

A
R E M O N S T R A N C E
FROM THE
E T E R N A L G O D :
DECLARING
SEVERAL SPIRITUAL TRANSACTIONS
UNTO THE
PARLIAMENT AND COMMONWEALTH OF ENGLAND;
UNTO
HIS EXCELLENCY THE LORD GENERAL CROMWELL,
THE COUNCILS OF STATE AND OF WAR;
AND TO
ALL THAT LOVE THE SECOND APPEARING OF
T H E L O R D J E S U S ,
THE ONLY WISE GOD AND EVERLASTING FATHER, BLESSED FOR EVER.

~~~~~  
BY JOHN REEVE & LODOWICK MUGGLETON,  
THE TWO LAST WITNESSES AND TRUE PROPHETS, IMPRISONED FOR  
THE TESTIMONY OF JESUS CHRIST, IN OLD BRIDEWELL.

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FIRST PRINTED FOR THE AUTHORS (THEN RESIDING IN LONDON) IN
THE YEAR OF OUR LORD, 1653.

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# A R E M O N S T R A N C E,

FROM THE YEAR 1651 to 1653.

## CHAPTER I.

1. *Of our being sent with a message unto one John Tanee, by command from God.* 2. *Of our being sent, by command from the Lord, with a message unto one John Robbins.* 3. *Of our being moved by the Holy Spirit to deliver a message unto some ministers.*

**R**IGHT HONOURABLE AND WELL-BELOVED,—By virtue of a commission which we received by voice of words from Heaven, through the glorious mouth of the Lord Jesus Christ, the only true God and everlasting Father: the Lord, upon pain of eternal death, commanded us to deliver these messages following:—

2. First we were directed to go to one John Tanee, to convince him of error, which was exceeding great, in obedience to which command we accordingly went unto him, who first affirmed that there was never any personal God.

3. Sure he forgot that saying of the Apostle Thomas, who when he had handled the blessed body of the Lord Jesus, he called him his Lord and his

God: there are divers other places in holy writ that clearly prove the man Jesus to be the only God.

4. Likewise he affirmed that God could not possibly be confined into the womb of the Virgin. I am sure also that if ever he did read these Scriptures he wanted faith to believe them, where it is written, “Is there anything too hard for God? with God all things are possible.”

5. He further said, *that* could not be a God that suffered death, and after that was closed in a tomb three days and three nights. I am certain he knows nothing of these Scriptures, where it is written, “I am he that was dead and am alive: and, behold, I live for evermore, and have the keys of hell and death.”

6. Again, it is written, that “he poured out his soul unto death,” and that “believers are redeemed by the blood of God;” that is, by the life, soul, or Spirit of God; because the life, or soul, or spirit lieth in the blood, as it is written.

7. Likewise it was very strange to this John Tanee, that God should die, and by

his own power raise himself from death to life, and personally ascend into that place of immortal glory beyond the stars, where the persons of holy angels are resident.

8. Sure I am, this man believeth no place of Scripture that proveth the power of that God, the man Jesus, who said to the Jews, "I have power to lay down my life, and I have power to take it up again."

9. Also it is written, "What and if you shall see the Son of Man ascend from whence he came?" Also, he was seen to ascend up by above an hundred disciples at one time, where it was said by two men in white, "Why stand ye gazing here? The same Jesus which ye see ascend, shall in like manner come again."

10. So that of this man Jesus, the only Lord of life, which the Scripture throughout bears witness unto, John Tanee knew nothing.

11. But although John Tanee's God, which he professed, be an infinite Spirit, without any personal substance, yet he affirmed that he had a commission from his bodiless God, to lead the nation of Jews unto Jerusalem, to make them the only happy people; but this we know from that God that sent us, that his God and himself, and his designs, must all perish to eternity.

12. For this John Tanee is the last great mystery, Babylon,

of that lying notion of the ranters, that ever shall speak or write against that spiritual mystery of the immortal God clothing himself with flesh in the person of a man, sin only excepted.

13. Moreover, we declare from our God, that this John Tanee is the prince and head of that atheistical lie held forth by all filthy sodomitical ranters, which are now in the world.

14. These are those spoken of by the apostle Paul that were to fall away from the faith, utterly denying the Lord Jesus and the holy scriptures, a little before the coming of the great God: these are those cursed children of that dragon devil, Cain, who say light and darkness are both one, good and evil are both one.

15. So likewise, like blaspheming reprobates as they are, they say that God and devil are both one; from which hellish tenet, with greediness they act unrighteousness, sporting themselves in all fleshly filthiness, as the people of Sodom and Gomorrah did, that they may justly be damned in themselves at the great day of the Lord; because they charged God with all their folly, who (as it is written) is of so pure a nature, that he can neither be tempted, nor tempt any man to evil. And so much for all ungodly ranters that despise a personal God, and John Tanee their king.

16. The second message that we were sent withal by command from God, was to one John Robbins, then in the new prison; which was to pronounce a sentence of eternal death upon him for his cruelty towards men, and his blasphemy against the Lord Jesus Christ.

17. For this John Robbins is the last great Antichrist, or man of sin, that was to appear to fulfil that Scripture, spoken of by Paul in 2 *Thess.* ii. 4, where it is written, "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."

18. For this John Robbins by many people was honoured as a God, for they fell upon their faces at his feet and worshipped him, calling him their Lord and their God; likewise, he was prayed unto as unto a God.

19. Moreover he gave them a law, commanding them not to mention the name of any other God, but him only; and if they disobeyed his laws, by his witchcraft power he plagued their spirits and bodies, in the strangest manner that ever was seen, of which we were eyewitnesses.

20. But after the sentence of death from the Lord Jesus, through our mouths, was declared against this prince of devils in this age, he was con-

strained about the space of two months after to disown his assumed Godhead, through which many were deceived by him.

21. And some brought in their whole estates unto him, believing on him as their God and only Saviour, unto whom he promised to make the prison doors fly open, and safely conduct them through the seas into the city of Jerusalem, and there make them eternally happy.

22. But this cursed design came to a sudden conclusion as is beforesaid, which the magistrates' power could not accomplish though they imprisoned him; yet after he had heard the sentence of death denounced against him, for his taking the glory of God to himself, he spake these words and no more, saying, "It is finished; the Lord's will be done."

23. And so much concerning John Robbins, who was the king and chief head of all the false Christs, and false prophets and prophetesses, and counterfeit Virgin Maries, with all other witchcraft appearances, whether quakers or shakers, or whatsoever they be, that go under the notion of spiritual power from God at this day.

24. After the delivering of these two messages, by virtue of our commission, we were moved by the Spirit of Jesus Christ to deliver a message unto some ministers, to make known unto them, that they have no commission from God

to preach unto the people, but they have taken up a commission from the letter of the Scripture to preach, and from men only, which some of them confessed to be true.

25. But some of them that were puffed up with fleshly honor and profit through their ministry, would not acknowledge that they had no commission from God to preach, although they could not give a positive answer to any spiritual question, to prove themselves ministers by commission from the Spirit of Jesus Christ.

26. For this we know from the Lord, that the sacred Scriptures were spoken by holy prophets and apostles: as they were inspired by the Holy Spirit, so did they speak.

27. Therefore none can interpret the Holy Scriptures that are so mysterious, according to the mind of God, except he is endued with the infallible Spirit of inspiration, as they were that spake the Scriptures.

28. And he that is endued with that blessed Spirit hath the life and power of the holy Scriptures shining through his spirit and body, having life eternal abiding in him; and he knows that, in the resurrection of the spirits and bodies out of the dust of all mankind at the last day, he shall visibly enjoy a personal glory in immortality, in that everlasting kingdom of the undefiled heavens and earth above the stars, where the glo-

rious person of God and holy angels are resident.

29. This is that place of blessedness that is utterly hid from the wise and prudent men of this world; but prepared for those men that spake the holy Scriptures, and those only that yield obedience unto the Holy Spirit of Jesus Christ, the only God all their days. And so much concerning that message unto some of the ministers of God, so called.

## CHAPTER II.

1. *A discovery of the Lord's two last Spiritual Witnesses that ever shall speak or write unto men, by commission from the true God, until time be no more.*
2. *Of the Roman Gentiles being Lords of the Scriptures, by conquest over the Jews.*

THE next thing we shall declare unto you from the Lord is this:—that we two only are the last men that ever shall speak or write by commission from the true God unto the powers and people whilst this world endureth: therefore whoever lives to see an end of us shall suddenly see the dissolution of this vain world, and all the glory thereof; but the day and hour is known only unto Jesus Christ, the everlasting Father.

2. Moreover, this we know also:—that we two are the last men that ever God will give

such heavenly understanding of his divine person any more; for we are those two spiritual witnesses prophesied of by John in *Rev. xi.*, who to fulfil the Scriptures were appointed to appear in this blind age, to make known unto the elect a little of that unspeakable spiritual mystery of the immortal God and alone eternal Father, clothing himself with flesh in the person of a man as before-said.

3. Likewise we know that the only true God, the man Jesus, upon the throne of glory, (to his everlasting praise be it spoken!) hath by his blessed Spirit revealed unto us more spiritual understanding of that glorious mystery concerning Himself than ever was, is, or shall be revealed unto men, until time be swallowed up into eternity; and, without the knowledge of this mystery in some measure, no man can possibly enjoy any true peace unto his soul.

4. Again, we declare, by voice and inspiration from God, that we are the conclusion of this mystery which God made known at the first unto Adam, in that promise unto him, that "the seed of the woman should break the serpent's head;"

5. Revealing also of it by his blessed Spirit, to his chosen, from hence until Moses and the prophets, who spake much of this mystery to the elect in their times;

6. And from thence to the birth of our Lord and Saviour Jesus Christ, the holy mystery itself, when Jehovah, the everlasting Father, in the time of the law, became a Son Jesus in the time of the Gospel—yea, and a servant to his elect creatures;

7. And from thence to the commission of the apostles, whose preaching was chiefly of this mystery, because in the knowledge of it only is the assurance of everlasting life.

8. But as for this commission of the apostles, it continued about three hundred years, before it was by the ten persecutions persecuted quite out of the world.

9. Then after the Roman Gentiles, by the sword, to fulfil the words of Christ, had conquered the nation of the Jews, they took possession of the letter of the Scriptures, which is the court without the temple, spoken of by John in *Rev. xi.*;

10. By which conquest over the Jews they have been lords over the letter of the Scripture unto this day, ordaining ministers of their own to be the interpreters of the Scriptures, keeping the people in perpetual bondage, making such merchandise of them, that they have lived like princes by them.

11. Oh, how profitable have these Scriptures been to reprobate preachers!

12. Again, but as for the Spirit of life within the holy

temple, God hath reserved it to himself, and he gives it to his elect Jews and Gentiles, from whence they have power within them to obey the letter without them :

13. But the reprobate worshippeth the letter and his own inventions for his God, but he hath no power from the Holy Spirit within the temple to yield obedience to the letter without, so much honoured by his lips :

14. And this is the cause in men, why so many must suffer the vengeance of eternal death, because they take upon them to be the ministers of God and interpreters of the sacred Scriptures, without a commission from God, they being utterly ignorant of his infallible Spirit ;

15. The which blessed Spirit doth enable a man to declare to the sensible understanding of men what the person of God is, and his divine nature ; and what the persons of holy angels are, and their natures ; and what the person of the devil was before his fall, and what his person is and shall be to eternity ; and what condition Adam was created in, and how he came to fall ; also, what the glory of heaven is, and the residence of it to eternity ; and what hell and eternal death is, and the place of it to eternity.

16. Moreover, we declare, from our God, that no man in the world at this time doth clearly understand any one of these six spiritual things, but we two only, whom the Lord

hath sent to declare them unto his chosen ones, appointed unto eternal life. And so much for that truth.

17. Then immediately after this there came many people unto us, most of them pretending to know what the Lord had spoken unto us, unto whom we gave a full account, with which many seemed well satisfied ; but some of them, being wise in their conceits, did presume to call our commission from Jesus Christ, blasphemy, and a delusion of the devil, and such like ;

18. For the which, in obedience to the command of our God, we did pronounce them eternally damned for their blasphemy against the Holy Spirit that sent us :

19. And after this manner we continued about the space of one whole year and a quarter, declaring the prerogative power and pleasure of our God, in which time many ignorant blasphemers being moved with envy, they brought themselves under an eternal curse. And so much for that truth.

### CHAPTER III.

1. *Of our being moved by the Holy Spirit to command, in general, all the Ministers about London and Westminster to lay down their preaching, because the Lord Jesus gave them no commission to preach.* 2. *Of our being sent with a message to all Spiritual Counterfeits about London.*



**A**FTER this we were moved by the Holy Spirit that sent us, to command in general the eminent ministers (in the account of the people) about London and Westminster to lay down their ministry, because there is not a man of them, as beforesaid, hath the spirit of inspiration, to declare unto the people what the true God is, that they may be saved from the wrath to come.

2. Wherefore, for want of the gift of the Holy Spirit, they teach the people a false God, a false heaven, a false devil, and a false hell;

3. And this is the cause that the people remain in darkness, acting all cruelly one towards another, dying in their sins, and so consequently must be eternally damned.

4. For we that are the Lord's messengers, unto whom God hath given the infallible Spirit, do certainly know, that all the priests, ministers, or speakers to the people in the world are false and vain, both deceivers of themselves and of those that love to be deceived by them.

5. Therefore they teach the people an imaginary God, which they call an infinite Spirit, not having any bodily substance.

6. Thus, instead of instructing the people in true understanding of a spiritual personal God, whom to know is life eternal, they teach the people a God of words only.

7. So, likewise, they teach

the people an imaginary devil also, persuading them that the devil is an invisible spirit, without a bodily substance, walking or flying to and fro in the air; and they say this imaginary evil spirit or devil is he that tempteth all men to that wickedness committed by them.

8. Thus they teach the people a devil that is not, nor ever was, like unto the rest of their false and lying tenets.

9. As for this truth, which is of a transcendent excellency, in general they are utterly ignorant of it:—that is, that no invisible spirit, neither of God, angels, nor men, can possibly have any living being, without a body or person, nor never had.

10. Thus the people are kept from the knowledge of the true God, and from the knowledge of the right devil; they not thinking in the least that there is no other devil, since the fall of Adam, but a man's own spirit of unclean reason, and wicked imagination.

11. Therefore it is written, that "all the imaginations of man's heart are evil, and only evil, and continually evil;" What is that but the devil that has nothing in it but evil?

12. Again, it is written, "Not that which goeth into the belly defileth a man, but that which cometh out of the man: out of the heart proceed evil thoughts, murders, adulteries, and such like."

13. Again, it is written, "When a man is tempted to evil, he is drawn aside of his own lust."

14. Thus it is clear, to those that see by the eye of faith, that that devil so much spoken of in holy writ is that unsatiable lust, naturally arising from that spirit of unclean reason and wicked imagination dwelling in the body of man, which tempts wicked men to all unrighteousness.

15. Wherefore from the Lord we counsel you to watch that devil within you; and our souls for yours, you shall never be troubled with any invisible devil without you: for indeed there was never any such evil spirit or bodiless devil in the air, as ignorant men have for a long season taught.

16. Again, if men and women were convinced that there are no other devils but their own spirits, until they are born again by the Spirit of Jesus Christ, they would then be afraid to act wickedness one towards another, seeing there is nothing to be eternally damned, but that which acteth unrighteousness; and there is nothing committeth wickedness but men and women.

17. Without all controversy, since the fall of man there are no other devils but men and women only: so, likewise, as aforesaid, they must needs teach a false heaven and a false hell, that know neither God nor devil.

18. Again, as for the persons of holy angels, they know nothing of them, nor what condition Adam was created in, or how he came to lose his first estate: only like children they make mention of a God, and of angels, and of a heaven, and of a devil, and of a hell: but as for the true understanding of these spiritual things and places, they know certainly no more of them than babes.

19. And so much for all false priests, ministers, or speakers in this world, who are ministers of the letter, and by the will of man, but are not ministers of the spirit by the will of God; and must all perish to eternity, who know or hear of the truths of God declared by us, and yet wilfully disobey the commission of the Lord in us.

20. Again, the next thing we shall remonstrate unto you is this:—that there was a necessity that God, to vindicate his own glory, should give unto us, or some other men, a commission to go forth to the world; because within these twelve years there have been so many in this land that have come in their own names, calling themselves Christs, and prophets, and Virgin Maries, and such like.

21. Upon these several sorts which arose to fulfil the Scriptures, we have pronounced the sentence of eternal death, for their robbing God of his glory, who will not give his glory to another, they assuming the ti-

ties of God to themselves, ; yet they lived like devils, as they are, in all carnal and unnatural lusts.

22. Moreover, although lately there hath appeared so many spiritual counterfeits to fulfil the Scriptures, which say, "You shall know them by their fruits;" yet in general the people are so blind, because their own deeds are evil, that they cannot discern the fruits of these wicked men, whether they be good or evil.

23. Likewise, there are but very few, in comparison of the multitude, that know whether there hath appeared any of these fig-trees whose fruits are leaves only; notwithstanding the lying priests, before their eyes, attain to great estates, through their skilful merchandising of the sacred Scriptures.

24. But know this from the Lord, both powers and people (for you shall know it, either for your weal or woe):—that God hath chosen us two only to be the spiritual teachers of his everlasting gospel, and hath given us power to work all righteousness, and hath given us this great power to pronounce his sentence of eternal death upon all spiritual counterfeits, and deceiving Scripture merchants; and it is irrevocable, as sure as there is a God.

25. Again, if men that counterfeit commissions from kings or states seldom find mercy, what think you then will become of all those that counter-

feit commissions from the Lord of heaven and earth, and Creator of all powers?

26. And so much for all spiritual counterfeits, and Scripture's lamb-like wolves, that preach in their own names, or by a commission from man, for want of a commission from the man Jesus, the only wise God, and alone everlasting Father.

#### CHAPTER IV.

1. *Of our being apprehended, and committed to Newgate, for our faith, by the Lord Mayor.*
2. *Of the injustice of one Alderman Andrews.*
3. *Of our unjust Trial, and Sentence against us, for our faith in God, by the Recorder Steele, and the London Jury, about the 15th October, 1653.*

**T**HEN after we had made it appear to many of the ministers, that they have no commission from God to preach; and the sentence of death being denounced against them, for their despising to obey the message of the Lord; some of them sent their disciples unto us, who being of their own persecuting spirits, they came under the sentence of death also:

2. Which occasioned the people to come unto us very much for the space of three months following: many, blaspheming against the Holy Spirit that sent us, came under the same curse.

3. Thus we continued, in obedience to our commission,

declaring the counsels of God unto men, until about the 12th of September, 1653 ;

4. At which time some of our persecutors, which were under the sentence, accompanied with the marshalmen, with a warrant took us out of our house, and brought us before Alderman Fouke, then Lord Mayor ;

5. Who, after he had examined us, he despised the Holy Spirit and person of the Lord Jesus Christ that sent us, and so came under the sentence of death with our Judas accusers, for his cursed blasphemy against the Lord Jesus Christ, and his blessed Spirit that sent us ;

6. And for his unjust committing us to the common gaol of Newgate, to try us by the civil law, who did not nor cannot break any civil law of the Commonwealth of England.

7. This is the first magistrate that brought himself to public shame, besides an eternal curse which he shall not escape in the day of the Lord's vengeance, for his persecuting of the messengers of the Lord Jesus, and for his meddling with that which in the least belongs not to any civil magistrate.

8. For the duty of the magistrate is to be skilful in the civil laws of the land ; and if they find any man to wrong one another in word or deed, contrary to those laws, then impartially ought they to execute justice between man and man :

9. But they have no authority to judge us, that are messengers and prophets sent from God, who are kept by the power of God so innocent from the breach of any civil laws of men, that we are made examples in the fulfilling of them to the whole world.

10. Moreover, we declare, from the Lord, that no civil magistrate ought to call any man to account for his faith concerning God, or the sacred Scriptures, because there is not a magistrate in the world at this time that doth clearly understand what the true God is, or the truth of holy writ.

11. Yet this magistrate, to fulfil that prophecy in *Rev. xi.*, concerning his making war with the witnesses, must needs walk in his brother Pilate's steps, who condemned the Lord of all life, although his conscience made him say, "that he saw nothing in him worthy of death or blame !"

12. Wherefore, as sure as Pilate must suffer the vengeance of eternal death, because he preferred his honour among men of more value than a good conscience towards God ; so, likewise, this magistrate, Alderman Fouke, for his unjust committing of us to prison, who are the Lord's messengers, by his prerogative will, for his honour's sake (although his conscience told him that we had not broke any of the civil laws of England) ;

13. Therefore the Lord, by us his messengers, hath set a mark of reprobation upon him, as the Lord marked his father Cain, which shall remain with him to all eternity. And so much for that reprobate angel, Alderman Fouke, and our anti-Christian accusers.

14. The next thing we shall remonstrate unto you, is concerning one Alderman Andrews, who in his mayoralty persecuted one Captain Norwood for blasphemy, which no magistrate ought to do, as beforesaid :

15. Because the Lord Jesus gave them no commission to be the judge of men's consciences on earth, concerning blasphemy against God and the sacred Scriptures.

16. For you may know, that the civil law instructs no man in the knowledge of a spiritual personal God, nor gives him understanding to interpret holy writ, that he might know what is blasphemy against God :

17. Yet, notwithstanding, this alderman, about the time of our unjust trial for our faith, caused my two daughters (being but young) to come before him, and he put one of them to her oath, that she should confess unto him whatever he should ask of her.

18. Ye powers of England! we appeal unto you whether this alderman acted by your law, or by his own will?

19. Likewise he caused my house to be searched at the

same time for books, into which he is not worthy to look.

20. Wherefore, for his blasphemous speeches unto one Mr. Ledder, a New England merchant, against the Holy Spirit that inspired us to write those heavenly books, for the consolation of the blessed ; in obedience to our commission that we received by voice of words from heaven, we pronounce him cursed and damned, soul and body, to all eternity.

21. This will be that second reprobate angel's portion in the day of the Lord Jesus, and the portion of all civil magistrates that persecute men for their consciences, who have not broken their civil laws.

22. O ye despisers of true prophecy, and persecutors of innocent men, wonder and perish ! for so did your forefathers to the holy prophets and apostles in their time. And so much for that persecutor, Alderman Andrews.

23. The next thing we shall remonstrate unto your honours, will be the unjust practice of the Recorder Steele, and the London jury, at the sessions' time in the Old Bailey, notwithstanding we gave them a clear demonstration from the Lord Jesus, before our trial, that they have no commission from heaven to judge men, or try men for their faith, concerning God and the sacred Scriptures.

24. But, as aforesaid, they ought to be wise and learned in

the civil laws of the Commonwealth of England, and to execute equal justice unto all men; and in so doing they may enjoy the righteousness of the law, and live in peace all their days.

25. Is it not a strange thing, that most magistrates cannot be contented with their earthly authority and honour they are invested withal; but, without a commission from God, presumptuously they will sit upon his throne, and rob Him of his glory, by taking upon them to judge the prophets of the Lord?

26. And they will be the judges of blasphemy against God; and yet they know not what the true God is, or whether there is any God at all, but perishing nature only?

27. And they will be the judges of the mind of God in the sacred Scriptures; and yet they know not whether those spiritual testaments are the wisdom of the immortal God, or the wisdom of mortal men?

28. Which, if they had faith to believe that holy writ to be the wisdom of Jesus Christ, then would they yield obedience to his blessed Spirit, which teacheth men to suffer persecution for the name of Christ; but not to persecute any man for his faith, but to show mercy to their greatest enemies.

29. But, quite contrary to the everlasting gospel of following peace with all men, and holiness, without which no man

shall see the Lord to his comfort, the recorder and the jury did pronounce us to be blasphemers, for our declaring the man Jesus, that died at Jerusalem, and arose from death to life by his own power, to be the only God and everlasting Father.

30. For this glorious truth's sake, which they call blasphemy, they have committed us to Old Bridewell, there to remain six months without bail or mainprize.

31. O ye parliament and powers of England, if there be a man amongst you that hath any light of the Spirit of Jesus Christ within you, you must needs acknowledge this sentence against us to be contrary to all your civil laws, and all your engagements you were pleased to make with your brethren, the free-born people of England!

32. And contrary to all equity and conscience in those men that have any true hope of salvation at the appearing of Jesus Christ, who will suddenly come in flaming fire, with his ten thousands of saints, to recompense vengeance upon the souls and bodies of all persecutors of conscience, both great and small, and upon all men that know not God, nor obey the gospel of Jesus Christ.

33. Wherefore, because the Recorder of London and the jury beforesaid did rob Jesus Christ of his glory, and, like devils, as they are, did condemn

the Lord of life that sent us, by blaspheming against his Holy Spirit, in obedience to the commission we have received from the glorious mouth of the ever-living God, from the presence of the Lord Jesus Christ, elect men, and angels, we pronounce the recorder and the jury cursed and damned, souls and bodies, to all eternity.

34. And so much for our unjust trial, and the just sentence of Jesus Christ upon the third reprobate angel and his brethren, those inferior dark angels who esteemed more of the honour of a man, appointed to perish, than the glory of God and their own eternal salvation.

35. Thus, according to truth, we have given your honours a brief description of the commission of the true God committed to our charge, with a remonstrance of those spiritual transactions we have been carried through by the power of our God, having often been in danger of our lives, by unreasonable men, for his name's sake, because they could not bear this sharp commission which the Lord put upon us the third, fourth, and fifth days of February, 1651.

## CHAPTER V.

1. *Of our humble requests, in the behalf of the chosen of God, unto all the chief powers of England.*

**A**ND now, in the last place, in the name and power of

our Lord Jesus Christ that sent us, we shall write a few lines unto all your Honours' serious considerations, by way of recital of your engaging your lives, and liberties, and honours, and all that is dear unto you, unto your brethren, the free people of England, that they should not only enjoy their civil liberties, but the liberty of their consciences also towards God, which is of more value than this whole world.

2. Upon this account your brethren did not only write engagements with you, but they did freely venture their lives, and all that was dear unto them, against the common enemy, for the preservation of your persons and posterities, they not doubting in the least of your faithfulness towards them that were so faithful towards you concerning their liberties, but especially the liberty of their consciences, which belongs not to man to judge, but to God only that knows the heart.

3. You know that the Scripture saith, that Jesus Christ is the only judge both of the quick and dead: therefore we hope you will allow him also to be the alone judge of all men's faith concerning God and the sacred Scriptures:

4. Which, if you grant him this His royal prerogative, then you will come to understand that that magistrate who takes upon him to sentence men for their faith concerning God and

the sacred Scriptures, he usurpeth God's throne, and robs him of his glory, and so brings upon himself an eternal curse.

5. Again, we declare, from the Holy Spirit that sent us, that, if you perform your covenant to your brethren, concerning their conscience towards God and the Holy Scriptures, then you shall tread all the common enemies of this nation under your feet both by sea and land for ever.

6. Let all the wise men in the nation gainsay what we have written, you shall find them all liars, if you make trial of this counsel of the Lord's, sent unto you by us his last messengers:

7. For you know that it was the ecclesiastical tyranny of the bishops' courts over men's consciences, which was the chief thing that provoked the religious, conscientious men, more faithfully than others, courageously to fight your hottest battles, for the liberty of their consciences; many hundreds of them being slain upon this account, leaving their wives and children in a mourning condition behind them.

8. Also you know that the Synod sat about four years in an ecclesiastical manner to prove themselves *Jure Divino*, but in the end they were all found to be but *Jure Humano*:—that is, they were manifested not to be the ministers of God, but ordained of men only.

9. Thus this Synod of young bishops, striving to sit in the old bishops' tyrannical chair, being discovered, they were soon dissolved.

10. Wherefore, O ye powers of England, seeing you and the people, for liberty of conscience, did join together as one man, and have conquered all ecclesiastical tyrants and monsters of men, we beseech you let your brethren, the free-born people, enjoy the liberty of their conscience, which they have bought at so dear a rate:

11. And suffer not this ecclesiastical tyranny to reign in the civil magistrate, which you have fought against in those that were established from the king's power in their ecclesiastical tyranny by a law, which, if you do establish again by a law, you can never sit upon the throne in safety, nor enjoy the peace of your consciences, which is of more value than this whole world.

12. For we that are the Lord's messengers, whatever we suffer, we must tell you (whatever cursed men tell you to the contrary), that persecution of conscience is the great sin of rebellion against God, which is as the sin of witchcraft.

13. Wherefore that magistrate who persecutes men for their faith concerning God and the Scriptures, commits that unpardonable sin against the Holy Spirit which can never be repented of, and so consequently



must perish eternally, as sure as God is God.

14. Therefore, O ye powers of England! be wise and learned, and quit yourselves like wise councillors, by delivering yourselves from that spiritual Babylonish yoke of persecuting men for their faith; and hearken no more to the cunning Achitophels, and lying Trenchar chaplains, of this perishing world; but hearken to the voice of Jesus Christ within you, who is the only true God, alone minister and councillor, by his Holy Spirit, of all men appointed to salvation.

15. Then may you clearly distinguish between the things that are Cæsar's, and the things that are God's.

16. Thus we being confident that, if the Lord Jesus, that sent us, have delight in any of your persons, then after the perusal hereof you will never enjoy any true peace more, until you have set at liberty all the prisoners in your dominions, that suffer purely for their conscience towards God, they not being guilty of the breach of the civil laws of the parliament and commonwealth of England:

17. And in so doing, your Honours' names that are made the instrument thereof shall refresh or heal the wounds of all the chosen of God living in your territories, like unto the balm of Gilead; and you shall be renowned unto the ends of the earth, above all the princes in the world.

18. But, on the contrary, if you are all left to the hardness of your own hearts, as King Pharaoh was, to join with the persecutors of the little ones of Jesus Christ before said, "It had been better for you that you had never been born, or that a mill-stone were hanged about your necks, and that you were all cast into the midst of the sea."

19. These words of truth were spoken by Him that cannot lie, who hath sent us that are the last messengers to give you notice, whilst you have time, of His sudden appearing to judge both quick and dead. So, desiring our God, if it be his good pleasure, to make your spirits obedient unto this spiritual message of His,

We remain,

Your Honours' to command,

In all righteousness, till death,

JOHN REEVE AND LODOWICK MUGGLETON.

In opposition to all gainsayers in the world, we are made able, from the Spirit of Jesus Christ that sent us, clearly by the sacred Scripture to remonstrate and prove, that the man Jesus, now glorified, was and is the only God and Father from eternity to eternity, and that He is the alone Creator of all things or forms that are made in both worlds : and this Jesus, our blessed Lord and Saviour, hath sent us for this very end and purpose, to pronounce all those that receive this divine truth, the blessed of the Lord to eternity ; and all those that despise this saving truth, to declare them from the Lord cursed to eternity.

JOHN REEVE and LODOWICK MUGGLETON.

THE END.