked the Accusers if they would be bound in 40l. Bond a piece to prosecute against these two Men, they said, they would; so the Clerk bound them to prosecute.

16. Then the Lord Mayor called for the Act of Parliament, which was newly made against Blasphemy; so the Mayor read this Passage in it, That if any Man should say that he is God; and that God is no where else, shall be guilty of Blasphemy, and shall suffer six Months Imprisonment, without Bail or Main-Prize.

17. Then said I unto him; Sir, What have you to do with this Act, you are a temporal Magistrate, and ought to judge of temporal Things between Man and Man.

18. And you are to do Justice between Man and Man, in all moral and temporal Affairs, which concerns you to be the judge of, and you will do well to keep there, for you are not to judge of Blasphemy against God; nor those that made this Act neither.

19. Why, said the Mayor, must I believe you?

20. Yea,

20. Yea, said I, That you must, else you will be Damned.

21. For God hath chosen us two to be the judge of Blasphemy against God; and hath given us Power to pronounce Sentence of Damnation upon all those that do Blaspheme against that God which is a Person, which you do deny.

22. Why, said he again, must I believe you?

23. Yea, said I, else you will be Damn'd.

24. Many things more than what is here written was spoke at that time, but these were of most concernment to take notice of.

25. And when this Dispute and Examination was ended, the Lord Mayor asked if we would put in Bail? and we said No.

26. So he gave order to his Clerk to make our Mittimus, and send us to *Newgate*; and he went away out of the Court into another Chamber, and the Clerk carried the Mittimus in to him to set his Hand to it; so that he came no more into the Court.

27. For *John Reeve* intended to give the Sentence of eternal Damnation upon him, both Body and Soul, in the open Court, it being full of People.

28. But he came no more out, until we were led away by the Marshal and his Men to *Newgate*, there to remain Prisoners till the next Sessions.

29. This Commitment was the fifteenth Day of *September*, 1653.

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C H A P. III.

Shewing how the Prisoners brought Irons; required Money of the two Witnesses; they having none, took one of their Cloaks for a Pledge. How long they were Prisoners; the Boards were their Bed. And of the Wickedness of some of the Prisoners, which had a Design to have banged them; and how Providence preserved them.

1. **N**OW we being Prisoners in *Newgate* Goal, I shall speak of some Passages that happened there.

2. As

2. As soon as ever the Keeper had put us in, and shut the Gate upon us, the Prisoners brought to each of us a pair of Irons to put on our Legs, except we would lay them down Three Shillings and Six Pence a-piece.

3. Also they said, they must have Money for Garnish, which did amount to Five Shillings a-piece in all.

4. I said, we have no Money about us, but however, if they pleas'd, they might put the Irons upon our Legs, and I held out my Leg for them to be put on: I was very free to wear them for Truths sake, though it was a thing unusual, for it was the first time that ever I was in Prison before in all my Life.

5. The Prisoners seeing us so willing, they said they would trust us for Ten Shillings, upon this condition, that we would give them one of our Cloaks for a Pledge; we said, do take which you will.

6. So they looked on *John Reeve's* Cloak, and said, it was not worth Ten Shillings; then they looked upon my Cloak, and took it off my Back, and said, This will do, this is a good Cloak, it is good fine Cloth; said they, We will keep this Cloak till you pay Ten Shillings.

7. And in five Days after my Daughter *Sarah* brought Ten Shillings, and I gave it them, and sent my Cloak home by my Daughter, for I durst not keep it there, for fear I should loose it, though I had need enough of it, for the Weather was Cold at that time, for it was the 15th of *September*, 1653, we were committed, and we were there Prisoners until the 17th of *October*.

8. And the Boards was our Bed, we had no Sheets, only a poor Flock Bed upon the Ground, and one thin Blanket at top; and we paid seven Groats a Week for this Lodging, and thought ourselves very well used in a Prison, which thing we was never acquainted with before.

9. But we were more perplex'd with the Prisoners within, than with the Imprisonment itself.

10. For there were three Highway-Men, and they were

very malicious against us, especially one of them, that if I went to the Grate when any came to speak with us, he would lay his Leg in the Dark for me to stumble at, and strike me in the Neck with his Fists, thinking to throw me down.

11. And if I were but walking in the Hall, he would come and drive me out, and strike at me, and say, You Rogue, you damn'd Folks: And so it was with the Boys that were Prisoners, that when I went to the Grates to speak with any, they would snatch off my Hat, and pawn it for half a Dozen of Drink; so the Boys did.

12. And I gave them Six Pence every time they did it, to please them.

13. So that other Prisoners said it was not fit I should be so abused, and wished me to complain to the Keeper, and he would punish them.

14. No, said I, it is not for Prisoners to complain of Prisoners.

15. And when these three notable Thieves saw they could not provoke me, no ways, so much as to say why do you so?

16. Then they thought upon another way, and wrote a Letter to *John Reeve*, with the Sentence of Damnation to us both, thinking to have provoked *John Reeve* to have given Sentence of Damnation to Eternity upon them, that they might have had wherewith to have done him a Mischiefe.

17. But he gave them no Answer at all.

18. When they saw this would not do, they came into our Room where we lay, with a Rope in their Hands, to measure how high the Beam was, that they might Hang *John Reeve* in the Room.

19. And as it happened there was four condemn'd Men in *Newgate* at that time, and these Men were our greatest Friends to protect us from the Violence of other Prisoners.

20. And these two that lay in our Room, they pulled out those Men by Head and Shoulders, that came to measure the Beam;

Beam; those condemned Men had great Respect for us, because we gave them many times Victuals and Money.

21. Also we gave seven Prisoners, at one time, Twelve Pence a piece, so that we found Favour in their Eyes for the Loves sake.

22. There was one Prisoner that begged at the Grate, and when he was Drunk, he would trouble *John Reeve* to Bless him; so one Day, when he was very Drunk, he broke into *John Reeve*, and kneeled down upon his Knees before him, and held his Hands together and said, for Jesus Christ sake *John Reeve* blefs me, for I am a wicked Sinner.

23. And *John* went from him, and prayed him to be quiet, but he was so much the more earnest for him to blefs him.

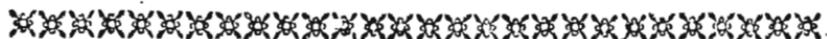
24. He was so troublesome to *John Reeve*, that he could not tell how to be delivered from him; 'till one of them that lay in our Room came and pulled him out by Head and Shoulders, and turned him down Stairs.

25. Those convicted and condemned Men were made under Keepers, which did help the upper Keeper to shut up the Prisoners every Night. These were the Preservers of us from the Violence of the Prisoners all the while we were in *Newgate*.

26. And while we were in *Newgate*, *John Reeve* wrote a Letter to the Lord Mayor, Alderman *Fooke*, who committed us to Prison: And one *Jeremiab Mount*, a Friend to us, got it Printed, at his own Charge, against the Day of Tryal.

27. There was in it, the Sentance of Damnation upon the Lord Mayor; and they were given to the Recorder *Steele*, and several other Officers in the Court. That Letter was Printed in the Year 1653; and in the third Year of our Commission.

28. There is many Believers of this Commission of the Spirit that hath them Letters in Print at this Day; but none will part with them at any Rate, not now.



C H A P. IV.

Of the two Witnesses being brought to their Tryal. How John Reeve would not suffer the Mayor, a Damn'd Man, to speak; How the Jury brought them in Guilty; And of the Recorder's Sentence upon them. And of several other Transactions.

1. **A**ND when the Day of Tryal came, we were brought before the Court, and the Accusers stood all Five before us; but the Court asked the Accusers not one Question, neither did the Accusers speak one Word before the Court.

2. But when the Lord Mayor, the chief Judge of that Court, began to speak against us,

3. *John Reeve* said, with a loud Voice, That he would not hear a Damn'd Man speak, neither will answer to any thing: But, Mr. Recorder, we will hear you.

4. So the Lord Mayor sat down, and said never a Word more.

5. Then *John Reeve* called to the Recorder for our Examination before the Lord Mayor, for that will shew all things, and that we will stand to.

6. But there was no Examination could be produced by the Lord Mayor, notwithstanding *John Reeve* called for it three Times, but they gave no Answer at all; therefore no need for the Witnesses to accuse us, for the Examination answered to all that the Accusers could say against us.

7. But the Court waved them, and tryed us only by that Book *John Reeve* first Printed; in which Book Christ is proved to be the only God; so they judged it Blasphemy to deny the Trinity of Persons.

8. Therefore the Recorder asked *John Reeve* what Father it was that Christ prayed unto in his Agony?

9. *John*

9. *John Reeve* answered and said, It was to his representative Power in *Moses* and *Elias*, that he prayed unto; as you may see, said he, when he said *Eli, Eli, Lama Sabacthani; my God, my God, why hast thou forsaken me?* You may see that the Jews knew the Hebrew Language, for the Jews said he called for *Elias*, *Let him come and save him if he will have him.*

10. So that it is clear, that Christ prayed in his Agony, to his representative Power in *Elias*.

11. Then said the Recorder, Mr. *Reeve*, Mr. *Reeve*, You have spoke enough; let *Aaron* speak.

12. Said *John Reeve*, Scoff on Mr. Recorder.

13. Truly Friend, said the Recorder, I do not scoff.

14. Then said I, I can say no more to that one Question, than he hath said before, but if you have any thing else to ask, I will answer you.

15. But he asked never a Question more, nor spake a Word more, because the Examination which they would not produce in the open Court, had fully answered to all things they could object against us.

16. But commanded us to withdraw, and the Jury laid their Heads a little together, and brought us in guilty of Blasphemy, and execrable Opinions.

17. So the Recorder gave Sentence upon us, that we should be sent to *Old Bridewell*, and be kept Prisoners there for six Months, without Bail or Main-Prize.

18. So there we remained full six Months.

19. And while we were Prisoners in *Old Bridewell*, *Jeremiah Munt* got that Epistle to the Ministers Printed, which are yet to be seen, and will be to the end of the World by some.

20. After this, while we were Prisoners there, we wrote a Remonstrance of all the Transactions that had passed, that was remarkable, from the Day of our Commission 1651, to this our time of being committed Prisoners in *Old Bridewell*

21. And this Remonstrance was directed to General
Cromwell,

Cromwell, and *Jeremiab Mount* got that Printed at his own Charge alſo. This Remonſtrance is yet to be ſeen with ſome, and will remain in the Hands of ſome to the end of the World.

22. This *Jeremiab Mount* was a great Friend to us in the time of our Imprifonment, and ſo was *John Brunte* and his Wife, and one *Richard Ruſſell*. There was very few Believers of us at that time; this was in the Year 1653. It was a Year of great and many Troubles to us both, but eſpecially to me.

23. And about the Month of *Apri'*, in the Year 1654, after our ſeven Months Imprifonment we came forth of Priſon.

24. And after this *John Reeve* wrote Letters to ſeveral Men; as to Eſquire *Penington*, *William Sedgwick*, Miniſter, and to the Earl of *Pembrooke*.

25. And ſome of them ſent Anſwers to him again, but none of theſe Letters are in Print.

26. Alſo *John* wrote that ſpiritual and heavenly Treatiſe, Intituled, *A Divine Looking-Glaſs*, and he got it Printed in the Year 1656. *Jeremiab Mount* was at the greateſt part of that Charge.

27. But the Printer being knaviſh and covetous, quite ſpoiled it in the Preſs; he huddled it up ſo cloſe together, for want of more Paper, that no-body had any Delight to read it through, ſo that it never yielded the Money it coſt Printing.



C H A P V.

Of *John Reeve's* travelling to *Maidſtone* in *Kent*, where he met with *Enemies*, and gave them the *Sentance*; upon which they got a *Warrant* againſt him. Of the *Notice* he had and departed. Of his *Treatiſe*, called, *Joyful News from Heaven*. After the *Writing* of which he *Died*.

1. **A**FTER this, *John Reeve* went to *Maidſtone* in *Kent*, to ſee ſome Friends there.

2. There

2. There was but four Believers in that Country, at that Time.

3. And he going to visit them, having never been in that Country before, after he had been three Days there, he met with Enemies enough.

4. But they falling in Discourse with him, they despised his Doctrine and Commission; so he gave Sentence of Damnation to Eternity, upon one or two of them.

5. And they stir'd up others to persecute him, so they got a Constable to apprehend him, but having Notice of it, he departed out of those Coasts in haste, and over-heated his Blood with travelling to the Water-side, which was sixteen Miles; and he went upon the Water at *Gravesend*, at Night, when he was all in a Sweat, and cooled himself too soon.

6. So he surfeited his Blood, and drove him into a Consumption, which killed him: He lived almost two Years afterwards, but in a sick, wasting Condition.

7. That surfeit he got then, was absolutely the cause of his Death, else he might have lived many Years longer.

8. Yet, notwithstanding his Sicknes, he wrote that excellent piece, a Book called, *Joyful News from Heaven*; or, *The Mortality of the Soul*.

9. This he did in the time of his Sicknes; and just as it was in the Press, to be Printed, he saw the first Sheet Printed, but his Eyes were dim that he could not see the Print, not to read, for he Died in two Days after.

10. There was at that time, three Sisters, that were true Believers, which he did oft resort unto; the one was Mrs. *Frances* the eldest; the second Mrs. *Roberts*; the third Mrs. *Boner*.

11. This Mrs. *Frances* closed up his Eyes; for he said unto her, *Frances*, close up mine Eyes; lest my Enemies say, I Died a staring Prophet.

12. And she did so, and he gave up the Ghost, and said not one Word more.

13. And

13. And she took and cut one Lock of his Hair to keep, for a Memorial of one of the two last Prophets that God will ever send, while this World endureth.

14. He had a fine Head of Hair, it was black, waving over his Shoulders.

15. So he was Buried in *Beitlehem Church Yard*.

16. He Died about the latter end of *July*, in the Year 1658, in the seventh Year of our Commission, and in the Forty Ninth Year of his Life.

17. Thus I have given a true Account, to be upon Record of some of the most remarkable Acts and Passages, and Sufferings, which we the Witnesses of the Spirit hath acted and suffered in this Seven Years of our Commission.

18. Only for God's Cause, in Obedience unto the Voice of God, that spake to *John Reeve* the Third, Fourth, and Fifth Days of *February*, in the Year 1651.

C H A P. VI.

Of Laurance Claxton, what Books he wrote of his exalted Pride; The Believers complain of him; The Prophet forbid him for Writing any more. How he humbled himself. The Prophet forgave him. And of his Death.

1. **A**FTER *John Reeve* was Dead, there was one *Laurance Claxton*, who had been a Preacher of the Ranters, that came to believe this Doctrine and Commission of the Spirit.

2. And he owned it ¹⁷⁶¹⁶⁵⁷³ some little time before *John Reeve* Died, and afterwards he asked me to give him leave to write in the Vindication and Justification of this Commission of the Spirit.

3. And I gave my Consent, whereby several of his Acquaintance in *Cambridgeshire*, were brought to the Faith of this Commission.

4. The

4. The first Book he wrote, the Title of it is, *Look about you, for the Devil that you fear is in you.* It is in Print at this Day.

5. The second Book he Wrote, the Title is called, *The Quakers Downfall*; which is in Print at this Day.

6. The third Book he Wrote, the Title is called, *A Dialogue between Faith and Reason*; which is in Print at this Day.

7. The fourth Book he Wrote, is called, *A Wonder of Wonders*; which is in Print at this Day.

8. After this he grew so Proud and Lording over the Believers, saying, That no-body could Write in the Vindication of this Commission, now *John Reeve* was Dead, but he; And to that Purpose he Wrote another Book, Intituled, *The lost Sheep found*; it is in Print at this Day.

9. Wherein he had proudly exalted himself into *John Reeve's* Chair, exalting *John Reeve* and himself, but quite excluded me in all the Book.

10. So many of the Believers complained to me of his lording over them, and that he had excluded me quite in this last Book.

11. Whereupon I read the Book over, and found the Report was true.

12. Whereupon I put him down, for ever Writing any more, and I Wrote to the Believers in *Cambridgeshire*, and elsewhere, that he was put down for his Pride and Covetousness, for ever Writing any more on that Account.

13. And the Believers did obey my Voice every where.

14. He continued thus, four Years after *John Reeve* Died, until the Year 1661, and in a while after *Laurance Claxton* humbled himself to me, and acknowledged his Fault, and I forgave him, and took him into my Favour, but ty'd him not to Write any more.

15. So he continued several Years afterwards, justifying his Faith and Confidence, in this Commission of the Spirit.

16. But it came to pass, when the Fire destroyed the City of *London*, he, to get a Livelyhood, did engage to help Persons of Quality to borrow Money, to build their Houses again.

17. But the Persons that had the Money did run away, and left *Claxton* in the Lurch; the Debt was one Hundred Pounds.

18. So he only was Arrested, and put in *Ludgate* Goal, for this Money: He lay there a whole Year, and Died there.

19. But he gave a very good Testimony of his Faith in the true God, and in this Communion of the Spirit, and of that full assurance of eternal Happiness he should enjoy to Eternity, after his Death.

20. Infomuch that all the Prisoners marvelled, and were sorry they had opposed him so when he was alive.

C H A P VII.

Skewing how the Prophet caused, The Divine Looking-Glass to be Re-printed. Of the Prophets printing a Book of the Interpretation of the xi. of the Revelations. And, The Quakers Neck Broken. Of his Travels to Nottingham; and the Transactions that passed there; and then to Chesterfield.

1. **T**HE first thing I did after *Claxton* was put down, I caused the *Divine Looking-Glass* to be new Printed 1661; which was done very handsomly, and is now to be seen.

2. After this I wrote a Book, containing Twenty-four sheets of Paper; Intituled, *The Interpretation of the 11th Chapter of the Revelations by St. John*, and got it Printed in the same Year 1662, which is yet to be seen: Never was such a thing extant in the World before.

3. After this I wrote a Book called, *The Neck of the Quakers Broken*, containing ten sheets of Paper, and got it Printed in the same Year 1663; which is yet to be seen.

4. After

4. After this it came to pass, that several in the North Country, hearing and seeing these Books, had a great desire to see me, and especially one *Ellin Sudbury*, at *Nottingham*, and one *Dorothy Carter*, of *Chesterfield*, in *Darbyshire*.

5. These and others were very desirous to see me, but they could not tell how, for they thought it would be too much Charge and Labour for them to come to *London* to me so far, for they were loath to put me to so much Charge to come to them; yet *Ellin Sudbury*, her Desires were so strong, that she could not be satisfied except she did see me; so she wrote a Letter unto me, that I would come into those Parts, and that the Society should bear the Charge.

6. Now I marvelled what that Society should be, but it was the *Beamonists* mix'd with the *Quakers*, as I found afterwards; but this being in the Winter, I sent Word I would come and see her in the Summer.

7. And accordingly it came to pass, that one *Thomas Hudson*, a Friend of Ours at *London*, had occasion to see his own Relations in *Lancashire* and *Nottingham*, and *Chesterfield* being in his Way, he was willing to travel with me, to see those Friends we had never seen before.

8. And when we came to *Nottingham*, *Ellin Sudbury* was glad to see us, and so was her Husband also, but at that time he was upon the *Beamonist* score; so there came several of the *Beamonists* People to Discourse with me, and some of the Speakers of them, and *Mr. Sudbury* he thought they would be able to dispute with me, though he could not.

9. But he saw they were more weak than himself, to maintain their Principles of Religion; so that he disliked them, and said, That there was no true knowledgè of the Scriptures amongst them: Also he heard me pass the Sentance of Damnation to Eternity, on four of them.

12. And one of these was very much troubled, and asked *Ellin Sudbury*, whether she did believe he was Damn'd, because

I had passed the Sentence upon him, only to ensnare her, she being but weak, and had never heard such a thing before.

11. But I, to free her from that Bondage in her Mind, for I knew she had not Confidence enough, at that time, to say she did believe he was damn'd, and if she should say no, then she would loose the assurance of her own Happiness, in believing me to be a Prophet of the Lord, and had Power to give Sentence of Blessedness to one, and Cursedness to the other; so I knew the Woman was in a strait what to say, and he urged her for an Answer

12. But I said, she will not give you her Judgment at all, to ensnare her Mind: I have passed the Sentence upon you, and I do believe, without doubting, that you are the Seed of the Serpent, and will be Damn'd to Eternity, and it matters not if all the People in the World, should believe to the contrary, yet my Faith shall be stronger than all to keep you down.

13. Then they grew angry, and threat'ned to prosecute me, but could not tell how to state a ground of Prosecution.

14. After *Thomas Hudson* and I went from thence to *Chesterfield*, which was Twenty Miles further, to *Dorothy Carter's* House, a Widow; she had one Daughter, her Name was *Elizabeth*, that was a true Believer; and a young Maid that was Servant to *Dorothy Carter*, her Name was *Elizabeth Smith*, a true Believer also.

15. And there was in that Town, a Man, his Name was *Edward Fewterer*, a Chirurgeon, that was a true Believer also; these four were glad to see me, for they had never seen me before.

16. But the Professors of Religion, in that Town, hearing of me, there came several to dispute with me, but some of them Blasphemed, and despised what I said; whereupon I pronounced the Sentence of eternal Damnation upon four or five Men there.

17. And they being enraged at it, they thought to prosecute us both, and they went to the Mayor and Aldermen of the Town, to see what could be done unto us.

18. And

18. And the Mayor and Aldermen said, they could not tell what to do in it, seeing there was no Law against any Man for saying a Man is Damn'd; but if you bring them before the Mayor, and if they cannot give a good Account where their Habitation is, they may be set in the Stocks for Vagabonds, if they stay in the Town any more than so many Days; but we did not know this till afterwards.

19. And while they were plotting this Mischief, we not thinking of it, *Thomas Hudson* was to go Fifty Miles further, so *Edward Fewterer* and I took Horse, and went a matter of Fifteen Miles, on the Way with Mr. *Hudson*. Upon this, the Quakers reported, that I fled away from *Chesterfield* to *Bakewell*, for fear of a Whipping, when as we did not know there was any Mischief intended against us.

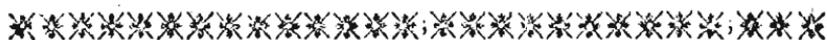
20. Besides *Edward Fewterer* and I came back again, to *Chesterfield* the same Night, but none sought after me as I heard off, and in two Days afterwards, I departed from *Chesterfield* to *Nottingham* again.

21. And as I stay'd there three Days more, there was a Conspiracy amongst those I had passed Sentence of Damnation upon, how to apprehend me.

22. For every Place in the Country, where I had any that believed, and that was a Friend to me, there was a many Enemies that sought to do me harm, only they had no Law on their side; but I being of Mr. *Sudbury's* Acquaintance, and at his House, the Mayor or Sheriffs would do nothing in it.

23. And it came to pass afterwards, that the Sheriff's Wife came to be a true Believer unto this Day; her Name is *Mary Barker*.

24. So after three Days I departed for *Nottingham* to *London*, to my own House: This was in the Year 1663. 2.



C H A P. VIII.

The Prophet travels into Cambridgeshire and Kent; And of his Marriage to his third Wife; and of his second Journey into Darbyshire; and of his being brought before the Mayor of Chesterfield. Of his Examination by the Priest; and of his Commitment.

1. **A**FTER this I travelled into *Cambridgeshire*, to see several Friends there, and they were very joyful to see me at *Cambridge*, and the Countries round about, for there were a many of Believers in that Country.

2. I stayed there but a matter of three Weeks, and then returned to *London* again: And a little while after I travelled into *Kent*, to visit some Friends.

3. And there was one *John Martine*, a Tanner, at *East-Malling* in *Kent*, which did truly believe in this Commission of the Spirit, and so did his Wife: He had two Sons and one Daughter; his eldest Son *Thomas* did not believe, but his youngest Son *John*, and his Daughter *Mary*, were both true Believers; and his Daughter *Mary* was very zealous and strong in the Belief of it.

4. And it came to pass, a while after this *John Martin* Died, and I going thither again afterwards, I took his Daughter *Mary* to Wife, with her Mother's Consent, and I Married her according to the Law of *England*, as I did my other two Wives before.

5. I had been a Widower Sixteen Years, before I took this Maid to Wife, she was Twenty-five Years of Age when I Married her, and I was about Fifty-three Years Old when I took her to Wife: She was of a good, meek, innocent and just Nature, besides the strong Faith and Zeal she had in this Commission of the Spirit; so that she was very suitable, both in spiritual and temporal Qualifications, unto my Nature:

6. After

6. After this it came to pass, the same Year that I was Married, great Troubles did befall me, both upon a spiritual and temporal Account, as may be understood in the following Relation.

7. It came to pass, that one *Richard Hatter*, a true Believer, had some Business at Law, at the Assizes at *York*. He had a Mind to go by *Nottingham* and *Chesterfield*, to see those Friends there; and if I would go with him, he would bear me Company so far.

8. Now these Friends had greatly desired me to come down into the Country to see them, so I was glad of his Company, and we Journeyed together; but *Mr. Hatter* stayed but one Night at *Nottingham*, and went his Way, and left me there at *Mr. Sudbury's*, and I stayed there a few Days; and in that time there came several *Quakers*, *Beamonites*, and *Independants*, religious Men and Women, to discourse and dispute with me.

9. But several of them despised and blasphemed against what I said, whereupon I gave Sentence of eternal Damnation, in that they had sinned against the Holy Ghost, a Sin which God will not forgive, which made them very Angry, and spread it abroad the Country, wherever I was known; and after a few Days I went from *Nottingham* to *Chesterfield*.

10. And in the middle of the Way there is a Market Town, called *Mansfield*, and there I used to bait my Horse and myself, and that Town is full of *Quakers*; and when I did Inn there, the *Quakers* and Others they would press into the Room where I was, to see me and talk with me; and they being an obstinate and stiff-necked People against a personal God, many of them came under the Sentence of Damnation at *Mansfield*, and they had reported it at *Chesterfield*, before I could come there.

11. And when I came to *Dorothy Carter's* House, after I had been two or three Days there, came several Persons to speak with me in that Town, being a Market Town, and they were wicked despisers of a personal God.

12. And several of them were Damn'd at *Mansfield* and *Chester-*

Chesterfield, and about Twelve: But these at *Chesterfield* were most of them *Independants*, and they consulted with the Priest of the Parish, with the Mayor and Aldermen of the Town to Persecute me, and the *Quakers* were glad the *Independant* People did so.

13. So the Priest being a more subtil Serpent than all the Beasts of the Field, he consulted the Mayor and Aldermen, to send a Constable for me, before them, and he would examine me, and see what Words he could get out of me, to have Matter to accuse me of; for, said he, we can do nothing to him for saying a Man is Damn'd.

14. So the Constable was commanded to fetch me before the Mayor, and he came where I was, and said I must go before the Mayor.

15. I asked him if he had any Warrant for me; he said, No, then I said, I will not go: Said he, I can command Aid; then he commanded the Man of the House, where my Horse was at Grays, but the Man was loath to do it, but he commanded him in the King's Name, to Aid him.

16. So the Man took hold of one Arm, and the Constable by the other, and led me to the Hall, where the High Priest sat, for he was one of the Commissioners of the Ecclesiastical Court, with the Mayor and Aldermen of the Town, and the Town-Clerk, and all the Officers of the Town, were gathered together against me,

17. My Examination before them was as follows: The Priest's Name was *John Cupe*, the Mayor's Name *John Allwood*, the Recorder's Name was *Needbam*, and the Constable's Name was *Slater*, and the Aldermen, one was *Clarke*, and another his Name was *Pinder*; the rest I did not know their Names.

18. The first thing the Priest asked was, what I came into that Country for?

19. I said, I came to visit some Friends at *Nottingham*, and *Chesterfield*, and that I was sent for: He asked me where I Lived, I said at *London*, and what Trade I was of; I said, a
Taylor

Taylor by Trade, and that I lived in *Trinity-Lane*, and had fined for most Offices in the Parish where I lived.

20. Then he waded that, because he thought I was no House-keeper, but a Lodger, that hath no certain abiding Place, but as a Vagabond that goeth to and fro, and hath abiding every where; so when he saw he could do nothing here, then he asked me whether I did believe the Three Persons in the Trinity, Father, Son, and Holy Ghost.

21. I answered, No, I did believe there was three Names, or Titles, of Father, Son, and Holy Ghost, but one Person, the Lord Jesus Christ.

22. He rejoiced at this before the Mayor, and said, This was enough; and caused the Recorder to set it down, the same Words.

23. Then he asked me if I was one of the two Witnesses spoken of in the 11th of the *Revelations*.

24. I answered and said, I was one of those two Witnesses of the Spirit, spoken of in the 11th of the *Revelations*; then he commanded the Recorder to set these Words down.

25. Again he asked me, if I had Power to Damn and to Save.

26. I answered, and said, I had Power to give Sentence of Damnation upon those that despised my Doctrine that I declare, and to pronounce the Sentence of Salvation upon those that truly believe it.

27. And that you may know that I have Power, I do pronounce you Cursed and Damn'd both Soul and Body, from the presence of God, elect Men and Angels to Eternity.

28. Then was the Priest struck Dumb for a Season, and when he had recovered himself to his Senses again, he said to the Recorder, set that down, but did not mention a Word that the Priest was Damn'd.

29. Then said the Mayor, Mr. *Mugleton*, we do not believe you, we do believe the Apostles.

30. I answered, and said, That will do you but little good now.

31. Those Words the Recorder was commanded to set down.

32. There were many more Words and Circumstances in the Examination, but these were the main Things they made a Charge against me.



C H A P IX.

Shewing that the Prophet proved before the Priest, Mayor, and Aldermen, that Christ was the only God. The Priest made no Replycation against it, but fauning upon him with fine Words, to ensnare him against the Government. The Prophet's Wisdom discover'd it. Of his Commitment.

1. **B**UT this I observed, that after I had given the Sentence of Damnation upon the Priest, he was very meek and moderate, and asked me Questions in the Scriptures, concerning Christ being the only God.

2. And I opened unto him the First of *Jobn*, *In the beginning was the Word, and the Word was with God, and the Word was God, and the Word became Flesh, and dwelt amongst us.*

3. Now, said I, Was not Christ the Word become Flesh, and that Word that became Flesh was God: And did any other God dwell among Men but Christ.

4. And is it not said in Scripture, *That in him all the fulness of the Godhead dwelt Bodily*; not a part, or a piece of the Godhead, but all the fulness dwelt bodily in him.

5. Again, doth not the Scripture say, *Great is the Mystery of Godliness, God manifest in the Flesh, justified in the Spirit, seen of Angels, believed on in the World, received up into Glory.*

6. Now was not this Christ manifest in the Flesh? Was not he preached unto the Gentiles, and believed on in the World? And was not he received up into Glory? so that Christ must needs be God become Flesh, and God manifest in Flesh.

7. Also,

7. Also, was not this Jesus Christ that *Alpha* and *Omega*, the *First* and the *Last*, the *Beginning* and the *End*, he that was Dead and is Alive for evermore.

8. Here you see the *Alpha* and *Omega* was Dead; And was not the *Alpha* and *Omega* God? And you see by the Scripture, that the *Alpha* and *Omega* was Dead: And was there any *Alpha* and *Omega* that Died but Jesus Christ? And was there any *Alpha* and *Omega* that quickened out of Death to Life again, but Christ? Therefore he is said to be a quickening Spirit.

9. Therefore it must needs be, that Christ is God become Flesh, and manifest in Flesh; and he it was that dwelt among Men; and he was in the Person of a Man, in all Things like unto Man, Sin excepted.

10. So that God is but one Person in Form, like a Man, and not three Persons, as Men do vainly imagine.

11. But when he heard these sayings of mine, he replied nothing against it, but seemed to faun upon me, and speak softly unto me, tempting me; and asked me secretly what I thought of this present Power, that he might have had somewhat to accuse me of, that the Law would have taken hold of.

12. But I answered him, and said, That I never was concerned with no temporal Powers, neither did I meddle with them at all.

13. So when the Priest saw he could get nothing out of me, concerning the Government of the Nation, then he applied to the things before mentioned.

14. And he caused the Recorder to read over the Examination before the Mayor; the things were but few.

15. *First*, Denying the Three Persons in the Trinity: *Secondly*, That I said I was one of those two Witnesses spoken of in the 11th of the *Revelations*.

16. *Thirdly*, That I said I had Power to Damn and Save: And *Fourthly*, That I said their believing the Scriptures would do them little good now.

17. Those were the chief Things I was charged with; then the Priest asked me if I would be Prisoner that Night at the Constable's House, at my own Charge, or at the Town Charge.

18. If I had said at the Town Charge, then I must have lain in the Cage all Night; but I answered and said, At my own Charge.

19. But I said to the Mayor, Do you not take Bail in these Cafes? The Mayor said, Yes: But the Priest, before the Mayor had perfectly spoken, said, If you can put in Bail that are not excommunicated Persons.

20. Then *Dorothy Carter*, my Friend, being a Widow, would have been Bail, with one of her Sons, and she pressed at the Door to come in, but the Priest thrust her out, and said, She was an excommunicated Person, neither should the Mayor accept of her.

21. And I had never a Friend more in that Town, but one *Edward Fewterer*, but he was not in the Way at that present, so could not procure Bail.

22. But was committed into the Constable's Hands that Night; and as soon as ever I was committed Prisoner into his Hands, to be sent to *Darby Goal* the next Morning, being Sixteen long Miles from *Chesterfield*.

23. Then the Bailiffs of the Town siezed upon my Horse, for the Lord of the Manor, and sent me to the Goal upon their own Horse.

24. But I was more troubled for the Horse than for myself, because my Friend *John Brante*, at *London*, was engaged for the Horse, else pay four Pounds.

25. But my Friend *Dorothy Carter*, she went to the Earl of *Newcastle*, he being Lord of the Manor, and she told him what these Bailiffs had done.

26. So the Earl sent for them, and was angry with them, and did reprove them, and said, Will you take away a Man's Horse before he be Convicted and Condemned? I charge you, said he, that the Horse be put to Grass, and that no Saddle be

put

put upon his Back, and let the Owner pay for his Meat, if he be quit, or otherwise.

27. So it was done according to his Command.



C H A P. X.

The Priest gave that Character of the Prophet, of a wise and sober Man. The Prophet gave the like Character on Pendor. Of a Dispute between the Prophet, and two of the Officers of the Town, and the Keeper of the Prison, and the Sheriff's Men. The Prophet proves three Records on Earth, to answer the three Records in Heaven; all this in the Goal.

1. **N**OW I shall speak of something of my Imprisonment in *Darby* Goal, which is as follows.

2. For all the Priest's Malice towards me, yet he could say to the Aldermen, when I was gone, That this Man was the soberest, wisest Man of a Phanatick, that ever he talked with; for he thought I had been like the Quakers.

3. This did one of the Aldermen tell me, for he was as *Nicodemus*, his Name was *Pendor*; he came to me by Night, for he had a great desire to talk with me alone, so that Night I was in the Constable's House, he had his desired Opportunity.

4. And when I was Prisoner in *Darby* Goal, there came the Sheriff's Men, and two of the Officers of the Town, and the Keeper of the Prison, to talk with me.

5. The Officers of the Town came to me, thinking themselves wise and knowing enough in the Scriptures, especially one of them, for to talk or dispute with me.

6. But the Sheriff's Men came on Purpose to ensnare me, if they could; so one of them, the most furly, angriest Man of them, asked me, saying, Have you taken the Oath of Allegiance and Supremacy?

7. I answered and said, That Prophets do not use to Swear :
Did

Did you ever read in Scripture, that Kings have been subject to Prophets Words, and those Kings were happy that were obedient to the Voice of Prophets?

8. Why, said he, Are you a Prophet?

9. Yea, said I, That I am a Prophet.

10. Then said he, Do you go to Church to hear our Ministers; at that time there was a Law to persecute Men that did not come to Church, which caused him to ask that Question.

11. I answered him, and said, That it is not the practice of Prophets to go to Church to learn of your Ministers; the Ministers ought to hear Prophets and learn of them.

12. For Prophets were always above Bishops and Ministers.

13. When he heard me answer him so confidently, and with Authority, as from Heaven, he said no more.

14. And when the Officers of that Town heard me answer him so positive, they were the more afraid to enter into a Dispute with me.

15. Yet one of them being more Atheistical, being of the Saduce Spirit, upon whose Wisdom and Knowledge they all depended upon; he was a moderate Man, and asked his Questions moderately, as you shall hear.

16. Saith he. Mr. *Mugleton*, you say there is three Commissions, or Records to be acted upon this Earth, and you say your Commission is the Commission of the Spirit, and the last: Now, saith he, if you could prove this by Scripture, I should be satisfied.

17. I answered, and said unto him, Will you believe me if I do prove it by Scripture, here before these People.

18. Then said he, truly I think I shall believe you, if you prove it by Scripture.

19. Then the Keeper, and all the Men were silent, and spake not a Word, none but he and I.

20. Then said I, you shall not be troubled with any more Scriptures, than that in the Epistle of *John*, the 5th Chapter,
and

and ſuch Scriptures as do allude to the ſame Purpoſe; where it is ſaid, *There is three that bear Record in Heaven, the Father, Word, and Spirit, and theſe three are one. And there are three that bear Record on Earth, the Water, Blood, and Spirit; and theſe three agree in one.*

21. Said I, here you ſee that there is three Records to be upon Earth, anſwerable to the three Records in Heaven; and as the three Records in Heaven were but one God, though called Father, Word, and Spirit.

22. So likewiſe the three Records on Earth, of Water, Blood, and Spirit are ſaid to agree in one, as the Scripture ſaith, do you believe this.

23. He answered, and ſaid, he did, and ſo they ſaid all.

24. Then, ſaid I, you ſee this one God in Heaven is called Father, Word, and Spirit, yet but one God; yet ſaid to be three that bear Record in Heaven, yet but one God.

25. Said I, how will you interpret this Scripture.

26. He answered and ſaid, he knew not how, but deſired me to unfold it.

27. Then, ſaid I, theſe three that bear Record in Heaven, it was ſpoken in Relation to the three Records on Earth.

28. For this one God bearing three Records in Heaven, would have ſignified but little unto Mankind, had there not been three Records on this Earth given unto Men, to declare unto Men the three Records in Heaven.

29. That Men might underſtand that one true God that is in Heaven, demonſtrated by three Titles, of Father, Word, and Spirit.

30. Which God cannot be known, but by the three Records on Earth, and thoſe three Records on Earth muſt be acted by Men, that Men and Women may come to know that one true God in Heaven, which is diſtinguiſhed by Father, Word, and Spirit, and be ſaved.

31. For it is Life eternal to know the true God, and he is to be known no other Way, but by theſe three Records on Earth,

of

of Water, Blood, and Spirit; and theſe three Records on Earth are acted by Men, be they not, ſaid I. He ſaid, Yea,



C H A P. XI.

Skewing the Interpretations of the two paſt Records on Earth, of Water and Blood, being undeniably unfolded.

1. **T**HEN, ſaid I, will you interpret who thoſe Men were and are, that have acted the Records of Water and Blood, and Spirit upon Earth.

2. He answered and ſaid, No, he could not, but deſired me to interpret it.

3. Then, ſaid I, the Interpretation is thus; the Record of Water upon the Earth, it was *Mofes* and the Prophets under the Law.

4. They worſhipped God with divers Ceremonies of Types and Offerings of Bulls and Goats, and ſprinkled upon the Altar their Blood, and upon the Fleſh of the Lepers, and other diſtempered Perſons that were unclean, and much Waſhings and Purifyings with clear Water, was uſed under the Worſhip of the Law.

5. Which was the Record of *Mofes* and the Prophets, it being ſet up by *Mofes*, and practiſed by the People of the Jews many Generations: And this Record of *Mofes* upon Earth is that Record of Water, answering and bearing Teſtimony to that one God, the Father and Creator of all Things, both in Heaven and Earth.

6. This is the Interpretation of the Record of Water upon Earth, and this agreeth with the Record of God the Father in Heaven.

7. Now you muſt underſtand, that the Record of Water upon Earth, it was acted by Men, as *Mofes* and the Prophets, and the High Priests, in the time of the Law: They all cried with one Accord, This is Truth.

8. The

8. The Interpretation of the Record of the Blood upon Earth, it was Jesus Christ and his Apostles, in that Christ came to fulfil the Law, and he is said to be the end of the Law to every one that Believes, and to lay down his Life for many.

9. Now in laying down his Life is understood, that he shed his own precious Blood; therefore it is said, *His Soul was heavy unto Death, and he pour'd out his Soul unto Death; and except you eat my Flesh and drink my Blood, you have no Life in you.*

10. That is, no Man hath the assurance of eternal Life abiding in him, except he doth truly believe that Flesh of Christ that was Crucified upon the Cross, to be the Flesh of God.

11. That is, the Word became Flesh and dwelt amongst Men, and that Blood of Christ that was pour'd out unto Death, to be the Blood of God; except this be believed, there can be no eternal Life abiding in Man.

12. For this Blood of Christ doth purge the Conscience from dead Works, to serve the living God; so that Christ which is manifest in Flesh, as the Scripture saith, did pass through Blood.

13. And his Apostles, after he had given them a Commission, as in the Second of the *Acts*, they bear Testimony and Record on the Earth, that Jesus was the Christ.

14. And they did witness that he shed his Blood, and was put to Death by the Jews, and did rise again and ascend up into Heaven, in that same Body he suffered Death in.

15. For which Record of theirs they were put to Death, and their Blood was shed, and so were many Believers in their Commission put to Death, and passed through Blood, for bearing Record to this Jesus which they had Crucified, to be the Son of God.

16. And this Record on Earth was acted by Men, who lost their Lives for their Record; therefore it is called the Record of Blood upon Earth,

17. Answerable to the Record in Heaven, in that the Word became Flesh; and Christ is that Word that bear Record in
 O Heaven,

Heaven, and became Flesh, and shed his Blood; and those that bear Record unto him, their Blood was shed also.

18. So that the Blood of Christ, and the Blood of the Apostles, and the Blood of Saints, is that Record of Blood on Earth: And this Record of Blood on Earth, it was acted by Men, by Christ, his Apostles, and Saints.

19. This is the true Interpretation of the second Record of Blood here upon Earth; is it not said I?

20. They all rejoiced, and said it was true so far, and that they never hear'd the like.

21. Now the Interpretation of the third Record of the Spirit upon Earth; you see, said I, that there is to be three Records upon Earth, as there is three in Heaven: Now you see there is but two acted upon Earth as yet, to wit, Water and Blood.

22. Now the Water Record was to witness to God the Father, the Blood Record witnessed to Christ the Son; and you see they were Men like yourselves, that did bear these Records on Earth, of Water and Blood.

23. Likewise you see, that these two Records on Earth, they did witness to one God in Heaven: Did they not? said I. He answered and said, They did. Yet, said I, you see they differ one from the other, in point of Worship, notwithstanding they did agree to bear Record to one God in Heaven.

24. Now, said I, as these two Records of Water and Blood were acted upon Earth by Men, so likewise must the Record of the Spirit upon Earth, be acted by Men also.

25. And not as People do vainly imagine, that the two former Records were acted by *Moses* and the Prophets, and the High Priests, which were Men: And the Record of the Blood was acted upon this Earth, by Christ, and his Apostles, and Saints, which were Men.

26. But you cannot conceive the Record of the Spirit upon Earth is to be acted by Men, as the other two were; but you con-

conceive that God doth act this Record upon Earth himself, only by inspiring his Spirit into every Man's Heart secretly, giving the Knowledge of himself.

27. Two answered, and said, Indeed this was their Belief.

28. But, said I, the Record of the Spirit upon Earth must be acted by Men, as the other two were, else them Words be not true, *That there is three that bear Record on Earth.*

29. For if God which is in Heaven doth act the Record of the Spirit himself, and Men acted the other two, then there is but two Records on Earth, and four Records in Heaven.

30. When they heard this, they rejoiced, and said to the Man that disputed with me, Mr. *Benet*, We think you have met with one that is two hard for you now.



C H A P XII.

The Interpretation of the third Record on Earth, the Record of the Spirit, and who it is acted by.

1. **T**HEN, said I, the Record of the Spirit upon Earth must be acted by Men, as the other two were: Now, said I, there must be Witnesses of the Spirit upon Earth, as there was Witnesses of Water and Blood.

2. And some Men must be the chief Teachers or Commissioners, as he did *Moses* and the Prophets, Christ and the Apostles; these were chosen of God, and happy was it for those that believed them in their Time.

3. Now, said I, God chose *John Reeve* and myself by Voice of Words, to the hearing of the Ear, to be his two last Prophets and Witnesses of the Spirit, and he gave us Understanding of his Mind in the Scriptures, above all the Men in the World at this Day.

4. And this I know to be true, and many that can witness the same: I spake not this out of any Pride of Heart, but out of perfect Knowledge; for true Knowledge is never Proud.

5. For I would make nothing of the greatest learned Man that is upon the Earth, if he will dispute of the Scripture in the *English Tongue*; and not persecute with a Sword of Steel, to overthrow him by the Scriptures, that there is but one true God in the Person of a Man, who made Man in his own Image and Likeness, as the Scriptures saith; and not three Persons and one God, as all Professors of Religion do own at this Day.

6. Also we being the third Record of the Spirit upon Earth, we use no outward visible Forms of Worship, but do worship God in Spirit and Truth, as Christ said.

7. So that every Record on Earth doth differ one from another, in point of Worship.

8. For it is not proper for every Record to act one and the same thing, over and over again: And as there is a difference in the three Titles, called three Records in Heaven, of Father, Word, and Spirit; now these are three distinct Titles, yet but one God.

9. So it is with the three Records on Earth, of Water, Blood, and Spirit: These be three distinct Records, and three distinct Persons; the head of these three distinct Records: And there is three distinct differences, in their visible Worships, yet they all three agree in one.

10. In witnessing to that one Jesus Christ, to be the very true God, and Saviour of all those that believe in that the Word was God. And God was that Word, and the Word became Flesh, and dwelt among Men: He that is called the *Alpha* and *Omega*, the *First* and the *Last*; the *Beginning* and the *End*; He that was Dead and is Alive for Evermore.

11. This one God, doth all the three Records agree, to witness unto this one God, though differing all of them, in their several Dispensations of outward Worship, as aforesaid.

12. For

12. For every Record acts his part upon this Earth, suitable to the three Titles in Heaven; *Moses* and the Prophets, their parts in the dispensation of Water, as being under the Title of God the Father, and Creator of all Things.

13. Christ and the Apostles acted their Commission of the Blood, under the Title of the Redeemer, by his own Blood; and he was that Word made Flesh, and dwelt among Men.

14. And now we the Witnesses of the Spirit, do act a spiritual Record on Earth, which is to worship God in Spirit and Truth, answerable to the Title of Spirit in Heaven.

15. In witnessing to that one Personal God, though three Titles, of Father, Word, and Spirit; yet but one Personal God.

16. So that the three Records on Earth do agree in one, though they differ in their outward Dispensations of Worship as aforesaid; so that we the Witnesses, do act our Part on Earth, under the Title of the Holy Spirit in Heaven; therefore our Worship is Spiritual and Invisible, in the Heart only.

17. And now you see, I have prov'd by Scripture, that the Commission of the Spirit is now Extant upon the Earth, and acted by Men like yourselves, even by *John Reeve*, and myself, and those that believe our Doctrine.

18. Said I, Do you believe me now? I have proved by Scripture, that I am one of the two last Prophets and Witnesses of the Spirit, or last Record on Earth.

19. He answered and said, That he could not gain-say any thing that I had spoken, but did approve of what I had said, better than of any that ever he heard in his Life, but said he could not venture his Salvation upon my Words.

20. Then said the Sheriff's Men, and the Keeper of the Prison, Now, Mr. *Benet*, you have met with your Match, one that hath answered you all Things.

21. Then said Mr. *Benet*, suffer me to ask you one Question more,

22. What

22. What is that said I?

23. Why, saith he, I have been a long time of the Opinion, that the Soul of Man is mortal, and doth Die, but I cannot satisfy myself in it.

24. I answered and said, your Opinion was true, for the Soul of Man is Mortal and doth Die, for nothing doth Live but the Soul; for it is the Soul that Eats and Drinks, and Walks and Talks; and the Soul that Lives and Dies; for nothing can be said to Die but Life: For if the Body be Dead, the Soul or Life is Dead also; for the Body and Soul is all one Being, and if one be Alive, both are Alive; and if one be Dead, both are Dead.

25. For both Body and Soul came into the World together, for the Soul is begotten by Generation, as well as the Body; so that they go both Body and Soul, out of the World together: For that Life that is begot by Procuration must Die, which all Souls are, and not by Infusion from God, but by that very Law that said, Increase and Multiply.

26. Therefore the Soul or Life of Man, and all Things else, that is begotten by Generation must Die, as well as their Bodies.

27. When he heard this, he was very much taken with my Answer, and seemed very Respective to me, and so did the Sheriff's Men, they shew'd themselves very Civil.

28. This Dispute was upon the *Sunday* before the Assizes; for that began on the *Monday* following, a matter of four Hours in the Afternoon this Dispute was.



C H A P. XIII.

The Prophet's Arraignment, and Examined by the Judge; And he required of the Judge to take Bail, the Judge granted it. The Mayor, Aldermen and Recorder that Committed him, saw their Folly and Madnes, and were asham'd of themselves. How the Prophet had the Love of all the Prisoners. Of his Printing of the whole Book of the Revelation, &c.

1. **A**FTER this Dispute aforesaid, upon the *Wednesday* following, being the last Day of the Assizes, I was call'd before the Bar: And when I came before the Bar,

2. The Judge asked me, if I would be try'd by this Note of Examination.

3. I answered No, and said, I thought your Honour would have accepted of Bail for my Appearance the next Assizes; for *Mrs. Carter* had delivered the Judge a Writing, to that Purpose, of mine, the Day before; and the Judge, his Name was *Ferral*.

4. The Judge answered and said, that he would take Bail, but had said to her, he would see the Man; so when I asked him at the Bar to take Bail, the Judge said, he would, and asked me who they were.

5. And I said, one is *Richard Sudbury*; He asked where he Liv'd, I said, at *Nottingham*; He asked what Trade, I said, an Ironmonger. Then *Richard Sudbury* was call'd, and the Judge asked him, whether he would be bound for my Appearance the next Assizes: He said, he would; then the Judge commanded him to be set down for one.

6. Then said the Judge, there must be another; then said I, there is one *Edward Fewterer*; where Liveth he said the Judge?

I said

I ſaid, at *Cheſterfield*; what Trade ſaid the Judge? I ſaid, a Surgeon; then the Judge commanded *Edward Fewterer* to be called; then the Judge asked him, whether he would be bound in two Hundred Pound Bond, for this Man's Appearance: He ſaid, he would.

7. Then ſpake one of the Aldermen of the Town: If it ſhall pleaſe your Honour, Mr. *Fewterer* is not capable to be his Bail; why ſaid the Judge? ſaid he, Becauſe he is an excommunicated Perſon; ſaid the Judge, What was he excommunicated for? ſaid he, For not coming to Church. Said the Judge, How long hath he been excommunicated? He ſaid, but laſt *Sunday*. Puſh, ſaid the Judge, that ſignifies nothing, except it was for the cauſe of Adultery; ſet him down to be Bail.

8. Then the Mayor, Recorder, and Aldermen, all of them were aſhamed and vexed, they could do me no further Miſchief, than Imprifonment.

9. And when I was Bail'd out of Priſon, the Mayor and Conſtable, and the reſt, were afraid I would trouble them.

10. The Mayor, for committing me to Priſon, without any Accuſers, and denying to take Bail for me, and for not binding ſome over for to Proſecute againſt me, which Things he did not, but was in Danger to pay Five Pound a Day, for falſe Imprifonment.

11. And the Conſtable was like to ſuffer for Apprehending me, without a Warrant.

12. I was Councelled to ſue them at the Law, and ſo I would, if they had put in any Indiſtment againſt me, but they were afraid, and did nothing but let it fall.

13. So I was quit, only it put me to a great deal of Charge, but ſeeing they put no Indiſtment againſt me, I let it paſs, and fall.

14. *Dorothy Carter* and Mr. *Sudbury*, were great Friends in this Buſineſs, both in Purſe and Perſon; becauſe I was taken
at

at her House, and she brought me from *Darby Goal*, to her own House again on Horse back, which is sixteen long Miles.

15. I had the Love of all the Prisoners, on that side I was put, and they said, They thought themselves blessed for my Sake.

16. For they were every one of them, that were with me, free'd without any Punishment, only the Fees of the Prison: I was in Prison in *Darby Goal* but nine Days, but this falling out so quickly after I was Married to my Wife *Mary*, it was some grief to her, but being delivered so quickly, she was pacified the better.

17. This was a Year of great Trouble to me, both upon a spiritual Account, as afore written, and upon a temporal, which I shall not mention.

18. This was in the 13th Year of my Commission, and in the 54th Year of my Life, and in the Year of the Lord 1664.

19. After this I wrote a Book, containing 32 sheets of Paper, called, *The Interpretation of the whole Book of the Revelations of Saint John*, the biggest Volume of all the Books that were written by us.

20. Also I wrote a Letter after that to *Thomas Taylor*, a Quaker, containing two sheets of Paper: And in the Year 1665, I got them both Printed; they are yet to be seen by many.

The End of the Third Part.



The Fourth Part.

From the Year 1665, to the Year 1670.

CH A P. I.

The Prophet's Travels into Kent. Of Judge Twisden; and of the Prophet's Letter to him. Of the increase of Believers.

1. FTER this I travelled into *Kent*, to see my Wife's Friends, and there I had like to have been apprehended by the Judge of the Town, his Name was *Twisden*; but I having intelligence of his wicked Intent, I escaped away out of his Coasts.

2. And I wrote a Letter to him, forbidding him for persecuting any Man for his Conscience: For tho' he was made a Judge of the Law in temporal Matters, yet he was not the Judge of Conscience, nor of spiritual Matters.

3. Therefore I advised him to meddle with those Things he knows, as the Laws of the Land, and not with those Things that belongs to God, as the Conscience doth.

4. For God only is the Judge of spiritual Things, and them whom he doth chuse, least you bring yourself under the sentence of eternal Damnation. This Letter is large, but not in Print, but is yet to be seen in Writing.

5. He

5. He was nettled in his Mind at it, but knew not how to help himself; so he brought the Letter in his Hand to my Wife's Mother's House, and asked her, if she thought he should be ever the worse, if he did Persecute me, on purpose to ensnare her, because she did not go to Church, and was under his Power, for he was the cruelest Devil to all professors of Religion, that did not conform to Worship as he did, that was in all that Country: Also he would have had a Book of her, that he might have done me the more Mischief; but I charged her before to let him have none, nor none in that Town should let him have one.

6. Also I told him in the Letter, that if he would send to me at *London*, and send Money, I would let him have half a Dozen of Books, several, but without Money he should have none, for they cost a great deal of Monies Printing; but he never sent for any, but threat'ned my Mother, that if ever I came there any more to deceive People, as he called it, that he would do great Matters to me, so he went his way, and never came there more, as I heard of.

7. Now by this time there was many Men and Women that did believe in this Commission of the Spirit, and the Doctrine of the true personal God was received by several Persons of Quality, so that many were added to the Faith; some I shall name.

8. *First*, One Mrs. *Feild*, who lived in *Wales*, she was counted a Lady in that Country; and one Mrs. *Sharte*, a Draper's Wife, in *Cannon-street*. This *Sarah Sharte*, she sent for me several times, to speak with her, but the Messenger missed of me so oft, that she thought herself forsaken of God, that she could not speak with me.

9. For she had kept her House several Years, of a Weakness she had in her Body, so that she could not go forth, nor come to me herself; so she seeing none of them she sent could meet with me, she grew out of Patience, and could not Sleep till she had seen me.



C H A P . I I .

Of one Captain Wildye, an honourable Man. And of one Mrs. Cowlye, of her Faith and Obedience of her Husband, and of her Son a University Scholar; and of his Convincment by the Prophet, both as to the Ministry, Law and Physick.

1. **A**LSO there was one Captain *Wildye*, he was one of the Masters of *Trinity-House*, an honourable Place: For that *Trinity-House* is a Court for the ordering of Shipping, and Seamen: This Captain *Wildye* became a very true Believer of this Commission of the Spirit, and he shewed a great deal of Charity to several poor Believers of this Faith, more than any particular Person in his Time.

2. Also he was the occasion of bringing to this Faith, one *Ann Cowlye*, a Gentlewoman at *Mile-End-Green*. She was carried through several Principles of Religion, as *Independant, Quaker, and Virgin-Life-People*. She was zealous in all things she came unto, being very desirous to be Saved, and afraid to be Damn'd.

3. She was in the Principle of a *Virgin-Life*, and would not let her Husband know her in twelve Years, before she saw me, notwithstanding she had borne several Children by this Man, and had one Son and one Daughter living by him.

4. But after she came to be acquainted with me, I convinced her both by Scripture, and Reason, of the unlawfulness of a Married Wife, to live a *Virgin-Life*, and that she could not possibly have Peace, as to another Life, in that Practice; and I advised her to give herself up to her Husband; else I could not give Judgment of Blessedness upon her to Eternity.

5. She being troubled at this saying of mine, was forced to yield to her Husband, which thing she thought an Angel from Heaven could not have perswaded her to do.

6. But

6. But the Words of a Prophet was of great Power, whose Word she could not resist, but obeyed his Voice, and had peace of Mind, and the blessing of eternal Life in herself, and she grew very zealous for the Commission of the Spirit, and contended for the Faith very much; and this thing wrought upon her by the Word of a Prophet.

7. This caused her Husband to believe also, and he was a very wise and prudent Man of the *Independant* People, who had been a Preacher among them; he became a very knowing Man in the Faith, also his Son and his Daughter became both true Believers of this Commission of the Spirit.

8. His Son, *John Cowlye*, was well Bred; he was brought up at the University of *Cambridge*, his Learning cost his Father many hundred Pounds, and when he was to receive some Benefit or Livelyhood for the future, for all the Cost past, the Benefice was, to be ordain'd a Minister, or a Doctor of Physick, or a Lawyer; these three be the most honourable things in this World.

9. But when he came to speak with me, I convinced him of the unlawfulness of all the three, for any Saint, or God's Elect, to undertake that Practice.

10. The seed of the Serpent were the fittest Men to take them Practices upon them, because all the Kingdoms of this World is given into the hands of the seed of the Serpent, as the Devil said to Christ.

11. And these three sorts of Men are reputed by the seed of the Serpent, the most honourable Men of all, and are revered and subjected unto, both by Princes and common People, yet the greatest Cheats that is in this World, as will appear.

12. *First*, I shewed him how dangerous a thing it was to take upon him to be a Minister of Christ, without a Commission from God, it would be counted by him spiritual High-Treason; for Ministers are in more danger of eternal Damnation than any other Men, for going to Preach, and are not sent of God.

13. For

13. For when they shall say in the Conscience at that Day, *Lord, we have preached in thy Name, and prayed in thy Name. and cast out Devils in thy Name,*

14. The answer of God in the Conscience will say, *Depart from me you Workers of Iniquity, I know you not.* And why did not God know them? Because he did not send them! So that preaching and praying as a Minister, without a Commission from Christ, is counted but a Work of Iniquity.

15. And as for the Doctors of Physick, they are the greatest Cheats, upon a natural Account, that is in the World. They cheat the People of their Money, and of their Health; for they are in the original, but atheistical Witches, and it would be good if there were never a Doctor of Physick in the World, People would live longer, and live better in Health.

16. For God never appointed any Doctor of Physick, but he appointed Nature to preserve Nature.

17. But through the wicked, intemperate Life of Man, it hath brought a necessity of Doctors of Physick.

18. But those People that go to a Doctor of Physick to get Health, he goeth to a Witch to seek his Health, even as a Man that is troubled in Mind, seeketh unto a Witch that hath a familiar Spirit, for Satisfaction, as did King *Saul*.

19. But when the Conscience of the Doctor of Physick shall be opened at the last Day, he shall say, Lord, We did not think that there were any God at all, but Nature only, therefore our Minds fed upon Gold and Silver that groweth in the Earth, that we might cloath ourselves in rich Apparel, that might make us honourable among great Men of the Earth, and revered by the Poor; not thinking, in the least, that there was any better Heaven hereafter, or any punishment after Death, for practising this Cheat, that is Authorized by the Powers of the Nations.

20. And tho' we have done a great deal of hurt, yet, Lord, we have done some good; we have cast out many Devils in
Drunk-

Drunkards and Whoremasters, and Whores, who by their Wickedness have procured that Pox, which no righteous Man could Cure; we have made them leave off that Practice by our Medicines and Advice; and from Drunkenness, and have lived a sober Life afterwards, and many devilish Diseases have we cast out by our Spirits of Witchcraft, which we have given them to drink.

21. But the answer in the Conscience will say, Inasmuch as you forsake me, the living God and Creator of all Things; and said in your Hearts, There is no God, then you gave yourselves up to natural Witchcraft, diving into the nature of the Planets and Stars, and into the Spirit of the Herbs of the Field, so that you became absolute Witches yourselves, and you have caused Thousands of Men and Women to be bewitched by you, both in their Bodies, Souls and Estates.

22. Therefore depart from me you atheistical workers of Iniquity, into utter Darknes, where is weeping and gnashing of Teeth for evermore.

23. And as for the Lawyers, they keep the Keys of the Knowledge of the Law, and will neither enter into Truth and Honesty themselves, nor suffer others to enter in that would.

24. For no Man can do any thing in his own Cause, but as his Lawyer instructs him; for he is Sworn when he enters into that Practice, he hath a Commission to keep the knowledge of the Law from his Clyant, so that the Clyant being ignorant how to proceed in Law, Step by Step, the innocent Clyant his Cause is many times put off and neglected by his Lawyer, to the great Discontent and further Charge of the innocent and just Cause.

25. And as for the Poor, they can have no Law at all, tho' his Cause be ever so just, no Judge will hear him, nor no Lawyer will give him any Council, except he hath Monies in his Hand; nor no Judge will do the Poor any Justice, except he go in the way of the Law, and that the Poor cannot do.

26. So that if the Birthright of the Poor be ever so great, or just, it must be lost, for want of Monies to see Lawyers:
Besides,

Besides, where Monies is to be had, let a Man's Cause be never so unjust, yet Lawyers will undertake it, though they know certainly that their Clyant will be overthrown, before they took it in hand: This is Wickednets in a high degree, so contrary to the Law written in Man's Heart, To do as he would be done unto.

27. But the Government of this World hath brought a necessity of the use of Lawyers; but it is not expedient that any Saint should take that Practice upon them, there is enough of them in the World, it being the Devil's Kingdom.

28. But when the Book of Conscience, the Law written in the Lawyer's Heart, is opened, at the last Day, what can they plead for themselves?

29. They will say, Lord, we thought, because it was the Government of the Nation, and that Learning of the Knowledge of the Law it made us rich and honourable among Men; it made us Companions for the wise and great Men of the World; the Knowledge of the Law it made us Attorneys, Councillors and Serjeants at Law, honourable Places, and by degrees we came to be Judges of the Land.

30. So that Kings and Princes have asked Counsel at our Lips, we have cloathed ourselves with fine Scarlet and white Robes, signifying Justice and Mercy to the People: We have been as Gods upon the Earth, and we have done Justice to some in all our Degrees, tho' we have failed in others, therefore hope for Mercy.

31. But the answer in the Conscience will say, In as much as you have fed upon Riches and Honour all your Days, and have not walked by the Law written in your Hearts, To do as you would have been done unto, had you been in their Condition, and they in yours; but you have the Penny of this World, Riches and Honour, your Hearts Delight; therefore depart you wicked Lawyers, workers of Iniquity, into utter Darknefs, where is weeping and gnashing of Teeth for evermore.

Q

32. This

32. This I know will come to pass in these three sorts of Men, in that Day when God shall raise the Dead.

33. When the young Man heard these things, he left all Preferment that way, for Truths sake, and became a stedfast and true Believer, and he being a Scholar, was mighty able to oppose the Learned.

34. Also there was one *Robert Phare*, he was Governor of the City of *Cork* in *Ireland*, he was inclinable to be a *Quaker*; but after he saw me, and had read our Writings, he became a true Believer of this Commission of the Spirit, and so did the Lady his Wife: She became the chief Champion in this Faith of all the Women in that Nation.

35. Also he had four Sons and Daughters that were true Believers: He was the cause of many Persons of Value in that Kingdom of *Ireland*, that did truly Believe, as one Captain *Moss* and his Wife, and Doctor *Moss*, his Son; and Captain *Gaill*, and Major *Denson*, and *George Gamble*, and Mr. *Rogers*, Merchant; and several more, which I omit to name, because it would be too tedious, that were true Believers in that Kingdom of *Ireland*.

36. After this it came to pass that I wrote a Book in answer to *George Fox*, *Quaker*; containing twelve Sheets and a half of Paper, and got it printed in the Year 1668; and in the Seventeenth Year of my Commission, and in the Year of my Life 58.

37. This Book caused the *Quakers* to be exceedingly angry at me, and several Speakers of them to write cursed Letters unto me, and some of them came to discourse with me, and a woeful Effect did befall some of them a little while after, as is expressed in the Writing following.

The Copy of *Thomas Loe*, a *Quaker's* Letter, Dated *London*, 16th of the 7th Month, 1668.

L Odowick Muggleton, having seen some of thy Writings, more especially thy Book, intituled, A Looking-Glass, which I have looked in, and do clearly see thy wicked, abominable, and antichristian Spirit;

Spirit; and can do no less than cry, Ob! thou Blasphemer, thou Enemy of God, and of all Righteousness; thou Son of Perdition and Child of the Devil, how hast thou laboured to pervert the right Way of God, in speaking of the blessed Truth.

And, Ob! thou seed of the Serpent, and old Sorcerer, how hast thou belyed, slandered, wickedly and falsely accused and condemned the Just? And now, be it known unto thee, That thy false Judgment and wicked Envy, both in speaking and writing against the Servants of the living God, is returned back upon thy own Head; and thee, with it, will God in his Fury and Indignation, sink in the pit of Darkness, from whence it hath risen. And in the great and mighty Power of God and Christ, I Reprove, Judge, and Condemn thee, which shall stand upon thy Head; and thy Power, thou boastest so of, shall not reverse it. Ob! ignorant Sot, how canst thou consider thy Blasphemies, and not be ashamed. This is a Testimony in the Power and Spirit of God, against thee, and all thy Wickedness, by a Servant of Jesus Christ, who am a Witness of the Spirit and Power of God; with many others.

C H A P. III.

The Prophet's Answer to Thomas Loe's Letter. His Sentence, with the Effects of it. The Prophet's Dispute with George Whitehead and Josiah Cole. With his Sentence passed upon them both.

1. **W**Hoever may read this Letter, let them understand thus much, that I never saw the Man, nor he me; but he reading the Book aforesaid, he was moved by the Light within him to send this cursed Letter unto me; whereupon, after I had read it, I sent him an answer to it, with the Sentence of eternal Damnation for his cursed Blasphemy. The Bearer staid for it 'till it was written, he being a Quaker, would not go without it.

2. But it came to pass the same Night that this *Thomas Loe* received his Sentence, in answer to his cursed Letter, he

went to Bed sick, and never did rise more till he was carried to the Grave, which was almost three Weeks after; which is a clear Testimony that the Curse of God, the Man Christ Jesus, by his Messenger, doth take hold of the Quakers People, and more especially of their Ministry.

3. Because they are the absolute Spirit of Antichrist in this last Age, which teacheth the People to deny both Father and Son to become Flesh, and that the Father, nor the Son, hath no Person of his own distinct from Man, but denyeth a personal God in form like Man, his own Image.

4. For which cause hath the Wrath of this God overtaken several of these desperate Quakers, even of their Ministers or Preachers, hath been cut off this Earth, that they might not deceive People no more, nor incumber the Earth with their wicked Antichristian Spirit, which despoilth the living God, who is in the form of Man, who made Man in his own Image.

Lodowick Muggleton.

5. Upon the Sickness and Death of this *Thomas Loe*, Quaker, after the Sentance sent him, it caused several to discourse with me about it, therefore I shall relate some of the most remarkable Passages, and the Persons I discoursed with upon the 17th Day of *October* 1668. The Persons discoursed withal were *George Whitehead* and *Jesiah Cole*, both Speakers of the Quakers.

6. *First*, The Words *Cole* spoke unto me are these, (saith he) Thou sayest God is in form of a Man, and thou sayest his Hand is not much bigger than thine or mine, and thou seest what a little this Hand will hold. Yet (saith he) God is said to have measured the Waters in the hollow of his Hand, and behold the Nations are as a drop of a Bucket.

7. I answered and said, Do you believe God to be so big to hold the Waters in the hollow of his Hand? That is spoken in relation to his great Wisdom, Power and Dominion, as he is a Creator,

Creator,

Creator, not relating to the bigness of his Hand, but to the greatness of his Power, being infinite.

8. An earthly King may be said to be King of many Kingdoms, and that he hath brought the People of those Kingdoms to Obedience to his Law, by the strength of his own Arm; for Power or Strength is the right Hand of an earthly King.

9. Yet the King doth not hold all the People under his Arm, nor in the hollow of his Hand; but the People may be said to be under his Hand, and that he holds them in the hollow of his Hand, because his Power and Laws doth protect them, and keep them within Bounds, for a prerogative Power is great, but the Hand of a King is no bigger than the Hand of another Man, that hath no Power at all.

10. So it is God's prerogative Power that is above all Law, in setting Bounds to the Waters, and keeping the Waters within Bounds in the deep Places of the Earth; and so may be said, that God doth hold the Waters in the hollow of his Hand, that is, they are confined to a little Place of his Power in his Creation.

11. Also I said, that I that am but a mortal Man hath Power over such a great God whose Hand is so big; for that God, whose Hand is much bigger than thine or mine, I have Power to Condemn. This was passed by, and no Reply made by them.

12. Then spake *Whitehead*, and said, He did hear that I had cursed a Man, and he changing his Apparel, came afterwards and did procure a Blessing; and that this Man, or some other, did smite a pewter Pot upon my Head.

13. This, I said, was false, for never did any Man strike me over the Head with a Pot, in all my Life; it was that reprobate *Pope*, that damn'd Devil, that hath reported that he was blessed after he was cursed: It is a false Report, and he hath reported it several times amongst the Ranters and Quakers.

14. This *Pope* was a Ranter then, when he was cursed, which

which was about fifteen Years ago, in *John Reeve's* time, and he is a worse Kanter now than he was then, and that you Quakers know very well, and what a wicked, lustful Life he liveth now in, and yet you will rather believe the damn'd Devil, and wicked, lustful Person, than believe me, who have been kept innocent from the breach of any Law, from my Childhood to this Day.

15. But I know, you Quakers being of the same Nature and Seed of the Serpent, as those Jews were in Christ's Time, who desired of *Pilate*, that a Thief and a Murtherer should be delivered from Death, rather then Jesus, the Saviour of all them that believe in him.

16. So is it with you, for you had rather believe this *Pope*, this notable Sinner, than to believe me, who am the Prophet of the most high God, the Man Christ Jesus in Glory, and have Power given of God, as *Moses* had, to set Life and Death before you; but I know you do say in your Hearts, tho' not with your Lips, as those Jews did by Christ, Away with this *Muggleton*, let us have *Pope*, that wicked, lustful Man, that we might hear and enquire of him.

17. Then said *Josiah Cole*, Thou sayest thou art an Embassador in God's stead, and thou standest in his stead; said he, I would willingly do any thing that I might be saved.

18. Then I answered him and said, I will tell thee what I will say unto thee: If thou wilt but deny and forsake the Quakers Principles, and believe me, I will assure thee thou shalt as certainly be saved, as ever any Prophet or Apostle ever was.

19. Then *Cole* fell into a Fit, and waited upon his own Thoughts what to answer, and I waited for his answer.

20. But *George Whitehead* perceived that *Cole* was in a ftrait, he came unto me, and spied a Knot of Ribbon upon my Coat Sleeve, and said unto me, Why dost thou wear this Vanity? and touched the Ribbon with his Fingers.

21. I answered and said, I know a piece of Ribbon is a great Sin in a Quaker's Eye : But, said I, Why dost thou wear silk Buttons on both thy Coats ? He said, they were necessary : I said, No, thou mightest wear Hooks and Eyes, Clapfes or Eyletholes ; that was past by.

22. But then I will tell thee why I do wear Ribbon, it is on purpose that I might not be taken, or thought to be a Quaker, for I do hate the Quakers Principle.

23. With that *Whitehead* said, Thou hatest all Righteousness, and spake as if he himself, *Cole* and *Fox*, and others of the Quakers were writing a Book against me, to make me manifest, which in a little time after it was set forth by *William Pen*, a Quaker ; and further said, that they would post me up, and he slighted my Power and my God, and said, he would trample my God and my Power under his Feet as Dirt, and taped his Foot upon the Ground.

24. Whereupon I did pronounce *George Whitehead* cursed and damn'd Soul and Body to Eternity, and that God within him, which he trusted in, was cursed also, and so I ceased Discourse with him.

25. All this while *Cole* was in his Fit, and said not one word, but immediately after he uttered these Words, saith he, I have heard of several thou hast cursed ; but said he, I did not believe, had I not heard or seen, I could not have believed that a Man could have spoken so presumptuously.

26. Then said I, dare you say that I speak presumptuously, to *George Whitehead*, he said, he did believe it was Presumption.

27. Then said I, on the contrary, I do believe that thou art the seed of the Serpent, and wilt be Damn'd ; and now see whose Faith will be strongest, yours or mine ; for my Faith shall keep you down for ever.

28. Under what said *Cole* ?

29. Under eternal Damnation, said I.

30. Then said he, Dost thou ground thy Sentance upon my Belief.

31. Yea,

31. Yea, said I, I do, for you believe I speak presumptuously, and I do believe you to be the seed of the Serpent, and will be damn'd to Eternity.

32. Then said he, Dost thou judge this to be a final Sentence upon me? said I, Yea, what should it else be?

33. With that *Josiah Cole* rose up with great Zeal for his God within him, and said, I told thee before that I would try thee and thy God, saying, that they were setting forth a Writing against me, and withal *Cole* pronounced many Curses upon me, with his Eyes dazzled with the witchcraft Power in him, being disturbed with my Words, it got up into his Head.

34. So that *Whitehead* and he both came near me with great Threat'nings and Judgments upon me, being both so full of Curses: *Cole* cursed me into utter Darkness, pit of Darkness, chains of Darkness, blackness of Darkness, and that he would trample that God of mine, that was in the form of Man, under his Feet, as Dirt, and stamp'd his Foot upon the Ground, as the other Devil did: *Cole's* Curses were much, what like *Thomas Loe*, his Curses in his Letter to me.

35. But when *Cole* had done cursing, I said these Words unto him, That this Sentence that I had passed upon him should stick by him for ever, and that he should never put it out of his Mind, neither should he grow mad nor distracted to forget it, but should be sensible all the Days of his Life.

36. And when my God, whom you trampled under your Feet, shall raise you again at the last Day, which will not seem to you a quarter of an Hours time, you shall remember afresh my Words, what I said unto you in this Life to Eternity.

37. Many more Words was between us at that time, but these were the Words and Passages of most concernment at that time, and a final Judgment and Sentence of eternal Damnation, that I gave that Day upon *Josiah Cole*, and *George Whitehead*, Speakers of the Quakers.

C H A P. IV.

Of Cole's being sick unto Death immediately after the Sentence of his Testimony against the Propbet. Of his Death. The Quakers God described; with the nature of Reason, and the Law that is written in it. Of William Pen's blasphemous Letter to the Propbet.

1. **N**OW in some four or five Days time after our Dispute, I heard that *Josiah Cole* was sick, and going out of the Body: For the Quakers do not believe that their Souls do Die, but slips out of the Body.

2. This caused the Quakers People to visit him very much, to know of him, whether *Muggleton's* Words had taken place in him, wondering that he should go out of the Body so suddenly after *Muggleton's* Sentence, as *Thomas Loe* did after his Sentence. But he denied very stiffly that my Words had no Power over him, but that he had left me in chains of Darknes.

3. Nevertheless he grew worse and worse, so that the Quakers were not satisfied, except he would go to the *Peal* in *St. John's-street*, at their Meeting-place, and give his Testimony against *Muggleton*, before the People, to satisfy the ignorant Quakers, else they would judge that his Power in *Loe* and him, was greater than the Ministry of the Quakers.

4. So they led him by the Arms to the place aforesaid, and *Josiah Cole* wrote his Testimony, as followeth, exactly word for word. For as much as I have been informed that *Lodowick Muggleton* hath vaunted concerning my departure out of the Body, because of his pretended Sentence of Damnation given against me, I am mov'd to leave this Testimony concerning him behind me; namely, That he is a Son of Darknes, and Coe-worker with the Prince of the bottomless Pit, in which his Inheritance shall be for ever, and the Judgment I passed on him when present with him, stands sealed by the Spirit of the Lord, by which I then declared to him, that in the Name of that God who spans out the Heavens with his span, and measures the

Waters with the hollow of his Hand, I bind thee here on Earth, and thou art bound in Heaven, and in the chain under Darkneſs, to the judgment of the great Day thou ſhalt be reſerved; and thy Faith and Strength thou boaſteth of, I deſy and trample under Foot. And I do hereby further declare the ſaid *Lodowick* to be a falſe Prophet, in what he ſaid to me at that time, who told me, that from thenceforth I ſhould be always in fear of Damnation, which ſhould be a ſign to me that I was Damn'd; which fear I was never in, ſo that his ſign given by himſelf did not follow his Prophecy, which ſufficiently declares him to be a falſe Prophet.

Jofiah Cole.

5. This was given forth word for word by *Jofiah Cole*, about three Hours before his departure out of the Body, the fifteenth of the Eleventh Month 68.

6. Whoever doth read this laſt Teſtimony of *Jofiah Cole*, may eaſily ſee that the Curſe I pronounced upon him by Commiſſion, received from the Man Chriſt Jeſus, the only wiſe God, bleſſed for ever, in the form of a Man, whom he deſpised and trampled under his Feet as Dirt.

7. For this very Sin, did this curſe of this God pronounced by me, take effect upon him and *Thomas Loe*, immediately after their curſed Blaſphemy againſt the true God.

8. I was zealous in giving Sentance upon them, in that I heard the true God was trampled under their Foot as Dirt.

9. As for their Reproaches, Lyes, Slanders, and Judgments threatened againſt me, I did not matter: For this I know the Quakers do believe, that *Loe* and *Cole's* Souls is not Dead, but ſlipt out of their Bodies, and gone you know not where, and into a Power you know not what.

10. But I ſaid their Souls is where you laid their Bodies, they both came into this World together, they both deſpised the Truth together; they, both Bodies and Souls received Judgment and Condemnation together, and both Died together,
and

and were both Soul and Bodies buried together, and shall both rise again spiritual dark Bodies and Souls together.

11. Every feed its own Body ; that feed of Reason which was their Life, which they thought was the divine Nature of God, but it was the Nature of the Devil and Serpent.

12. And the Law written in their Hearts, which you Quakers call the Light of Christ, or Christ in you, which is no other Christ or Light but the Law written in your Hearts ; and the Light of the Law, which doth accuse and excuse the Conscience of every Man, you call the Light of Christ, yea Christ himself.

13. For this Light of the Law written in your Hearts, is that which doth cause your Thoughts to accuse when you do evil, and to excuse when you do well : And when God shall raise them again, that feed of Reason shall rise and bring a spiritual dark Body with it : And that Law which was written in their Hearts here in this Life, shall quicken again in that new dark spiritual Body.

14. And then shall they and you, despisers of a personal God, know that your own Souls, which you thought was the Life of God, but it was the Life of the Devil, and that yourselves were Devils, and that Law written in your Hearts, which you in this Life called the Light of Christ, and that was no other God or Christ but this Light within you.

15. But when this Law doth quicken again, as I said before, it will prove the only and alone Devil to torment you to Eternity ; because you made the Light of this Law in your Hearts to be your only God ; and by this Light of the Law you do fight against the true personal God, who created Man in his own Image and Likeness, and hath trampled him under your Feet as Dirt.

16. These things may seem strange, and as a Riddle unto you, and as a thing impossible, but with God all things is possible, which his own Will moves him unto.

17. And this I say, as it was possible for God to write the

Law in the Angels Natures, and by his secret Determination suffer one of these Angels to become very Man, and so the Angels Seed and Nature having conjunction with the Seed and Nature of *Eve*, which was of *Adam's* Nature, and so by Generation the Law comes to be written in every Man's Heart; in that every Man and Woman that is born into this World, is partaker of the Angel's Nature of Reason, and so comes to have this Law written in every Man's Heart.

18. Man finds it there accusing of him, but knows not how it came written there.

19. So it is as strange for you Quakers to believe, that God will raise your Souls again that were Dead, how they should quicken out of Death, by the Power of that God that made all Souls to live at the first: In as much as he made all Things by the Power of his Word in the Beginning.

20. So by the same Power of his Word he shall quicken the Souls of Men and Women again out of Death, to Life again at the last Day; and the Law that was written in them shall quicken also, and be alive again in you, to torment you to Eternity.

21. For the Law and your Souls shall never part one from the other; for as the Law is secretly written in your Hearts, but originally in the Reprobate; so by God's secret Decree and Power, he will revive that Law again in that reprobate seed of Reason, as in *Thomas Loe*, *Josiah Cole*, *George Whitehead*, *William Pen*, and many of you Speakers of the Quakers, and others of your Brethren, who are under the Judgment and Sentence of this Commission of the Spirit. You shall find my Words to be true upon you, and over you, to Eternity; neither shall you be delivered from it.

22. For if I had but any thought of Compassion towards you in my Mind, it was answered me, That there is a necessity that there should be enmity between the seed of the Woman, and the seed of the Serpent, which hardened my Heart against all despisers of a personal God, in the form of Man.

Lodowick Muggleton.

22. After

23. After this, in the same Year, came another thundering Letter, from a Lyon-like Quaker, being a learned Man brought up at the Univerfity; his Name is *William Pen*; here is the Copy of it *verbatim*.

LODOWICK MUGGLETON, having had a deep and ferious sense of thy insulting Spirit, over the Death of that valiant and painful Servant of the most high God, *Josiah Cole*, as if it were the effect of thy solely Curse; who, a'as! for these twelve Years, hath in these Nations and Isles abroad, in all Straits, Difficulties, and hard Sufferings, been an incessant Labourer for the Lord, and so impaired his Health, that within these twelve Months, or little more, have I known him five times Sick, and three even unto Death, before he had ever seen thy Face: I say being sensible of thy Vaunts, and it now being laid upon me,

Therefore once more I come in the name and authority of that dreadful Majesty, which fills Heaven and Earth, to speak on this wise: Boast not, thou enemy of God, thou Son of Perdition, and Confederate with the unclean, croaking Spirits, reserved under Chains to eternal Darknes; for in the everlasting glorious Light thou despisest, thou art seen arraigned, tryed, condemned and sentenced, for a lying Spirit, and false Prophet, who having counterfeited the Commission and Seal of that God, whom the Heaven cannot contain, hath bewitched a few poor silly Souls; but their Blood, Oh! *Muggleton*, lies at thy Door, and the wrath of the Almighty is kindled against thee, and his eternal Power in his Servants the Quakers came, whom thou hast past thy envious Curse, shall suddenly grind thee to Powder; and as formerly, so again, on the Behalf of the God of the Quakers whom I worship.

I boldly challenge thee, with thy six-foot God, and all the Host of luciferian Spirits, with all your Commissions, Curses, and Sentances, to touch or hurt me; practice your Skill and Power! Behold I stand in a holy Defiance of all your Enmity and Strength: And this know, Oh! *Muggleton*, with thy God art chained, by the Spirit of the Lord, and on you I trample
in

in his everlasting Dominion, and to the bottomless Pit are you sentenced, from whence you came, and where the endless Worm shall know and torture your imaginary Soul to Eternity.

Written, signed, and sealed by Commission, received about the first Hour of the eleventh Morning, of the twelfth Month 1688, from the glorious Majesty of the most high God, who fills Heaven and Earth, that lives in his Servant,

William Pen, Junior.



C H A P V.

The Answer of Lodowick Muggleton to William Pen, Quaker; his proud, presumptuous and blasphemous Letter.

1. **W**ILLIAM PEN, I have perused your proud, presumptuous, blasphemous Letter, against the true God; how hath your Learning lifted up your Heart with Pride, to fight against the true God, and to bid him defiance to his Face, and let him stand forth and see if he can deliver himself from your bodiless God, that gave you a Commission, as you say.

2. You know that *Reeve* and myself have declared in all our Writings, that the Lord Jesus Christ is our God, and that the Worlds were made by him, and that nothing was made in the Beginning, but what was made by him, as the Scripture saith.

3. This Man Christ Jesus was in the form of Man, a spiritual, heavenly and glorious Body, before this World was.

4. And in the beginning, this glorious, spiritual Body made Man in his own Image and Likeness, the form of Man; else *Moses's* Words were not true; do you disprove it if you can.

5. Only the Man *Adam*, his Body was earthly, and made of the Earth; but God's Body was spiritual and heavenly, yet in form like *Adam*; and *Adam* was a Man, which none can deny that owns the Scriptures:

6. And

6. And in process of time this God became Flesh, and dwelt among Men, and that he took upon him the form of a Servant, and was in all things like unto Man, Sin excepted, and made himself capable to be put to Death, by the seed of the Serpent, his own Creatures; his Blood was poured out unto Death, for the Redemption of the seed of *Adam*, to make good that promise to *Adam* in Paradise, *That the seed of the Woman shou'd break the Serpent's Head*; which was fulfilled when he suffered Death upon the Cross.

7. And when he quickened out of Death into Life again, then was that saying fulfilled, Oh! Death, I will be thy Death, Oh! Grave, I will be thy Victory. And that other saying, I am *Alpha* and *Omega*, the *First* and the *Last*; he that was Dead, and behold I am Alive for evermore.

8. This *Alpha* and *Omega* was Christ, and he was God; and this Christ was the Lord from Heaven, a quickening Spirit. And was there any other God, or *Alpha* or *Omega* that Died, but Christ! And did any quicken out of Death to Life again but he! And did any God become Flesh and dwell with Man, but Christ.

9. And was not Christ in the form of Man when on Earth! did not he retain the same form when he ascended up to Heaven, and doth retain the same Form now he is glorified, and is in the same Glory which he had before this World was.

10. Oh! *Pen*, How is it that you cannot understand that Eternity did become Time, and Time is become Eternity again. That is, that spiritual and glorious immortal Body of God, that was eternal before Man was made; but in the fulness of time, this glorious immortal Body became a pure mortal Body, even Jesus Christ, capable to Die, so Eternity became Time; and in that he quickened out of Death into Life again; Mortality became Immortal again, and Time became Eternity again.

11. This great mystery, That God became Flesh, is hid from the Eyes of the seed of the Serpent, such as *William Pen* the Quaker is, and revealed unto us unlearned Men.

12. And

12. And this is that God that *Reeve* and *Muggleton* hath declared in our Writings, and this God we received our Commission from, and that Power to bless and curse to Eternity.

13. This God you have proudly and blasphemously defied and trampled under your Feet as Dirt; also you have boldly challenged the true and living God, that is in the form of Man, to touch or hurt you, and stand in a holy defiance of me, and my God's Strength, and that me and my God is chained, and on me and my God you trample, and to the bottomless Pit you have sentenced us, both me and my God: And if this be not high Blasphemy, Pride and Presumption, against the living God, there never was any.

14. Oh! *Pen*, Did you never read how *Goliath* defied the living God, the God of *Israel*; and how *David* flung a Stone into his Forehead and slew him, for defying the living God, the God of *Israel*. For *David* knew the God of *Israel* was in the form of a Man, but *Goliath* his God was the same God, as the Quakers God is, a bodiless God, so vast and so big that he cannot be confined, neither to the vast Heavens above, nor in this vast Earth below, but he must fill the Air also. and all Places at one and the same time. This is the Heathens God, and the Quakers God also.

15. Did you never read of *Korab* and his Company, Captains of Rebellion and Conspiracy against *Moses* and *Aaron*. and against God that chose them to teach the People; neither would God suffer any other Men to do it but them he chose; therefore it was the Earth clave and swallowed them all up alive.

16. Now you *Pen*, and many of you Quakers have practised the same thing against *Reeve* and *Muggleton*, whom the God of Heaven hath chosen in particular, and no other Man upon Earth at this Day, to set Life and Death before Men.

17. Now hath not you, and your Captain Teachers of the Quakers, railed, reviled, reproached, and condemned *Reeve* and *Muggleton*, and our God the Man Christ Jesus in Glory, because we had our Commission from him to open Hells Mouth, and swallow up such Rebels as you are, into those eternal torments,
where

where the Worm of Conscience shall never Die, nor the Fire of Hell never go out, for your despising the living God in the form of a Man; which you Quakers have done, and are more guilty than any People in the World.

18. Neither are you sensible of the great effects that this Commission God gave to *Reeve* and *Muggleton* hath wrought; how many of your valiant Captains, and mighty Men of War have fallen by the two-edged Sword of the Spirit put into my Mouth, even the Commission God put upon me.

19. Do not you miss many of your Captains and Leaders of the Quakers? What is become of *William Smith*, *Samuel Hulton*, *Thomas Taylor*, *Richard Farnesworth*, and many more I could name here of late Years? Do you not miss *Thomas Loe*, and *Josiah Cole*? These were valiant Men, like yourself, to reprove and defy the living God.

20. Are you not sensible how the curse of God took hold of them suddenly, after they had defied the living God, in the form of a Man.

21. And now, last of all, you come like *Goliath* the *Philistine*, with a Commission from a great bodiless God, that can neither be found, neither in Heaven, nor in Earth, nor no Place else; signed and sealed, to defy the living God that made Man in his own Image and Likeness.

22. As, first, you have proudly challenged me and my six foot God, with our Commissions, to touch or hurt you. Secondly, You say you stand in a holy Defiance of all our Strength. And Thirdly, You say, know, Oh! *Muggleton*, with thy God art chained, and on you I trample, and to the bottomless Pit are you sentenced, where the endless Worm shall gnaw and torture your Soul to Eternity.

23. For those wicked, proud, presumptuous, blasphemous Speeches, not only against me, but against the living God, as your two Brethren did before you; therefore in Obedience to my Commission from the true God, I do pronounce *William Pen*, Quaker, cursed and damn'd, both Soul and Body, from the presence of God, elect Men and Angels, to Eternity.

24. I thought good to leave this upon record, that the Age to come may be instructed, and take heed how they despise Prophets, and that God that sent him.

Written by *Lodowick Muggleton*, one of the two last Prophets and Witnesses of the Spirit, unto the high and mighty God, the Man Christ Jesus in Glory, *March* the 16th, 1668.

C H A P. VI.

Of the Prophets Travels into Cambridge, Leicester, Nottingham, and Darbyshire, to visit Friends there.

1. **A**FTER this it came to pass in the Year 1669, and in the Year 1670. In these two Years I had a great deal of trouble, both upon a spiritual and a temporal Account; but in the beginning of the Year 1669, in the Month of *April*, before my troubles began, I had a desire to travel into several Countries, to visit Friends there.

2. And there was one *James Whitebead*, who lived in *Brain-tree*, in *Essex*, a true Believer, and a Man of an Estate in this World; he was of the Independant People before he came to believe in this Commission of the Spirit; he had a desire to visit Friends of this Faith in other Countries, because he had never seen them, so he was willing to bear me Company.

3. I went this Journey in secret, and let no Believer in *London* know of it, but my Wife only.

4. I appointed *James Whitebead* to meet me at *Ware*, and so he did, and we went from thence to *Cambridge*, and we stayed there three Days with Friends at *William Dickinson's* House, for I had many Friends in that Town and Country about, and they were very glad to see us, and entreated us kindly,

5. So we departed after three Days from thence to *Leicestershire*, which was forty Miles from *Cambridge*, and in two Days we came to some Friends in *Leicestershire*, where were several Believers which I had never seen before.

6. And

6. And we lodged at one *John Hall's* House, a Farmer, where was kind Entertainment, both for ourselves and Horses; and the Mother of this *John Hall* was a true Believer, and she had three Sons that were true Believers of this Commission of the Spirit; but they knew nothing of my Journey before-hand.

7. But they entreated us exceeding kindly, and was exceedingly rejoiced to see us, because they had never seen us before, though much desired; and coming upon them unawares, they having no Intelligence, it did amuse them the more.

8. Also there was one *John Sadington*, a true Believer, had a Sister hard by there, named *Lydia Brooks*, that did truly believe, and she rejoiced to see me, because she never saw me before, nor none of them there, tho' they had heard of me, by the hearing of the Ear; the Towns Name was *Armby*, in *Leicestershire*.

9. We stayed there but two Days and departed, and journeyed towards *Nottingham*, there we came unawares to *Mr. Sudbury's*, and his Wife, and *Mary Parker*, a Sheriff's Wife of that Town; there were but those three Believers in that Town, and they kindly received us with much affection.

10. And *James Whitehead* departed from thence in two Days, and left me there, for to meet him at *Cbeesterfield*, in *Darbyshire*, which was twenty Miles from *Nottingham*, because he was to go forty Miles further about other Business, and was to call at *Cbeesterfield* as he came back.

11. Likewise he was to see if he could enquire in his Journey for one *Thomas Tomkinson*, a true Believer, and a great Writer in the vindication of this Faith; he lived at *Sladehouse*, in *Staffordshire*.

12. He did in his Journey enquire for *Sladehouse*, and the name of our Friend, but could not hear neither of the Place, nor of the Man, nor could not hear that any knew *Sladehouse*, or *Thomas Tomkinson*, he not travelling within twelve Miles of the Place.

13. So he missed of him, which was a great trouble to us

all when he came back to *Chesterfield*, and told it to us, we were much troubled.

14. For I did fully expect he had found him, because he stayed two Days longer than was intended.

15. But it was an exceeding great trouble to him that he should miss of the Sight of us, being so near; and many more in that Country had an earnest Desire to see me, for I had not then ever been in that Country.

16. And when it was too late, he did hear by one *Alexander Delamaine*, a true Friend at *London*, and a great writer in vindication of this Commission of the Spirit; for as soon as ever he heard that I had stolen away out of *London* into the Country, and none in *London* knew of it; for it was above a Week afterwards before he heard I was gone, for he heard from some in the Country where we had been.

17. So he sent *Thomas Tomkinson* Word by the Post, that I and my Friend were some where in those parts of the Country; so *Tomkinson* went immediately to *Bakewell*, a Market Town, where one of our Friends saw me at *Chesterfield*, his Name was *William Newcome*, a Bookfeller, who lived at *Darby*, but was every *Saturday* at *Chesterfield* Market, and at *Bakewell* Market on the *Monday*.

18. And he told our Friend *Tomkinson*, that I and my Friend *Mr. Whitehead* departed from *Chesterfield* that *Monday* Morning, and that he saw us take leave of *Mrs. Carter* and her Daughter, as also *Elizabeth Smith*, and other Friends at *Chesterfield*, for to go by *Nottingham*, and from thence, on *Tuesday*, they said they would go for *London*, the same Way they came, and call of the same Friends.

19. And when our Friend *Tomkinson* heard this, and that it was too late to meet with us, neither at *Chesterfield*, nor *Nottingham* neither, he was exceedingly troubled, and lift up his Voice and wept, and could not tell who to be angry with, himself, or with us.

20. So that he could not be pacified in his own Mind, 'till
Patience

Patience had possess'd his Soul, until he heard from me the cause of that Misfortune.

21. For I depended wholly that Mr. *Whitehead* would have found him out; but it was such a cross Road that no Letter could be sent unto him but from *London*, except it were on purpose, so that I made no question but my Friend would have brought him along with him to *Chesterfield*, for he enquired, but could not hear of the Place, nor of the Man.

22. So all Intents were frustrated, which caus'd trouble of Mind to us all; for no People have greater Love to one another, than those of this Faith.

23. We were in this Journey, going and coming, and at Friends Houses, about five Weeks.



C H A P VII.

The Prophet's House searched for Books. The Searcher's Civility. The Prophet acknowledges their Kindness, and after sent them a Gratuity. A second search for Books, where several were taken. Of a great Rebellion that happened upon the Prophet's Absence.

1. **A**FTER this, in the same Year 1669. I wrote two Books, the one of them was an Answer to Esq; *Penington*, a Quaker, who wrote a Book against me: And the other Book was the Interpretation of the Witch of *Endor*, and other Witches; and in the Winter I did endeavour to get them printed, and had agreed with two several Printers.

2. But it came to pass, that the Answer to *Penington* was taken in the Press, through some neglect of the Printer, when half a Sheet had been printed; but the Searcher of the Press, he being a violent Man, he made a great ado about it, and troubled the Printer, and put him to the charge of seven Pounds, and me five Pounds, to pacify the matter: But the Interpretation of the Witch of *Endor* escap'd in the other Printer's Hands, and is now in print, and giveth great Satisfaction to many in that Point.

3. After

3. After this it came to paſs, in the Year 1670, before *Midſummer*. there came fourteen Men to ſearch my Houſe, for unlicenſed Books; theſe Men were informed by the Printer, but they would not confeſs who ſent them. There was three or four of the King's Meſſengers, and the Warden of the Stationer's Company, and Printers and Bookſellers.

4. The Warden was very furly when my Wife aſked what he would have: He bid her open the Door, elſe he would break it open: She ſaid ſhe would not, unleſs he would tell his Buſineſs. So he made no more ado, pulled the Hatch, and wrenched open the Spring Lock, and came running up Stairs ſo ſuddenly, that no Door in the Houſe could be locked.

5. And being ſo many of them, they ran into every Room in the Houſe, and they came into the upper Rooms where I was, and there they ſiezed upon ten Pounds-worth of Books, and were binding them up to carry away.

6. I ſaid, I hope you are civil Gentlemen, there is nothing in the Books that is againſt King or State, and ſome of them were printed before the King came into *England*; and if you will be pleaſed to aſk what Money you will, for your Pains and Civility, I will give it you.

7. Then ſaid one of them, Do you think we will be bribed? Then ſaid I, Who is the chief among you, that I may appeal to him for Relief, when you have taken them away? Said they, Here is Mr *White*, the Warden of the Stationers Company, he hath the Warrant, and is chief; and he liveth in St. *John's*, on *Clerkenwell-Green*. Then ſaid I, take them away, and I helped them to Strings to tie them faſt.

8. And when they ſaw this, that I was ſo fair, and gave them goodly Words, not in the leaſt charging them with Folly or Unrighteouſneſs; they went from me into another Room, and whiſpered among themſelves, and ſaid one to another, Theſe Books are moſt of them againſt the Quakers, and ſome printed long ago, we had beſt only take one a piece ſingle, and one bound altogether, and leave the reſt till we have read them over, to ſee what is in them; ſo they agreed thus among themſelves.

9. The_n

9. Then Mr. *White* the Warden, came to me and said, Mr. *Muggleton*, you shall see that we will be civil, we will only take one of these bound altogether, and of each single, and let the rest be forth-coming when we shall call for them.

10. I thanked him for his civility; so they departed away at that time, only one of them took one of the Books bound altogether under his Coat, more than was agreed by themselves, and it was well I escaped so; and about four or five Days after I sent a Letter to Mr. *White* the Warden, praising him, and the Gentlemen with him, for their Kindness and Civility; and withal I sent him two Guinea pieces of Gold by my Wife, to drink with the Gentlemen, and prayed him to accept of them, and if I were a Man of Ability, I would have given a great deal more.

11. For civil Kindness ought to be respected, for I know you had Power to have taken them away, and that if you would be pleased to send but one of those Books bound, again by my Wife, that I might know by that you have accepted of that small token of my Love, for your civil Usage.

12. The Letter was more large, but Mr. *White* read the Letter twice, and said to my Wife, Indeed one of the Men did take a Book under his Coat, but said, he shall restore it again, for it is your Husband's; and as for the two Guineas, said he, let them alone 'till you hear further from me, for it doth not lie altogether in my Power to accept of them; so he would not receive the two Guineas,

13. So my Wife brought them again, and I waited, expecting to hear from him, but did not, for I perceived he had turned the Power over to the King's Messengers, as I found afterwards; for I heard by one that belongs to the Law, that saw my Name in a Warrant in the Office, to take my Person, and to bring me before the Council of State, so he gave me Intelligence of it.

14. So I went from my own House, and lodged at a Friends House in *Wapping*, three Quarters of a Year, and a Week after

I was

I was gone, came the King's Messenger with his Warrant, but I being not at home, he lost his Labour. He came three times, and saw he could do no good, he gave over coming for a long time.

15. After this, in the same Year, (no sooner out of one trouble but into another) about the Month of *October*, a little before the Parliament sat, there came eight or ten Men of the Stationers, and other Officers, to my House, to search for Books.

16. But it happened that my Wife was newly gone out, else they would have taken away many Books, to a considerable Value; but she being not at home, went away very angry, saying, they would take some other Course; but after this, I took and got away all the Books out of my House, by this means I prevented them from taking away any more, for many Years.

17. These troubles, and many more, I went through in the Year 1670, and in the Year of my Life 60; and in the 19th Year of my Commission.

18. And while I was in these troubles, and absent from my own House, even as a Prisoner, for three Quarters of a Year, there did arise a great Rebellion and Conspiracy amongst the Believers, of me, which was like the Conspiracy and Rebellion of *Korah*, *Dathan*, and *Abiram*, against *Moses* and *Aaron*.

19. The heads of this Rebellion were these, *William Medgate* the elder, Scrivner; *Thomas Burton*, a Flax-Man; *Mr. Wital*, Brewer; *Walter Bobanan*, Scotchman.

20. These drew a many Believers to side with them for a Season; some of these Rebels, two of them, I did excommunicate, and the other two I gave Sentence of Damnation to Eternity.

21. And gave charge to all those that sided with them in their Conspiracy, not to Trade, nor Eat, nor Drink with those Men any more, upon the pain of being excommunicated out of my Presence, which the People did obey, and were settled in Peace again.

22. Like-

22. Likewise one of these Conspiritors, namely *Thomas Burton*, came and humbled himself, and acknowledged his Fault, and I forgave him, and received him into my Favour again.

23. There is the whole Relation left upon record in Writing, in a Volume by itself; which is as followeth.

24. *William Medgate*, in his Rebellion, sent unto me nine Assertions, as he calls them, being contrary to all Truth, as he saith, and against all sober Reason, being *verbatim*, as follows.

1. That God taketh no notice of his Saints, nor doth not mind them at all.

2. That you are not to mind God at all, but by the Prophet only.

3. You must pin your Faith upon the Prophet's Sleeve, or else you can have no true Peace.

4. Altho' the Saints give sentence against Blasphemy, if the Party comes to the Prophet he can take it off.

5. Altho' a Man have a corrupt Nature, and defraud and deceive all Men, yet if the Prophet's Love be in him, he will uphold him.

6. Tho' false Worship be an Idol, yet with the Prophet's Leave he may go to that Worship blameless.

7. To whom the Prophet gives the Blessing it shall support him, altho' his Life and Conversation be wicked.

8. If the Prophet should disown the Commission of the Spirit, all those that believes it should be Damn'd.

9. And lastly, That after the Blessing is given to any by the Prophet, yet though they walk contrary to the Commission, yet they shall be damn'd but to the Graves Mouth.

William Medgate.

C H A P. VIII.

The three first Assertions answered.

1. **N**OW these Assertions seemed very strange to many of the Believers, as they were laid down together, but being interpreted apart, they became easy to the understanding of all, as may appear: As First, of God's taking no notice of his Saints.

2. For if God did take notice of all Actions, there would be a present effect of Blessing and Cursing, as in times past; neither can either Saint or Devil prove he doth take any notice of him at all, but as he doth vainly imagine, because his Thoughts doth sometimes accuse him, when he doth evil, and excuse him when he doth well.

3. But thus far I do acknowledge, that God doth take notice and mind particular Saints here on Earth; that is, when God hath any Work to do for a particular Saint, or any particular Devil, then God taketh particular notice of Saint or Devil, if it be one or more, according to the pleasure of his Will.

4. But no Man now upon Earth, can truly say that God hath minded, or taken notice of him, but myself only; also I do acknowledge that God doth take notice and mind every particular Saint, and every particular Devil, in the Original, as will appear thus.

5. God hath written the Law in every Man's Heart, both Saint and Devil, and this Law is God's Watchman, and stands in God's Place and Stead, both to acquit and condemn the Conscience of every Man; and where this Law doth acquit, God doth acquit, and where this Law doth condemn, God condemns, yet God's Person minds it not, but leaveth the whole Power to the Law, to justify or condemn; only God's Power is to be seen, and to be taken notice of, when he shall raise

raise the Man again, and that Law in his Heart shall quicken again by God's Power, and shall stand as God, to judge, to justify, or condemn the Conscience of every Man.

6. So that if a Man have not true Faith in his Heart to justify his Person in the sight of God, while on Earth, to free him from that Law of Sin and Death written in his Heart, then in the Resurrection that Law written in his Heart shall quicken again, and shall stand as God and Judge, to condemn him to Eternity.

7. Therefore I may say unto you Rebels, as God did unto Cain, *If thou dost well, shalt not thou be rewarded, and if thou dost evil, Sin lieth at the door of thy Conscience*; for the Law said in his Heart, *Thou shalt not Kill*. And shall not your act of Rebellion lie at the door of your Consciences, as sure as Cain's Murther lay at the door of his Conscience.

8. Therefore it was that Paul did thank God, that he was delivered from the Law of Sin and Death, and so doth every Man that is delivered from that Law written in his Heart: And John saith, *if thy Heart condemn thee not, then hast thou Confidence to the Throne of Grace, but if thy Heart condemn thee, God is greater than thy Heart, and knoweth all Things*. That is, if the Law written in a Man's Heart do condemn a Man worthy of eternal Damnation, God is greater than this Law, and knoweth how to raise you again, and to condemn you to eternal Torments.

9. Thus in the Original, God taketh notice, and mindeth Saints and Devils here on Earth, by the Law written in their Hearts; and if the Saints grow in Faith, Love and Knowledge of the true God, then is Conscience justified in the sight of God, because the Prophet and Messenger of God justifies the Saints Faith to be true Faith.

10. But if the Prophet doth not justify a Man's Faith to be a true Faith, nor him to be a true Saint, neither will God do it, and that Man's Heart will condemn him also.

11. For it is a true Prophet, or true Minister that make a

Saint, one or more, for a Saint cannot make a true Prophet, nor true Miniſter, but a Prophet may make a wicked Sinner a glorious Saint, as I have done ſeveral: As Chriſt, he could make ſimple, ignorant Men Apoſtles, but Apoſtles could not make him their Chriſt, ſo that no Prophet no Saint.

12. They may be elected Veſſels, but not Saints, for no Man can poſſibly be ſaid to be a Saint, except they come actually to believe in a true Prophet, true Apoſtle, or true Miniſter of Chriſt.

13. And further, I ſay, whoever doth not ſtand in Awe, and fear to offend that Law of Conſcience, as if God himſelf did ſtand by and take notice of all his Actions, ſo he doth well, becauſe God's Eye is over him, elſe not: I ſay all ſuch a Man's doings is but Eye Service, and reſpected of God no more than the cutting of a Dog's Neck, and that Man is in the depth of Darkneſs; but ſuch a Man, if he doth evil, then he deſires God to take no notice of that, but to blot it out of his Remembrance, as if God were beholding to Man to do well, when as there is a Bleſſing in well doing, and a Curſe in evil doing.

14. For this I ſay, if there were no God to reward the good, nor puniſh the evil, yet could I do no otherways than I do; for I do well, not becauſe I expect any reward from God, and I refrain from evil; not for fear God ſhould ſee me, or ſeeing me, will puniſh me, or that his Perſon doth take notice or mind me in it at all; but I do well, and refrain from evil, to pleaſe the Law written in my Heart, ſo that I might not be accuſed in my own Conſcience, by that Law written in my Heart, as God hath placed for a Watchman, to tell me when I do well, and when I do ill.

15. So I being juſtified by Faith in my own Conſcience, and being not condemned by the Law written in my Heart, I have confidence to the Throne of Grace. Neither do I refrain from evil, for fear God ſeeing me, and ſo to puniſh me; but I refrain from evil, becauſe the Law in my Heart ſeeth all my doings, and that Watchman God hath ſet there to watch
me

me will tell God of all my doings, and that Law will be the only accuser of Conscience.

16. So that God needs not to trouble himself to watch over every Man and Woman's Actions himself, but hath placed his Law a Watchman in every Heart, as abovesaid.

17. Thus in the Original, God taketh notice by his Law, not that I do own the Law written in Man's Heart to be the very God, as the Quakers do, but God is a distinct Person of himself, and distinct from this Law, and no other ways doth God mind or take notice, now at this time, but by this Law.

18. And to that second Assertion, how the Saints are not to mind God at all, it is plain, and is Truth also, as by Scripture appears, how that he that receiveth a Prophet in God's Name, receiveth him that sent him. And seeing God doth not come to treat with Men himself, he sends his Prophet or Embassador in his stead, and he is impowered by him to make Peace between God and Man, upon such Articles as the Prophet and the People can agree on: And thus,

19. Whoever believes the Prophet's Report shall be saved, and he that doth not believe his Prophet's Report shall be damned. Therefore it is said by *Ijaiab*, Who hath believed our Report, and to whom is the Arm of the Lord revealed; so that God hath placed the whole Power in the Prophet, to determine upon Life and Salvation, as if God was present himself, and if the People do not agree with the Prophet while he is in the Way, how shall a Man make his Peace with God.

20. For God will say to such that shall think to come to him, and despise the Prophet; if you would not receive the Prophet whom I sent, you will not receive me, if I should come myself.

21. So that God doth not expect that you should come unto him, but unto the Prophet only; neither doth he own your coming unto him, for he will say, you should have minded my Prophet, and have believed him, and have made your Peace with him, and then I would have accepted of you; for it will
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be said to you as it was unto *Dives*, *They have Moses and the Prophets*, &c.

22. So it will be said to you, if you believe not my last Prophet whom I sent; he hath spoken unto you, and hath declared Life and Salvation unto you, and if you will not believe him on Earth, you will not believe if God himself should come from Heaven and speak unto you.

23. So that there is a necessity that Men should believe the Prophet only. These things are common Practices with the Kings of the Earth, would a King be well pleased with that Man that rejects his Embassador? For doth not an Embassador stand in the King's Place? And what he doth, the King doth, &c.

24. Why should you that are Men think it strange to mind the Prophet only: Were not all those People blessed that minded the Prophets only, as *Moses* and *Aaron*, *Elijah* and *Eliska*, and those that did not mind the Prophets only, were they not cursed.

25. So likewise whoever mindeth the Prophet now alive only, shall have true Peace with God; and whoever doth not, shall never have true Peace with God, nor perfect Peace in his own Soul; for this is God's Way, and that Honour he hath put upon Prophets for all their Sufferings. Therefore it is said, *How beautiful are the Feet of such as bring glad Tydings of Peace and Salvation? And whoever receiveth a Prophet, shall receive a Prophet's Reward* Which Reward is no less than the Blessing of everlasting Life; and if so, sure such a Prophet ought to be received while on Earth, to be minded only, seeing that he that receives him receives God; and in this sense People ought to mind the Prophet only, and no other ways.

26. And as to the third Assertion, my Answer is this, I say it is impossible for any Man or Woman to have true Peace, except they do pin their Faith upon the Prophet's Sleeve. Why? why because the Prophet represents the place of God, nay God himself; and he that doth believe a Prophet's Report, he believeth in God; for such a one resteth his Soul only upon
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the Prophet's Words. Now if a Prophet's Words be Truth, then a Man that believes, rests his Soul upon the Truth; and this is setting the Seal that he is true.

27. And so it may be said, a Man pins his Faith upon the Prophet's Sleeve, that if he be true my Faith is true; if he be false, my Faith is false also; and if he be a false Prophet, then he shall be damn'd, and he that believes him will be damn'd also.

28. For if a Man be saved by pining his Faith upon a true Prophet's Sleeve, so by pining his Faith upon a false Prophet, a Man is damn'd; this must and is ventured by some: For this I say, there is no Man upon Earth, that professes the Christian Religion, but he hath either a true Faith, or a false Faith, and he pins his Faith upon either a true Minister, or a false Minister's Sleeve; and he loveth one Teacher better than another, and here he pins his Faith, and hath Peace so long as his Faith holds there.

29. But when his Faith faileth, the pin looseneth and falleth quite out, so their Faith and that Preacher is parted, and that Peace he had in that Faith is lost, and another Faith sought after; for no Man in the World can live but by a true Faith, or a false Faith, so that all Men in the World doth or must pin their Faith upon some Man's Sleeve or other, or else there can be no Peace at all.

30. But when their Faith faileth, the Peace they had in that Faith is lost, and another Faith sought after, which Faith pitches upon the dead Letter of the Scriptures, which yields no Peace at all without an Interpreter.

31. Thus all Men in the World must and do pin their Faith upon some Man's Sleeve or other, else there can be no Peace at all to the Mind of Man; and in this sense the Saints must pin their Faith upon the Prophet's Sleeve, else they can have no true Peace at all.



C H A P IX.

The Fourth, Fifth and Sixth Assertions answered.

1. **T**O this Fourth Assertion, I say, Who made any of you Saints, but the Prophet only? For as I said before, no Prophet, no Saint; for though Men and Women be elected in the Seed, in God's electing Power, and may be saved by Election, yet they cannot properly be called Saints, as aforesaid, because he must first come actually to believe in a true Prophet, or true Minister of Christ; for a Saint cannot make a Prophet, but a Prophet can make a wicked Man a Saint, as I have done several.

2. Furthermore, who gave any Saint, in these our Days, power to give sentence upon any Man for Blasphemy; was it not the Prophet now alive?

3. God gave the Saints no such Power, neither did *John Reeve* give any such Power to any Saint all his Days of his Life, neither did any Saint give sentence upon any all his Days.

4. Now seeing the Saints receive their Power to give sentence for Blasphemy, from the Prophet now alive, and not from God; sure then there is a power in that Prophet to take off that sentence that any Saint shall give, in case the Party so sentenced comes unto the Prophet, and the Prophet discerns him capable of true Sorrow for his rash Speeches, the Prophet can take off that sentence that any Saint hath given, and shall have perfect Peace of Mind, as if no sentence at all had been passed upon him.

5. There hath been an example of this both in *John Reeve's* time, and since; for it came to pass that *John Reeve* had passed the sentence upon a Man for writing blasphemous Words upon the Margin of the Commission Book, and when the Man read the sentence, he was exceedingly troubled all that Night,
so

so that no Rest could be found: So that he came in the Morning with the sentence in his Hand, and besought us with tears, upon his Knees, to take this Writing again: For, said he, I have done foolishly, and spoken rashly before he had considered; with several other Words of Repentance.

6. So *John Reeve*, seeing his Sorrow for this Sin, he took the Writing from the Man again; and the Man was settled in peace of Mind, as at first.

7. Now if the Prophet *Reeve* had Power to take off his own sentence for Blasphemy, then much more can he take off the sentence that any Saint shall give against Blasphemy.

8. Another Example since it, was so: That *Claxton* gave the sentence of Damnation upon Mrs. *Maffon*, and he was, at that time, as knowing a Saint counted by the Believers, as ever any of you were; yet when her Husband caused her to apply herself unto the Prophet, I understanding the Cause, I took off that Sentence he had given her; and not only so, but for that and other Things, I took away his Power also, so that no Sentence of his afterwards should be of any Value to any Man.

9. So that Prophets have a prerogative Power, as God, above the Power of Saints; because the Power of a Saint is at the second hand, subordinate to the Power of a Prophet; and therefore a Prophet hath Power to take off that Sentence, where, and whom he pleaseth, &c.

10. And as to the answer of the fifth Assertion, this I say, Who should uphold a corrupt natured Man but a Prophet, in case a corrupt natured Man do believe the Prophet, then the Prophet's Faith shall uphold him from the Censure and Judgments of those that looks upon their own Natures, to be more pure and uncorrupt, as to his Happiness in the Life to come; the Prophet's Love being in him, he will uphold him.

11. And whereas you say, defraud and deceive all Men, to this I say, I do not uphold no Man to defraud nor deceive any Man; it was always contrary to my Nature, to uphold any such Practice in any Saint or Devil, because I never did

practice any such Things myself; not in the Days of my Ignorance.

12. But in case some Mens Natures are so corrupt, as to practice such Things, and yet are true Believers, what shall the Prophet do with such Men, shall he cast them out of the Kingdom of Heaven for ever, because his Nature is corrupt, surely no? For this was not the practice of Christ when on Earth: But this I do allow and tolerate every Saint, that if they cannot freely forgive the defraud and deceivings of such natured Men, they may take the Law of them: The Law is open to right himself that is deceived, or else let them trust such Men no more.

13. But this I say, I think you Fault-finders are the least defrauded or deceived by those corrupt natured Men of any: Prophets cannot give Men honest Hearts, that are not honest by Nature; and if they be honest by Nature, Prophets cannot give them Money to uphold their Honesty.

14. Neither can a Prophet change corrupt Natures, for if the Prophet could, I would have changed yours, and have made you more merciful to forgive the trespass of your Brother of your own Faith, and not to rake up the Sins of others, and lay them as a charge against the Prophet, as if he were the cause of their defraud and deceit, because I uphold them in peace of Mind, concerning the Life to come, my Faith being in him it shall uphold him, so that the fear of eternal Death shall not surprize him.

15. Also, if I could have changed your corrupt Nature, I would never have suffered it to have broken forth into Rebellion, as it hath done, but would have upheld you in peace of Mind, and hope of eternal Life, notwithstanding your Nature is corrupt enough; yet while my Love was in you, I did uphold you in peace of Mind, but now my Love is taken from you, through your Rebellion, your Peace, Hope and Assurance, will wither and die in you; and in this sense will he uphold corrupt natured Men, if his Love be in him.

16. The sixth Assertion answered, which saith, Tho' false
Worship

Worship be an Idol, yet with the Prophets Leave he may go to that Worship blameless: As to this, I never did forbid any Believer of this Commission of the Spirit from going to Church, neither did *John Reeve* in his time, they all went to Church, or to Meetings; *John Reeve* nor I, never laid any Injunction upon any Believer, not to go to Church.

17. But since I wrote the Book of the whole Revelation, I had occasion to write concerning Worship, and the Believers reading of it, their Eyes were opened to see it was Idolatry to worship as the Nation doth, so that many of them refrained from it, and they found much peace in it; but some could not refrain, because of Persecution; but those that did refrain, had much peace in themselves, and were better beloved with me, than the other which did go to Church; so that they that did go to Worship, they had Shame and Trouble, and doubting in themselves; and I let them bear their own Sin, and never reprov'd them for it.

18. And because I did not advise, nor command them to the contrary, they were the more encouraged, but had not that peace in themselves, as those had that did refrain, not because of my dislike, but because of their own peace of Conscience; but having no command from us to the contrary, some few took leave, that were in high places, which could no ways uphold their Honour and Livelyhood, except they went sometimes to Church.

19. Now those not being forbid by the Prophet, they were not disobedient to the Prophet, nor to God, but to their own Souls, they brought guilt upon their Conscience, and fear upon their Mind; yet by the Prophets winking at them, as God did in the Days of old at their Ignorance, and not accusing them of evil, but continuing his Love in them; the Prophet remembering their former Faith and Love to *John Reeves*, they are blameless as to the fear of eternal Damnation; and why, Because the Prophet did never forbid them, nor never did condemn them for any thing they had done in that Nature.

20. And in this sense they are blameless of the Prophet,
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and

and blameless of God, for a Prophet's power is unlimited as God's power is; none is to call a Prophet to an account, but God only, for if the Prophet will wink at the failings of some, upon consideration of the snares great Men are in, and of other good they do, and the Prophet will not wink at others that are not under such snares of this World, nor can do no good to others of their own Faith, who shall again-say it, none but Rebels.

21. They will undertake to be more Righteous than the Prophet, they would make all the Lord's people Holy, if they were in the Prophet's place, by reprovng and exhorting, and judging the people, some for going to worship an Idol, and others for defraud and deceit, but if we were in his place we would give righteous Judgment upon all, according to demerit, without respect of persons; this is *Korab, Dathan, and Abiram* like, the practices of Rebels.

22. And in this sense, those that go to worship an Idol, may be said to be blameless of the Prophet, and no other Ways.

C H A P. X.

The Seventh, Eighth, and Ninth Assertions Answered.

1. **H**OW should Men that do evil, after the blessing is given, be supported, if the Prophet should not support him; suppose some that are under the blessing may borrow Money of his Brethren of the same Faith, and never pay them again; others perhaps are passionate, hasty natured, which wounds their own Souls; others may sometimes be Drunk; others of a hasty, rashful Nature as you are.

2. Those things are all evil, the one as well as the other, and perhaps some of this Faith to whom the Prophet hath given the blessing, are guilty of those things; now to whom shall they apply themselves too, to be supported; in the trouble of his Mind he hath borrowed Money, but cannot pay it again,

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so his Credit is lost, he can borrow no more there, neither will he forgive him freely, but looks upon him, though he be of his own Faith, but a paltry, deceitful Man, and will have no more dealing with him: This is punishment enough, where an honest Heart is.

3. And where shall such a Man be supported, but by the Prophet, for his Brethren will not support him, and the World condemns him for a base Cheat, and his own Conscience condemns him and makes him ashamed, and where shall he go? he cannot go to God for Relief, but to a Man like himself, a Prophet.

4. And to this Prophet he can appeal unto, and be supported under his Blessing he once gave him, for a Prophets Word is as the Word of God himself, in case the Man's Faith be in it: For who hath need of Support but such, for legal righteous Men need no Support, neither of God, nor of the Prophet, for it hath a Blessing in itself, in the very deed doing.

5. Therefore it is said, that Christ did justify the ungodly, but not the legal righteous Man, but rather condemn him, as the proud Pharisee, who boasted of his Righteousness, and did thank God that he was not like the Publican, who deceiv'd all Men he dealt with.

6. And in this sense it may be said, that the Prophet doth uphold a Man, though his Life and Conversation be counted wicked by Rebels, yet his Faith being stedfast, shall be upholden by the Prophet.

7. As to the eighth Assertion, my answer is, suppose Christ when he was taken and carried before *Pilate*, and when he was examined by him, whether he was the Christ, the King of the Jews; if Christ for fear of Death should have denied, and said, No, I am not the Son of God, &c. If this should have been said by Christ, then he would have proved a false Christ, and his Faith, a false Faith.

8. And so, those that believed him, their Faith would be false and vain, and the assurance of eternal Life in them would have perished, for a false Christ will be Damn'd, than all that believe in that false Christ will be Damn'd also.

9. For

9. For it is by Faith that Men are saved; now if a Man's Faith be pitched upon the true Christ, and hold out to the end, he shall be saved, because the Christ he believed in shall be saved.

10. But if a Man have Faith in the true Christ for a while, and afterwards his Faith wither and grow cold, and not hold out, this Man may perish to Eternity, yet the Christ saved.

11. Furthermore, if the Prophet now alive should disown the Commission of the Spirit; that is, if he should deny and disown that God spake to *John Reeve*, and that God did not chuse us two jointly to be his two last Prophets, that God will ever send to the end of the World; now if it were possible the Prophet should disown this, but it is not possible, which way then can those that have believed in us, possibly be saved, but must be damn'd.

12. For a false Prophet will be damn'd: And again, if a true Faith justify a Man, being pitched upon a true Prophet, then a false Faith pitched upon a false Prophet, it withers and dies, and condemns the Heart of Man.

13. If it should be objected, that we believe *John Reeve*, that God spake to him, and we believe his Writings, and that he Died in that Faith: But if the Prophet now alive should disown *John Reeve*, that God spake to him, &c. yet we shall be sav'd, by believing in *John Reeve's* Writings, now he is Dead.

14. This is just like the Faith of all the World that believeth the Prophets and Apostles that are Dead; many hundred Years before they were Born, but would not have believed them when they were alive, no more than their Fathers did; for it is the nature of Reason to believe dead Prophets, rather than living Prophets, and it is the nature of Faith to believe live Prophets, rather than dead Prophets; for a living Faith believeth a living Man, but a dead Faith believeth a dead Man, and thus the seed of Reason dealeth by me.

15. But to this I say, this Faith will not save you, nor do you little good in the Day of Trouble; why, because God did
not

not chuse *John Reev* singular, but God chose us two jointly, so that there could be no separation but by Death, and seeing God hath honoured me to be the longer Liver, he hath given me a double power, as he did to the Prophet *Elisha*, when *Ely's* Mantle fell upon him.

16. So that God hath seated and established the Commission wholly upon me, so that the Prophet now alive doth stand in God's place, and doth represent his person to make peace with Men; neither can any Man have true peace in his Soul, but by casting himself, by Faith, wholly upon the Prophet that is now alive.

17. Now if it were possible for this live Prophet to disown the Commission of the Spirit, (but it is not possible) then should he be found a false Prophet, and will be Damned, then all that believes him will be Damned; also this must be ventured by all Men and Women that are saved by Faith in a Commission.

18. But as Christ spake many hard Words, which made many forsake him, so likewise the Prophet hath spoken many hard Words as those Assertions were by some, that were his Disciples, were offended at him, and forsook the Prophet and followed him no more; this hath been the practice of some in all Commissions.

19. But woe will be to all that set the Hand of Faith to the Plow of Obedience to the Prophet, and look back as *Lot's* Wife did, or draw back unto perdition, whose Faith doth not hold out to the end, that they might be saved.

20. And in this sense, if the Prophet should disown the Commission of the Spirit, all those that believed him would be Damned.

21. As to the ninth Assertion, in Answer thereunto, behold the Power of a Prophets blessing, that though a Man walk contrary to the Commission his Faith is in: Yet the Condemnation of his Conscience, it shall not reach unto Eternity, but unto the Graves Mouth; why because the Remembrance of the Prophets blessing is in him, and doth uphold him, else his Sin might

might make him despair of eternal Happiness, and fear eternal Torments.

22. Altho the Prophet cannot call back his blessing again though the Man doth Walk contrary to the Commission, whereby his own Conscience is wounded and the Prophet dishonoured: Yet the Man keeping to the Prophets blessing, not rebelling against him, the Prophets Faith and Love abiding in him will uphold him, so that the fear of eternal Death shall not surprize him.

23. So that all the Condemnation that he hath in his Conscience, and Disgrace he hath received in this World, it shall end in Death, and shall never be remembered in the Resurrection, all his misdeeds shall be buried in the Grave and never rise again, and that faith he had in the Prophets blessing and the Prophets blessing shall be raised again to the glorious Estate of Saints and Angels.

24. And there shall be no remembrance in the Resurrection of any failings on this side of Death, but the Faith he had in the Prophet's Blessing only, shall uphold him, and free him from eternal Torments; and this is more than any legal righteous Man can attain unto, though his Nature be ever so pure.

25. So that a Prophet's Blessing is of no small weight, nor of any small concernment, but as the Blessing of Almighty God; for whoever receiveth a Prophet that is true, receiveth God, and what is the blessing of a Prophet but everlasting Life.

26. And shall not this support and uphold a Man, above all the frailties of Nature.

27. And in this sense, he that keeps the Prophet's Blessing, tho' he be subject to many frailties of Nature, which is contrary to the Commission, yet his condemnation of Conscience shall extend no further than the Graves Mouth.

28. Thus I have given answer to all those nine Assertions which *William Medgate* hath drawn up as a Charge against me, saying they are contrary to all truth, and against all sober Reason.

The End of the Fourth Part.

The

The Fifth Part.

C H A P. I.

Of one Sir John James's Oppression of Widow Brunt, and of her Death. The Prophet left her Executor; and how he would not sell his Birthright, but Arrested Sir John James's Tenants. Of his great Troubles and Tryals.

1.  AFTER this it came to pass, that in the Year 1675, and 1676, that great Troubles did pursue me, both upon a natural and a spiritual Account, through the Envy of wicked Men, as will appear by what doth follow.

2. There was a certain rich Man, being covetous and cruel, he was a Knight, his Name was called Sir *John James*; he, through his cruelty and covetousness, did take away a matter of 30 Foot long, and 4 Foot broad, and a brick Wall that closed in this parcel of Ground, and a Pump that stood in this Ground, to considerable Value; the Womans Name was *Deborah Brunt*, and this he lett to another Tenant of his, to make his Yard wider.

3. Also, this Knight did lett another part of his Yard to a Timber-Merchant, and this Tenant of his did stop up the Light of the poor Widows House with his Timber, insomuch that it was a great hindrance and loss to the Widow, in that no Tenant would live in it: This rich Man did, and she could no way deliver herself, but her Right was clearly taken from her for ever, for this rich Man had stated it upon his two Tenants, and they enjoyed it for a Season.

4. It came to pass in a while after, this Widow *Brunt* Died, and I was her Executor; and I performed her Will in every particular, according to the Laws of *England*; and I knowing this rich Man had taken away these Things before mentioned, from the poor Widow, that was her Right, which

Widow I had been as a Father unto several Years before, and did more for her, than her Husband could do for her, had he lived.

5. So that I thought in myself, I would not; like profane *Ejau*, to sell my Birthright for a mess of Pottage, but would gain that, the poor Widow had lost wrongfully; whereupon, I did, according to Law, arrest these two Tenants for Trespass and Damage.

6. The Men I went to Law withal were three, one was *Denis Swenye*, a notable wicked Devil; the others were *Charles Mall*, and *William Picke*; they were three inveterate Devils, being encouraged by this rich Man; yet notwithstanding I proceeded on in the Law, and when they saw they were in danger to be overthrown, they used all ways possible to defer the Cause.

7. And when they saw that would not do, but that I would bring it to Tryal, they consulted together, and summon'd me into the Spiritual Court, thinking to have me excommunicated, that I might not have the benefit of the Law against them; but I spent Money in that Court, and kept off their Excommunication, and proceeded in the common Law, towards a Tryal.

8. And when they saw that would not do, then they conspired and consulted with the Wardens of the Company of Stationers, to search my House for unlicensed Books; upon which the Wardens brought many Bookfellers and Printers, and three of the King's Messengers with them; and because my Wife denied to let them come up Stairs, they immediately with a Weapon they had, broke open four Doors that were lock'd and bolted, contrary to the Laws of *England*, and they took away four hundred Books, great and small, from me, of a considerable Value.

9. After they had done this, they consulted with the Bishop of *London*, to put me into the Spiritual Court, and sue me there for Blasphemy, and get me excommunicated, that I might not have the benefit of the Law against them, neither for breaking open my House, and stealing away my Goods.

10. And

10. And for that purpose they got the Lord Chief Justice *Rainsford's* Warrant for to take me; he was a deadly Enemy to me, as will appear, in that he would have taken away my Life if he could, but I defended the Spiritual Court from being excommunicated, and from his Warrant being executed, or served upon me, until these two Trials in the common Law, against these two Tenants of the rich Man, were ended.

11. I was forced to be absent from my own House, for above a Quarter of a Year: I was entertained by that ever honoured, and true Believer; that young Widow, *Ann Hall*, I was entertained by her as an Angel of God, when other Believers durst not: I was kept at her House in obscurity from Friends and Enemies, not knowing where I was, yet I employed my Lawyers to manage my Business in both Courts, and in my Absence they overthrew my Adversaries, in the two Causes afore-mentioned, in the common Law, and I received again, that which the rich Man had taken away, with some of my Charges again.

12. But the Wardens of the Stationers Company, because they could not catch me, though they hunted after me as Blood Hounds, but could not find me out to serve their Warrant upon me; then they pressed hard in the Spiritual Court to get me excommunicated, they fearing I might overthrow them in the common Law, for breaking open my House, and taking my Goods, for they had committed an absolute Burglary and Felony, by the Laws of *England*.

13. But I being pressed so hard upon in the Spiritual Court, that it came to this Resultation in the Court, that if I did not personally appear the next Court Day, then I should be excommunicated, and being advised by him that managed my Business in that Court, to appear, he saying, he thought there would be no Danger.

14. Now by his Words I was persuaded to appear, though against my own Mind, for I did fear I should be trapan'd, and as I fear'd it came to pass, and it proved of woeful consequence to me; as will appear by what doth follow.

15. To omit many Circumstances, I shall record the heads and substance of the whole Matter, and as I did appear in the Spiritual Court, to prevent myself of being excommunicated; the Court had little to say unto me, only asked me, if I did own that Libel, which they knew I denied by my Proctor before.

16. This was only to deliver me into the temporal Magistrates Hand; for the Wardens, the Lord Mayor, the Lord Chief Justice, together with the Spiritual Court, were agreed together to proceed against me this way; otherways they could never have catched me while they lived, nor have brought me under their Law.

17. Therefore the Wardens, ^{Samuel} ~~Merne~~ and ^{Richard} ~~Clark~~, they got the Lord Chief Justice of *England's* Warrant, with a Constable ready, and as soon as I was discharged in the Spiritual Court at *Dors Commons*; that cursed Court is meerly to betray People into the Hands of their Enemies, and to ruin the Estates of the poor People, for it is of no more consequence for the good of the Nation, then to throw Stones against the Wind.

18. For the Wickedness and Envy of the ignorant People is such, because they cannot be revenged of the Innocent and Just, by the temporal laws of the Land, then they cite the Innocent, (that cannot bow down to their Worship) into the Spiritual Court, which I have had great Experience of this cursed Court, which did betray me into the Hands of wicked, envious Magistrates, as will appear.

19. For as soon as I was coming out of the Court, the Constable served the Lord Justice *Rainsford's* Warrant upon me; then was I delivered into the Hands of Satan, to be plain, into the Hands of Devils.

20. And I was led to Guild-Hall before the Lord Mayor and Court of Aldermen, the Mayor's Name was *Thomas Davis*, a Stationer by Trade, a deadly Enemy to me, and to all Moral Justice, and a Man made up more of Malice and Ignorance of the law of the Land, than natural Wisdom, or moral Knowledge: And as to Spiritual Knowledge he was as Blind as a Beetle.

21. The Constable gave Judge *Rainsford's* Warrant into the Lord Mayor's Hand, and the Wardens gave the whole Book bound into his Hand; and the Lord Mayor asked me whether I did own this Book; I said, I did.

22. Then he commanded me to withdraw into another Room, and I did so, with an Officer with me; I stayed a little while, and the same Constable brought my Mittimus from the Lord Mayor, to carry me to the Goal of *Newgate* until the next Sessions.

23. So I being carried to Prison, I was Bailed out until the 17th of *January*, in the Year 1676, then did *Merne* and *Clark* draw up an Indictment against me, but out of one of those Books they stole from me, called, *The Neck of the Quakers Broken*.

C H A P. II.

Of the Bill of Indictment, and of the Cruelty of the Judges.

1. **N**OW follows the Bill of Indictment, as I was condemn'd for. The Persons or Jury Sworn for our Lord the King, gave in that *Lodowick Muggleton*, late of *London*, Labourer, being a Man Pernicious, Blasphemous, Seditious, Heretical, and a Monster in his Opinions.

2. Pretending that he the said *Lodowick Muggleton*, is one of the two last Witnesses of Almighty *G O D*, and devising, and intending to spread abroad his pernicious, blasphemous, seditious, and monstrous Opinions, and to disturb the peace and quiet of this Kingdom of *England*, and despise and debase the true Religion, established and exercised therein.

3. As also to make and excite discord, between the King and his Subjects, and to bring into Odium and Disgrace, his said Majesty's Kingdom, as to ecclesiastical Matters.

4. He the said *Lodowick Muggleton*, on the 30th of *August*, in the 23d Year of His Majesty's Reign, in *St. Giles's* Parish without *Cripplegate*, *London*, aforesaid, by force and arms, did
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unlawfully, wickedly, maliciously, scandalously, blasphemously, seditiously, scismatically, and heretically, write, print, and sell, utter and publish, a certain malicious, scandalous, blasphemous, seditious, and heretical Book, Intituled, *The Neck of the Quakers Broken*.

5. In which Book, written to *Edward Burne*, are contained these unlawful, blasphemous, seditious, heretical, and scandalous Sentences following, *viz.* I write these Lines unto you *Edward Burne*, knowing you to be the feed of the Serpent.

6. There was repeated out of this Book much more, as page the 18, 31, and 54. That whosoever reads that Book, may see those Blasphemies, these Quakers did first judge me with; so that I had cause enough given me to pronounce those sad Sentences of Damnation upon them, and those Books was known to the powers of the Nation many Years before, and the powers of the Nation took no Notice of it, because that, and all others were pardoned by the King, and act of Parliament, till within three Years, and that Book was printed 13 Years before.

7. Yet these wicked Judges, and Jury, and others, conspired together, to persuade the Court, that this Book was antidated 13 Years ago, yet published this, *August 30th, 1676*, that it might come within the act of three Years.

8. Now these Words that were taken out of this Book, made some of the Judges mad with Envy, and grind their Teeth, and their Council said, It made his Hair stand on an end, he was so affrighted, which caused one of the Judges to belch out of his Mouth, saying, It was to the great contempt and scandal of their said Lord the King, of his Crown and Dignity.

9. When as that Book did not meddle with their Established Religion at all, neither was it any dishonour to the King, but rather an Honour, if he had but read it over; but Truth doth always offend the Reason of Man, as is seen by what a multitude of hellish Expressions, and palpable Lies, uttered in their Indictment, being patch'd up with Reproaches, and Slanders, against the purest Truth, that ever was spoken by Prophet or Apostle.

10. I shall now record how unjustly Judge *Rainsford*, dealt with me before the Trial: The Sessions before I was tryed, the Bill of Indictment was read in Court, and I answered not Guilty, and said unto *Davis*, then Lord Mayor, that I would travis the Indictment, and put in Bail to the Indictment.

11. So *Davis* asked whither I could put in three sufficient Men, that could swear they were worth two Hundred Pounds a Man, he would accept of Bail, thinking I could not have procured such great Security: And Judge *Rainsford* sat at the right Hand of the Mayor, and I heard Judge *Rainsford* say to the Lord Mayor, that it was pity but I should be burn'd; I heard by his Words, and saw by his Countenance, that he was, and would be a deadly Enemy.

12. But the Mayor could not deny Bail, nor to travis the Indictment by the Laws of *England*; so the Men were called, and the Mayor being envious, asked one of them if they were of my Gang, one of them answered and said thus? Sir we do not come here to be examin'd whose Gang we are of, but we came to be Bail for this Man for Six Hundred Pounds for his Appearance the next Sessions; The mayor said no more but accepted it.

13. And when the Time drew near, I did according to Law (with my Lawyer) go to this Judge *Rainsford*, and got his Clerk to draw up a Sessarary, which was to remove it out of that Court, into the Court of King's Bench, and this envious Judge, being Judge of the King's Bench-Court, and we could not have a Sessarary in any Court else, which he knew well enough, which caused his envy to act so wickedly and unjustly towards me.

14. For when his Clerk, and my Lawyer had drawn up the Writing, and had received their Money, (near Forty Shillings) they went into the Judges Chamber, for him to set his Hand to it, to remove my Cause into his own Court, which was but Law, but he made them Answer, and said, he would not set his Hand to it, but would hear the Trial himself, at the Sessions.

15. So

15. So I was cheated of my Money by his Clerk, and he knew it, and he deprived me of it, and of the just Law; which is the birth Right of every free born Man of *England*.

16. But now as to the Trial, I shall in the next Place record some of the most remarkable Words, and Passages of the Judges, and the Councillors, and the Witnesses against me in the Tryal. Upon the 17th of January 1676, first the Indictment was read, and the Cryer of the Court, said, are you guilty or not guilty?

17. I answered nor guilty, but desired the Court to let my Council plead the Cause, because I knew they would have taken hold of my Words, and made them a more horrible Crime, than the Book itself; which Judge *Rainsford* readily granted, and asked who was my Council, I said Mr. *Gener*.

18. And he received a breviat of the Cause, shewing the wrong I had received, by their breaking open my House, and taking away my Goods, contrary to the Laws of *England*: Also I gave into my Councils Hands, the King's gracious Act of Pardon; that whosoever did sue any Man, for what was pardoned in that Act afterwards, that the Party so sued, should plead the general Issue, and should recover Ten Pounds a Man, of those his Adversaries.

19. This Act was given into my Councils Hands to plead, and that Book that stated the Indictment out of, was given into his Hand, which Book was pardoned by that Act; being printed 13 Years ago, all was pardoned till within three Years.

20. Also their Council, I know not his Name, had one of the Books, with the whole Volume Bound and Clasp'd, which they stole from me, in his Hand; I saw the Chief Judges were bent upon Mischief against me.

21. Therefore I was resolved to follow the Practice of Christ, when examined by the high Priests, Rulers and Counsel, gave them no answer, neither before *Pilate*, for he knew they watched to catch Words out of his Mouth, that they might have somewhat to accuse him of, to make his Cause worse, then what his Enemies did accuse him with, as may

be read, *Luke xxii.* 70. where Christ held his Peace, and answer d nothing.

22. Then said they all, Art thou the Son of God? And he said unto them, Ye say that I am; and to this they said, What need we any further Witnesses, for we ourselves have heard out of his own Mouth; so *Mark xiv.* and in verse 62, Jesus answered and said to his Question, I am the Son of God, &c.

23. Then the high Priests rent their Cloaths, and they all condemned him to be guilty of Death; so likewise I did perceive that if I had pleaded myself, I should have justified my Commission from GOD; and that he gave *John Reeve*, and myself, that Power and Authority, to give sentence of Damnation to all that blaspheme against the Holy Ghost, as they did, as are written in that Book.

24. These Words would have enraged the Judges and Jury, and the People, more than that Book; so that they would have said by me, as the Priests, Scribes and Pharisees, said by Christ as afore said: The angry and malicious Judges, and envious Jury, and ignorant Officers, and People in the Court, would have rent their Hearts with Madness against me, and said, What need we to mind this Book or Indictment, or Witness against him, for you hear his horrible Blasphemy out of his own Mouth, therefore what think you? so that they all would have condemned me to greater torments than they did.

25. Considering this, I held my Peace, and spake not one Word, which prevented the expectations of Thousands, which thought to have had a large relation of the matter.

26. So that I left the Book that was pardoned, and Act, and Indictment, and Witnesses, for them to judge and condemn me by; so they had no farther matter from me at all, which did frustrate their Expectations, and moderate their Punishment, as the Reader may perceive by what doth follow.

C H A P. III.

The Counſel againſt the Prophet pleads with Fear and Horror; The Prophet's Counſel pleads, and through Fear, did wrong his Cauſe.

1. **U**PON the 17th of *January*, 1676, after the Indictment was read, my Counſel pleaded to it, proving that this Book the Indictment was grounded upon, it was pardoned by the King's gracious Act, being printed 13 Years ago; neither was this Book Publiſhed, nor Sold in any Shop, or to any Perſon in Publick, as can be proved, but were locked up in Cheſts, &c. This, with many other Words, according to the Laws of *England*; this my Counſel pleaded, and my Counſel ſat under Judge *Atkins* *Sir Robt Atkins, K.B. 72 years*

2. And their Counſel ſat under Judge *Rainſford*, and he did hold up the Book in open Court, which Book was the whole Volume bound and claſped: He held one of the Claſpes between his Finger and his Thumb up in the open Court, in **Oppoſition** to my Counſel. 250

3. And he expreſſed theſe Words, and ſaid, with a loud **Voice**, That he did read one leaf of this Book, and turn'd over another; but, ſaid he, it was ſo full of horrible Blaſphemy, that he durſt not read any further, for the Blaſphemy was ſo great, that it made his Hair ſtand an end, and his Heart to tremble; with other Expreſſions of Dread and Fear.

4. As if the very reading of it would have cauſed God to have parted the Heavens aſunder, and have rained down Vengeance upon him for reading it, if he had read any further: For, ſaid he, It was impoſſible for any Man to write ſuch a horrible, blaſphemous Book, in aſſuming the place of God upon him, except he went to the bottom of Hell; for, ſaid he, it is ſo cunningly contrived, that it confounds all the Reason in Man;

Man; with many other hedious Expressions, which I cannot remember.

5. He spoke truth, but knew it not, for the Spirit of Revelation doth descend to the bottom of Hell, else we could not tell others where it is, and prevent others from falling into it; and as Christ himself descended into Hell, and quickened again out of it, so hath the Spirit of Revelation in me, descended into the bottom of Hell a Thousand times, and hath quickened out of it again, and hath forewarned many from going into that Place; but I know this Counsellor shall go into Hell, that hath no bottom, called a bottomless Pit, and he shall never come from thence, to Eternity.

6. Likewise indeed the Revelation of Faith in me, hath confounded all the Reason in Man, as to spiritual and heavenly Matters.

7. After this my Counsel pleaded again, to the same purpose as he did before; but he, through extream Fearfulness, did wrong my Cause, in two Things: First, in that he made no mention of the Wardens breaking open four Doors, contrary to the Laws of *England*; which was by the Law absolute Burglary; and the taking away the Books was absolute Felony.

8. This was in the Forefront of his Breviat, and I had reposed the Business to him, because I would not plead myself; but he, like a deceitful Knave and fearful Fool, did not speak one Word of it before the Court, which if he had, it would have put these envious Judges and Jury to a Nonplus, how they could have brought me in Guilty; so he spoil'd my Cause.

9. For after he had pleaded the King's Act of Grace, as aforesaid, he said these Words, That he had pleaded so far as the Law would bear him out, but as for the Words, and cause of Indictment, he was ashamed of it.

10. Upon these Words, did Judge *Rainsford* say unto the Jury, You see that his own Counsel is ashamed of his Cause.

11. Here the Reader may see those Words verified, as I have read, for my Counsel did do at my Tryal those things

which he ought not to have done; and he left undone those things which he ought to have done; for he ought to have pleaded the breaking open of so many Doors, but he left that undone, and to say he was ashamed of my Cause, he ought to have left those Speeches undone, and not to have spoken them, being not forced by the Court.

12. And for a Man to take Forty Shillings to plead a Man's Cause, and to say he is ashamed of his Clyants Cause; what Man that hath but moral Reason and Sense in him, but will say such a Counsellor hath no Truth in him.

13. But Judge *Atkins* sitting over my Counsel, might see the Breviat in my Counsel's Hands, which caused him to ask one of the Witnesfes, (his Name was *Garat*) how did he come by those Books: He answered, That he did sieze them, as they use to do; the Judge asked how many there were of them? He said a Porter's Load: The Judge asked him where the Books were; he answered, at the Bishop of *London's* House.

14. The Judge asked him again, if they were all of a sort, or all of a bigness, he answered, No; some were great ones, and some lesser, some three or four bound together, and some single: He was asked how many of them great Books that were in the Court, he answered six of them; he was asked what was the price that great Book was Sold for; he answered, twelve or fourteen Shillings.

15. Now when the two Counfels had done pleading, and the Witnesfes examin'd, the aforesaid Judge *Atkins* stood up, and said, Gentlemen of the Jury, You see that the Book which the Indictment was grounded upon, was printed 13 Years ago, and is pardon'd by the King's gracious Act; therefore, said he, I cannot see, by the Laws of *England*. how you can possibly bring this Man in Guilty; therefore Jury look to it.

16. Then stood up Judge *Rainsford*, and said, That if it was not Law, we will make it Law; and further said, Who knoweth but this Raskal might antidate the Book 13 Years ago, and publish it this 30th of *August* last past.

17. The:

17. The envy of this wicked Judge made him speak against his own Conscience, for he knew it was impossible for me to do such a thing, as to get it printed so lately, for he knew it were those that stole my Books, published them.

18. And further, this *Rainsford* vented his envy exceeding high, and called me Incorrigable Rogue, that should assume to himself to be in God's Place, a Man Pernicious, Blasphemous, Seditious, Heretical, and a monster in his Opinions; pretending himself one of the two Witnesses of Almighty God, to the great Scandal and Contempt of our Lord the King, his Crown and Dignity; as also the Religion of this Kingdom rightly established: And further said, He was sorry that the Laws of *England* were so unprovided, to punish Crimes of this Nature.

19. And further he goeth on in his Rage against me, and saith, Gentlemen of the Jury, if you do not bring this Man in Guilty, you will be partakers with him in all his horrible Blasphemy, and grand Apostacy.

20. Many more hateful Words, with the Fire of Hell, that proceeded from his Heart, and did appear in his Face; his Zeal was great to have me punished; nay, he thought in his Heart, that Hanging was too good a Death for me, for said he, This Crime of horrid Blasphemy (as he accounted it) was worse than Murder, Felony, or Treason; and was sorry that the Laws was so unprovided to punish such Crimes.

21. I was so moved in my Mind, to hear this cursed Devil to blaspheme against the Holy Spirit that sent me, and gave me Power to give sentence of eternal Damnation upon such blaspheming Devils; that I could have wished, that God would have executed some visible Vengeance from Heaven upon this blasphemous Judge, to have smote him with a natural Blindness, for I knew he was spiritually Blind, for I had done wrong to no Man.

22. Only I had executed the Commission of God faithfully, in giving sentence upon all despising Devils, who sinned against the Holy Ghost. This was that Sin the high Priests
and

and Elders committed in Christ's time against him, in that they said he cast out Devils by Belzebub, the Prince of Devils.

23. I know this, that Judge *Rainsford* would have said the same to Christ himself, had he been in my Place, for his Blasphemy was great, not only against me, but against God that sent me, which God he knew not.

24. Therefore my Anger was kindled against him, and desired an immediate visible Vengeance from Heaven upon him, that might have been a visible Witness, whether God did own him or me.

25. But there was a secret Voice within me said, thy Commission is Spiritual, and hath to do with the spiritual and eternal Estate of Mankind; and that all such Persons are the Seed of the Serpent, and are to receive for their Blasphemy against the Holy Ghost, their Punishment in the Life to come, even eternal Damnation, which is the second Death, where the Worm of Conscience shall never Die, nor the Fire of Hell shall never be quenched to Eternity.

26. Then I was quiet, and willing to bear all they could do unto me, even to the Loss of my Life.

C H A P. IV.

The Prophet is brought in guilty of his Sentence and Judgment; with the Nature of his Sufferings.

1. **A**FTER that Judge *Rainsford* had made his Speech to the Jury, then was the Goaler commanded to take me away from the Bar, and put into a little Room for a Season, and after a little Space I was called for to the Bar again, and *Jefferies* being then in the Recorder's Place, that bawling Devil, was to give Sentence, and Judgment upon me.

2. And when I did appear before him, a great Fire was between us, where they did burn those in the Hand which were

were condemn'd to that Punishment, but all that was over before I did appear.

3. And this *Jefferies* sat in the Judgment Seat, as *Pilate* did against Christ, and I stood a Prisoner at his Bar; and when he saw my Face, the first Words he spake, he called me Impudent Rogue, because my Countenance did not change, nor look sad, nor ask'd any Favour of the Court, and said nothing to all their threats, revilings, and reproaches, whereby they reproached me.

4. Then he asked the Jury, Is *Muggleton* Guilty, or not Guilty? They stay'd a little Space before they spoke; *Jefferies* asked again, Is *Muggleton* Guilty, or not Guilty? the Jury said Guilty.

5. Then he proceeded in Judgment and said, the Court is sorry the Laws of *England* are so unprovided to punish Crimes of this Nature, therefore the Court hath thought fit, to give you but an easy, easy, easy, Punishment.

6. You shall be committed, and put to stand upon the Pillory, in three of the most eminent Places in the City: That is one Day in *Cornbil*, near the *Exchange, London*; another Day in *Fleet-Street*, near the End of *Chancery Lane*; and the third Day, being on the Market Day, to stand in *West Smith-Field, London*, from the hours of Eleven in the Forenoon, until One in the Afternoon.

7. On which said several Days, a writing Paper shewing your Offence, to be put upon your Breast, and also your blasphemous Books, in three Parts, to be divided, and with Fire before your Face, near the Pillory aforesaid, by the common Hangman, then and there to be burn'd.

8. And then to be returned into *Newgate* in safe Custody, untill your Fine of five Hundred Pound be paid, and then to put in good Security, to be of good Behaviour the Time of your Life, but none of your own Gang, as he called them, shall be Security for you; These are the Words of the Sentance that *Jefferies* passed upon me the 17th of *January* 1676.

9. The Paper that was tyed to my Breast every Day I stood

stood upon the Pillory, to shew my Offence, and Cause of this Suffering, the Words were as followeth.

10. "*Lodowick Muggleton*, Standeth here for writing, causing to be printed, selling, uttering and publishing, a blasphemous Book."

11. After this Sentence, and Judgment was passed upon me, I shall record as short as I can, the Manner of the Execution of this Sentence; and how I did suffer it, and bear the Curse of their wicked Wills; for they did make that Law, which was not Law, as *Ramsford* said before, and as Judge *Atkins*, when he saw me condemn'd contrary to Law, he went off the Bench and said, there were no fair Dealings with me.

12. This Sentence have I suffered, in every Tittle in the greatest Rigour that could be inflicted, even beyond their own Law, they made me ride in a Cart, as a Thief, or a Murtherer, bareheaded, without Hat or Cap; which never was done in *England* before: I stood bareheaded upon the Pillory, which no Cheat ever did, but were suffered to wear a Cap of Steel under another Cap.

13. I was set as a Mark for every one to throw a Stone at me.

14. My Books were offered up in three burnt Offerings unto the unknown God, as three Sacrifices before my Face, the smoke of them ascended into my Nostrils, which caused me to cry to Heaven for Vengeance, upon those great Men of the Earth, that were the Cause of those burned Offerings unto Devils.

15. And myself was offered up, as a Sacrifice three Times, to the rude Multitude: For the People came from the four Winds, or from the four Quarters of the City, and Suburbs round about; they were for Multitude without Number.

16. I was maul'd by the People, some cast Dirt, and Mud out of the Kennel at me, others rotten Eggs, and Turnips, and others cast Stones at me, some Stones weighed a Pound;

a Pound; and out of the Windows at the *Exchange*, they cast down Fire Brands, (pieces of Billets with Fire upon them) at my Head, which if they had lighted upon me, would have done the Work, as they desired.

17. I was bruised and battered, and my innocent Blood was shed, tho' not unto Death, for God's Cause, for that the Blood of the last true Prophet, and Witness of the Spirit, hath been shed, by this bloody City, for my Testimony to the Commission of God put upon me.

18. And it was the wonderful Providence of God, my Life was preserved; for I was delivered into the Hands of unreasonable Men, the rude Multitude, by the Hands of *Rainsford, Davis, and Jefferies*, Judges of the Law of Reason, and Jury, these were the Men that were guilty of my innocent Blood.

19. I was willing to be stoned to Death, by the rude Multitude, and would have gone off the Pillory to be stoned to Death, but the Officers would not let me come down, when this was over, my Wounds and the blood stanch'd, I was put into the cold Cellar again, the same Day at Night, I went three pair of Stairs high to my Lodging.

20. And the next Day, I would willingly have kept my Bed, but the Keeper said, If I would not come down into the Cellar in the Afternoon, they would put me in the common Side? so I was forced into the Cellar, who had more need to have kept my bed.

21. But there is no Mercy in Prison, therefore it may well be compared to Hell, for in Hell there is no Mercy, but Justice only, neither is there any Mercy in Prison Keepers at all without Profit.

22. After I had suffered these things, I was put into Prison again for the Fine of five Hundred Pounds that was laid upon me to pay, but I did lie in Prison six Months after I had suffered these things aforesaid.

23. And now in my Imprisonment, I considered that my Sufferings were much like unto the Sufferings of the Prophet

Jeremiab Chap. xi. 19. He suffered for his Message from the Lord of Host, the mighty God of *Jacob*.

24. And my Sufferings was for my Commission received from the high and mighty God, the Man Christ Jesus, in Glory, the only wise God my King and my Redeemer.

25. And as his Enemies, that caused him to suffer, and would have had him put to death, were Princes, and great Men of the Earth; so likewise those of my Enemies, were great Men, and as Princes on the Earth; and they sat upon the Thrones, as Gods on Earth, in Judgment against me.

26. And as it was with *Jeremiab*, so it was with me, for I was like a Lamb, that is brought to the Slaughter, and I knew not that they had devised devices against me, if I had, I could have prevented them. They saying, let us destroy the Tree with its Fruit thereof, and cut him off from the Land of the Living, that his Name may be no more remembered.

27. That is, let us destroy this *Muggleton*, the Tree, and the Fruit thereof; his Doctrine of the true God, and right Devil in his Writings, that none may receive his Writings more, nor believe his Doctrine, or Commission, that he hath power from God, to bless, and curse to eternity any more: This reprobate Men have practised against me.

28. So that I have had cause, to make my Complaint unto my God, my King, and my Redeemer the Lord Jesus Christ, as *David* and *Jeremiab* did.

29. "Oh! Lord God of Truth, that judgeth righteously, that trieth the Reins, and the Heart, let me see thy Vengeance on them, for thou knowest I have been faithful in executing thy Commission, the Burthen of the Lord, which thou did'st lay upon me.

30. And thou knowest the unrighteous, unjust Judgments, these wicked unjust Judges gave against me: They were not only Enemies to me, but thy Enemies, Oh God; for they have hated me without a Cause, and they have said, let us smite him with the Tongue, with lies, slanders, and reproaches.

31. Therefore give heed, Oh! Lord God of Truth, and
hearken

hearken to the Voice of these wicked Judges, and Jury, and all those that assented to that Judgment for harm, that contended with me : And let me see thy Vengeance on those thy Enemies, for their Fathers did unto thee, when thou was upon Earth, as those do unto me.

32. Thou hast saved me from bloody Men : For they laid wait for my Soul to kill it, had the Law been provided with Strength, and not for any Transgression of any Law that I had broken, but for thy Commission and Doctrine thou gavest me to declare.

33. Therefore Oh Lord God of Truth ! be not merciful unto any wicked Transgression, that persecuteth only for Conscience sake ; it being the Sin against the Holy Ghost.

34. And God will let me see my desire upon my Enemies, and bring them down, Oh Lord my God.

35. This was my secret Supplication unto my God, when I was Prisoner in *Newgate*, after I had suffered all those corporal Punishments, which they sentenced me to suffer.

C H A P. V.

Shewing how that the Prophet in a short time saw his desire (unto God) in part fulfilled.

1. **A**ND a little while after these my Sufferings I saw my desire (in part) granted, and several of my potent Enemies cut off this Earth by Death : As first, that certain rich Man that took away poor Widow *Brunt's* Ground, as is aforementioned ; he was called Sir *John James*.

2. And notwithstanding I had overthrown his two Tenants in the common Law, yet when he saw that I was in Prison, and condemn'd for those Books, and had suffered as aforesaid, yet I being fined five Hundred Pounds, he thought I could not be delivered out of Prison no more, the Fine was so great.

3. Whereupon he wickedly took advantage upon my Sufferings for God's Cause, and sent a Writ of Ejectment to my Tennants, to eject me out of Possession, so my Attorney read it, and said, I must Answer to it, else he would eject me out the next Term, so I was forced to employ a Solicitor to answer to it, which wickedness of his cost me three Pounds

4. And my Lawyer went to treat with him, and this Knight was not very well, very cross, and said, he had turn'd his Business over to his Attorney: And his Attorney was so full of employment that nothing could be done.

5. So I hearing by my Lawyer that he was Sick, I desired of God, that he might never come down from that Bed of Sicknes, whereon he lay; and in a few Days after, it came to pass, that he died.

6. So our Law-suit was ended, I had been a quarter of a Year in Prison then, now I knew this Man was the Seed of the Serpent, a Devil, and will be damn'd to all Eternity.

7. After this, there was another great Enemy, his Name was *Garret*, he was one of those that broke open my House, and stole my Books, and was a Witness against me in the Court: He brought the Books to the Court, for the common Hang-Man to burn; every Day I stood upon the Pillory, my Wife *Mary* gave him the Sentence of Damnation to Eternity, and he died six Weeks after.

8. The third Person was Judge *Rainsford*, Chief Judge of *England*, he was an implacable Enemy to me, but in a little time after his Judgment upon me, before I was delivered out of Prison, he was put down from his seat of Justice, and all his temporal Power taken from him by the King; and another put in his Place: And the King would give no reason for it, but his own will.

9. So that his great Power, Honour, and Glory, was departed from him, and he had not so much Power as a common Justice of Peace, he was in the same Condition as King *Saul* was, the good spirit of Power of giving righteous Judgment

ment in temporal things according to Law was departed from him, and an evil Spirit of shame and disgrace was sent unto him.

10. Which troubled his Soul, so that in a little time after he Died, and went to the same Place, as King *Saul* did, that did enquire of a Witch that was rejected of God, and not of his Prophet *Samuel*. And I am sure he shall be rejected of God, even this *Rainsford*, and rejected of me, the last true Prophet of the Lord, and that he will be damn'd to all Eternity.

11. And he shall remember in the Resurrection, that his Damnation is the very same which he call'd horrible Blasphemy, which he judged me for, and said, he was sorry the Laws of *England* were so unprovided, to punish me no worse than they did.

12. And as he had no Mercy for me when he was in Power, neither have I any Mercy for him: and I am sure God will have no Mercy for him, but hath provided a Law to punish him for his Envy against me, who did him no wrong.

13. And his Blasphemy against the Holy Ghost, which God hath said, and made it a Law (never to be altered) that shall never be forgiven in this World, or in the World to come: This is the Law that God hath provided for us, the two last Prophets and Witnesses of the Spirit, to judge by; so that I know the hottest of Hell Fire will be his Portion and Reward, for his Sin against the Holy Ghost, to Eternity.

14. The fourth great Enemy to me was Sir *Thomas Davis*, then Lord Mayor, he being a Stationer himself, he was confederate with the whole company of Stationers and Booksellers, and Jury, to fight against the Lord and his chosen Prophet, and Witness of the Spirit, which did incense the Court and Jury, that I might antidate that Book 13 Years ago, and yet publish it this *August*; even against his own Conscience.

15. Wherein he shewed himself of that wicked, reprobate seed of the Serpent, a Son of the Devil; and I certainly know him to be a Devil, and that he will be damn'd to all Eternity.

16. And

16. And about two Years and a half after he judged me, he Died, and passed through this first Death, which is Natural, into the second Death, which is Spiritual and Eternal.

17. These great Enemies, I have lived to see them cut off from the land of the Living; with many others, more inferior Devils, which were my Enemies, have I seen cut off by Death, and some to Poverty.

18. There is one more that is yet alive, that I desire of God to have executed some visible Vengeance at my Tryal; his Name was *Jesseries*, Recorder of *London*. He was the Man that sat in the Judgment Seat, and gave sentence against me: He used several scurrilous and disdainful Expressions, in the sentence he gave upon me.

19. He was a Man, whose Voice was very loud, but he is one of the worst of Devils in Nature; for he is not only an Enemy to God and all righteous Men, but an Enemy to all moral Justice and Equity.

20. For if a Man's Cause be never so just, except he be employ'd in it, he will be sure to baffle and make quabbles, and wrangle out the justest Cause that is, and will make that which is unjust itself, to be right by Law; were it not for more juster Judges, that have a more just Conscience than he hath, else the Innocent would always loose his just Right, if he be against him.

21. But that which I have against him is, for his Blasphemy against the Holy Spirit that sent me, and his wicked Malice and Envy against me, when he sat in Judgment against me; that he said, he was sorry the Laws of *England* were so unprovided to punish Crimes of this Nature; he was sorry the Laws could not impower him to give sentence of Death upon me: This I know was the desire of his Heart.

22. And as he was sorry the Laws of *England* were so unprovided to punish me, so in like Manner, am I glad that the Laws of Heaven is always provided to punish him with Eternal Torments, which is a living Death, and a dying Life; it is well for me, and all the Elect, that God's Laws are always pro-

provided to give sentence of eternal Damnation upon all such despising, persecuting, blaspheming Devils, as this *Series*.

23. I knew he was a Reprobate, and appointed of God to be Damn'd before; but this Tryal of mine hath given Testimony to me, and all that truly believe me, that he is an absolute Devil in Flesh, and his Sin doth cry to Heaven for Vengeance.

24. And look what measure he would have measured unto me, in that he would have slain my innocent Blood unto Death, the same measure shall be measured to him again: because the Laws of Heaven are always provided, and hath impowered me to give Sentence and Judgment upon him; for I know, by Revelation of the Spirit of God, that he is recorded in the tables of Heaven, for a reprobate Devil, and he shall be recorded here on Earth to the end of the World, for a damn'd Devil.

25. For that Body of his, which is now his Heaven, which cloathed itself in Scarlet, and sat on the Judgment Seat against me, shall be in Hell. And that lofty, bawling Spirit of his, shall be his Devil; the one shall be as Fire, and the other as Brimstone, burning together to all Eternity.

26. And he shall remember in the Resurrection, when he is raised again, that he gave Judgment upon me for writing this Sentence to others; and I am sure the God of Heaven will not deliver him from those eternal Torments.

27. There is a necessity that these Men of all others, should be Damn'd to Eternity; for there was more Enemies against me than could be numbered, through the occasion of these five Men afore-mentioned.

28. And I could freely forgive the rude Multitude, for they knew not what they did; but there is no forgiveness of these five Men, nor Jury, nor Judge, nor Officers, that gave their Consent to that Judgment that was passed upon me, the 27th of *January*, 1676.

29. Therefore I have left these five Men upon Record, that the Age to come may see the wickedness of them; and take

take heed how they persecute innocent Men, that doth not break any temporal Law; and especially such Men that hath a Commission from God to give sentence of eternal Damnation upon them, least they come under the same Condemnation as these Men are under.

30. This I have left upon record for the Age to come, after my Death, some of the most remarkable Sufferings, which I have passed through, in the Year 1676.

7

C H A P. VI.

Of the Prophet's Deliverance out of Prison. Of the Price and Value that was made of him. The Rewards to the two Seeds at the last Day.

1. **N**OW having given an Account of my Sufferings, it will be necessary to give an Account of my Deliverance out of those Troubles.

2. While I was in the Press-Yard Prisoner, the Sheriffs did send several times, by the Goal Keepers, to see what I would do about the Fine, but they were at no certainty, what they required: At last the Clerk of *Newgate* said, they would take the 5th Part, which was one Hundred Pounds.

3. I was unwilling to give so much, I let it alone a quarter of a Year longer, for some Reasons I had in myself; after that time I sent a Letter to treat with them about the Fine: The Sheriff's Name was one Sir *John Peak*, Sheriff of *London*. The other was Sir *Thomas Stamp*, Sheriff of *Middlesex*.

4. But they were very high and would not abate One Shilling of one Hundred Pounds, and the cause why, was because some of the Goal Keepers, had proffered one Hundred

dred-Pounds for me, to keep a Prisoner for ever, or else to have a large Sum of Money, for my Ransom.

5. I perceive, had not the Sheriffs Honour lain at Stake, I had been bought and sold as *Joseph* was in *Egypt* for a Prisoner during Life, or till such Ransom was paid: It would have been a great disparagement to the Sheriffs, if they had sold me, such as was never done in *England* before.

6. But they having an Eye to Credit, and somewhat to Conscience, they would not do such Wickedness; but however it caused them to abate nothing of one Hundred Pounds, neither would they give any time, but pay down presently.

7. So we borrowed an Hundred Pounds the next Day and gave to them, upon the 19th Day of *July* 1677, and the same Day at Night I was released out of Prison, and many of the Believers do keep that Day as a Feast-day every Year, in remembrance of my Deliverance out of Prison.

8. For I was prized at a goodly Price, far higher than the Lord of Life, when he was on Earth: He was valued at but thirty pieces of Silver, the thirty pieces of Silver was thirty Pound, but they valued me at a hundred pieces of Silver, for the thirty pieces of Silver they valued Christ at, must be so much, else it would not have bought the Potters Field.

9. Now the cause why they valued me at such a high Price above my Lord and Master, it was because they knew I had some Interest in this World: and many followers of me, therefore they valued me at such a high Price as a hundred pieces of Silver.

10. And as the thirty pieces of Silver was the Price of innocent Blood, therefore not fit to be put into the Treasury, to be expended upon an holy Use, or to relieve the Poor and the like; but to buy a Potters Field, to bury the stinking carcases of Strangers, Thieves, and Murderers, inso-much that the thirty pieces of Silver was bestowed on the basest Way, suitable to the purchase, being the Price of innocent Blood.

11. So likewise the hundred pieces of Silver they valued me at, it was the Price of innocent Blood also, tho' not unto Death, as our Lord was a very goodly Price.

12. And this Money will not be put into the Treasury, to repair Churches, or relieve the Poor, but will be spent basely in Lust, and Drunkenness, and in Voluptuousness suitable to the purchase of it, being the Price of innocent Blood.

13. Thus have I left upon Record, the substance of the whole Matter, as short as I can, both of my Sufferings and my Deliverance out of all those Troubles that hath happened upon me in the Year 1675, and in the Year 1676, and 1677, and in the Year of my Life 67.

14. This is the fifth part of the Acts of *John Reeve* and *Lodowick Muggleton*, the two last Prophets, and Witnesses of the Spirit, from the Year 1651 to the Year 1677 I have been preserved, and had experience of the truth of all these things.

15. And wonderful Revelations, and Passages, and Acts, that are written in these five Parts, that I might leave it as a Legacy for the Age to come upon Record, that the unbelieving World may be convinced when I am turned to dust, as my Father *Adam* is, that I was slandered, reproached, belied, persecuted, imprisoned, and pilloried, without a Cause,

16. But I shall be raised again, by the Power of that God, the Lord Jesus Christ, in whom I believed, that he was dead, even the *Alpha* and *Omega*, and is alive for evermore.

17. And it will not seem a quarter of an hours time to me from my death, to my rising again: For there is no time to the dead, time belongs to the living.

18. And this I know, that as the twelve Apostles in the Resurrection, shall sit upon thrones and judge the twelve Tribes of *Israel*; those that believed them when they were upon the Earth. They were judged with an eternal blessing of
Life

Life eternal, and those that despised, and persecuted them when on Earth, are judged by them to be cursed and damn'd to eternity, which is a second Death, which is Eternal.

19. So shall *Reeve* and *Muggleton*, in the Resurrection, sit upon Thrones, and judge all true Believers of our Doctrine and Commission of the Spirit, when we were upon Earth, to be blessed both in Souls and Bodies, that were mortal when they believed us, but now Immortal to Eternity.

20. And we shall judge all those wicked despisers and persecutors of us when we were upon Earth, with the same Judgment in the Resurrection, as we did here on Earth.

21. That is, they are cursed in that Soul and Body they shall have in the Resurrection to Eternity; and shall remain in utter Darknes here upon this Earth; weeping and gnashing of Teeth for Evermore.

Written by *Lodowick Muggleton*, one of the two last Witnesses and Prophets of the Spirit, unto the High and Mighty God, the Man Christ Jesus in Glory.

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