

Veræ Fidei Gloria est Corona Vitæ.

A
VOLUME
OF
SPIRITUAL EPISTLES:

BEING THE

Copies of several Letters

WRITTEN BY

The two last PROPHETS and MESSENGERS of GOD,
JOHN REEVE AND LODOWICKE MUGGLETON;

CONTAINING

Variety of Spiritual Revelations, and deep Mysteries, manifesting to the Elect Seed the Prerogative Power of a true Prophet; who, by Virtue of their Commissions, did truly give Blessings of Life Everlasting to those that believed their Declarations; and to all despising Reprobates the Curse or Sentence of Eternal Damnation.

COLLECTED BY THE GREAT PAINS OF

ALEXANDER DELAMAINE, THE ELDER,

A true Believer of God's last Commission of the Spirit.

INTENDED

At first only for his own spiritual Solace; but finding they increased to so great a Volume, he leaves it to his Posterity, that Ages to come may rejoice in the comfortable View of so blessed and heavenly a Treasure.

TRANSCRIBED FROM

ALEXANDER DELAMAINE'S ORIGINAL COPY

By TOBIAH TERRY,

A true Believer of the like precious Faith in the true God the Man Christ Jesus, which most holy Faith the reprobate World despises.

PRINTED, BY SUBSCRIPTION, IN THE YEAR 1755:

RE-PRINTED, BY SUBSCRIPTION, IN THE YEAR 1820,

BY W. SMITH, KING STREET, LONG ACRE.

PREFACE.



IN this paper book is contained several writings and letters to several particular persons ; some to the believers of this commission of the Spirit, and others to unbelievers that were moderate, and some to those that were despisers, as will be seen in those that read them.

These writings and letters were written by John Reeve and Lodowicke Muggleton, the two last Witnesses and true Prophets that God will ever send, to the end of the world.

These writings and letters were gathered from many parts of England, and copied out of the original letters sent by John Reeve and myself, by a true believer, and one of the blessed of the Lord to eternity, namely, Alexander Delamaine the elder. He hath taken a great deal of pains to gather these letters from all parts, and to copy them out in this book, and to send the originals to the parties again.

These writings and letters are distinct from all that have been printed, and never was public to the world, although we have printed and published many books

P R E F A C E.

to the world, wherein life and death hath been set before all people.

And some few hath chosen life rather than death, and hath believed our report concerning those two great mysteries, how God became flesh, and how the devil became flesh.

Upon these two dependeth salvation and damnation of men and women ; which multitudes of people, who hath seen these books, and heard of them, their eyes being blinded, and their hearts hardened, hath gone that broad way of despising the mystery of God, and the mystery of the right devil, and so hath gone the broad way into eternal destruction, and hath chosen death rather than life.

And though there is enough printed to make the man of God perfect, as to life and salvation, to eternity ; yet, after my decease, whoever shall come to hear these letters read in this book, if they have any true light of faith in them, will see how the blessing of heaven did run in the days of a prophet, and how happy were those persons that were under it ; and shall wish they had lived in those days, and shall rejoice they are counted worthy to hear these letters that never were printed.

LODOWICKE MUGGLETON.

AN ACROSTIC.

P eruse with Joy, my Friends, the sacred Lines
R eeve and Muggleton wrote by Power divine,
I nspir'd by Christ the God whom we adore,
N o more our God will send till Time's no more.
T his writing long in Manuscript did lie, *
E v'n now made publick to the faithful eye,
D ominion, Power, and Praise to God on high. }

B y Friends † these Letters together were collected,
Y ea then transcrib'd, and now in Print perfected.

S uch was the soul's desire of a dear friend that sleeps||,
U nto us hath made known these sacred sheets ;
B ut Praise to God 'tis done by some expence,
S uch Truths to see, how great the recompence !
C ombine in Love ye Sons of Faith, and sing,
R eturn all Praise to Christ your God and King.
I t was for us his precious Blood was spill'd,
P our'd forth his Soul, yea the Almighty kill'd :
T hen at the Time decreed my God arose,
I n Triumph over death and all his Foes ;
O n high ascends eternally to reign,
N ow we are longing till he comes again.

* In the hands of Mr. Cook, Distiller, at Vauxhall, Surrey.

† Alexander Delamaine and Tobiah Terry.

|| Thomas Tompkinson, in his preface to the Acts.

LIST OF SUBSCRIBERS, 1820.

Mr. and Mrs. George Browne*
Mr. Thomas Browne *

Mr. William Cates

Mr. John Drummond

Mr. and Mrs. James Frost
Mr. and Mrs. James Frost, jun.
Mr. and Mrs. Joseph Frost
Mr. and Mrs. Isaac Frost
Mr. and Mrs. Joseph Flemming
Mrs. Sarah Fever

Mrs. Sarah Gandar
Mr. and Mrs. Joseph Gandar
Mr. Edward Gandar
Mr. and Mrs. Timothy Gandar
Mr. Elhanan Gascoyne
Mr. and Mrs. Joseph Glaskin
Mr. and Mrs. William Graham †

Mr. and Mrs. Thomas Hewett
Mrs. Hannah Hunt*
Mr. and Mrs. George Hunt*
Miss Hannah Hunt*
Mr. Samuel Hunt*
Miss Theodocia Hunt*
Mr. John Hunt*
Mr. Benjamin Hall*

Miss Theodocia Hogg*
Mr. John Hogg, jun.*
Mr. Robert Hogg*
Mrs. Amy Hall
Mr. Stephen Hodgkinson*

Mr. and Mrs. William Lepper †

Mr. James May †

Mr. and Mrs. Thos. Pickersgill, sen.

Mr. and Mrs. George Robinson

Mr. Richard Smith
Mr. James Pearce Smith
Mrs. Susannah Spooner
Miss Ann Slates*

Mr. Richard Tyley

Mr. and Mrs. Vincent, sen.
Mr. and Mrs. William Vincent, jun.

Mr. James Windsor
Mr. Robert Wallis
Mr. James Wood
Mrs. Esther Wilthew
Mr. and Mrs. John White.*

* Derbyshire.

† Maidstone.

‡ Deal.

INDEX TO LETTERS.

	Page
The Prophet Muggleton to Atkinson, Mrs. Elizabeth, Feb. 12, 1667....	317
_____ Bladdwell, Mrs. May 30, 1662	51
_____ Beake, Mr. Robert, July 11, 1664	145
_____ Brocke, Mr. James, March 30, 1666	206
_____ Brooks, Mrs. Lydia, Oct. 24, 1668	278
_____ Burton, Mr. Edward, Jan. 12, 1681	492
_____ Claxton, Mr. Lawrence, Dec. 25, 1660	29
_____ Carter, Mrs. Dorothy, Feb. 13, 1660	*35
_____ Carter, Mrs. Dorothy, Feb. 16, 1661	35
_____ Carter, Mrs. Dorothy, April 12, 1662	50
_____ Carter, Mrs. Dorothy, July 14, 1662	55
_____ Carter, Mrs. Dorothy, Sept. 12, 1662	66
_____ Carter, Mrs. Dorothy, Nov. 7, 1662	75
_____ Carter, Mrs. Dorothy, Nov. 28, 1662	78
_____ Carter, Mrs. Elizabeth, Dec. 11, 1662	88
_____ Carter, Mrs. Elizabeth, April 3, 1663	98
_____ Carter, Mrs. Dorothy, April 3, 1663	100
_____ Carter, Mrs. Dorothy, May 8, 1663	103
_____ Carter, Mrs. Dorothy, June 19, 1663	110
_____ Carter, Mrs. Dorothy, July 18, 1663	115
_____ Carter, Mrs. Dorothy, Nov. 14, 1663	130
_____ Carter, Mrs. Dorothy, Nov. 27, 1663	132

	Page
The Prophet Muggleton to Carter, Mrs. Elizabeth, April 19, 1664	142
_____ Carter, Mrs. Dorothy, Feb. 7, 1665	174
_____ Carter, Mrs. Dorothy, 1668	240
_____ Carter, Mrs. Dorothy, March 23, 1671	321
_____ Carter, Mrs. Dorothy, August 30, 1672	352
_____ Carter, Mrs. Dorothy, Jan. 16, 1674	404
_____ Carter, Mrs. Dorothy, Feb. 1, 1682	509
_____ Cleve, Mr. William, 1665	170
_____ Cleve, Mr. Charles, March 15, 1665	178
_____ Cleve, Mr. Charles, Mr. Thomas Parke, Mr. Francis Hampson, April 24, 1671	328
_____ Capp, Mr. March 15, 1683	522
_____ Dickinson, Mrs. Elizabeth, August 28, 1658	14
_____ Dickinson, Mr. Aug. 9, 1661	42
_____ Delamaine, Mr. Edward, June 16, 1668	252
_____ Delamaine, Mr. Alexander, June 8, 1671	333
_____ Delamaine, Mr. Alexander, May 16, 1673	374
_____ Dickinson, Miss Elizabeth, March 6, 1674	409
_____ Dennison, Major John, Feb. 24, 1678	457
_____ Delamaine, Mr. Alex. junior, Nov. 18, 1678	470
_____ Delamaine, Mr. Alexander, June 25, 1683	529
_____ Delamaine, Mrs. Ann, Feb. 3, 1687	584
_____ Delamaine, Mrs. Sarah, Dec. 14, 1691	603
The Prophet Reeve's Epistle to his Friend, discovering the dark light of the Quakers, Sept. 20, 1654	7
A Letter presented to Alderman Fouke, Lord Mayor of London, with a Declaration unto the Recorder Steel, the Lord Chief Justice Rowles, and the whole Bench and Jury; and in general, to all Civil Magistrates and Juries in the world, from the Prophets John Reeve and Lodo- wicke Muggleton	3
The Prophet Muggleton to Frith, Mrs. Susannah, Nov. 28, 1662	80
_____ Fershall, Mr. William, Jan. 19, 1666	203
_____ Fletcher, Mr. June 25, 1666	211
_____ Frewterell, Mrs. June 11, 1674	411
_____ Flaggetter, Mrs. Elizabeth, June 22, 1682	513

	Page
The Prophet Muggleton to Flaggetter, Mrs. Elizabeth, June 25, 1683	526
_____ Goodwyn, Mr. Feb. 4, 1669	281
_____ Gamble, Mr. George, March 6, 1672 . .	334
_____ Gamble, Mr. George, Feb. 14, 1673 . .	369
_____ Gratton, Mr. John, Oct. 8, 1674 . . .	427
_____ Gamble, Mr. George, Jan. 12, 1678 . .	458
_____ Gamble, Mrs. Mary, March 6, 1685 . .	574
_____ Gamble, Mrs. Mary, August 29, 1687 . .	598
The Prophet Reeve to . . Hill, Mr. Christopher	13
_____ Hill, Mr. Christopher, July 17, 1657 . .	13
The Prophet Muggleton to Hill, Mr. Christopher, Jan. 2, 1660 . .	16
_____ Hill, Mr. Christopher, Feb. 5, 1660 . .	21
_____ Hill, Mr. Christopher, Feb. 25, 1660 . .	26
_____ Hill, Mr. Christopher, Jan. 2, 1661 . .	32
_____ Hill, Mr. Christopher, Nov. 16, 1662 . .	76
_____ Highfield, Mr. Thomas, July 31, 1663 . .	116
_____ Hill, Mr. Christopher, Sept. 23, 1663 . .	127
_____ Hyde, Mr. John, Oct. 27, 1665	192
_____ Harrison, Mr. Oct. 6, 1666	218
_____ Hooton, Mrs. Elizabeth, Jan. 26, 1668 . .	227
_____ Hall, Mr. William, 1668	249
_____ Hill, Mr. Christopher, Sept. 9, 1669 . .	298
_____ Harriot, Mr. John, July 16, 1673 . . .	375
_____ Hampson, Mrs. June 11, 1674	412
_____ Henn, Mr. Henry, Aug. 20, 1675	431
_____ Hall, Mrs. Rebecca, May 1, 1683	524
_____ Hall, Mrs. Rebecca, Oct. 18, 1684 . . .	556
_____ Hall, Mrs. Rebecca, Jan. 20, 1685 . . .	567
_____ Jones, Mr. Rice	139
_____ Jackson, Mrs. Ann, August 29, 1683 . . .	540
_____ Jackson, Mrs. Ann, Oct. 18, 1684 . . .	565
_____ King, Mr. William, Oct. 3, 1672	357
_____ Leavens, Mr. John, Oct. 6, 1662	69
_____ Lowe, Mrs. Anne, July 5, 1667	223
_____ Lad, Mr. John, April 23, 1669	283
_____ Lad, Mr. John, August 26, 1676	441
_____ Lad, Mr. Thomas, July 15, 1687	589

INDEX TO LETTERS.

	Page
The Prophet Muggleton to Martyn, Mr. Jan. 16, 1666	198
_____ Moss, Mr. Jeremiah, March 6, 1672 -	339
_____ Marsden, Mrs. Elizabeth, May 20, 1672	348
_____ Moss, Mr. Joseph, August 11, 1673	400
_____ Mann, Mrs. Frances, Jan. 23, 1674	407
_____ Malum, Isabella; Oct. 1, 1674	415
_____ Moss, Mrs. Susanna, Sept. 5, 1675	435
_____ Muggleton, Mr. Roger, Dec. 14, 1678	473
_____ Mellford, Mr. John, April 12, 1687	586
_____ Nosworthy, Mr. Thomas, March 3, 1678	468
_____ Parker, Mrs. Mary, May 25, 1668	234
_____ Parker, Mrs. Mary, August 13, 1668	272
_____ Parker, Mrs. Mary, June 14, 1669	284
_____ Parker, Mrs. Mary, August 30, 1669	294
_____ Preston, Mr. and Mrs. May 14, 1672	342
_____ Penn, William, Jan 23, 1673	367
_____ Pett, Mr. Michael, Feb. 25, 1678	463
_____ Peirce, Mr. Robert, August 2, 1680	484
_____ Cork, in Ireland, being the Sentence of Damnation upon twenty-six Quakers there, August 11, 1673	379
_____ Roe, Mrs. Elizabeth, Dec. 5, 1678	471
_____ Steel, the Recorder, Oct. 28, 1653	1
_____ Sudbury, Mrs. Ellen, Feb. 17, 1661	38
_____ Sudbury, Mrs. Ellen, Nov. 28, 1661	45
_____ Sudbury, Mrs. Ellen, April 7, 1662	47
_____ Short, Mrs. Sarah, June 2, 1662	52
_____ Sudbury, Mrs. Ellen, July 19, 1662	61
_____ Sudbury, Mrs. Ellen, August 11, 1662	65
_____ Sudbury, Mr. Richard, Nov. 3, 1662	73
_____ Sudbury, Mr. Richard, Dec. 8, 1662	82
_____ Sudbury, Mrs. Ellen, Dec. 15, 1662	90
_____ Sudbury, Mr. Richard, May 19, 1663	104
_____ Sudbury, Mrs. Ellen, May 19, 1663	108
_____ Sudbury, Mr. Richard, Dec. 13, 1663	135
_____ Sudbury, Mrs. Ellen, Feb. 10, 1665	172
_____ Sudbury, Mrs. Ellen, Nov. 4, 1667	225

	Page
The Prophet Muggleton to Sudbury, Mrs. Ellen, May 25, 1668 . . .	236
_____ Sudbury, Mrs. Ellen, June 14, 1669 . . .	236
_____ Sudbury, Mrs. Ellen, August 30, 1669 . . .	292
_____ Sudbury, Mrs. Ellen, Jan. 13, 1671 . . .	312
_____ Sudbury, Mrs. Ellen, April 7, 1671 . . .	326
_____ Sudbury, Mrs. Ellen, August 6, 1683 . . .	535
_____ Sudbury, Mrs. Ellen, July 19, 1684 . . .	546
_____ Scott, Mrs. Mary, Oct. 12, 1681 . . .	507
_____ Sedley, Mr. William, Jan. 12, 1683 . . .	518
_____ Scott, Mrs. Mary, July 19, 1683 . . .	531
_____ Twisden, Sir Thomas, Jan. 6, 1663 . . .	93
_____ Tompkinson, Mr. Thomas, Dec. 9, 1664 . . .	164
_____ Tompkinson, Mr. Thomas, March 27, 1665 . . .	180
_____ Tompkinson, Mr. Thomas, May 26, 1668 . . .	238
_____ Tompkinson, Mr. Thomas, Sept. 21, 1668 . . .	274
_____ Tompkinson, Mr. Thomas, Dec. 14, 1668 . . .	276
_____ Tompkinson, Mr. Thomas, Jan. 31, 1669 . . .	279
_____ Tompkinson, Mr. Thomas, June 19, 1669 . . .	288
_____ Tompkinson, Mr. Thomas, Sept. 6, 1669 . . .	296
_____ Tompkinson, Mr. Thomas, Oct. 4, 1669 . . .	300
_____ Tompkinson, Mr. Thomas, Dec. 4, 1669 . . .	301
_____ Tompkinson, Mr. Thomas, March 20, 1670 . . .	304
_____ Tompkinson, Mr. Thomas, April 25, 1670 . . .	307
_____ Tompkinson, Mr. Thomas, Dec. 7, 1670 . . .	308
_____ Tompkinson, Mr. Thomas, Oct. 16, 1672 . . .	362
_____ Tompkinson, Mr. Thomas, Jan. 19, 1673 . . .	363
_____ Tompkinson, Mr. Thomas, Feb. 16, 1673 . . .	373
_____ Tompkinson, Mr. Thomas, Aug. 11, 1673 . . .	402
_____ Tompkinson, Mr. Thomas, July 1, 1675 . . .	429
_____ Tompkinson, Mr. Thomas, July 29, 1679 . . .	476
_____ Tompkinson, Mr. Thomas, July 24, 1680 . . .	479
_____ Tompkinson, Mrs. Ann, July 10, 1684 . . .	544
_____ Wylds Goodwife, William Young, and Thomas Martyn, of Kent, Aug. 27, 1663 . . .	121
_____ Whitworth, Mr. Joseph, May 19, 1665 . . .	182
_____ Whitehead, Mr. James, Dec. 31, 1679 . . .	417
_____ West, Mrs. Sarah, Feb. 22, 1681 . . .	497

	Page
The Prophet Muggleton to Whitehead, Mr. James, August 30, 1681 . . .	502
_____ Wood, Mr. William, Sept. 26, 1681 . . .	504
_____ Whitehead, Mr. James, August 12, 1684 . . .	549
_____ Wheatley, Mrs. Elizabeth, Sept. 24, 1684 . . .	553
_____ Whitehead, Mrs. Priscilla, Sept. 25, 1685 . . .	580
_____ Whitehead, Mrs. Mary, June 1, 1686 . . .	582
_____ Whitehead, Mr. James, August 27, 1687 . . .	595
_____ Whitehead, Mrs. Mary, Nov. 17, 1687 . . .	601
_____ Yeels, Charles, Thomas Millerd, and John White, August 22, 1681	499

AN
EPISTLE

TO

THE RECORDER STEEL,

OCTOBER 28, 1653.

SIR,

YOU may remember at the Sessions in the Old Bailey, on October 14, and 15, we had a trial before your honour; and, sir, you may remember we gave your honour notice before our trial, that you had no commission from God to be the judges of matters of faith concerning God; for you must understand that all spiritual power wholly resides in God's person, or in the person of God, until his pleasure is to communicate it unto his creatures; whose pleasure it was to make choice of us two only to be the judges of blasphemy against the Holy Spirit; because no man clearly knew the Lord until we were commissioned by voice of words from heaven, to declare what the true God is; yet notwithstanding, your honour, with the jury, gave sentence against us as blasphemers, because we declared Jesus Christ to be the only God,

and everlasting Father ; and that there was no other God in heaven or in earth but the man Jesus only.

Sir, we must tell you, that we cannot break the civil law, but we are made examples in fulfilling of it to the whole world : wherefore whosoever tries us by the law of the land, it is allowed as if he tried his God by the civil law as the Jews did, because we cannot break your law, but fulfil it as aforesaid. Let your honour judge whether the sentence of eternal death upon our accusers be not just ; for we did them no wrong in word or in deed.

They came to our houses, and spake evil things they knew not, as most men do ; and we, in obedience to the commission of God, returned their blasphemy upon their own heads, which provoked them with a warrant to bring us before the lord mayor ; who, joining with our blasphemous persecutors, he came under the sentence of eternal death with them.

Is it not a marvellous thing, that you that are magistrates should want the spirit of discerning to judge between the law of the Scriptures, and the law of the land ? Do you not understand that the civil law instructs no man in the knowledge of God ; therefore you that are invested with authority from men to judge all manner of accounts concerning the breach of the civil law, you ought not to take upon you to judge prophets, who cannot desire to break your law : for, by the power of Him that sent us, we cannot wrong any man in his person or estate, although they would kill us ; yet amongst you there is sentence given against us to remain six months in prison, for declaring the Man Jesus to be the only God and everlasting Father ; which you think is blasphemy. Wherefore once more from the Lord Jesus, we forewarn you, before it be too late, forthwith to declare

unto us, the Lord's messengers, that you disown the verdict to be blasphemy that the jury brought in against us ; which if you disobey, then in obedience unto the commission of the Lord Jesus, with those gentlemen of the jury that are guilty of that unjust sentence, from the presence of the Lord Jesus Christ, elect men and angels, we pronounce you cursed and damned, soul and body, to all eternity.

JOHN REEVE, and
LODOWICKE MUGGLETON,

The Two last Witnesses and Prophets, and only Ministers of the everlasting Gospel, by Commission of the Holy Spirit of the Lord Jesus Christ, God alone, blessed to all Eternity.

A Letter presented unto Alderman Fouke, Lord Mayor of London, from the two Witnesses and Prisoners of Jesus Christ, in Newgate, as an eternal Witness unto him ; with a Declaration unto the Recorder Steel, and the Lord Chief Justice Rowles, with the whole Bench and Jury ; and in general, unto all Civil Magistrates and Juries in the World : John Reeve, and Lodowicke Muggleton, the two last spiritual Witnesses, and true Prophets, and only Ministers of the everlasting Gospel, by Commission from the Holy Spirit of the true God, the Lord Jesus Christ, God and Man, in one Person, blessed to all Eternity.

BY virtue of our commission, received by voice of words, from the glorious mouth of the only true God

upon the throne of Glory, the Lord Jesus Christ, we shall make manifest unto men, what the foundation is of the power of the civil magistrate, and that he ought not to meddle with spiritual things, which God hath reserved himself, not allowing any man to touch them upon pain of eternal death, but those only by him anointed for that purpose : first, we declare that the Scriptures were given by inspiration of the Holy Spirit ; therefore, except the magistrates were inspired with the same spirit as those that speak the Scriptures, they ought not to judge any man by them, but ought rather to yield obedience themselves unto holy Writ, or they must perish to eternity. Again, we declare from the Holy Spirit, that since God became flesh, no civil magistrate hath any authority from above to be the judge of any man's faith, because it is a spiritual invisible gift from God, that gives a man assurance of everlasting life ; but the magistrate's authority is to judge the civil laws of the land, which is grounded only upon reason ; but the things of eternity are from God, who is from eternity to eternity, therefore faith is the evidence of things hoped for, and reason is judge of things that are visible : as for you that are skilful in the law of reason, as soon as you hear an action to be a breach of the law, you understand presently what punishment belongs to the fact ; therefore the Apostle saith, *The magistrate is the minister of God for good to them that do well, and a terror to the evil doer.* Again, we declare from the Lord, that no magistrate, by his power from the law of reason, ought to usurp the law of faith into his authority, because the law of reason is utterly ignorant of the law of faith, the one being carnal, and the other being spiritual ; therefore, what magistrate soever takes upon him to be

the judge of us, who are the messengers of faith in the true God, they are enemies to the Lord Jesus Christ, and shall surely perish to eternity. Again, from the Lord Jesus we forewarn you that are magistrates, before it is too late, that you tread not in the lord mayor's steps, presumptuously to take upon you to judge this commission of the two-edged sword of God put into our mouths, which, if you are left so to do, it will cut you in sunder from the presence of our God to all eternity; for our God is a consuming fire, who did pronounce us cursed to eternity, had we not obeyed his voice; therefore we perfectly know whoever is left, great or small, to speak evil of this commission, which God hath put unto us, by calling it blasphemy, delusion, a devil, or lie; in so doing, they have sinned against the Holy Ghost, and must perish, soul and body, from the presence of our God, elect men and angels, to all eternity; for God hath chosen us two only, and hath put the two-edged sword of the Spirit into our mouths, as before-said, that whom we are made to pronounce blessed, are blessed to eternity, and whom we are made to pronounce cursed, are cursed to eternity; and this power no mortal can take out of our hands, neither will our God any more give such power unto men whilst the world endures. Therefore, you that are judges of this earth, be wise and learned, and meddle with those things which you know in this world only, and call not your God to account at your bar; for whoever arraigneth a prophet at his judgment-seat, it is all one as arraigning his God, for a prophet cometh in the name and power of his God; therefore he that despiseth the prophet, despiseth him that sent him. Again, we declare from the Lord Jesus, if any magistrate pretends to be a preacher of the Gospel,

he having no commission from our God so to do ; if he preach any more after we forbid him, then we have full power to pronounce the sentence of eternal death upon him, and it is so unrevocable. Again, we declare from the Lord Jesus, that the cause why so many magistrates and ministers must suffer the vengeance of eternal death, is, because with one consent they fight against the true messengers of God, with the temporal law invested upon them by men. Again, woe would have been unto us, if we had come in our own name ; but we know that God sent us, as sure as he sent Moses, the prophets, and the apostles ; and that great authority, as to be judges of blasphemy against the Holy Ghost, we only are invested withal : Wherefore, you magistrates that are not yet under this sentence of eternal death from the Lord Jesus, our counsel is, if you desire blessedness in the life to come, that you would not meddle to be the judges of spiritual things, knowing you have no commission from the Lord. Remember the counsel of Caiaphas, the high priest, if it be possible, and prevent the lord mayor's eternal curse.

*The Prophet Reeve's Epistle to his Friend, discovering
the dark Light of the Quakers; written in the Year
1654, September 20.*

Loving Friend,

CALLING to mind the letter thou readest to me, which was sent thee out of the country, I am moved to present these lines to the view of thy ponderous spirit; for as words of truth, flowing from a real foundation, drew forth humility and love to God and man, from that soul that hath received an hearing ear, so likewise thou mayest know the glittering words proceeding from man's carnal wisdom, is that which hath occasioned many men to be exalted above measure, and to imagine himself so essentially united to the Divine Glory, that at length that man hath been so bewitched through the adorations of men and women in deep darkness, with high conceits of his own spiritual wisdom, that he hath been willing to deny his creaturely condition, and to embrace the holy titles and honour of an infinite Creator. Yea, and to say in his heart and tongue also, that there is no spiritual God or personal glory in the least, but what is in man only, notwithstanding, as sure as the Lord Jesus liveth, both he and all that is in him must turn into silent death and dust for a moment; yea, and would so remain unto all eternity, if there were not a distinct personal Majesty living without man, to raise him again to everlasting sensible glory or shame, according to the royal plea-

sure of that God, that neither will nor can give his glory to another.

My dear Friend,

Be not deceived with men's crafty words, who have no true spiritual distinction in them ; for if any mortal man have dwelling in him the eternal Spirit, all the motions, thoughts, words and actions of that man must needs be as pure, holy and powerful as God himself, because thou knowest they proceed from a pure, holy, and glorious spirit. But, of the contrary, if thou perceivest a measure of light only abiding in thee, which thou in mercy hast received from an everlasting Jesus without thee, then thou often seest darkness in thee as well as light ; for light entered not into sinners to make them spiritual gods one over another, but shined into them to discover their natural enmity, continually warring against a God of eternal love towards them ; and not only so, but to prevent also their former darkness from tyrannizing in them for ever, yea, and to console their elect brethren by their spiritual experiences.

Wherefore, from a divine gift which I have freely received from an unerring Spirit, I say unto thee, that those men which labour to persuade their hearers, that if they diligently harken to the light that is in them, they may attain to such a power, as to be dead in this body from all kind of inward darkness, sin, or evil, have uttered the falsest doctrine that ever was declared to men. Moreover, if the light of life eternal be thy guide, thou must needs know then, it was neither the justifying light of Christ within man, no, nor the spirit of Christ without man, that moved those men to speak or write to the

people ; but it was their own lying imagination which hurried them about to beget proselytes to themselves in the man Christ Jesus's stead, who alone *is God over all, blessed for ever and ever.* Amen.

He that is born of God sinneth not ; that is, he is not left to his own heart, to commit the unpardonable sin of unbelief in the true God, in despising the spirit of Christ Jesus, to be the only Lord God of his salvation. *He that believeth shall be saved. but he that believeth not is condemned already ;* not because he hath not believed in a God, or Christ that is within him, but because he hath not believed in a personal God or Christ that is without him, whose Divine Majesty is crowned with such immortal, bright, burning glory, that if he did not veil his fiery nature within his own blessed body, the glory of it is so transcendently infinite, that he in a moment would consume all created beings to powder. He that committed that sin of calling God a liar, which is the sin of not believing in our Lord Jesus Christ as aforesaid, or he that maketh glorious pretences of unfeigned love to Christ and his tender-hearted people, and yet secretly lieth under the power of carnal filthiness ; such a man is not only of his father the devil, (cursed Cain) but he also is a very devil himself. *He that saith he hath no sin in him, is a liar, and the truth is not in him ;* that is, he that saith Christ is so powerfully risen in him, that all motions, thought and desire of sin against God or man, is perfectly done away, that man is an horrible liar, and a deadly enemy to all humble and broken hearted saints ; for their natural rebellious warring against the light within them, and the Lord of Glory without them. Oh ! my precious friend, for whom my soul spiritually travelleth, till thou art firmly established with glorious things which

are eternal, not with empty notions proceeding from an imaginary God or Christ within men, only which with Syrenian songs is very pleasing to the carnal ear, which may delude some undiscerning spirits for a season, nor with pharisaical looks, sighs and groans, to be seen of men, which is nothing else but the effects of men's crafty words and gestures proceeding from man's fleshly wisdom, which is abominable in the sight of our God, who is the Lord Jesus Christ in the eternal heavens above the stars.

My beloved Friend,

Give me leave a little to reason with thee, about things of the greatest concernment: what excellent truths above other men hast thou heard from the chief speakers of the Quakers? didst thou ever hear them speak to the purpose? or speak at all of any God or Christ, but what is in man only? or didst thou ever hear them speak of a bodily glory and misery to come sensibly to be enjoyed by the saints in the highest heavens, and to be endured by the serpents in this world at the day of eternal accounts? or dost thou see the image or likeness of the true Jesus in that ministry? the true and living Jesus rejected not the company of publicans and sinners, even when his light appeared not in them; but on the contrary, do they not rashly condemn those men that soberly oppose them, and shun the company of those that are not of their opinion, as serpents; much like unto those hypocrites of old, who said, Stand farther off, for we are more holy than you. Moreover, in all their speakings and writings to the people, do they not make a grand idol of the word Light, and occasion men to worship

it as their only God ; as if mere words were to be adored without a person, or worshipped within the bodies of sinful man as a God : or as if those that enjoy true light in them, have such a measure of God in them, that they stand in no need of any God without them in the least.

My dear Friend,

Thou knowest men of unstable spirits, child-like or rather fool-like, are easily taken with every wind of doctrine ; but if thou hast a spirit of true discerning in thee, thou wilt be made thoroughly then to try the spirits and doctrines of men, whether they be of God or no, before thou embrace them ; having been in the fire of the devil already, I hope thou hast gained experience. Wherefore, for thy clearer sight concerning of the fallacy of all speakers, which say the Lord Jehovah, or Jesus, sent them, I shall give some discovering characters ; he that saith the everlasting spiritual God or Father became not a perfect man of unspotted flesh, blood, and bone, was never moved by the spirit of God or Christ, to preach or speak to the people ; or he that saith, that spirit which is dwelling in the glorious body of Christ Jesus, is not the alone everlasting Father, God and Man in one distinct person glorified, is none of Christ's messenger ; or he that saith God is not in the form of a man, but is an infinite spirit essentially abiding in all creatures, that man is a liar, and the truth is not in him ; or he that saith Christ's godhead died not in the flesh, and did not quicken and raise his manhood to life again, and in that body of flesh and bone, did not ascend into a kingdom of glory in another world, the deep things

of God is utterly hid from that man ; or he that saith all mankind proceeded from the loins of the first man Adam, is ignorant of the two Scripture seeds (namely) the seed of the woman, and the seed of the serpent, therefore he is none of Christ's sending ; or he that saith mens souls do not die with their bodies, and sleep together in the dust of the earth, till the Lord Jesus, by the mighty power of his word speaking only, do raise them unto life again at the last day, that man is in deep darkness, not knowing the Scriptures, or the power of God ; or he that says mens bodies only perish (and not the souls) will be saved at the last, that man is a liar, and the truth is not in him.

Dear Friend,

Thus far was I moved to write unto thee, as an eternal witness between us, when the secrets of all hearts shall be opened. If thou seest good, thou mayst present this epistle to the view of those men called Quakers ; not that I can expect a good issue from any of them, unless God hath endowed them with hearing ears, unjudging, meek and patient spirits.

Thine in all eternal excellencies,

JOHN REEVE.

September 20, 1654.

An Epistle of John Reeve to Christopher Hill.

IN the eternal true Jesus, my soul salutes you all: I have received your love-tokens, which is a vessel of cyder and a sixpence: my joy in the Lord is increased by your communion with each other. I trust to the praise of his glory, his light and love shall abound in you more and more, for the strengthening you in the inward man, and confounding all gainsayers in your outward conversations: neither I nor my wife are in perfect health; especially my wife, who is very ill, and has been so about six weeks: so hoping of your welfare to his infinite grace, I commend you, and remain your friend and brother in Christ Jesus. Our elder brother.

JOHN REEVE,

P. S. Brother Christopher, if my mother comes up, pray tell her she need not trouble herself about any more goods at present, but a bolster and a little more covering for the bed; and as for that you sent for, you shall have it next week, God willing.

*An Epistle of John Reeve to Christopher Hill, dated
London, July 17, 1757.*

Loving Friend in pure truth,

I RECEIVED the six shillings and the hat, and the eighteen-pence you sent me as a token. I am not a little joyed for our brother Martyn's

likelihood of recovery, with your wife's safe delivery. But my chiefest rejoycing for you all is, your reality to the things you have received from our ever-loving Father, which is the living Jesus in a bodily form; this is a riddle to your elect brethren, even through the whole world, unless it be to a few. Oh! blessed are you that you are of that number, unto whom it is in some measure unfolded; for by this means you are delivered from all carnal bonds of outward forms, and are sate down in peace through inward enjoyments, which none can take from you.

Brother, I shall be careful in what your mother-in-law requireth. Thus not naming any more, but my tender love to all you that enjoys this truth, I commit you to the most High, and remain eternally yours in all righteousness,

JOHN REEVE.

P. S. My wife's kind love to you all.

The Prophet Muggleton's Blessing to Mrs. Elizabeth Dickinson of Cambridge, dated August 28, 1658.

Dear Friend, in the eternal Truth, Elizabeth Dickinson; my Love remembered unto you and your Husband, as being in the same Faith also.

I AM very well persuaded of your eternal happiness, and I would willingly say unto you, as our Lord did in another case to the woman that was troubled with a bloody issue, who said within herself, that if she could but touch his garment, she should

be made whole ; and according to her faith it was unto her, for she felt in herself that she was healing of her plague, and not only so, but she had assurance of everlasting life, which was far beyond the health of her body. Which faith of hers did draw virtue out of our Lord, which made him to say, that virtue was gone out of him ; and he looked round about to see her that had done this thing, *and he said unto her, daughter, thy faith has made thee whole, go in peace, and be whole of thy plague* ; as if our Lord should say it was her own faith that did fetch virtue out of him, and it was her own faith that did heal herself ; as if he had no hand in the thing, he was but the object of her faith ; it was her faith that did draw that from the object ; and so it is with you, John Reeve and myself, the chosen Witnesses of the Spirit, we having the commission and burden of the Lord upon us. We are made the object of your faith, and as your faith is strong in this commission of the Spirit, so shall the virtue flow from it to your eternal rest and peace, so that you shall be perfectly whole as to the relation to the fears of eternal death, as that woman was in her body of the bloody issue ; and your faith being in me, as the object in relation to the commission of the Spirit, it is your faith will make you whole ; for my faith is in you concerning your eternal happiness. Let yours be in me, and you shall fare no worse than I do ; for you shall have the end of your faith, even the salvation of your soul, as well as I ; and that you may be sure, I do declare you one of the blessed of the Lord to all eternity. But as for those fears that do arise in you from the weakness of your nature, or from a distemper in nature, I cannot promise you deliverance from it, but it is very probable that the assurance of eternal life will mitigate

and weaken the other. I thought good to write these few lines unto you for farther confirmation of your eternal happiness after death.

No more at present, but rest your faithful friend and true prophet of the Lord,

LODOWICKE MUGGLETON.

An Epistle from the Prophet Muggleton to Christopher Hill, dated January 2, 1660. This concerning Claxton to be given with Care to his loving Friend, Christopher Hill, at Maidstone in Kent.

Loving Brother, Christopher Hill, in the Spirit of this Commission, and to all the rest of the Believers of this Commission at Maidstone in Kent, I send greeting.

I WOULD have you to seriously mind and consider these lines as follows.

There hath of late days happened a great deal of difference between some of the believers of this commission here in London, and Lawrence Claxton; whereby the believers have complained to me, that Lawrence Claxton hath carried himself so proud and lord-like over others that have been of a lower comprehension than himself; likewise he hath been so full of filthy covetous avarice, which hath not had so much as the very colour or show of natural righteousness in it. So I, taking these things into consideration, did send my daughter to tell him, that if he did exercise his spiritual pride any more, that I would

take away his commission from him ; which he at the first did seem very scornful at, as if he could stand by virtue of John Reeve's words without me, as did afterwards appear ; but yet concerning my daughter's words concerning my authority, he did seem hypocritically to submit, and to acknowledge himself to be but a servant unto me, and unto the believers of this commission. But it hath appeared since to be otherwise, and that there was a cursed pride that lay in his heart ; and for that purpose he hath written a book, called *The lost Sheep found* ; where in the latter part of that book, he hath proudly exalted himself in John Reeve's place ; for he hath quite excluded me out of the commission ; so that there is none now but John Reeve and he that hath the spiritual commission ; therefore you shall find in that book, and more especially in the epistle of that book : whereas he doth call it very often our commission ; so there is no true confidence, as he says, but in our commission : his meaning is John Reeve and himself, for he hath quite excluded me, and hath gotten himself into John Reeve's chair and place ; therefore I would have you seriously to mind and peruse that part of the book which doth treat upon the commission. For I suppose you have the books sent unto you, as well as others have ; there you shall find a great deal of spiritual pride assuming to himself those high titles which never did belong to him, neither did John Reeve, nor I, ever give to him ; which books of his, with other words and passages that hath happened of late, hath made an everlasting difference between us two in this world ; therefore I would have you, and all the believers of this commission, to understand, that I have utterly disowned that part of the book, that doth treat of the commission ; and for that pur-

pose I did send my daughter to burn some of them before his face.

Likewise I have utterly disowned Lawrence Claxton, for ever being a messenger or bishop, or servant any more unto this commission. Neither shall I own any thing that he shall say or do in reference to this commission. Therefore I do exhort you, and all the rest of the believers, not to stumble or stagger in your faith concerning Claxton, as if your happiness of eternal life did depend upon believing of him to be a messenger or a bishop; for though he should be cut off to eternity, yet is the foundation of God sure and true; that is the commission of God, as it was given to John Reeve and Lodowicke Muggleton, by voice of words from God; but as for Claxton, he had his commission from man; therefore man can take it away again; for he hath stood all this while but by my assistance, and at my will and pleasure. Therefore as long as he kept himself in obedience as a servant unto this commission, he had my authority and assistance on his side also.

I did bear with many infirmities of his nature, but this spiritual pride of his hath been much like unto the lost angel, which thought himself as fit to rule and govern as his Maker was; nay, more fit, and therefore he would have been in God's room and place, that he might have governed the holy angels. So likewise this Lawrence Claxton, not thinking it enough to be saved by this commission, or to be a bare messenger or servant to it, but hath, angel-like, aspired so high as to get into John Reeve's chair or place, and so he is now become the chief commissioner, which is far above a servant or messenger; therefore he doth very often in that book call it our commission, as if John Reeve and he were the only

commissioners, and that I, which God gave to be John Reeve's mouth, is quite thrust out, so that I am made but a fellow-labourer with him in this commission.

But Lawrence Claxton shall know that there is yet a prophet in Israel that hath power over him. For as John Reeve was like unto Elijah, so am I as Elisha, and that his place was but as Gehazi, and could stand no longer than my will and pleasure was, because the burden of the Lord lyeth wholly upon me, which is the commission of the Lord.

Therefore my counsel and advice to you all of this faith is, that you would stand stedfast in your faith unto the doctrine of the true God, which hath been delivered unto you by John Reeve and myself, and that we two are the last Prophets and Witnesses unto the true God the Man Christ Jesus.

Again, my counsel and advice unto you, and the rest of the believers there about you is, that you would allow Lawrence Claxton no more maintenance weekly as you have done formerly; but let him be-take himself to some employment in the world, as well as the rest of the believers do; for I do not see it fit that he and the serpent his wife should be maintained in idleness and pride; for there is no more use for him in this commission; therefore to what purpose should you allow him any maintenance, which is made lower than yourselves in this commission. For I have utterly disowned him upon any such an account, as to be a messenger or bishop, or servant any more unto this commission. For I shall not own whatsoever he shall write or speak concerning this commission any more; for it will be well if he have so much faith in this commission as will save his own soul. Therefore I should rather advise you to pre-

serve some part of that which you did allow Claxton weekly towards the re-printing of that book of ours which hath the dark print, and towards the printing of the 11th of the *Revelations*, for I shall make as much haste of it as I can; because, I suppose, that this will be the last that ever will be set forth by this spiritual commission: for I cannot conceive that there can, or need be any more spoken concerning this spiritual commission, than hath been related in all our writings, and will now be in this of the 11th of the *Revelations*.

I speak this, because there is very few left of the dark print; for there hath been more enquiring after them of late than formerly, because that book hath the most highest and heavenly mysteries contained in it, but that the print is so bad, that it doth make every one almost weary of reading it.

Therefore my judgment is, that it would be better work, and more glory to God, and honour to this commission, to give something weekly, for or towards the printing of that book again; and let Claxton shift in the world as others have done before him; for you are not bound now I have disowned him, not to look no more upon him than you are to look upon the weakest believers of this commission; no, nor so much neither.

Therefore let not your thoughts be troubled concerning Claxton; for most part of you did believe the commission before Claxton came, and will do after he is gone; therefore as he came to this commission by man, therefore by man is his commission taken from him again; and so your burden, which he hath laid upon you, may be taken off you.

I would desire you to read this letter to all the believers of this commission there about you, though

some of them are unknown to me, with my love to yourself and mother Wylde, and Martyn the thatcher, and Martyn the tanner, and his wife, and his daughter, and all the rest that have a love to this commission. I desire you to let me hear from you as soon as you can conveniently.

Written by

LODOWICKE MUGGLETON,

*The last true Prophet and Witness unto the true God,
the Man Christ Jesus.*

P. S. You may send to me in Great Trinity-lane, next door to the sign of the Black-Boy and Hand, London, Jan. 2, 1660.

*An Epistle of the Prophet Lodowicke Muggleton's to
Christopher Hill, &c.*

*To his Loving Friend, Christopher Hill, and to all the rest that
love this Commission, or that are in the Faith of it.*

February 5, 1660.

I RECEIVED your letter, being dated Jan. 20, but I having other occasions of late than ordinary, so that I could not send you an answer; because, since I have disowned Lawrence Claxton, there hath been more resorting unto me than formerly; for there hath been some strangers that seemeth to have great affection to the doctrine of this commission, and some of them have some things of this world considerably, which hath promised me to be some assistance unto me in the re-printing of the dark printed book again;

which hath encouraged me to go on with it ; therefore I have almost prepared it for the press ; which, if the printer have but a care to do it according to the directions which is given him, it will be a most excellent piece of work ; for there is the most deepest mysteries contained in it as ever was penned by man these thirteen hundred years, or ever will be again ; therefore there is much looking after them now a late, but there is never a one to be had but that which I must print the others by. I hope it will be ordered so, that it will be very delightsome to read, so that people may the more clearly understand those deep mysteries contained in it ; but as for that which I am about, will not be ready for the press yet a while, though I have almost gone through the heads of the chapters. Yet I must write it again before it is fit for the press, which will take a great deal of time, which I cannot spare as yet, because this dark print will take up some time in the correcting of it fit for the press, and the looking to it when the printer is a doing it, that it may not be spoiled as it was before. I do intend to put it into the press in a fortnight or three weeks at the farthest ; therefore I desire you, that have faith in it, if you can, to raise forty or fifty shillings towards it in three weeks or a month ; but if you cannot do so much, let it be what you can ; only let me hear before, and then I shall order things otherwise here in London, &c. I do find in your letter as if your hearts were troubled because of your meetings being put down, and the oaths to be imposed upon you. But as for your meetings being put down, what need you care ? Cannot you live by your own faith for a time, without meeting together on those days called Sundays ? Cannot you see and talk with one another as you see occasion on the

week or working-days, for what you suffer upon any such account, when as this commission layeth no such bond upon you, but rather to the contrary; for as long as the powers of the nation doth forbid you to go to any meetings, do you obey them, and keep all at home; but if the powers of the nation doth command you to go to church to their public worship, then I say you are to suffer what penalty the powers of the nation will lay upon you, rather than to worship in the house of Baal. For this worship of the Spirit, which is now, hath no visible forms of worship at all belonging to it, neither is there any necessity for any public meetings at all. So that as for your meetings being put down, there is no cause of trouble or sorrow at all, but rather a cause of joy. But the oaths which will be imposed upon you, may cause matter of trouble upon your spirits, because I cannot say that any believer of this commission can, with safety and peace to his own conscience, take any of them; both because if you take an oath of allegiance, which doth seem to be the most easiest oath, yet there you are bound, if needs be, to fight for the present power, or else you must break your oath; so that there is great inconveniency in taking that oath to a tender conscience.

And as for the oath of supremacy, it cannot be understood by those that have faith in the true God, that the king is the supreme head of the church of God, or that he is their defender of their faith; for the powers of the nation if they did know of it, they would rather, instead of defending and upholding it, overthrow and destroy it; but those that are of the same faith of the church of England, the king is the supreme head of that church, and the defender of their faith. Therefore those people that are of the

faith of the church of England, Scotland, and Ireland, what need they to scruple the taking of the oath of supremacy, seeing they are of the same church as the powers of the nation is of, as aforesaid. But this oath was especially intended and made for the Papists in Queen Elizabeth's time and days, but now it is laid as a snare upon all the free-born people of England, that they might find out all those whose consciences are tender, which dare not swear at all, as there are many here in London that will not swear at all; but I confess that you that live in the country are to be pitied more upon that account than we that are here in the city; because here a man may go in a crowd and never be missed; but in the country there is no place for a man to hide his head, but they will find him out. So that my advice to you is, that you would take no oaths at all, not that hath relation to fighting or unto public worship: for how can you fight for to defend the king, when as you are not to defend yourselves, but rather to suffer what the present powers doth lay upon you; only this, I would advise you to pay according to your abilities, what taxes soever the powers of the nation doth lay upon you, whether it be by way of tithes or any other taxes whatsoever, so that *Cæsar may have the things that are Cæsar's, and God the things that are God's*; therefore I shall give you an example of some of the Quakers here in London concerning this thing.

There was in the time of the late troubles, concerning those fifty monarchy-men, search made into every house, which was suspected for arms, whereby they took many of the Baptists and of the Quakers upon suspicion; upon which the Quakers were carried before a justice, which justice proposed the oath unto them: one of the Quakers answered, saying,

“ We cannot swear to defend the king, for we cannot
 “ defend ourselves, much less to fight to defend ano-
 “ ther ; but this, said he, we are willing to do, to pay
 “ what taxes the king shall lay upon us to the utmost
 “ of our abilities ; and if the king will take those
 “ goods we have, he shall freely have them, for to
 “ swear for him we cannot do it.” The justice being
 so convinced at their sincerity in that thing, sent them
 away without taking any oath at all, and bid them
 go home to their own houses in peace ; but on the
 next Sunday following, these same men would needs
 go to their meeting again, notwithstanding the pro-
 clamations of the king was against all private meet-
 ings, yet their zeal was so great, or else wilful, that
 they could not live by that light within them ; but
 must needs meet together, contrary to the king’s
 proclamation ; and so the same men were taken at
 their private meeting, and carried to Newgate, and
 there they remain to this day ; so that now their
 sufferings is rather for evil-doing, than for well-
 doing : seeing they are not required to meet together
 on the Sabbath-day, neither by God nor man. No
 more at present concerning these things aforesaid, but
 exhorting you to hold stedfast in the faith of this
 commission unto the death, that you may receive
 that crown of eternal glory which is set before you,
 which is the knowledge of the true God, and the right
 devil, which hath not been so clearly manifested since
 the world began, as it hath been in this spiritual and
 last witnesses of the Spirit.

No more at present, but I rest your brother in the
 true faith of the true God,

LODOWICKE MUGGLETON.

P. S. We are all well in London, and there is none

D

of the faith here that I know of that have had the oaths propounded to them as yet, I suppose because the number is few. Your Brother Andrew is well, but as for your brother Ralph, I have not seen him ever since he came from you out of the country. I pray let me hear from you as soon as you can conveniently concerning that business in the beginning of the letter.

London, February 5, 1660. Give this with care.

An Epistle of the Prophet Lodowicke Muggleton to Christopher Hill, Feb. 25, 1660.

Brother Christopher, and all the rest of the Faith in Kent,

I RESERVED your letter, and am glad to hear that you are so well satisfied in your minds concerning the oaths, and the other things therein contained. But as for the money I made mention, that cannot be raised, only twenty shillings you say will be raised, with their names that doth give it. I am very well satisfied with that, for I am very loath to be so much burthensome unto those of the faith in the country, therefore I shall press the more upon some here in London, because it will arise to a great deal of money more for the printing than I thought it would; but I suppose I shall raise friends that will enable me, and I suppose about twelve days hence the printer will begin to put it into the press, therefore you may send the twenty shillings according as you have expressed in your letter.

Also I understand by your letters, that Lawrence Claxton hath sent you a letter, wherein he doth declare, that he is the same in Revelation as he ever was, and thinks by pen it cannot be declared what the difference was ; but when he shall see your faces, he shall make appear what the differences is : he did send a letter into Cambridgeshire, which was much to the same purpose as yours was, only there was some expressions in it, which expressions are such like as these. Those unheard transactions concerning him, which he could not express, but when he did see their faces he would open the difference more clearer unto them.

Therefore I would have you observe and consider that his pen and his tongue together, could set forth his spiritual pride and lordliness, with some other practices which hath made this great difference, but his pen is not able, nor his tongue neither, to be humble in his mind, and to see his spiritual pride and filthy covetous avarice, for if he could, his pen might as easily declare what the ground and cause of all this difference is as well and better, than when he shall see your faces ; but he doth think by his goodly words and presence, as being the same in Revelation as ever he was, to overpower your spirits, that you might think that the difference between him and I, but that it might easily be reconciled. Likewise your desire is, that I would send you word whether you may relieve him as a believer or no: My answer is this, that you may not relieve him, neither as a messenger nor as a believer of this commission, because he is an excommunicated person of the commissioner himself, and is separated from having any union with me in spiritual matters. Therefore you that are believers in or of this commission, ought

not to have any society with him in spiritual matters: let his pretence of revelation be ever so much, you are not to mind him nor regard it, for it is nothing worth unto you, for what the commissioner doth not own, you are not to have any regard unto it.

Therefore let not his pretences of being the same in revelation, nor his goodly words be any way a means to trouble your spirits about it; for he is cast out of heaven, even as the angel was from the presence of God and the holy angel into this earth; so even is Claxton cast out of heaven; that is, from having any communion with the prophet or commissioner of the Spirit, or with those believers of the Spirit, so that as the angels was cast out, not only from the presence of God, but also from the presence of the holy angels; so likewise he is not only cast out from the presence of the prophet, but from the presence of the believers also, and as the angel was cast into the earth, so likewise is he cast into the world, and let the world relieve him, for that is large enough, and as for his revelation, if he hath so much in himself as will bear up his own soul into eternal happiness it is well, but nobody else will be ever a whit the better for it; for I would not have you so ignorant as to think, that after a man is excommunicated or cast out of this commission, though his understanding be greater, and his language more glorious than in any one of the same faith, yet he that hath the least knowledge in a commission is to be minded and respected of all those of the same faith.

But on the contrary, if a man have never such great parts, if he be disowned or cast out by the commissioner, the believers are bound to disown him out of their society, and not to relieve him as a

believer of this commission ; only this I shall give the liberty to do, that if he comes amongst you, you may eat or drink with him, or give him lodging as you would unto a stranger, but not to mind any of his sayings with reference to his being a believer, or to what I have done concerning him : I say in these things you are not to mind him nor regard what he shall say or do of that nature.

No more at present, but expecting to hear from you as soon as you can, I rest your Brother, in the true faith of Jesus, the only true God,

LODOWICKE MUGGLETON.

London, February 25, 1660.

A Copy of a Letter written by the prophet Lodowicke Muggleton, to pull down the high Exaltation of Lawrence Claxton. Dated from London, December, 25, 1660.

Lawrence Claxton,

I HAVING seriously considered your many foul, proud and covetous actions since you came to the belief of this commission, but more especially of late, since you have been allowed some means from the believers of this commission, which have made you so lord-like, that you are grown so spiritually proud, so that now you are gotten, in your own conceit, to be the chief man in this spiritual commission ;

so that your pride hath grown by degrees so high until you have gotten to sit in John Reeve's chair and place, so that you are got up as high as you can ; therefore it is high time for you to fall.

Therefore, seeing that occasion and offences will come, that the secrets of the heart may be made manifest, therefore I do see a great providence in that business of mason's wife, for that hath been an occasion to bring forth those differences which have been among the believers of this commission : likewise it hath been a means to insearch the bottom of your heart ; for ever since the beginning of this difference, after that you did understand that your commission was like to be taken away from you, you have strove with all your might, both with saint and devil, for to uphold your authority without me ; therefore you have made use of your beloved Frances and Ananias, and, Saphira-like, you have consulted with that venomous serpent your wife, and have made her your council in all spiritual matters, and that I did perceive by the serpent your wife, in that she did show Mr. Hatter and Mr. Hudson, that place of Scripture concerning Moses and Miriam, which I know she could not do of herself, except she had heard your judgment of it, which conceit of yours on that place could do you little good, only this your judgment on that Scripture, with your continual consultation with the devil your wife, hath enraged your wife so far as to vaunt herself against the believers of this commission, and against me ; for which I do pronounce your wife cursed and damned to eternity, though she hath been damned by John Reeve already, therefore I have set to my seal, that John Reeve's damnation shall be true upon her.

As for yourself, because you have strove to main-

tain your authority without me, and for that purpose you have written this book, wherein you have quite excluded me, and have made the commission only John Reeve's and yours, for your writings do shew forth the very pride of your heart ; therefore I do declare against that book, and against you, that I do renounce and disown you upon any such account, as to be a messenger, bishop, or a servant, any more to this commission ; neither shall you write any more, or speak any more in the behalf of this commission, for I shall utterly disown whatever you do or say of that nature ; neither shall the believers of this commission allow you any maintenance, neither in Cambridgeshire nor Kent, upon any such account, as looking upon you to be a messenger ; for you shall become as one of the least of believers of the commission, and you shall become a reproach to saint and devil, which shame and reproach shall strike as a loathsome leprosy unto you during your life ; for you shall never come to any honour of this commission any more, for you have had your last that ever you shall have in this world, because you shall know that you have kicked your heel against your master, and that there is a prophet yet in Israel, and hath power over you ; notwithstanding you have made yourself equal with John Reeve, you shall know that John Reeve was as Elijah, and that I am in the place of Elisha, and that you are in the place of Gehazi. This is my resolution.

Written by Lodowicke Muggleton, the last true Prophet and Witness unto the true God, the Man Christ Jesus in glory.

December 25, 1660.

LODOWICKE MUGGLETON.

A Copy of a Letter, written by the Prophet Lodowicke Muggleton, to his loving Friend Christopher Hill, at Maidstone, in Kent, Jan. 2, 1661.

Give this with Care.

Loving Friend, Christopher Hill,

MY love remembered unto you and to all the rest of the believers of the commission of the Spirit there with you.

These are to let you understand, that I received your letter, dated November the 29th, 1661, with your kind token; and the eighteen shillings in money; and it came very seasonable, because I have been at more expence of late than ordinary; for my daughter Sarah hath been sick of the yellow jaundice ever since, and doth remain so still, which was the cause I did return no answer all this while; because her death hath been much feared by some in London, and there is no certainty yet that she will escape, though she is not so extreme sick as she was.

Also, there hath been another trouble upon me to add unto the other, which is this; I being a long liver in the parish, it fell to my lot to be chosen scavenger, and I must either hold or fine; and if I should have held I might have lost nothing, but I should have been entangled with oaths; therefore I rather chose to pay down the fine, which was twenty shillings, before the parish would choose another in my room.

Now I shall write a few lines concerning some particular things in your letter.

The first thing is concerning some that do profess an acknowledgment of this commission, but do not live the life of it; because they go to publick meetings, which indeed cannot stand with true faith in a commission. For, look what laws a commission doth set up are to be observed by the believers of it; and the laws of this commission of the Spirit are spiritual, and do worship God in spirit and truth, without any visible forms of worship, as the worshippers of Baal have; for though there was an outward, visible form of worship set up by Moses and the Apostles, and they were to be observed in their times and places, because they had commissions from God so to do; and the believers in their commissions were happy in yielding obedience unto them: but when public worship is set up by men, without a commission from God, it becomes a will-worship and idolatry, a thing which is an abomination unto the Lord. Therefore, whosoever shall make a show, or a profession of faith in this commission of the Spirit, and yet go to worship with the idolaters of the nation, I shall not look upon any such person to have any true faith in the true God, nor in this commission of the Spirit; neither can they have any true peace, nor the assurance of everlasting life; for he that will not deny himself and take up his cross for truth's sake is not worthy of it: and I am sure, there is as little suffering by the believers of this commission for their faith sake, as ever there was of the other two commissions.

Again, this commission of the Spirit doth lay as little, and less bonds upon the believers of it than any of the other two above mentioned did; for this

commission requires nothing but faith in the heart, which works by love, without any outward ordinances of visible worship, which is a great burthen to bear to those that are under them.

It would ask a whole sheet of paper to clear this thing; but I suppose, that they which are truly enlightened in the power of the three several commissions, may understand and be satisfied in what I have said in this letter, and in those books of ours that you have amongst you, concerning the worship that doth belong unto the three several commissions, they all of them differing one from the other, neither is the one bound to observe the other; but every commission, and the worship belonging to it, is to be observed by the believers of it, in its time and place, when it is in being, and not when it is out of date.

The other thing, which is of concernment in your letter, is, that you have a monthly contribution, and your desire is to have my judgment in it, which is very pleasing unto me, and I do like it very well, it being a good work, and I am glad that you are so free amongst yourselves; because it was always against my nature and spirit to lay any engagement and burthen upon the believers of this commission, neither shall I: but in regard you are free to lay it on yourselves, it being sure a good work, I do freely give you my consent unto it; therefore do as your own freedom gives you leave and prosper. So resteth your friend in the true faith.

LODOWICKE MUGGLETON.

London, Jan. 2, 1661.

My kind love remembered unto yourself and all the true believers in those parts in general, as if it were in particular to every person.

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Mrs. Dorothy Carter, near Chesterfield, bearing date February 13, 1660.

Loving Friend,

THOUGH unknown to me in the natural or visible sight of the body, yet by that invisible discerning which I have of your spirit by those few words which you have made mention of in your letter, wherein I find that the spirit of truth hath blown upon your heart, in that it hath made you willing for to seek and to enquire after the knowledge of these two witnesses. Therefore I shall give you a word or two to inform you who these two witnesses are, and in some measure how their testimony is received: therefore I would have you to mind and observe these lines as followeth.

That as there are three that bear record in Heaven, *The father, the word and the spirit; and these three are one, that is, these three are one distinct person in the form of a man; so likewise there is three that doth bear witness on earth, namely, the spirit, water and blood, and these three do agree in one.* Now observe, those three upon earth, are these three commissions which should be acted forth upon the stage of this world. Which three commissions are these.

First. The commission of Moses and the prophets.

*E

Secondly. The commission of Christ and the apostles.

Thirdly. The commission of the Holy Spirit, which commission of the Spirit is now extant in the world at this day, and hath been here in England these nine years, and the sound of it hath gone through many parts of Christendom, as in this part of England, Scotland, Ireland, New England, Virginia, Barbadoes, and many other places, I will not here mention ; but the doctrine of the commission of the Spirit hath been very little received in the world ; but the most that hath received it, is here in London, and in Cambridge-shire, and in Kent.

In these three places there is a few that is very well grounded in the belief of this spiritual commission ; but one cause why there is so few that doth receive it, is because there is no visible forms of worship belonging to this spiritual commission, but doth altogether consist of the knowledge of the true God and the right devil, with the place and nature of Heaven and Hell, with the forms and nature of angels and the mortality of the soul.

And upon these six principles in the knowledge of them dependeth all the eternal happiness of man.

Therefore because it will be too tedious to write all these things, I have sent you a book ; these books that were written by these two witnesses ; they are bound up together, and they will inform you who those wo witnesses are, with their names, and the

voice of God that spake to them, and their messages, with their doctrine, which they should set forth with many deep mysteries which is hard to be understood.

Likewise I have sent you some books of his which he hath written in behalf of this commission ; and as for the names of those two prophets, you will find them in the books, and the place where they live ; only one of them, since the book of the Mortality of the Soul was written, is dead ; namely, John Reeve, but Lodowicke Muggleton is yet living in Great Trinity-lane, over against one Mills's, a Brown Baker.

There is in that book, which is bound, all that was written by the two witnesses and prophets themselves ; and there is laid down in those writings the true grounds of all divinity, which doth consist in the knowledge of the true God, and the right devil, with the knowledge of the two seeds, is those two keys that doth open the gates both of Heaven and hell ; and there is none now in this world, that hath the keys given unto them, but these two prophets and witnesses of the Spirit only.

Written by

LODOWICKE MUGGLETON,

The last true Witness and Prophet unto the Man Christ Jesus, glorified.

It was your lot to employ a man for to buy those books which hath been damned by the prophet's daughter, some eight or nine months since, for opposing of those books; and the revelation of his commission; therefore the man, remembering these books, and the sentence, will neither undertake to carry them, nor to lay down the money for them; because he hath a prejudice both against the books and the persons that wrote them. Therefore I shall desire Mrs. Griffith for to take some course that these books may be conveyed to you, and let her give orders how they may be sent, and how the money may be conveyed to her again; for then I shall desire Mrs. Griffith to set her name to the direction of this letter.

LODOWICKE MUGGLETON.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, to Mrs. Dorothy Carter of Chesterfield, Feb. 16, 1661.

Friend Dorothy Carter,

I RECEIVED your letter, bearing date February 3, 1661, wherein I perceive you have received some books, and a letter from me, whereby you have received some refreshment of heart, and so understand in some measure those great and high mysteries contained in them; and having one daughter which is partaker with you in the faith of this commission of the Spirit, which I am very glad to hear of, desiring that your faith and hers may grow to perfection here, and to eternal glory hereafter: and I have so much the more hopes of it because there is so few of you, because truth hath but few of its side, nor never had, because the world is given unto reason, the devil's hands, he being the elder brother: but faith the younger brother, his kingdom, is an everlasting kingdom; but a strait and narrow gate or way that leadeth to life eternal; for there is but one truth, the way, and the life; and there is no finding this way without a guide; and there can be no true guide except he knoweth the way himself; and none can know the way to life eternal, but he that hath a commission from God: he knowing the deep mysteries of the true God, and the right devil, doth shew them to the seed of faith, by declaring by word and pen, that strait and narrow way that leadeth unto life, which very few do find, because there is but few ambassadors and shepherds chosen of God; that is, one prophet at a time, one Jesus, one

Peter that had the keys of heaven and hell ; and now in this commission of the Spirit but two chosen witnesses of the Spirit, and one of them is not ; so that I am as Elijah said in another case, *I am left alone, neither will there be any more sent of God after me while the world endures.* And as for these persecuting times, they are nothing in comparison of what hath been suffered by the believers of the other two commissions ; nay people hath and doth suffer great things for a lie, even to whipping, imprisonment, banishment, and death itself, for a lie : but the believers of this commission are loath to part with a little money, but will rather worship Baal than to pay such a tax as the powers of the nation doth lay upon them, for such a neglect of going to the public meetings ; for I cannot advise any one that hath true light in them, to darken that, by going to worship a false God ; for no man can serve two masters, neither can a man worship God and Baal : for if God be to be worshipped in spirit and truth, then let not the same man worship the devil with falsities and a lie ; for whosoever doth so, will darken their own light ; and so lose the peace of their own minds, and the assurance of their eternal happiness, for to save themselves a little in this world. And as for the book of the *interpretation of the eleventh of the Revelations*, I have finished it, and prepared it ready for the press, supposing it will be the last that will be set forth by this commission of the Spirit, and finding such great difficulties to get it printed, the times being changed, and the great charge that must be laid out upon it, I was minded to lay it aside for a time, to see if there should be any alteration in church government. But there is some here in London, and elsewhere in the countries, which have a great desire to have it out

now, but it will cost so much money that, it will hardly be raised; for the printing of the Divine Looking Glass did cast me much behind hand, and this will cost more, because the times are so troublesome concerning printing, that I have much ado to persuade the printer to do it at all, being not licensed: yet he printing the Divine Looking Glass, and the Mortality of the Soul, and other books, in relation to this commission of the Spirit, he is willing to undertake to do it, but not without extraordinary gain, more than he had for the Divine Looking Glass.

Therefore, I would desire you or any other of your acquaintance, that have any affections unto truth, if they have any freedom in themselves, to contribute something towards the printing of it, what they are made free to do: I should not lay a burthen upon any if I had it of myself.

The printer will have ten pounds when he hath finished it, and ten pounds he will have down, besides other charges upon it: he doth intend to set about a matter of twelve day hence, and doth intend to finish it by Easter. I would be glad to hear from you before that time, if you can with conveniency; also, I do intend to see you sometime this summer. I shall give you notice when I do intend to come: but I would willingly have this book out first.

No more at present, but my love remembered unto yourself, your daughter, and Edward Frewterill.

Your Friend, in the true Faith of
Jesus, the only Wise God,

LODOWICKE MUGGLETON.

My daughter remembers her love to you, and to Edward Frewterill, being glad to hear of your love to truth.

*An Epistle of the Prophet Lodowicke Muggleton's to
Mrs. Ellen Sudbury. Feb. 17, 1661.*

Friend in the true faith, Ellen Sudbury,

I RECEIVED your letter, but no date unto it ; but for the substance of it doth favour of true light, which doth arise from the seed of faith in you, in receiving the declaration of this commission of the Spirit, which is as light set upon a hill, or in a candlestick, to give light unto all in the house, and not to be put under a bushel.

For every commissioned man is the candle of the Lord, which gives light unto the whole house ; which house is the seed of faith, as it was said by Moses, *That he was faithful in all his house* : that is, he was faithful in all his commission, which was of the law, he being the candle of the law, to enlighten the seed of reason in the outward letter of the law. And this commission of the Spirit is the candle of the Lord to enlighten the seed of faith in the spiritual understanding of the Scriptures, which doth consist but upon six principles : As to know the true God, his form and nature, the right devil, his form and nature, the place and nature of heaven, and the place and nature of hell, the persons and nature of angels, and the mortality of the soul.

Upon the knowledge of these six principles dependeth the eternal happiness of man ; neither can any man come to the knowledge of them but by this commission of the Spirit, which is the candle of

the Lord, to light the seed of faith, the way to eternal blessedness. And though I have named six principles, yet whosoever doth but understand two, namely, the true God, and the right devil; upon these two dependeth the other four, with many deep mysteries, which will flow from the knowledge of these principles aforesaid.

And as for your emptiness and weakness, in respect of what you have formerly had, I am very glad of it; there is the more room for truth, to fill your heart up with faith and experience in the heavenly mysteries, which is declared by the witnessings of the Spirit; for many thousands are so full of their own righteousness, and of talk upon the letter of the Scriptures, that there is no room for truth to enter into their hearts. These now, in this commission, are in the same condition as those were in Christ's time, which had eyes, but did not see, and had ears, but did not hear, and had hearts but did not understand. And the cause was, and is still, men and women being so full of their own righteousness, which is of the law, that there is no room in their hearts for truth, which is the righteousness of faith, to have any entrance into them.

But the thing, which is of the greatest weight in your letter is, concerning the sin against the Holy Ghost; which hath lain heavy upon you, you fearing you had committed it by questioning the truth of the Scriptures, and Christ to be the true God.

I would have you to take notice of this, that none can commit the sin against the Holy Ghost, but that man or woman that hath despised prophecy. Now you cannot despise prophecy except you do oppose, vilify, and speak evil of that man that is sent of God, that hath the spirit of prophesy; for this I

would have you to know, that there can be no sinning against the Holy Ghost, but in the time of a commission; for if a man be sent of God, he is sent by the Holy Ghost, and whosoever doth despise that man, that is sent of God, he despiseth him that sent him, and so he cometh to commit that unpardonable sin, which will never be forgiven him in this world, nor in the world to come: and this was committed in the days of Christ, and in the apostles commission, as you may know by these words of Christ to the Jews, when, as they said, *he cast out devils by Belzebub the prince of devils*. Here they called the holy Spirit of Jesus a devil, and this was that sin against the Holy Ghost. And so you may see in Acts, the apostles and Stephen amusing the rulers of the Jews, saying, *you always resist the Holy Ghost as your fathers did*; and this resisting of the Holy Ghost was that unpardonable sin. And there have been more men and women that have sinned against the Holy Ghost within these ten years, than there hath those thirteen hundred and fifty years; for I know of near upon a thousand that have sinned that sin, for which they have been damned to eternity; for which we have given them the sentence of condemnation for no other sin, but for the sin against the Holy Ghost, in that they have despised the spirit of prophecy, because they had it not themselves; for it is the nature of reason to despise prophesy, being convicted of its own wisdom or legal righteousness of the law. For this I do by infallible rule of faith in the Scriptures know, and by my own experience these ten years, that there hath been more religious persons, who had an outside righteousness, hath committed the sin against the Holy Ghost, for which they have been damned to eternity. I may safely say, almost forty

to one that hath had no righteousness in them at all ; for no man or woman can commit the sin against the Holy Ghost, but in the time of a commission, nor then except he doth despise that prophet, messenger or minister, which is sent of God for his doctrine, and in so doing he hath committed that unpardonable sin, which very few religious persons, that hath talked with me, or seen our writings, that hath escaped it.

Loving Friend,

I have now finished, I suppose, my last book of the interpretation of the eleventh of the Revelations, and have prepared it ready for the press : and there is many here in London, and elsewhere in the country, that have a great desire to have it out, but it will cost such a deal of money the printing, that it will be much ado to be raised ; for the printing of the Divine Looking-Glass did cast me much behind hand, and this will cost more, because the times are so troublesome concerning printing, that I have much ado to get it printed at all. But the printer knowing of me, I printing so much, concerning this commission, knowing that they are dispersed unto private persons, and not sold public in the stationer's shops, he is willing to undertake it with some more gain than formerly.

Therefore, if there be any of your acquaintance that hath any affection unto truth, if they have any freedom in themselves, to contribute something towards the printing of it ; what they are made free I shall not lay any burthen upon them no where : if I can get money enough to pay the printer one half down, he will set about it a matter of ten days

hence, and the other half must be paid when he hath done, which is supposed will be about Easter.

I shall desire to hear from you before that time, if you can: I do intend after this is out to see you this summer.

I have had a letter since I had yours, from your aunt Carter, and am glad to hear of her faith and confidence in the truth, and of the affection that is in her daughter unto truth. I do intend to send her an answer unto it.

No more at present, but rest your friend in the true faith of Jesus, the only God blessed for ever,

LODOWICKE MUGGLETON.

London, Feb. 17, 1661.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, to the Believers in Cambridgeshire, bearing Date from London, Aug. 9, 1661.

Brother Dickinson, and to all the rest of the Believers in Cambridgeshire,

MY love remembered unto you and your wife, and unto all the rest of our friends there with you.

My writing unto you this time is to certify you, that my daughter is come well home, and I am informed by her, that you and other of the believers doth expect that I should come into those parts this Bartholomew-tide, because I did send a letter a great while ago somewhat to that purpose, because

then I did expect that my daughter would have come up to London long before that time ; but since she did not, my mind is altered as to that thing ; because I do not see it necessary, nor convenient to come this year, because my daughter having been there so long with you, hath set such a fire about the country, that will not be quenched in a fortnight or three weeks time, therefore not convenient that I should come suddenly after her.

Therefore my desire is, that you may be stedfast in your faith, and that will rectify and uphold you in the midst of all opinions, and be not fearful and unbelieving, that is, afraid of every reed that is shaken with the wind : for, consider your sufferings for your faith in these times cannot extend unto death, as it hath in other commissions.

And yet you see how the believers in other commissions have suffered the spoiling of their goods, and the passing through death itself, rather than shrink in their faith. And you see the martyrs, which had no foundation, but an infinite spirit ; yet, if they should have flinched from their faith, they would never have been able to have gone through those fiery trials as they did ; which faith of theirs did carry them through death itself with great joy ; for none can tell what the power of faith is until it be tried.

Now there is none of your trials that are the believers of this commission of the Spirit, that can reach so far as death, nor surely to any punishment on your bodies, only some charges, or perhaps imprisonment, which is not worth the naming, and who would sell faith and a good conscience, and the assurance of eternal life, for a mess of pottage ! which many a one at this day hath so done, and will do.

I perceive by my daughter, that your thoughts are

as if I should not have such affection to you as I had before, because our brother Burton is come away from you. I would have been glad if it had been so appointed, that he might have stayed with you yet; nevertheless my love and desire shall be nevertheless unto you, and shall come and see you as when he was there; for if he should have stayed there I should not have come this year, because of those things aforesaid, and the hinderance of that book that is now in hand. Therefore I shall desire, in the bonds of peace, that ye love one another, and bear with one another's weakness, so that the weakness be not absolute sin or wickedness; for you are but few, and have many enemies, therefore walk as children of the light, that you may know the end of your faith, which is a crown of eternal life; that you may receive the end of your faith, which God the righteous Judge, shall give unto all those whose faith doth hold out to the end in the belief of the true God, which hath been declared by this commission of the Spirit.

My love remembered unto Charles Cleve, Thomas Parke, and goodman Dovie, and the widow Adams, and her daughter Anne, and goodman Warrboys and Singleton, and his wife, and all the rest of the faith. And when your conveniency will serve, certify them concerning my not coming to see them this time.

No more at present, but rest your friend in the eternal truth, the last commissioner of the Spirit,

LODOWICKE MUGGLETON.

August 9, 1661.

A Copy of a Letter wrote by the Prophet Lodowicke Muggleton, to Mrs. Ellen Sudbury, bearing date November 28, 1661.

Friend,

I HAVE received your letter, though unknown to you in the body ; yet I perceive by your letter, that light hath shined into your heart, by the declarations of this commission of the Spirit, which I desire may increase and grow in you, so that you may become wiser than your teachers, or that society which you have been formerly acquainted with, notwithstanding it is counted weakness and ignorance in you : yet, if your faith doth grow in the knowledge of the doctrine of this commission of the Spirit, your weakness will be stronger than their strength, and your ignorance will prove wiser than their wisdom ; because their wisdom, which counts your wisdom ignorance, is the wisdom of reason, which is the devil, and your wisdom is the wisdom of faith, which is the wisdom of God ; because it leads you to the knowledge of the true God and the right devil, with the knowledge of the place and nature of heaven, and the place and nature of hell, with the persons and nature of angels, and the mortality of the soul.

Upon the knowledge of these six principles dependeth the eternal happiness of man, in which Jacob Bemon was utterly ignorant ; yet he doth talk of a God, and a devil, and of angels ; but knows nothing of the person and nature of them. Yet his philosophical light was above all men that doth profess religion, until this commission of the Spirit came forth,

which hath brought Jacob Bemon's light, and many other high lights, down very low within these ten years, as you may read in our writings, if you have them all, and if you have them not all, send to me, and I will help you to them, and they will inform you further than I can by word or pen.

The books that were written by us, the witnesses of the Spirit, are these :

First, *A Transcendant Spiritual Treatise.*

Secondly, *An Epistle to the Ministers.*

Thirdly, *A Letter to the Lord Mayor of London.*

Fourthly, *A Remonstrance.*

Fifthly, *A Divine Looking-Glass.*

Sixthly, *The Mortality of the Soul.*

These were all written by us the ministers of the Spirit.

There is one more, which I shall set forth, which I suppose will be the last that will be set forth by me. It is *The Interpretation of the Eleventh Chapter of the Revelation*, which is much desired by many.

You speak as if I had some thoughts to come down, and that somebody did speak something to that purpose: but I do not know why they should say so; for I do not remember that I did say any such thing, neither had I any ground to say so, because I do not know any one in those parts that hath any such affections to me, or to the doctrine held forth by me, except it be one Dorothy Carter, and one Edward Frewterill, at Chesterfield, else I know none by name in those parts that hath any affections to these things. Now this Edward Frewterill was a great Bemonist before he had heard of our books; yet, nevertheless, I am encouraged by your letter to come and see you, but it will be next summer first, and then I am to go into Cambridgeshire, and that is a quite contrary way

from you ; yet I am unacquainted in those parts, yet I have been at Harborough, in Northamptonshire, and at Ashby de la Zouch, in Leicestershire ; there have been some of my name, which did live at Nottingham, they were of kin to me ; but kindred hath been of little value to me from a child. If you be acquainted with Dorothy Carter, and Edward Frewterill, let me know it, and whether you had the books by their means or no.

No more at present, but rest your friend in the faith of the true God the Man Christ Jesus in glory,

LODOWICKE MUGGLETON.

You may direct your letter to me as you did before, in Great Trinity-lane, over against the Lion and the Lamb.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, to Mrs. Ellen Sudbury. April 7, 1662.

I RECEIVED your letter dated March 28, with the inclosed to Mr. Hatter, which he coming to my house at that same time the letter came, I gave unto him, at which he was very glad to see, and he reading of mine, was the more refreshed in his mind to hear of your love, faith, and stedfastness in this commission of the Spirit. Also I shewed it to my daughter, and to others of the faith, which doth much rejoice at your faith and satisfaction you have in the understanding of the truth, in that you are made partaker with us in the like precious faith, which doth consist

in the right understanding of the true God and the right devil; the rise of the two seeds, and the distinction of the three commissions, which no more in the world doth know at this day, but the believers of this commission of the Spirit only; because they have no true spiritual foundation as a rock, but their foundation is upon the sand, even all the teachers in the world, and the Quaker's principle or foundation is the worst of all; though it seemeth to be the best of all in righteousness of life; yet the worst of all in point of doctrine: and that they will find in the end, though they may flourish for a time; for no Quaker, nor any other that hath heard of this commission of the Spirit, and of the doctrine declared by it, and doth not understand it, and believe it, they cannot be saved, let their holiness of life be never so much; for God hath not regard unto the righteousness of life, except it doth proceed from faith in the true God; which no Quaker, nor any other man hath, but those that have faith in this commission of the Spirit. Therefore it is that they do all fight against the true God, and against the commission of the Spirit; but I am refreshed at your experience and growth in grace and knowledge of the true God; and in that you have eyes, and can see, as Christ said unto his disciples, *Blessed are your eyes, for they see; for many hath eyes, but they see not.* Also I am glad to see that your understanding is enlightened to see the true interpretation of Scripture, which is given by this commission of the Spirit; and this book of *The Eleventh of the Revelation* is very little else but interpretation of many places of Scripture, besides the chapter itself, which will enlighten the understanding in the knowledge of the Scriptures more than all that hath been written before; therefore I have

sent you three of them ; because if there should be any others besides yourself, that should have any affection to them besides yourself, let them have them ; but I shall leave that to your discretion, do what you will with them.

I received a letter from Edward Frewterill, and your aunt Carter, with the money, bearing date March the 19th, 1661 ; but I have not sent them any answer as yet, nor no books ; but I do intend to send this week, if the carrier be in town.

And as for my coming down into the country, I do much rejoice at your's and your aunt Curtis's affection in desiring of me to come, which I do intend to do, but I think it will be about James-tide, for I must go into Cambridgeshire about Midsummer, and after I have been there, I do intend to see you. So being in haste, I rest your friend in the true faith,

LODOWICKE MUGGLETON.

Mr. Hatter remembers his love unto you. My daughter remembers her love, with others of the faith, unto you.

London, April 7th, 1662.

A Copy of a Letter wrote by the Prophet Lodowicke Muggleton, to Mrs. Dorothy Carter, of Chesterfield, bearing date April 12, 1662.

Loving Friend in the true Faith, Dorothy Carter,

I RECEIVED the thirty-five shillings of Holland's man. Also I received the inclosed letter as it was directed.

I am glad to hear of your faith in this commission, and of your affections and forwardness in things of this nature, and of your daughter's faith in the true God. I shall not write to you, but of those things that are expected by you, that is, of my coming down to see you.

I do intend to come about James-tide, for I must go about Midsummer into Cambridgeshire; that journey is but short, I can return again in twelve or fourteen days time.

In the mean time you may read over this book, which I believe will give you more light in the Scriptures, than all that ever you have read; I have sent you six of them. Let Mr. Frewterill have one; as for the rest, dispose of them as you please. If there be any need for any more of them, send to me, and I will send them. I have sent three to your cousin Sudbury on Monday last, by the Nottingham carrier; he goeth forth on Monday.

No more at present, but my love remembered to you and your daughter, having an intent to see you at the time appointed. I rest your friend in the faith, as it is in Jesus,

LODOWICKE MUGGLETON.

Mr. Hatter and my daughter remember their loves unto you, and your daughter, and Mr. Frewterill.

A Copy of a Letter wrote by the Prophet Lodowicke Muggleton, to Mrs. Bladdwell, a Believer, bearing date May 30, 1662.

Friend Mrs. Bladdwell,

I UNDERSTAND by Mrs. Chitwood and my daughter, that you are desirous to be declared one of the blessed ones' of the Lord by me, which I do believe that you are of that seed which is appointed unto eternal happiness, therefore you have been preserved even to the last hour, which is the eleventh hour of the day ; for the twelfth hour is the hour of eternity, when, as no man can work, neither will there be any need of the work of faith any more, because eternity enters in at the twelfth hour.

I say you have been preserved as Nicodemus was, to be born again by the words of Christ, when he was old ; so now for you to be born again by this commission of the Spirit, when you are old, it is a thing which I have not known, no, not since this commission hath been upon me, that one so old as you are should believe truth, when it is declared, even at the last hour. It cannot be expected by me, neither of God himself, that you should grow to any maturity in the knowledge of the true God, and the right devil, with many other heavenly mysteries, as if you were but in the sixth or ninth hour of your age ; but it is well for you that ever you was born, that you were of that seed that was capable to believe in this commission of the Spirit, when as you did hear of it, which is a great Providence unto you, being caught in the net of eternal happiness, which is the commission of the Spirit, before you departed this life.

But however, whether your understanding or knowledge do increase or no, so as to discourse to the convincing of others that are enemies to truth, yet let your faith be strong in what you have received by reading in those books, which have been written by the witnesses of the Spirit, and in vindication of this commission, and you shall fare no worse than I myself shall do. In which faith you so living, and so dying, (I not questioning you in the least) I do declare your soul and body happy and blessed to eternity.

By

LODOWICKE MUGGLETON,

One of the last two Witnesses and Prophets of the Commission of the Spirit unto the High and Mighty God, the Man Christ Jesus, in Glory.

May 30, 1662.

The Prophet Lodowicke Muggleton's Blessing to Mrs. Sarah Short. Transcribed from a Copy drawn from the Original. Given to her by him, June 2, 1662.

Dear Friend, in the eternal Truth, Mrs. Short,

I UNDERSTOOD by a word or two that Mrs. Chitwood spake, that you were not well satisfied in those words that I spake unto you concerning your eternal happiness, as if I did not look upon you to be of the seed of faith, or one of the blessed of the Lord, because I bade you not be troubled in

your mind concerning that, for you should fare no worse than myself did, and what could I say more ; for if I had not looked upon you as one of the seed of faith, I should never have said so unto you ; for I never did say so unto any, but unto those which I do really believe to be of the seed of faith, especially unto those that do ask it out of singleness of heart, as I do believe you did ; but this I would have you to consider, that a prophet cannot give faith and revelation unto any, whereby they may find those refreshments and joy of heart. It must arise from your own seed of faith, neither can it arise so in you as it doth in others, neither can it be expected of you, because you are not, neither have you been exercised with the trouble of this world as others are. And then again the weakness of your nature is such, that you cannot exercise your mind about the business and lawful affairs of this world, which would be a great refreshment unto nature, as it were the assurance of eternal life, is which nature hath denied unto you ; but it is well for you that ever you were born, that you were of that blessed seed, that will be happy in the end. I should be glad that your faith might grow as strong as that woman's did, which was troubled with the bloody issue, that if she could but touch our Lord's garment she should be whole ; and according to her faith it was unto her, and not only so, but she had the assurance of eternal life beside ; for virtue went out of our Lord not only to cure the bloody issue, but the peace and satisfaction of her mind concerning a life to come. Therefore it is said he looked round about to see her that had done this thing, and he said, *Daughter thy faith hath made thee whole ; go in peace.*

Here you may see, it was not our Lord that did

give her faith, but it was her own faith which made her whole, both natural and spiritual; neither can any prophet give faith to any, neither doth God himself give faith to any, it must arise from its own seed. You may say then, why doth the Scripture say, that faith is the gift of God? To which I answer, for these two reasons; because the seed of faith is of his own Divine nature, and that breath of life, which God breathed into Adam, was that breath or seed of faith; and whoever is partaker of the seed of Adam, they are of the seed of faith; so in time it doth arise out of that seed into art, so that the creature come to the peace of assurance of eternal life. And in this sense it may be said, that faith is the gift of God, because God gave the seed in the original unto Adam, and not in particular unto every person, as hath been a long time vainly imagined through the ignorance of man not knowing the two seeds.

Secondly, it may be said, that faith is the gift of God, in that he hath chosen prophets and ambassadors to preach faith. Therefore, saith Paul, *faith cometh by hearing the Word of God preached, and how can he preach except he be sent.*

The meaning is this, that the act of faith cometh by hearing the Word of God preached by me, or more, that is sent of God, but the seed and roots of faith was in them that did believe before, and not immediately given of God, as I said before.

But in regard God did send messengers to preach faith, and so that seed is awakened, and cometh to act itself forth in power, so as to justify themselves towards God, and towards man; for being justified by faith, we have peace with God.

And in this regard, it may be said, that faith is a gift of God, in that he hath sent men to declare truth,

and so them that believe them may be said to receive faith from God ; for he that receiveth a prophet, in the name of a prophet, receiveth him that sent him ; and whoever receiveth a prophet, in the name of a prophet, shall receive a prophet's reward, which reward is eternal life ; for prophets have little else to give. And if it be well considered it is enough, and as the woman's faith did draw virtue from our Lord, so there will virtue go from the commission of the Spirit as to your eternal happiness. Let your faith wholly depend upon it, and you shall fare no worse than myself doth : you shall have the end of your faith, even the salvation of your soul.

And that you may be sure I do declare you one of the blessed of the Lord to eternity. I thought good to write these few lines unto you, for your further confirmation of your eternal happiness after death.

Your faithful Friend, .

and true Prophet,

LODOWICKE MUGGLETON.

June 2, 1662.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, to Mrs. Dorothy Carter, of Chesterfield, bearing date July 14, 1662, from London.

Loving Friend, in the eternal Truth, Dorothy Carter,

MY love remembered unto you and to our friend Mr. Frewterill.

I understand by your letter, that you received the six books, and how you disposed of some of them, and of a maid that liveth with you, that is brought to believe this commission, which I am very glad to hear that one so young should be called by this declaration of truth, even as my daughter was, even at the sixth hour of the day, that is, in their infancy; for there is but the sixth hour, ninth, and eleventh hour; for the twelfth hour is the hour of eternity.

The sixth is youth or childhood, the ninth is middle age, the eleventh hour is old age, which is the last hour, then cometh the twelfth hour, which is the hour of eternity.

I do know but of two that are called at the eleventh hour, not these ten years, but at the sixth many, but most of all at the ninth hour of the day, that is, middle age.

Also you desired a book all bound together, for that maid's brother, which Mr. Hatter did send in my absence. I hope you did receive it; I am glad to hear of your faith and refreshment, that you find in this commission of the Spirit, in the understanding of those things declared by this commission. I make no question but that you shall increase in faith, light and life, to the opposing of all those blind and dark lights, the Quakers, that have no God but what is within them, and that light within them will be found in the end to be but darkness; and then how great will that darkness be! For their God and their light within themselves will perish to eternity; for though they seem to be the best of all the seven churches in righteousness of life, and do suffer more by the powers of the nation than any other, yet they are the worst of all the seven churches, in point of doctrine; for they are absolutely the spirit of

antichrist, which denieth both the Father and the Son; for though the other churches do deny the Father to be a person in the form of a man, yet they will acknowledge that Christ, the Son of God, is now in heaven, in that body that suffered death; but these Quakers do deny, that the same body of flesh is now living, therefore the spirit of antichrist, which denieth both the Father and the Son to be a person; for those Quakers are but the very influence of John Robin's witchcraft spirit, he being the antichrist in this last age, which did shew such signs and wonders as is written of by John Reeve, and many more strange things than what was written, which was acted in my house by some of his prophets, which I am an eye-witness of before I had any knowledge of God, or knew what did belong to a commission, neither will any of his prophets or disciples own any such thing now, though they know that this witchcraft power was taken from him, and so from them, by that sentence of eternal death, which John Reeve had pronounced upon him.

Therefore it matters not whether the Quakers do believe any thing concerning him or no.

Are the Quakers so simple to think, that any of John Robin's disciples will tell him the truth how they were bewitched by him? No, nor no other man, neither could we ourselves, if we had not had a knowledge above him, and a commission too, we could neither have brought down his power, nor have known how, and by what means, he did procure it, with divers other actions, which his disciples did act; which I shall relate, if need be, when I see you.

The thing of concern in your letter is concerning these words of Christ: *Swear not by heaven, for that*

is God's throne, nor by the earth, for that is his footstool ; and so in another place, bade them swear not at all.

I know your desire is to know in what sense it may be said, *Swear not at all.*

You may remember it was said by Christ, *Let your conversation be yea, yea, and nay, nay, for what cometh more is evil.*

These words of Christ were not to his disciples, but to those Jews that were under the law of Moses.

Therefore it is that Christ doth expound the law, shewing what was said of old, and then giving in his judgment, which is thus : *It was said of old, thou shalt not forswear thyself, but shalt perform the vow that thou hast made, and so forth, but I say, swear not at all, neither by heaven, and the like.*

Which words (*Swear not at all*) was only to beat men off from swearing to unrighteous things, and from swearing vainly in their common discourse, as it is usual amongst men in these our days, as they did swear by heaven in those days, and by the earth, and by the city, and by a man's head, and those things did they in their common discourse. Therefore it was that Christ said, *Let your yea be yea, and your nay, nay, be all,* for need you use swearing in your common talk or dealings, for swearing in this kind is evil ; for do not they do so now-a-days ? Will not men swear by their faith, which true faith is the nature of God, which they know not ? They will swear by God, and yet know him not ; they will swear by God's blood, and yet they do not believe that he had any blood ; and so God damn them, and yet they are loth to be damned, with many other oaths, which are frivolous, in their common discourse, which becomes evil and sin to them that

practise it, and a guilt upon the consciences of those that use it.

I would not have you think, that these words of Christ did take you off from all swearing at all, not as the Quakers do blindly imagine, that will not be a witness in any business; let it be of bonds concerning money, or other cases, in which they know that the innocent will suffer and lose their right, for want of their witnessing to it; and they must do it in that form and order, that the law of the land hath ordained, else a man's word is worth nothing, though it be never so true; and the unrighteous hath gotten the better for want of an oath, and the innocent hath lost his right, through the blindness and ignorance of those that strain the letter of the Scriptures beyond the intent of them, neither can the judge help the innocent in such a case.

But as for those oaths, that are imposed upon the Quakers and other people now of late, it is utterly unlawful for any one that hath any light or tenderness of conscience in him to take; for he that takes it receives the mark of the beast, either in the forehead, or in the hand, he shall not be suffered to buy or sell else. He that receiveth the mark in the forehead is he that doth take the oath willingly; and he that receiveth the mark in the hand is he that doth take the oath against his will, only for fear of imprisonment, or the suffering of loss in their estate; neither shall they be suffered to buy or sell except they receive the mark in their hand. And this is the state of this land at this day.

It will be well for those few of this faith that are preserved from that pollution upon the mind.

It will be too tedious to speak what might be said concerning oaths, therefore I shall let it alone until I see you, and then I shall inform you further in it, which will not be long after the receipt of this letter ; for I do intend to set out of London on the 28th day of July, being Monday : I do intend to come to Nottingham first. I cannot give our friend Mr. Frewterill any certain knowledge where or when he should meet with us ; for I know not as yet whether Mr. Hudson will have two horses or no ; he hath one for himself, for he is going into Lancashire to some friends there ; so that we know not whether we shall go any further than the carrier or no.

So with my love remembered unto yourself, and Mr. Frewterill, and all the rest of the faith with you, I rest

Your Friend in the eternal truth,

LODOWICKE MUGGLETON.

There is a letter inclosed of Mr. Frewterill's, which should have been sent to you when I was in Cambridgeshire. He remembers his love to you, and is glad to hear of your faith in the truth.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, to Mrs. Ellen Sudbury, July 19, 1662.

Friend in the Faith of the true God, Ellen Sudbury,

I RECEIVED your letter, dated May 26, with a letter inclosed from our friend in the same faith, Dorothy Carter ; but I could not send you an answer until now. I had but one day to stay in town, after that I received yours ; but I gave order to our friend Mr. Hatter to write unto you, and to send the book which your aunt Carter wrote for, which I hope did come to your hands accordingly, though I have heard nothing of it. Also I do much rejoice to hear of your growth in the faith, and in your understanding, being enlightened so as to see the foundations of all saving truths, by the belief of this commission of the Spirit, which is not a little refreshment unto me ; though the present peace, and eternal salvation, will redown unto yourself ; or though I was left alone, even as the prophet Elijah was, and as the prophet Esaiah, who saith, *Who hath believed our report? Or to whom is the arm of the Lord revealed?* Yet should I not think nevertheless of the commission, neither is there any saving truth, but in a commission : and as you say well, though you have been a professor, or seeker after the truth, yet you never found the like effect wrought in you, as you have done since you were acquainted with us, the witnesses of the Spirit ; which I perceive by your letter, you are given to understand the form and nature of the true God, the form and nature of the right devil : and that it was the Godhead that suf-

ferred death upon the cross: and that the believing of this is to eat his flesh, and drink his blood; and this will quench the thirst of sin; for it was for sin that he shed his blood, therefore it is said in Scripture, *In that he died, he died unto sin*; that is, to satisfy sin, which could not be satisfied but by the blood of God, neither would there have been any eternal damnation unto the seed of reason, which is the seed of the serpent, but by his quickening again into life; so that by his passing through death to life again, he hath purchased eternal life for the seed of faith, and eternal death to the seed of reason.

These sayings will be counted hard sayings by most men and women in the world; but blessed are they that understand them and believe them, which I perceive you do; for what greater faith can there be in any, than to understand the form and nature of the true God, the form and nature of the right devil, and to believe the Godhead life to die, as it is held forth in this commission of the Spirit.

I may say by you, as our Lord said in another case; where he saith, *That he had not found such faith, no not in Israel*: so may I say that I have not found such strong faith, not in one, that never saw none of us, nor spake with us: I may say, I have not found such faith, no not in England; and be sure that such a faith can never fail, because it is built upon a rock, even upon the commission of the Spirit, as Peter's was in his time: and when Peter had made a confession of his faith unto our Lord, he said, *Upon this rock will I build my church*; that is, on this faith, which thou art, of Peter, so that the gates of hell shall not prevail against it. So it is with every commissioned prophet, his faith and commission is the rock for all the seed of faith, which is the church to

build upon, neither shall the gates of hell prevail against the faith that is built upon this commission of the Spirit, no more than it did in Peter's commission, which was the commission of the blood; but it shall be a rock in this last age. And I am glad for your own sake that you do understand so well the distinction of the three commissions; for I do find that those that do lay the greatest weight upon the commission, do grow most eminent in faith and understanding.

Yet I very seldom press the commission upon any except it be to some wise in reason, that would run away with the doctrine of this commission, thinking to be saved by that, without the commission of the Spirit; as if the doctrine that we declare, may be truth and saving, but we ourselves false messengers, and so in danger to be lost.

These things do I meet withal sometimes, having to do with all sorts, and all dispositions of men, within these ten years: and I do find now of late, that this commission of the Spirit hath put all men, of what opinion in religion soever, unto such a loss, that they know not which way to turn to find rest; all of them being ignorant of the true God, and the right devil; and as for a commission of the Spirit, they stop their ears against it, even against that which should show them the way to their eternal rest and peace, which I am sure cannot be but by this commission of the Spirit; for men and women cannot lay too much stress upon the commission: for if we, the witnesses of the Spirit, be true and happy, (as I know we are,) then all those that believe it shall be happy also: then of necessity, all other opinions that do hear of it, and do not believe in it, must be unhappy, and perish to eternity. But if we

be false, (as I have said to many that have been damned by me) then shall they, and all the world be saved, and we only, and those that believe our report, shall be damned to eternity.

Thus it must go; you, and all the seed of faith must venture your eternal happiness upon the commission of the Spirit declared by us, the chosen witnesses of God; and we being happy, you that believe, shall be happy also; and so all other opinions whatsoever besides, which hear of it, and do not believe it, will be unhappy, and perish to eternity.

This is that strait and narrow way that leads to life, and few there be that find it; not as man doth vainly imagine, that men may go to heaven in every opinion; no, there is but one truth, one way, one eternal life; neither is this true way to be found but in the faith of this commission of the Spirit; and blessed are they that have faith in it.

I did think to have come to see you a week before I now shall, through some occasion that Mr. Hudson hath; but I do intend to set out of London on the 28th day of July, but whether I shall come any sooner than the carrier doth, I cannot yet tell; but I suppose you are the first that I shall come unto, because I think your aunt Carter liveth twenty miles further than you.

My daughter and Mr. Hatter remember their loves unto you, rejoicing to hear of your growth of faith, and your understanding you have expressed in your letter concerning the true God and right devil.

This, with my love remembered unto you, I rest your friend in the eternal truth,

LODOWICKE MUGGLETON.

London, July 14, 1662.

*A Copy of the Prophet Lodowicke Muggleton's Blessing,
given by him to Mrs. Ellen Sudbury, Aug. 11, 1662.*

Dear Friend in the true faith of Jesus, Ellen Sudbury,

I CALLING to mind some passages in your letters sent to me at London, which gave great testimony unto me of your faith in the true God, and in this commission of the Spirit, which I find since I have seen you, not only in the head but in the heart also, which my heart is much rejoiced to see that strength and growth of faith, which you have in these things aforesaid ; seeing you are alone, and compassed about with devils, baiting at you as a deceived person, and now I know it will be so much the more because I have been with you ; for that William Watson hath been here at your aunt Carter's with another scolding fit me, and not only so, incensing some others here in Chesterfield against me, which maketh people offended at me, yet never saw me ; so that if I should stay long here, I should make the world mad.

Also it is upon my heart to be sensible how your faith will be tried, seeing you are alone ; but I know according to your trials, your faith shall grow in strength. And I considering that now some of those of the Bemonist's principles being damned, it will run through the whole body of them ; so that I know you will be the more exclaimed at as a deceived person : but I know your faith shall not fail, but increase in more experience and knowledge of the truth of these things, which are held forth in this commission of the Spirit.

Therefore, for your further assurance of your eternal happiness against all gain-sayers whatsoever, I do declare you one of the blessed of the Lord both soul and body to eternity.

I thought good to write these few lines unto you, because I fear I shall have no time to have any talk with you ; for it is not good for me to stay here any longer, because people's minds are, and do begin to be incensed much against me. Therefore it is my intent to see Mr. Hudson on his journey this Monday, and I do think to be on Tuesday night at your house, or on Wednesday at the farthest, and so to London. I shall call and see you before I go.

I cannot tell whether it will be convenient to lie at your house or no, I cannot tell whether there be freedom of both sides, but I shall call and see you however.

No more at present, but rest your friend in the true faith, and alone prophet and witness unto the High and Mighty God, the Man Christ Jesus in glory,

LODOWICKE MUGGLETON.

Chesterfield, Aug. 11, 1662.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, to Mrs. Dorothy Carter. Dated September 12, 1662.

Dear Friend in the true Faith, Dorothy Carter,

I RECEIVED your letter, also I received the linen of Holland's man, according as you specified in

your letter, and am glad to hear of your, and the rest of the faith with you, of your refreshments and further enlightening, which you and they received by my society that small time I was with you, which I am glad to hear, and do desire your further increase and growth in the knowledge of the doctrine of this commission of the Spirit, and the power of a commission to declare blessing and cursing to eternity, which faith, depending and resting upon it, will give you easily to see the happiness of the one, and the misery of the other; and you cannot lay too much stress upon the commission, for the more weight you lay upon it, the more comfort and assurance of your eternal happiness you will receive; neither can you expect to be free from reproach, envy and malice from that seed that is condemned by this commission of the Spirit; and though they may seem to rejoice, and make light of it for a season, yet their damnation I am sure doth neither slumber nor sleep, neither will the eternal happiness of the true believers of this commission of the Spirit slumber nor sleep, but will increase from life to life; that is, the faith of it shall pass through the life of assurance into life eternal, the unbelief of reason shall pass through the first death of fear and unbelief, into the second death of eternal damnation, where the worm will never die, nor the fire never go out.

These things are hard sayings unto the seed of reason, but plain and easy where faith is deeply grounded upon a rock, which rock is the true God, and the right devil, which knowledge hath been declared, with many other heavenly wisdom and mysteries of this commission of the Spirit, which faith in it will abide the greatest blasts that reason the devil can blow, though it be even to death itself; therefore it

is said by our Lord, *Fear not him that can kill the body, and hath no more to do, but fear him that can cast both body and soul into hell fire*; as if he should say, that the death of this life is but as the killing of this body, because it is not above a quarter of an hour's work; but the second death will be for ever; therefore it is that he must be feared, that can and will cast both body and soul into hell-fire; that is, God doth kill the devil reason with the second death, and reason the devil did kill God, and the seed of faith with the first death, which is called but a killing of the body, and hath no more to do, because reason the devil his wrath can extend no further, but the wrath of God extends to eternity.

And as for those slavish fears which you had when I was there with you, I do suppose too, I do think that some of them were occasioned by that old maid that lived with you; but this you may be sure, that it was not for want of will that they did it not, but for want of power, for I find opposition in all places, both in city and country.

But all opinions being under the hatches of persecutions themselves, therefore it is that they can do nothing to me; for all sects and opinions in religion are against me, and I against them all.

I was in good hopes that you had seen our friend Ellen Sudbury before now, but you have shewed me the cause; but I hope when you are well, and your occasions will permit, that you will see her. I have not received any letter from her since I came from her, only one from her husband, the day after I received yours, which was on Saturday, being the sixth of September. I did send him an answer on the eighth of September. It may fall out so that I may see you and her there; but if not, I shall be

glad to see you here in London, if your health and occasions will permit, towards the next spring. In the mean time let me hear from you how you all do, as oft as you can. I got very well to Barnet that Saturday night, and am very well at this time, but I have not heard from Mr. Hudson not as yet.

No more at present, but my love remembered unto yourself and your daughter Elizabeth Carter, and Elizabeth Smith, and to Mr. Frewterill and his wife.

So resteth your friend in the true faith,

LODOWICKE MUGGLETON.

My daughter Sarah remembers her love unto yourself and Mr. Frewterill, and all the rest of the faith with you, but she is very ill at this time.

Mr. Hatter desires to be remembered to you.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, to Mr. John Leavens, bearing date October 6, 1662.

This is Mr. Hatter's Brother.

I HAVING been informed that you are a man that have travelled through several principles of religion, even from the Baptist to the Quaker; indeed it is the last, and seemeth to me to be the purest religion or principle of all the seven churches, and so it is in respect of practice, but the worst of all the seven in matter of true doctrine.

And though you are come to the purest life in respect of righteousness towards men, which may give some peace, because every action hath its reward in it, whether it be good or evil ; but as for the true righteousness of faith, you have not as yet tasted of it, because you have no true foundation as a rock to set your faith upon ; for the Quakers principles is but a sandy foundation for a man's eternal happiness, as well as the others, because there is no true spiritual principle declared nor believed by none of the ministry of the seven churches, because there is none of the ministry of the Quakers, nor none others that hath a commission from the true God ; therefore they cannot declare and make known what the form and nature of the true God was before he became flesh, nor now that he is become flesh, nor the form and nature of the right devil, before he became flesh, nor what he is now, though no man can see any other devil or devils, but man and woman, that is cloathed with flesh and bone ; neither doth any of the ministry know the place and nature of heaven, nor the place and nature of hell, with the persons and natures of angels, nor the mortality of the soul. Those six principles, or grounds of faith, is all that is necessary unto salvation, in which all the teachers of the world are ignorant of, but this commission of the Spirit only.

And as the Quakers ministry is the seventh and last angel that will sound, till time be no more, therefore it seemeth to carry the purest show in righteousness of life, but the most cursed of all in point of doctrine ; and the spirit of it is the absolute spirit of Antichrist, which doth deny both the Father and the Son ; for though they do confess a Christ within them, yet they deny the very person or body of

Christ without them. This I know by experience, for which, at a dispute in East-Cheap, there was five of them damned to eternity, whereof George Fox the younger, and John Harwood, were two of them ; and as for Fox the elder, he and Francis Hewgill, and James Burroughes, were all of them damned devils eight years ago ; and not only those, but many more of the Quakers, and many other opinions whatsoever ; and as the Quakers are the last angel will sound, so is the third and last commission of the Spirit come forth upon the earth, which is to finish the mystery of God, and to encounter and oppose all spiritual counterfeits, whether it be in Quakers, or any others whatsoever, because there is none that hath a commission from God but us two ; neither can any man truly interpret Scripture but us two only, neither hath any man the knowledge of those things aforesaid, because we two are to finish the deep and secret mysteries of God's becoming flesh, which Moses, the prophets and apostles so much hinted at, up and down in the Scriptures, so that there cannot be the assurance of eternal happiness but in the belief of a commission.

Therefore, think you what you will of yourself, and of the Quakers principles, it is not all the sanctification of life which you or they can do that will procure your peace with God, except you, that are not under the sentence of this commission, do come to own the doctrine of the true God, and the right devil, which is held forth by this commission of the Spirit, and then your sanctification of life will add to your comfort here, and to your glory hereafter.

I write not this unto you as expecting you to be a disciple of this commission, but because you shall understand that there was a true prophet in these

latter days, as well as there was in former times, which you do so much honour, because they are all dead, and that now the deepest mysteries of the true God, the right devil, with many other heavenly secrets which lay hid from the foundation of the earth, but now revealed both by word and power by this commission of the Spirit, or spiritual commission, which you, and many thousands more, cannot be ignorant of, and say that you did never hear of it; but if there be not that in your seed, that should lay hold of life when it is set before you, then the seed is appointed unto cursings; for this commission doth set life and death before men, as truly as Moses did set life and death before the people of Israel.

These lines I have written unto you, that you might, if it be possible, understand truth, that is now alive in the world, and not to depend upon the dead letter of the Scriptures, nor upon the lying imaginations of the Quakers, which bids you hearken to the light within you, but denies the person of the true God without them.

So resteth the last true witness and prophet unto the true God, the man Christ Jesus in glory,

LODOWICKE MUGGLETON.

A Copy of a Letter from the Prophet Lodowicke Muggleton, to Mr. Richard Sudbury, dated Nov. 3, 1662.

Friend Richard Sudbury,

I RECEIVED your letter, bearing date October the 7th, with the two inclosed letters, and am glad to hear that you are so far enlightened as to understand any of these things; for these things which the commission of the Spirit hath declared are not common, or easy to be understood, but must be comprehended by the single eye of faith, and not by the right eye of reason; for if your right eye offend, pull it out: this right eye is the reason of man, the left eye is the faith of man, and these two eyes do see, and the sight doth arise from these two seeds; so that if your eye be single, your whole body will be full of light; but if you look upon spiritual things with both eyes, is double, and not clear sighted, for reason can see the things of this world better than the things of eternity: and the eye of faith doth see the things of God better than it can the things of this world; therefore it is called a single eye; and the more faith you have in this commission of the Spirit, the more clear you will see in what condition the whole world is in, and how it lieth in darkness, being totally ignorant of the knowledge of the true God, and of the right devil; and being ignorant of these two, they miss of all other heavenly mysteries which flow as a fountain from those two heads; for what knowledge can go beyond the knowledge of the true God and right devil? Have not many men, philosophers and others, lost their wits, nay, their

lives, to find out God, and yet could not do it; for if they could have found out God, they would easily have found out the right devil; but because they sought to find out God by the right eye of reason, and not by the single eye of faith, therefore they lost their wits in seeking after God.

I received the Quaker's letter you spoke of, from Dorothy Carter, and I have prepared an answer unto it; I do intend to send it to Chesterfield, for she doth desire me to let her have the reading of it to a Quaker there also: I would have her, or Mr. Frewterill, to take a copy of it, before it comes to you to Nottingham; for it must be delivered to one Highfield, at Nottingham; and when it comes from Chesterfield to you, if you will be at that trouble to take a copy of it, you may; but you must make as much haste of it as you can, for it will be some labour, for it is something large, it is almost four sheets of paper. It will be your best course to let your wife, or somebody, read it as you write it, or else it will be too tedious. I do intend to send it to Dorothy Carter on Friday next. I did think to have written a few lines to your wife, in answer to her letter, for her further confirmation; for I am very joyful to hear of her increase in faith, and assurance of eternal life; for I know that letter was her heart, though not her hand; therefore I shall only remember my love to her at this time, expecting to hear from you and her so soon as you can, after you have received and delivered this Quaker's letter.

No more at present, but my love to yourself and all friends with you, which are few.

Your friend,

LODOWICKE MUGGLETON.

I have never heard from Mr. Hudson since Mr. Frewterill and I parted from him there in the country.

*A Letter from the Prophet Lodowicke Muggleton,
to Mrs. Dorothy Carter, of Chesterfield, dated
November 7, 1662.*

Dear friend in the eternal truth, Dorothy Carter,

MY love remembered unto you and your daughter Elizabeth, and Elizabeth Smith.

I am glad to hear that you are all well, and of your stedfastness in the faith of the true God, and this commission of the Spirit. I received the Quaker's railing paper you sent me, and I have given answer to it; and, according to your desire, I have sent it you, and if you please you may let that Quaker woman which you spake of see it, but if you had sent me her name, and the bitter words she spake against this commission of the Spirit, I would have sent her the sentence as well as the other; for I cannot endure that any quaking devil should escape being damned, when as they despise the spirit of truth. I would desire you to let Mr. Frewterill, if his leisure will serve, to take a copy of this letter of mine, for it will be some labour, it being something large; it is almost four sheets of paper; he must do it as soon as possible he can, because you must send it to Richard Sudbury's before it be delivered to Thomas Highfield; and perhaps Mr. Sudbury will take a copy of it before it be delivered to the place aforementioned; therefore it will require what haste you can.

I gave Mr. Sudbury information that I should send it to you first, and that you should send it to him, because it is to be delivered to that town; for

Mr. Sudbury, in his letter, doth desire if I send any answer, to send it to him, and he will convey it to you ; but I suppose it will be more convenient to send it to you first, seeing it must come back again to Nottingham.

No more at present, but my love to yourself, Mr. Frewterill and his wife.

So resteth your loving friend in the true faith,

LODOWICKE MUGGLETON.

I would willingly hear from you as soon as you can after you have delivered this letter to that Quaker.

A Copy of a Letter from the Prophet Lodowicke Muggleton, to Christopher Hill, November 16, 1662.

Loving friend in the true faith, Christopher Hill,

I RECEIVED our friend Nicholas Miles his letter, with the basket of pippins he sent, your mother also hath them you sent to her, and I have sent the two baskets by Nathaniel the hoyman again ; you, or our friend Miles, must look for them at Milton, for I have directed them for you at Maidstone ; but I perceive since, that the hoyman doth not come there, but at Milton you may have them ; and as for the cyder our friend speaketh of, John White, my daughter's friend, will see this week what may be done in it, and next week I think he will send you word what may be done, yea or nay.

Also 'I understand by your letter, that our friend John Martin is fallen asleep, and that he hath remembered me, and the poor saints there with you, which was more than I did expect, yet he hath given a great testimony that his faith was grounded upon the truth of this commission of the Spirit, which fruit and effect of his faith would yield him peace, and in the end eternal life, which I do not question but he shall have it in that day when the prophets and apostles and saints shall receive theirs, *For he that receives a prophet in the name of a prophet, and a saint in the name of a saint, he shall not lose his reward*; therefore I would have his wife, son, and daughter not to be troubled, but rather be comforted in this, that his and their names are written in the book of life, and so it will be well with them on the other side of death, for this first death we must all pass through, but blessed and happy are all those that shall escape the second death.

I did intend to have seen them, and all the rest of friends in the faith, before I heard of this letter, this Christ-tide, and my resolution doth hold so still, for I must get out of the way two or three days before Thomas's-day, because the parish hath pricked me down to bear office this Christmas, or else fine. The last year I did fine for scavenger, which cost me twenty shillings, and now they have chosen me questman, which fine will cost three or four pounds, and next year it will cost as much more to be constable; therefore I must get out of the way a fortnight or three weeks, until the business is over; so I shall either come and visit you, or else go to Cambridge.

No more at present, but my love remembered unto yourself, and to goodman Miles and his wife, the widow, her son and daughter, and all the rest of our

friends in the faith there with you, not forgetting your mother Wills.

I rest your friend in the true faith,

LODOWICKE MUGGLETON.

London, November 17, 1662.

My daughter Sarah desireth to be remembered unto you all ; she is very well after her journey.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, to Mrs. Dorothy Carter of Chesterfield, dated from London, Nov. 28, 1662.

Dear friend in the eternal truth, Dorothy Carter,

I RECEIVED your letters, wherein you have given me a relation of things concerning that letter I wrote to Samuel Hooton, and W. S. with some other passages of Susanna Frith, which I am very well satisfied in, and have sent her that which doth belong unto her ; for none but the seed of the serpent would have spoken such words as she did : but as for those few lines of your own concerning yourself, concerning the blessing, I did always look upon you to be one of the elect seed, and your having faith in the commission, I know it will bear you up in the day of death ; but yet I am glad you are so sensible for to see the benefit of the blessing of a prophet, and that you can discern the power and ope-

ration, the curse hath upon the seed of reason, even to blast and wither that comfort and peace they had before: so on the contrary, the blessing will make their peace and joy to flourish, and encrease to their further eternal happiness. And I know this could not have been desired by you had you not been of the seed of faith; therefore, in obedience to my commission, I do pronounce you justified, blessed, and happy, both in soul and body, to eternity. And let not your thoughts be troubled any further, but depend wholly upon it; for you shall fare no worse than I myself doth. And so you may live in assurance here, and when you shall pass through this first death, you shall enter into life eternal, where you shall see your God face to face; also you shall know him according to your faith, him you did believe in, which you never saw, in that you did believe in the commission of the Spirit, which you have seen.

If you have any occasion to write to me again, you must do it within this fortnight; for I am going into Kent: I go a week or ten days before Christ-tide. The occasion of my going is because the parish hath chosen me to bear offices, either I must hold or fine; the last year I did fine for one office, and now they put me upon another, because I have lived long in the parish; therefore, to prevent them, I will go into Kent for a matter of three weeks, 'till the business is over.

So with my love to yourself, your daughter, and Elizabeth Smith, Mr. Frewterill, and his wife, I rest at this present,

Your friend in the true faith,

LODOWICKE MUGGLETON.

I would have you to deliver the inclosed as directed.

A Letter written by the Prophet Lodowicke Muggleton, to one Susannah Frith, a Quaker, bearing Date the 28th of Nov. 1662, from London.

Susannah Frith,

I UNDERSTAND, that being a Quaker, you were at the writing of that letter sent unto me from Samuel Hooton, and W. S. Also I understand, that you cannot see any fruits from the believers of this commission doth bring forth, but these that were filthy are filthy still ; for you see some disorderly walking in some. Also you think, that others do fashion themselves too much according to the world ; and if any do walk disorderly, or live an intemperate life, it is not my desire they should do so ; for I did always love a temperate life from my childhood, much more now since I came to understand truth.

Also I know that those that do live an intemperate life, by overcharging their natures, in what kind soever, they lose their peace, which they would find if it were otherwise : yet nevertheless, this is not a sin unto death, though I do not encourage any one to live an intemperate life.

Yet you may remember, that it was the practice of Christ himself, to keep company with publicans and sinners ; therefore the scribes and pharisees, which were so righteous men, speak evil of Christ, saying, he was a wine bibber, and a friend of publicans and sinners ; neither did Christ pronounce woes to any as he did to those that were so righteous in their own conceit ; it was those that sinned against the Holy Ghost, that unpardonable sin, that will never be

forgiven in this world, nor in the world to come. And, you, by the light of Christ within you, leading you to a more preciseness of life than others, you have taken upon you to judge and speak evil of the commission of the Spirit, even as those Jews did by the righteousness of the law in them, they spake evil and blasphemed against Christ, and that Holy Spirit by which he cast out devils, by calling him a deceiver, a blasphemer, and a devil, and this was that sin against the Holy Ghost: so have you sinned that sin unto death, which is not to be pardoned; for you have not only been with others that have written and spoken evil of this commission of the Spirit, in giving countenance and credit to the evil report of others, but you have blasphemed against the Holy Spirit that sent me; by calling the commission of the Spirit a deceit, lies, and a false Spirit; which hath clearly discovered unto me what seed and nature you are of, you being one of the seed of the serpent, you have sinned against the Holy Ghost. Therefore, in obedience to my commission, I do pronounce Susannah Frith cursed, and damned, soul and body, from the presence of God elect, men, and angels, to eternity.

Perhaps you will say as you did by Samuel Hooton, and W. S. that you will not matter it; but if you can make as light of it as I do that give judgment upon you, it will be well for you; for I am well satisfied in giving judgment against any person that doth sin against the Holy Ghost, more than any one thing whatsoever. Neither am I willing that any Quaker devil, nor any other should escape, that speaks evil of things they do not know; for I am no more troubled at their condemnation than the judges of the land are, when they give judgment according to

the law, for a man to be put to death. And if that man, so condemned, can make as light of it as the judge doth, let him if he can. So will it be with you, and many hundreds more, (flatter yourselves, and make as light of it as you will) I know it is so decreed by the Creator ; neither will your light of Christ within you prevent it, because you have despised the commission of the Spirit without you.

By

LODOWICKE MUGGLETON,

One of the Two last Witnesses and Prophets, unto the High and Mighty God, the Man Christ Jesus in Glory.

A Copy of a Letter wrote by the Prophet Lodowicke Muggleton, to Mr. Richard Sudbury, bearing date the 8th of December, 1662.

Mr. Sudbury,

I RECEIVED your letter, bearing date September the first, in which I perceive, that your wife and you did expect to have heard before now how I got through my journey. Also I did expect to have heard from you, or Dorothy Carter, before I did send unto you ; which letter I did receive from her the day before I received yours, and she speaketh much to the same purpose as you do, expecting to hear whether I came well to London or no. And as for that, to certify you, I did come well to Barnet that Saturday night, and am well now both in body and

mind, but always meeting with opposition both in city and country; for let them be of what sort or opinion soever, though they be under the hatches of persecution themselves, yet will they be against me; so that it may be said by me as it was said in another case by Esau, that his hand should be against every one, and every one's hand against him.

So it is with me, every opinion in the world is against me, and I against every opinion in the world. And the commission of God, which is truth, being given unto us two, shall encounter with all opinions and sorts in the world.

And whereas you say you understand more clear the Baptist's commission counterfeited, I am glad that you understand any thing that is truth. I could wish that you might understand things of a more high concernment, that are written in those books; as concerning the true God, his form and nature, the right devil, his form and nature, the persons and nature of angels, the rise of the two seeds, and the mortality of the soul, and the power of a commission; with many other heavenly secrets, never revealed to man before, which are plainly declared in those writings, if understood. And though you do say, the Baptist commission is counterfeit, yet I perceive you are not clear in the mortality of the soul; therefore your desire is, that I would give you the interpretation of those verses, Mat. xxvii. 51, 52, 53 verses. It is a more easy thing to read than to write, and more easy to ask questions, than it is to answer: nevertheless, I shall give you some answer to those things, though there is arguments enough in that book to prove the mortality of the soul, and that the soul doth sleep in the dust until the resurrection, to any man that hath but the least measure

of true light in him : but because men read scriptures, that do seem to speak to the contrary, and they being not alive to give the interpretation and meaning of their own words, which is the cause that people read their words, and not understanding them, they go away unsatisfied, and loth they are to believe, that God should send any messenger or interpreter of the Scriptures ; but would fain find out the meaning by the reading of the dead letter, which they never can do ; no more than the eunuch could do without Philip's expounding of it unto him. Neither can any man understand the Scriptures, except there be one or more sent of God to give the interpretation of them. And as for the veil of the temple rending from the bottom to the top, and the stones cleaving asunder, I have spoken of it in the interpretation of the eleventh of the Revelations ; yet, for your further satisfaction, I shall open it more particularly.

The veil of the temple, which was rent, it was an outside building, that was not so beautified as the temple ; so that no man could see the glory or beauty of it but by piercing through the veil : and this temple was that which Solomon built, which was so highly esteemed by the Jews ; and this veil, which was rent, did belong unto it ; and those stones that clave asunder did belong to this veil or temple.

These things were done in the natural only to shew the power of Christ's death ; for this temple was not far from the place where Christ was put to death, neither doth the Scripture speak of what stones, they were that clave asunder, nor where.

Therefore it must be believed, that it was those stones that did belong to the veil or temple ; because they did signify in the spiritual these two things.

First, the veil being rent from the bottom to the

top, did signify the worship of the law of Moses, which was a veil upon the people of the Jews face ; so that they could not see that spiritual and heavenly glory, which was in the believing that this Jesus was the Son of God, or the Saviour of the world.

Therefore the worship of the law of Moses, which was a veil before the peoples face, was now, by the death of Christ rent in twain from the bottom to the top ; so that the reason of man could never sew it or join it together again unto this day, though it hath been much endeavoured by the seed of reason. Therefore it is said, that Moses put a veil upon his face, it did so shine, that the people of Israel could not look upon it, it was so bright and glorious ; which veil of Moses was only to signify the worship of the law, which was to be rent from the bottom to the top by the death of Christ ; that is, to be torn in pieces, not fit to be used any more by the believers in Jesus.

And this did the natural veil of Solomon's temple rending from the bottom to the top signify.

And as for the stones cleaving asunder, it did signify in the spiritual the breaking of the stony hearts of the Jews asunder, and the Gentiles too, by causing some of their stony hearts to break in pieces, by faith and love, in believing that this was the son of God.

Others again, their stony hearts were broken asunder with wrath and envy, because the worship of the law was now rent in twain ; so that they could not have life by the righteousness of the law, which made their hearts of stone with envy even ready to burst, as you may read in the Acts, concerning their malice towards Stephen. And for the earthquake there spoken of, you may read in the book of the in-

terpretation, there I have opened it something large ; so that there needeth no more to be said of that.

But the thing that you aim at, as I perceive, is concerning those dead bodies, which slept in the earth, and arose and appeared unto many.

First, You must understand the power of Christ's death ; and secondly, the power of his resurrection.

You find at his death the veil of the temple did rend, and the stones did cleave, and the earth did quake.

These things were done at his death, by the power of that ; but the graves opening, and the dead bodies arising, was after his resurrection ; which thing was to prove the power of his rising from the dead : therefore he raised the bodies of many saints which slept, which arose, and appeared unto many.

Now you must understand, that it was the bodies of the saints that arose, and came out of the graves, and appeared, and not the bodies of the reprobate, that hated and persecuted him.

Also it is to be understood, that those saints that arose out of the graves were but newly fallen asleep or dead, not that they were corrupted or turned to dust, as those are that have been dead a long time ; then could they not have risen with the same bodies as was laid in the graves, but they were raised in the same nature as Lazarus was, that had been four days dead : neither were their bodies spiritualized as the body of Christ was ; that is, they did not rise spiritual bodies ; but the same natural bodies that slept or died, did rise again, and appeared in the temple.

You do not read, that they did ever speak or eat afterwards as Lazarus and Christ did ; for Lazarus did live some years afterwards in that natural body which was born, and then died again, and is now asleep in the dust of the earth.

But Christ's body rising a spiritual body, it is alive, and behold it is alive for evermore.

But you may say, what became of those bodies of the saints which arose.

To which I answer, their bodies lay down in the same graves again, and there shall remain until the resurrection: only this was done to shew the power of Christ's resurrection, both in raising up of himself from death to life, and of his power in raising the saints out of their graves.

Which thing was but as a little fast, or but as a sign of his great power, which he hath gained to himself, by his death and resurrection, even power to raise the seed of faith to that eternal happiness, and to raise the seed of reason to that endless misery, which both seeds shall find at the general day of resurrection; when it shall be said, Come ye blessed, to the seed of faith, and, Go ye cursed, to the seed of reason.

And if you consider these things, they make more for the mortality of the soul than against it.

For it doth not say, that spirits rose out of the graves, but bodies, neither did spirits come into them.

But the power of Christ's resurrection had an influence on their bodies; which did cause their bodies to arise to shew his power as aforesaid.

More might be said on this thing; but where true faith is, may easily be understood the truth of it.

So, with my love to you as a civil man, and to your wife as a true believer, I rest,

LODOWICKE MUGGLETON.

September 8, 1662.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, to Mrs. Elizabeth Carter, of Chesterfield, from London, dated the 11th of December, 1662.

Dear Friend, Elizabeth Carter,

I RECEIVED your letter, and am glad to hear of the benefit that you have received in the belief of this commission, and of your further joy you have received by my being with you. All that I can say in it is, that I am glad to hear that the seed of faith in such tender age should spring up as a fountain of living water unto eternal life; and the more strong your faith is grounded upon this commission of the Spirit, the more firm will you stand. It will be as a rock, which no storms nor winds whatsoever shall be able to make it fall; for every commission from God is a rock, and whosoever doth build upon it will stand sure, when as the sandy foundation, though it seem ever so strong, when the storm of death and the wind of eternal judgment doth come, then it will fall, because it was built upon the sand; for this personal God is the Head Corner-stone, and that Stone which is laid in Sion; and blessed are those that build upon it, which none can do but those that have a faith in a commission.

Therefore all that seeming shew of righteousness in the Quakers and others, it will avail them nothing, because it was built upon the sand, that is, upon an infinite incomprehensible spirit, without a body, which is but a sandy foundation; they will find so in the end, though they make slight of a God that is

cloathed with flesh and bone, yet this flesh and bone is the stone which the builders refused, which is become the Head of the Corner. Also it is that stumbling stone and rock of offence; which every man doth stumble at, but those that do believe in this commission of the Spirit; and you having expressed a great measure of faith in this commission of the Spirit, all that I shall say this time in this thing is, that you may grow in further understanding, faith, and knowledge of these things until you come to the possession of that eternal happiness, which your faith in this commission of the Spirit will lead you unto.

Dear Friend,

I have sent you the copy of Mr. Hatter's letter to John Leavins; I would desire you to take a copy of it, and send it me again, because my letter is joined with it. I shall be in London about a month hence; I do intend to take my journey on Tuesday next; so, with my love to your mother and Elizabeth Smith, Mr. Frewteril and his wife, I rest

Your Friend in the eternal Truth,

LODOWICKE MUGGLETON.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, to Mrs. Ellen Sudbury, from London, bearing date December 15, 1662.

Dear Friend in the true Faith, Ellen Sudbury,

I RECEIVED your letter with the inclosed, and I have read it over, and I find very little in it more than there was in the other ; nay, the other was the chief master-piece, only towards the latter end of this doth give me better satisfaction than the other did, because in the latter end of this letter doth plainly shew what their God is which they believe in, which is no other but what the Heathen philosophers did declare, and something of Jacob Bemon's philosophy ; neither did it arise from their own revelation or experience, nor from the seed of reason within them, but merely by reading other folk's works : for I could, if it were of necessity, shew you a book that doth speak the very same words, and doth give the very same definition of God as they do ; for every Heathen philosopher will say, that God is love, and life, and wisdom, and glory, with many other excellencies in himself, and yet not to be defined or distinct, neither is he to be known by his creature.

To what purpose then did God send prophets and apostles into the world, to tell people of such a God as cannot be defined, nor made known unto man ; when as those that speak the Scriptures, their declarations were only to bring men to the knowledge of God ; therefore it is said in Scripture, it is life eternal to know the only true God, and Jesus Christ, whom thou hast sent.

It is but turning the words thus : it is life eternal to know, that this Jesus Christ, which is sent into the world, is the only true God ; for it is better, and a more safe way for a man to believe, that a mere mortal man is a God, than to believe God to be an infinite Spirit without a body : for can there be love, life, wisdom, and glory acted forth, and yet have no person or body to act in ? Can a man love his wife if she have never a body ? Yet by these, people must love God, and yet he hath no person at all, neither can he be defined nor known, which is contrary to the apostle John's faith ; for, saith he, if thou doest not love thy brother, whom thou doest see, how canst thou love God, whom thou didst never see. And because we never saw God with this natural eye, will it follow therefore, that we must believe that he is no formal person at all ; when as the Scripture doth call upon men to love the Lord their God, with all their hearts, and with all their strength, which is impossible for men to do, if God had no person at all ; nay, and not only a person, but the very person and form of a man, else a man could never love God ; for men doth love God because he is like God, for every thing doth love its like ; therefore it is that God loves man, because man's person and form is the image and likeness of God, therefore God loves man.

Indeed I need not write these things to inform you, for you have given great testimonies of your faith, light, and knowledge in a personal God, which this commission of the Spirit doth declare, which faith of yours shall bear you up above all philosophy knowledge whatsoever.

But I write these things that you may see the more clearly the vanity and emptiness, and how unsatis-

fied that faith is to the mind whose God hath no form nor person at all, which I know your own experience can witness, you having been acquainted with the Bemonist's principles. You know what satisfaction you found in it, and what you find now in the faith of this commission ; for the faith of this commission will uncover all the cloathing of every opinion, though never so seeming righteous, whereby their nakedness will be seen.

Dear Friend,

I would desire you to send this letter inclosed as it is directed.

I would have sent by the Chesterfield carrier on Friday last, but he was gone a little before I came ; therefore I thought good to put you to the trouble to send it to her, because I am going into Kent this Wednesday : and about a month hence I do intend to be at home again, therefore for the present I shall rest, with my love to you and your husband,

LODOWICKE MUGGLETON.

My daughter Sarah and Mr. Hatter desireth to remember their loves to you and your husband.

A Copy of a Letter wrote by the Prophet Lodowicke Muggleton, to Sir Thomas Twisden, dated from Rootam in Kent, January 6, 1663, as followeth.

Sir,

I UNDERSTAND that you are a judge of the civil law of the land, and that you are so by commission from the king: I suppose that you are the man which I have heard much of in London, commended for honour and renown in the wisdom and knowledge in the civil laws of England, else I suppose you would not have been chosen for that great place; which authority of yours I do own, and have always been obedient to the civil laws of the land, both to you and all other judges, neither did I ever break any of the king's laws, neither in the old king's time, nor now in this king's time; for I never did bear arms against his father, nor for no power then in being, neither have I had any meetings at my house, nor have been at any no where else, not since his majesty's restoration, nor many years before; so that it seems very strange, that I, being a free-born man of England, and a freeman of the city of London, and one that hath fined for many offices of the parish where I live, I say it is somewhat strange that I should not have so much liberty as to come into the country to see my wife's mother, with other relations, but I must be hunted after as if I had committed some treason or felonies; which things I am more innocent of, I think, than any man in the world is at this day. And yet, through the ignorance and darkness of men and women, which know neither the law of God nor the

law of the land, they have reported strange things unto you, which have caused you to have a bad opinion of as pure a truth as ever was spoken by prophet or apostle, and to look upon me to be a deceiver: but I would have your honour to be careful what judgment you give of spiritual things before you know the cause why, lest you sin against the Holy Ghost, a sin which will never be forgiven, neither in this world, nor in the world to come; for though you are knowing above most men in the law of the land, and can give judgment accordingly, even as the demerit shall deserve, yet God hath not made you the judge of spiritual and eternal matters, neither are you to judge of blasphemy against God: God himself is the only judge in those matters, and those whom he hath chosen, anointed, and sealed for that purpose, viz. his prophets and apostles, and those whom he hath sent now in this last age of the world.

But I suppose you know and do read in the Scriptures, that the prophets and apostles of old were counted by the generality of people in their time to be blasphemers and deceivers, and were persecuted thereupon; nay, the Lord Jesus himself was put to death upon that account, as may be read in the Scriptures.

And this I say, those which persecuted men upon the account of blasphemy (they having broke no civil law of the land) I say they would have been the same to the prophets and apostles of old, and to Christ himself, if they had been living in their time.

Also I understand you have a desire to see one of my books. Now I do not conceive that you desire to see it in love only, but that you might see what you could pick out of it, that you might have where-

withal against me, that you might persecute me the more.

Yet nevertheless, I am not afraid of your seeing my writings, nor ashamed of the doctrine contained therein ; nay, I am not afraid if the king's majesty himself should see it ; for my writings are more for the honour of the king, than any dishonour.

Therefore, if you please to send a messenger or carrier to London, where I live, and send money, they shall have it, for they cost a great deal of money the printing, neither will I lend any ; for I find by experience, that when books be lent they are worse liked than when they are paid for : but if I had thought that you had desired to see it in love, you should have had not only one, but three or six presented unto you to peruse.

But I think most magistrates and people have forgot the Scripture language, which saith, forget not to entertain strangers ; for some in entertaining strangers have entertained angels : as righteous Lot and faithful Abraham, Isaac, and Jacob, and divers others, that have received prophets in the name of a prophet, and so have received a prophet's reward, which reward is no less than the blessing of eternal life ; which I suppose all men would willingly have : but instead of receiving a prophet in the name of a prophet, the people receive him as a blasphemer, a liar, and deceiver, and persecutè him, and so instead of a prophet's blessing they receive a curse of eternal damnation.

This I know to be true, by great experience, these twelve years ; for I have found more malice in the country where I have been a stranger and a pilgrim (as most prophets were) nay they will neither receive me themselves, nor suffer others that would ; yet I

meddle with no man, neither do I invite any one to come where I am, but would rather they would forbear coming near me; for most people come to me only to try me, to catch words out of me, as the Scribes and Pharisees did to the Lord Jesus Christ, that they might have something to accuse me of to the rulers.

But I hope you being a ruler of the people (for every judge is a ruler) will not be an accuser and persecutor yourself; but if you be I shall be made able by the power of faith to bear it.

And what I have written, and the sentences I have and do pronounce, I shall willingly (if the laws of England will do it) seal it with my blood.

But it would be better and more commendable to do as Nicodemus (a ruler in Israel) did, which came to Christ by night to ask him questions.

Surely Nicodemus did not come to entrap and catch Christ in his words, whereby to have something against him to persecute him, but asked questions in love, desiring to be resolved; which was a good character, that this ruler came to Christ in love, and that he was an elect vessel.

It would be good for all rulers if they could follow his example in spiritual matters; for indeed rulers are to be learned and wise, to declare the matters of this world (as David doth say in the Psalms) for God hath chosen few rulers to be prophets to declare his mind. And that is the very cause so many rulers did persecute the prophets and apostles; you may read, that the rulers of Israel did persecute the prophets, and the rulers of Israel did persecute the apostles.

Likewise I have had my share of persecution by the rulers of England, for these twelve years; but

what they and all persecuting rulers have got by it will do them but little good, for they procured no less than the sentence and seal of eternal damnation to themselves; neither will they be delivered from it; for no persecutor of a prophet, as he is a prophet, can be saved, that prophet not being guilty of the breach of the civil law of the land.

Therefore it is good for judges and rulers of the land to mind the place they are set in, and to judge of those things they know, viz. the laws of the land: and let them do righteous judgment according to the known law of the land, and they shall do well, and not to meddle with that which God hath reserved to himself, and will give power and judgment in spiritual matters to whom he please.

Therefore I should desire you to persist no further in persecuting of men for spiritual matters, lest you persecute the truth instead of a lie, and call that blasphemy which God doth own to be revealed by his Holy Spirit, and so come within the compass of blasphemy against the Holy Ghost, a sin that never will be forgiven in this world, nor in the world to come.

Neither would I have you to think scorn to be advised by one so low, and you so high; for my power is as great in spiritual matters as yours is in things of nature.

And as your commission is to be judge from the king which I do own, so is my commission in spiritual things from the King of Heaven.

And as your commission will bear you out in all things you do according to the law of the land; so will my commission from God bear me out in what I do upon a spiritual account.

I have been more large than I did intend, but

things of this nature cannot be expressed in few words, as other things may be; but I shall say no more at present, but rest,

LODOWICKE MUGGLETON.

And if you would be any further informed of me, and my writings, you may have, for twenty-pence, a book, at my mother Martyn's, called, *The Quaker's Neck broken*, that will inform you further both of me and my writings.

*From Rootam in Kent,
January 6, 1663.*

A Copy of a Letter written by the Prophet Lodowicke Muggleton, to Mrs. Elizabeth Carter, dated April 3, 1663

My dear Friend, Elizabeth Carter,

I READ over your letter, and though the lines of your letter are but few, yet I find they are very pithy, and full of substance; which I am much rejoiced to see, and so much the more, in that one so young should grow so far in perfection of faith, as to know that the words or writings of faith should speak peace to the soul of a believer, and to cast yourself upon this rock, and if you perish, to perish there; which you have done well, for you cannot but grow in peace and satisfaction that casts itself upon a true

prophet, it is as if they did cast themselves upon God himself, for a true prophet is in God's stead, and they that receive him so, shall receive a prophet's reward, which is no less than eternal life.

For this I would a little inform you further, that there is no man nor woman, but they must have some prophet or minister or other, to pitch their faith upon, else they cannot be quiet in their minds, except they be Atheists.

And seeing there is a necessity that there must be a sandy foundation and a rock, or a false and a true ; and this sandy foundation is so large, that almost all the world doth build upon it ; and the rock is so little, that there can but few build upon it ; it hath but one Chief Corner-stone, even God himself ; but the world builds all upon the sand that have never a corner-stone at all to bear up their building, when the storm of death comes.

Therefore you may see what a multitude of messengers, ministers, and ambassadors there is in this world, of all sects and opinions, and every one of the messengers have store of people which do build upon them, which may be evident to a discerning eye that they all build upon the sand ; and that there should be but one true prophet in the world at this day, and that such young ones as you, and Elizabeth Smith, should build upon this commission of the Spirit, which is a sure rock of salvation.

There are other young ones in other places, which I find to be rather more confident, and do grow more in the faith of this commission than some that are of older years. The cause why it is so, is, because they were caught in faith's net before any other form of religion had laid hold on them.

I write these few lines to you for the further con-

firmation and growth of your faith ; so that you may receive the more full assurance here in this life, which is an hundred fold ; and in the life to come, life everlasting.

No more at present, but my love to yourself.

I rest your friend in the eternal truth,

LODOWICKE MUGGLETON.

April 3, 1663.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, to Mrs. Dorothy Carter, of Chesterfield, bearing date April 3, 1663.

Dear and loving Friend in the true Faith, Dorothy Carter,

I RECEIVED your letter with your daughter's inclosed, and am glad to hear you are well in health, and more especially in your faith and confidence of this commission of the Spirit ; and I do find every where, both in city and country, that those that do lay the greatest weight upon this commission do find the greatest peace and satisfaction in their minds, and are the more able to encounter with opposition where they meet with it ; for it is a hard matter for any of this faith to escape being opposed, because this commission and the faith of it fight against all the world.

For this being the faith of God's elect, it fights against all sects and opinions in religion in the world, and all opinions have a faith in that opinion they are of; but it is but the faith of devils, whatsoever they pretend. Why? Because there is none knows the true God, in his form and nature; and how is it possible that any man should have true faith, and yet not know the true God.

Therefore that faith which is built upon a false God must needs be no other but the faith of devils: therefore how few is there in the world at this day that can say as Paul did, *I have fought a good fight, I have finished my course, I have kept the faith, and henceforth there is laid up for me a crown of righteousness, which God the righteous Judge shall give?* Can any one fight the fight of faith, and yet not know the true God? And that is the very cause so many die unsatisfied in death; because they know not the true God, yet they despise that man that should declare him unto them; but they would have God to do it himself, and yet their God, in their imagination is so big, so infinite and incomprehensible, that he cannot be known nor comprehended by his creature. And yet they would have this unknown God to save them.

Therefore you that are enlightened in your understanding, who can by faith comprehend what the true God is, in his form and nature, you may see how the whole world lyeth in wickedness, ignorance, and darkness; neither can the world fight a good fight of faith; no, none can truly do so but those that have believed our report.

You speak in your letter of a man that came out of the North; it will be well for him if it be given

him truly to understand these things ; but I have heard nothing of him as yet.

This letter of yours came when I was in Cambridge-shire ; I have been little at home since Christ-tide ; and the very morning that I went into Cambridge-shire, I received four letters from Mr. Hudson, two of them from Quakers there in Lancashire, which Mr. Hudson would have me send the sentence to those two Quakers and to a Presbyterian minister, which I have had no leisure to send till now : the same day as I deliver yours to the carrier, I shall send his. He is well, and remembers his love to all our friends of the faith. I have remembered yours and Ellen Sudbury's love to him.

Also I have received since I came home a Quaker's letter, and a copy of Edward Bourne's letter, of Mrs. Griffith, which I cannot have leisure to answer at present ; but I do intend to send an answer the next return of the carrier. My daughter is pretty well recovered of her sickness ; she received your kindness which you sent, of Mr. Griffith, and desireth to remember her kind love to you and your daughter. I think her husband doth intend to write to you himself ; therefore I shall say no more, only my love remembered to yourself, Elizabeth Smith, and the rest, Mr. Frewterill and his wife, with my love to Ellen Sudbury when you can.

So resteth your Friend in the eternal Faith,

LODOWICKE MUGGLETON.

London, April 3, 1663.

Mrs. Griffith remembers her kind love unto you.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, to Mrs. Dorothy Carter, bearing date from London, May 8, 1663.

My dear Friend in the eternal Truth, Dorothy Carter,

I HAVE had a great desire to have sent to you before now, but I have been much hindered by other occasions, but it is not for want of love that I did not write to you before now ; yet I am much straitened for time as ever I was, but I having finished an answer to Richard Farnsworth's letter, and taken a copy of it, have sent it to you, with Edward Bernard's letter ; so that if you think good to take a copy of this Richard Farnsworth's letter, you may, before you deliver it ; it will be some labour, but it will be necessary, though it may be hereafter it may be put in print.

For there are some friends here in London, that are very desirous to have this letter of Richard Farnsworth's with my answer ; and that letter of Samuel Hooton's and W. S. which they sent to me first, and my answer of the four sheets to them, printed ; which, perhaps, I may trouble you for some small matter towards the printing of them : but the captain that is the most desirous to have them printed, hath a son that did own this commission, and he is dead beyond the seas, in a place called Antego, which is a great grief to his father, both in respect as he was in the faith of this commission, and in respect of his temporal estate, for he had a great charge with him of his father's.

So that I do not know how things will fall out as to that, but when such a thing is resolved upon, I shall give you notice of it.

So, being in haste I shall only remember my love to yourself, and to your daughter, and Betty Smith, and all the rest of our friends of the faith therewith, if there be any; not forgetting my dear friend in the true faith, Ellen Sudbury. I long to hear how she and her husband doth.

So resteth your Friend in the true Faith,

LODOWICKE MUGGLETON.

May 8, 1663.

I should be glad to hear from you as soon as you can. My daughter Sarah and her Husband remember their kind loves unto you, and so doth Mr. Hatter, with many other friends unknown to you, yet remember their love to you.

A Letter of the Prophet Lodowicke Muggleton's to Mr. Richard Sudbury, May 19, 1663.

Loving Friend, Richard Sudbury,

I RECEIVED your letter, bearing date the first of May, 1662.

I am glad to hear that you are in health, and more especially that you do understand something more than you did when I was with you, of the form and

nature of God, and the form and nature of the right devil; and the difference betwixt the seed of reason, and the seed of faith, and the nature of a commission.

The knowledge of these things when they are sunk deep into the heart and do not remain only in the head; I say they will make you wiser than your fathers, and will yield you more peace and satisfaction to your mind, than all the religions and opinions in the world besides can do; because the knowledge of these things, it gives a peace which the world cannot give; nor no righteousness which is acted or wrought by the seed of reason, let it be ever so pure, it is but the righteousness of the law; and by the deeds of the law shall no flesh be justified, but by the righteousness of faith are we justified in the sight of God, and hath peace in God; and this justification and peace, it doth arise from the seed of faith which is God's own nature, and this is that which is called in Scripture the divine nature of God; where it is said, speaking to believers, *We are partakers of his divine nature*: now if God hath a divine nature, of necessity he must have a person, for there can be no nature of God, angels, man, nor any other creature nor thing, but it must have a person or substance; now a spiritual substance hath a nature as well as that which is natural.

So that God having a divine nature, he must needs have a spiritual, heavenly, and divine substance; and according to the faith of the Scriptures, this substance of God is no other but the form of a man, and this God-Man is no other but *Christ Jesus, which is the Alpha Omega, the beginning and the end, the first and the last, he that was dead and is alive, and behold he is alive for evermore*. Neither can there be any true peace to any upon the earth, but in the believing it

was God that poured out his soul unto death, and rose again, and is now living in that same body; and the faith in this gives true peace to the mind here, and the assurance of eternal life hereafter, which can never be known but in and by a commission, this being the last, and of the highest nature; which I am glad that you do confess a belief in, which is more than I did think you would have done when I was with you, for you being wrapped up and entangled with Jacob Bemon's principles and disciples with a little smatch of the Quakers, that there would have been no room for truth to take place in you; but I see now it is otherwise, for now you would wish to see me; but when I was with you I could discern no such thing, neither can I tell as yet whether ever I shall see you again, except you do come to London about some business. I shall be glad to see you, but if ever I have any occasion to come within twenty or thirty miles of you, I shall come and see you.

I understand by your letter that you are got into the bishop's court, that is a thing that is common every where in the countries, but as for us at London, we are very quiet as to that; so people will forbear meeting, and pay tithes and taxes, they may live quiet enough here; but I have been in Cambridge-shire and spent the most part of this winter, and they are cited into the bishop's court for not going to church, and some for not baptizing their children, as you are, but there is none of this faith that doth go, except one or two that are weak and fearful, and loth to part with a little money to preserve a good conscience free from idolatry; but some of our friends have been cited in very oft, and would not appear, but at last the apparitors did arrest them

with a writ to appear at the Quarter-Sessions, and there they were made to pay ten shillings a piece, so that they could do them no further harm for six month's time; others again, if they did appear at the first summons, they paid seventeen shillings, and were discharged; for it is only a money business.

Therefore my advice to you is to give the apparitor his fee; if you do give him something more than what is stated by their laws, perhaps he will put out your name, if not, appear at the court, and pay the charges of it; for there is no oaths, nor any thing else imposed upon you, but only pay the charges of the court and be gone; but if you let it run till you be suspended, that will be taken off for eight shillings, for it is only to get money: now there is some baptists, and others, that will not pay any money at all, so that they do proceed to excommunication: now what the event of their excommunication is I cannot hear, but I do advise all our friends rather to part with a little money, for that is it that all courts do look for; and so preserve their temporal well-being, and their conscience, free from idolatry; for money is *Cæsar's*, *Therefore give Cæsar the things that are Cæsars, and God the things that are his*; for all tribute and taxes which is laid upon the people, by the power of the nation, whether it be the spiritual courts so called, or the civil courts, it is all *Cæsar's* tax, and so ought to be paid by all those that love peace of conscience better than money.

Therefore my advice is that you would do as before-said, for I know a little money will let you free in this matter.

No more at present, but my love to yourself. I rest.

LODOWICKE MUGGLETON.

May 19, 1663.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, to Mrs. Ellen Sudbury, bearing date from London, May the 19th. 1663.

Dear Friend, in the true Faith, Ellen Sudbury.

I AM glad to hear a few lines from you, and though you have not been well in body, yet I perceive you have grown more strong in the faith of this commission, and in the assurance of eternal life, which is the chiefest and greatest thing that can be attained in this life ; which faith of yours shall carry you up here in this life, and not only so, but *according to your faith it shall be unto you, for you shall see your God face to face, in that kingdom of eternal glory.* And this faith which you have in this commission of the Spirit, *is that earnest of the Spirit which is the evidence of things not seen, and the substance of things hoped for.* There is no knowing of God, nor any things above the stars, but by faith, therefore *without faith it is impossible to please God,* neither can a man please himself without faith, *for great and wonderful things have been done by the power of faith ;* and yet the peace of mind, and the assurance of eternal life, is greater than all. For the time was, when as I would have given the whole world if it had been in my power ; nay, I would willingly have laid down my life to have procured favour with God, or to know my eternal happiness, but could not ; but now eternal life is freely given me, made known to me, I am not so willing to lay down my life as I was before ; for before, I thought to procure peace with God by suffering, which could not be ; but now, by faith, I

have obtained the assurance of eternal life without laying down my life.

So that what I suffer now it is from life, and not to gain life, which all men which have not this faith do suffer to gain life, and not from any true life of faith; neither can they say the life that they live is by the faith of the true God, as we can, for if God hath never a person, (as they say) there can be no true faith at all: therefore be not you discouraged because of the fewness that believe or receive this commission of the Spirit; for if there should be none but yourself in those parts, yet your faith and blessedness, which hath been declared upon you, shall bear you up, and confirm you the more, both of the truth of the Scriptures, and of the doctrine that is held forth by this commission of the Spirit, for the Scriptures are full of sure examples; here and there one, *that did receive a prophet in the name of a prophet.* And as for William Watson's tempting of you to speak evil of me, I know that is the nature of the devil so to do. And as for his going up and down with Richard Farnsworth's letter, saying that he durst, and himself speak evil of me, that belongs only to the devil so to do, especially those that are damned by me; for it is not Richard Farnsworth's letter, nor all the men in the world, and letters, that can or shall take off his damnation again. But if William Watson do but read, or hear my answer read to Richard Farnsworth's letter, he will have small cause to boast of that letter.

I hope our friend Dorothy Carter hath taken a copy of it before now, expecting that she will send it to you, though I did not desire her so to do when I sent it, yet I hope you have it before you receive this.

Therefore let the devil Watson, and all they that are under the sentence of this commission, rage and do what they can, they shall never take away that assurance of eternal life from you, neither shall they deliver themselves from that damnation which I have pronounced upon them.

No more at present, but my love to yourself.
I rest your friend in the eternal Truth,

LODOWICKE MUGGLETON.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, bearing date from London, June 19, 1663.

Dear and loving Friend in the eternal Truth, Dorothy Carter,

I RECEIVED your letter bearing date May 18th, 1663, and am glad to hear of your health, and more especially of your faith and confidence in this commission of the Spirit, for that will make your life both comfortable here, and happy hereafter.

I had given you an answer before now, but that I was to go into Kent at that time when I received yours, and was there a matter of eight or ten days; but now being at home again, I shall give you an answer to those things of most concernment in your letter

The first thing is, I am glad your daughter hath so good an opinion of Richard Sudbury, as to give testimony of his faith in this commission of the Spirit.

Indeed I do find by his writing, that he is very much enlightened in the knowledge of many things which this commission doth declare, to what he did when I was there : also I do see by his letters that there is love to truth, which was not in him then.

Indeed I did little expect that ever he would have received the doctrine of the true God, and the right devil, not in the love of it. But this I will say, he will know, to his everlasting peace, the difference between Jacob Bemon's doctrine and the doctrine of this commission of the Spirit, which he, nor no other can do, but by faith in this commission of the Spirit.

I hope he and his wife are well, and those friends that were to be at your house this Witsuntide.

The second thing is, that you and Mr. Frewterill are cited into the bishop's court, for which you would have my advice.

I shall give you the same advice as I do all other believers in the countries, for they are cited into the bishop's court every where in the countries ; some of the believers do pay their monies, and so they proceed no further ; yet they lye liable to be cited again every month, but I do not hear they are so extreme as to do it, for it is but to get a crown or an angel a year of you, that is all they look after ; and if a man be able, he had better do it and pay it, for his quietness sake, than to stand it out. Others again that are poor, are excommunicated quite, and so they remain, and that is as far as they can go.

I do not understand that the bishop's courts have any such power not as yet to strain upon any man's goods for the charges of the court, according to the old law formerly they had, but except the Parliament do revive and ratify that law a-new, they dare

not put it in execution : else excommunication can go no further than thus, that is to say, you shall be cast out of the church, so that you shall not be partakers of the ordinances of God, not as to receive the sacraments ; and if you die, you shall not be buried in the church-yard, nor have Christian burial, as they call it ; and if you have any debts owing to you, you shall not have the benefit of the law to get your own.

These, and such-like, are the effects of excommunication : therefore, in my judgment, it is better to give them their fees now while it is but little, so you can keep the mind free from oaths and worship ; it is better let them have some of your money, for that is the world's God, for money will buy off excommunication, condemnation, and worship ; and all that the bishop's courts can do, or they aim at, is but money, for if you be damned afterward they care not, so they can but get your money ; therefore you need not much trouble yourself about that, for a little money will deliver you out of that trouble.

We are very quiet here at London as to that, but only taxes go on more and more ; but, as for worship, it is not here, so we do not meet nor neglect paying of tythes, we worship who or what we will ; the cause, I believe, is of the sectary party, four for one, if not more, so that it is impossible for them to bring the people to an-uniformity of worship ; and for watching of schools, the bishop's licence will hold good, for there is a friend of mine of this faith, which did keep a school before the king came in, but when the bishop's courts were settled they would not let him keep school without a licence, and that was a hard matter to get without swearing, or going to church : he went to the secretary of the bishop's

court, being of his acquaintance, and told him, if he would help him to a licence he would give him content; the secretary told him he could not well do it, except he would show himself at church, or swear. My friend said he could not swear, nor go to church, and if he could not do it without those two things, he must lay it down. So, at the last, the officer did promise to get him one: and so he did, without swearing or going to church; it cost my friend but six shillings and eight pence, and so he left his conscience free from offence. And because you may see that this school-master is one of this faith, I have sent you a letter of his, which he sent to me lately, but I would have you send it me again as soon as you can; he liveth near Cambridge, but it was at the bishop's court at Cambridge that he had his licence.

And as for that Evans at Nottingham, I do not know the man, neither was he of our society, for I know all that have been of our society, and have slunk away; there is none of them that dare speak evil of that which they did formerly own, neither was there ever any families ruined by following us, but many families have been upheld and preserved by us. How is it possible that any families should be ruined by us, when we never lay any burthens upon any; for my part, all the while that John Reeve was living, I never had two-pence of all the believers in England, except it was of one gentleman, but have spent many a pound for the commission-sake; for I do believe I was above forty pounds the worse in my estate for this commission, for I did not live of the Gospel, as the apostles did, without working; I have been more true in that particular than ever any apostle was, or ever any Quaker was, for there can-

not be so many speakers of the Quakers but they must be maintained by their disciples, which I never was, neither was John Reeve, for John Reeve's wife and his daughter did get most part of his living, for if he had got no more than what was given him, it was but little, for he never laid no burthen upon any; if they were moved to give him sometimes 1s. 1s. 6d. or 2s. 6d. so it was, he never compelled any, but they did it freely of themselves, which could not ruin any family; neither was he ever drunk in his life, to my knowledge, for he was too innocent and sober-natured a man to be drunk: but I conceive this Evans is mistaken in the man, I believe it was John Reeve's brother, for he, indeed, towards his latter end, was grown a drunkard and sot, and, perhaps, this Evans was of his society, which was upon the rant, and the ranters indeed did ruin many families. There have been divers others that have laid aspersions upon John Reeve, because of his brother's foolish practice; but, as for himself, he was, in that point, as a child that weaned is; but no body can help people's believing of lies, no more than we can help believing of truth.

Therefore let the Quakers believe what they will of John Reeve, that will not deliver them from the sentence which he and I have passed upon them; and as for this Evans, but that I think he is mistaken in the man, I would have sent the sentence to him for his lies.

And as for my coming down to see you, I cannot possibly promise you at present, but I do think our friend Mr. Hatter must go into Yorkshire about a month hence at the farthest, and he doth intend to be one night at Mr. Sudbury's, for that is in his way, so that he cannot come to you, but I suppose he will

send you word when he will be there, so that, if you can, you may meet with him there, and, if I can possibly, I will come along with him, for I have a desire to see you all over again; and the more, because Mr. Sudbury hath given such testimonies of his faith in the true God, and his desire to see me.

No more at present, but my love to yourself, your Daughter, and Elizabeth Smith, and all the rest of our friends in the Faith.

Your Friend in the eternal truth,

LODOWICKE MUGGLETON.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, to Mrs. Dorothy Carter in Chesterfield, bearing date from London, July the 18th, 1663.

Dear Friend,

I THOUGHT good to give you notice, though I am uncertain myself, but, I think, Mr. Hatter will be at Mr. Richard Sudbury's on Wednesday night, being the 23d of July, and if he does come, as I suppose he will, for he must come then or not at all, for he cannot stay above a day longer if he comes at all; and if he comes out on Monday or Tuesday, I do intend to come along with him, but if he doth not come at all, I will come myself the next week after; but, if you can, be at Ellen Sudbury's on Wednesday next, that you may see Mr. Hatter, for

he goes no nearer you than Nottingham ; and if you do lose your labour in seeing him, you may take comfort in seeing your cousin Sudbury, for I cannot give the certainty of it, yet I thought good to send by the post this Saturday night, else I could not convey any notice of it to you, for he must come at a day's warning, so that no letter could be conveyed unto you, neither can he stay at Ellen Sudbury's but one night ; and as for my staying with you longer than I did before, that I cannot do, but I do intend to stay with you about so long time as I did before.

So being in haste, I shall take leave, with my love remembered unto yourself, and unto your daughter, and Elizabeth Smith, and all other friends. I rest

Your friend in the eternal truth,

LODOWICKE MUGGLETON.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, to Thomas Highfeild, Gardener in Nottingham, bearing Date from Chesterfield, July 31, 1663.

Thomas Highfeild,

I UNDERSTAND that you are a Quaker, and that the Quakers do sometimes meet at your house, so that you cannot be ignorant of those letters of Samuel Hooton, and W. S. which they sent to me,

and of my answer to them, as also that letter of Richard Furnesworth's, and my answer to him.

In which letters of mine you may see, if you have but the single eye of faith, why I do oppose that sort of people more than any other sect of religion, because, as I have expressed in those letters, the Quakers are the greatest fighters against God's being a person of himself (of any) they being led and guided by the spirit of antichrist in this last age, which is transformed into the likeness of an angel of light, for that they have got their God all within them; so that they deny God to have a person or body of his own without them, so that they are that spirit of antichrist that doth deny the Father and the Son, that is, they deny Jesus Christ to have become in the flesh; I mean they deny Jesus Christ to have flesh and bone of his own, which is the same flesh and bone that he suffered death in; I say that same flesh and bone is now living in heaven above the stars, and not as the Quakers do vainly imagine him to be, all diffused into spirits, and so he is gotten into them; and this is that which they call the light of Christ in them, and so they say that Christ is in them from that Scripture, where it is said, *Know ye not that Christ is in you, except you be reprobates*; never considering that saying in Scripture, *Let Christ dwell in your hearts by faith*. Now that which dwells in a man's heart by faith, it doth not dwell in a man's heart in its person and essence, for if one man had the person and essence of God in him, then I say God can be in one particular person, as he was in the body of Christ; therefore it is said in Scripture, *That the fulness of the godhead dwelt bodily in him*, that is, the essence, substance, spirit and being of God was com-

passed all within that body of Christ, which was flesh, blood and bone in the state of mortality, and so the godhead life was made capable to suffer the pains of death ; therefore it is said concerning Christ's death, that he was offered up through the eternal Spirit, so that the eternal Spirit quickening into life again, it raised that flesh and bone again, and in the raising again it was made spiritual, and so became capable to ascend above the stars, where he now is in that same body which he suffered death in ; so that Christ cannot be in every man's body, not in his spiritual person and essence, but he may dwell in all men's hearts by faith, though he be not in the world at all ; if men have but so much faith as to believe that flesh of Christ to be the flesh of God, and that blood of his to be the blood of God ; this is to eat his flesh, and drink his blood, and so they shall never die, that is, that eternal death ; so that it is not the light of Christ within a man that will deliver from eternal death, but faith in the person of Christ without a man. This I know to be truth, I being one of the two last chosen witnesses of the Spirit, to declare what the form and nature of the true God is, the form and nature of the right devil ; the place and nature of hell ; and the right heaven ; the person and nature of angels ; the mortality of the soul ; with many other heavenly mysteries which do arise from the knowledge of these six heads, which hath been declared in our writings, which I do suppose you cannot be ignorant of, and you being of that form, and others of the Quakers ; therefore, by virtue of my commission, I am moved to write these lines unto you, I knowing that the Quakers are led and guided by the spirit of Antichrist, which is nothing else

but the devil transformed into an angel of light ; but that light within them being darkness, it is the greatest darkness of all the seven churches.

And though you in that way do seem to be the most pure in shew and righteousness of life, yet your righteousness of life is but legal, which is nothing else but the righteousness of the law, which no flesh shall be justified by ; for that which you call the light of Christ within you, is nothing else but the light of the moral law which is written in your seed and nature, which is reason, which doth cause your thoughts to accuse and excuse, which is no other but what the heathens had before the law was given to Moses ; but as for the righteousness of faith, you Quakers are totally ignorant of, and so not being justified by faith, you cannot have peace with God.

Therefore do not you think that the righteousness of life can save you, for it is but the righteousness of the law ; and though you ought not to leave this righteousness of the law undone, because it is good amongst men, but nothing but faith in the true God, and that righteousness that flows from it, can justify the mind, and give true peace as to eternal happiness, which is impossible you Quakers should have, seeing you deny the object of faith, which is the body and flesh and bone of God.

I write not these lines unto you as expecting you to decline your principle, for you are too deeply riveted in that lie to come to truth ; yet because you shall be left without excuse, I have written these lines unto you, that you may know there is a true prophet now in England, which hath declared truth unto you, or set life and death before you ; but it is the nature of your principle to chuse death rather than life ; therefore, by virtue, power and authority

of my commission, I do charge and command you (as I have done many of the preachers of the other six churches) that you would leave off speaking or preaching of that lying doctrine which the Quakers teach, which is to mind the light within them, but deny the body and person of Christ without them; neither have you any commission to do as you do, for the light within a man was never a sufficient commission to make a man a minister, messenger, or ambassador of Christ.

Therefore, if you shall exercise the office of a public preacher, or gather the people to meet at your house upon a religious account (for you do but deceive yourselves, and other ignorant and silly people;) therefore, if you shall do any of these things aforesaid, after the receipt of this letter, then, for this your disobedience unto this commission of the Holy Spirit, I do pronounce you cursed and damned, both in soul and body, from the presence of God, elect men and angels, to eternity.

Written by

LODOWICKE MUGGLETON,

One of the two last Witnesses and Prophets unto the High and Mighty God, the Man Christ Jesus, in Glory.

A Copy of a Letter written by the prophet Lodowicke Muggleton, to Goodwife Wylde, William Young, and Thomas Martyn of Kent, dated from London, August 27, 1663.

I UNDERSTANDING that you three are fallen in your minds from that true faith, and spiritual worship, which doth belong to this spiritual commission, and so have given up yourselves to worship as the priests of the nation do ; for I understand that you three do all go to church, to save yourselves from suffering a little damage in your outward estates, which you will find contrary to your expectations. I thought that you had been very well satisfied about that the last time I was with you ; but your faith was not tried as it is now.

Yet you, Goody Wylde, had no intent to go to the public worship ; then, however, you did pretend unto me it was but for the trial of other believers ; but now it doth appear otherwise ; and Thomas Martyn could say unto you, that you should lose your peace, and be damned to the grave's mouth, and yet he himself should do the same thing, there being at that time no trial put upon him. Oh ! how strong is mens faith where there is no trial of it ; but that faith which doth endure the fiery trial to the end shall receive the crown of life.

But I perceive that you, because you were blessed by John Reeve, think you shall not be damned, though you do bow your knee to Baal, or worship Baal ; but I would not have you so ignorant as to think, that you can shew yourselves at church, to

save your estates, and yet not to worship a false God. Is not all the worship of the nation set up by man ? and if man command you to worship, or else to pay your money, if you do obey to save your money, do you not worship as the nation doth ? and if the worship of the nation be true, then the worship of God in spirit and truth (which this commission of the Spirit holds forth) must be false. For, deceive not yourselves, you cannot serve God in spirit and truth, and give your bodies to the worship of the nation ; for where the heart is, there is the body also ; and where the body is, there is the heart ; and it can be no otherwise : therefore do not blind your eyes as to think that you may shew yourselves at church to save yourselves from sufferings, and yet own this commission of the Spirit, you are mightily mistaken if you think to do so. But I have learned experience by by this your fall, you Goody Wylde and Thomas Martyn, which were the strongest in faith, revelation, and experience in this commission of the Spirit in all that country, and yet the least able to suffer any thing for it, notwithstanding this commission of the Spirit hath freed you from abundance of bondages and entanglements which other sects do undergo ; a yoke which our fathers, the apostles and saints, did undergo in their times. These things this commission of the Spirit hath freed the believers of it from that bondage, which all other sects are under to this day : and yet now there is a little trial, how few is there that will hold out to the end. And if your faith cannot abide the trial of losing a little money or imprisonment, what would you do if it were death itself, as all other commissions have suffered death for their worshipping of God contrary to the worship of the nation ; neither doth this com-

mission lay such a strict law upon the believers of it, as Christ did upon his ; for except a man would forsake father and mother, wife and children, house and land, for his sake, they were not worthy of him. But you will not forsake the temptation of your husband, nor the other two the brawling of their wives, for the faith's sake ; but you have done much like unto Ahab ; you have sold yourself to work spiritual witchcraft, through the temptation of your husband, and their wicked wives.

For this I say to you, that temptations will come, but happy are they that are not overcome by temptations ; for our Lord was tempted of the devil, but not overcome. And so hath all prophets, apostles, and saints, been tempted by the devil without, as well as by the devil reason within. But those as have overcome the temptations of the devil without, and the devil within, they shall come forth as gold tried in the fire. But I perceive you three have been overcome by the temptation of the devil without and within both. You, by the devil your husband without you, and the other two by the serpents their wives without them, with some other by-ends, which your reason the devil did lay hold on, which have overcome the seed of faith in you, and hath carried it captive into prison, and hath made shipwreck and spoil of your faith ; neither do I think that you will ever be delivered into that liberty and assurance of eternal life as you had before ; for you have quenched the spirit of truth and revelation, which did run as a river of living water in you : it will run but little in you now, hardly to bear you up into the assurance of eternal life ; for you know not what you have done in forsaking the worship of the living God, and joined to the worship of the nation. For if their worship

be true, then this worship we have professed is false.

Again, did not this commission of the spirit deliver you, Goody Wylds, from all our sins, which were more and greater than ordinarily is committed by other people ; and not only so, but your faith in it, and Thomas Martyn's, it made you strong in faith, revelation, and experience, above all in that country. It was a crown of glory upon your heads ; but you have pulled it off your head, and trampled it under your feet, by bowing your knee unto Baal, for you were much like unto Sampson for strength.

For your faith and revelation in this commission of the Spirit did break all the cords of the Philistine's asunder ; that is, all the arguments and reasonings, which other sects brought from the Scriptures to bind you withal ; but now you are become like Sampson, when his hair was cut he was like another man, and so had his eyes pulled out.

So it is with you, you are become now like other men, for your eye of faith is pulled out, and your eye of reason will be pulled out shortly also ; so that you will be as weak in the true faith as other men, or any other experience : for the devil hath caught you fast enough now, he hath got you to bow down to his worship. Let it be out of hypocrisy, or out of sincerity of heart, the devil matters not for that, you have yielded obedience unto him, and you will have much ado to get out of the snares of the devil to your lives end, think of it what you will ; for it is a dangerous thing to find that grace might abound, because you think you shall not be damned to eternity for it, therefore you will do despite to the spirit of grace, so that you may be set down, like prophane Esau, who sold his birthright for a mess of pottage.

What have you done less than he, who have valued the fears of the loss of some of the goods of this world more than a good conscience, and faith towards God, which gives the assurance of eternal life, which I am certain you will lose the sense of? Neither will your mess of pottage be any bigger for what you have done, but rather the less; for it must be as Christ said in another case, *he that is willing to lose his life shall save it*; so, on the contrary, you that are willing to save your mess of pottage, you shall lose it. For I say, it is hard for the devil to get a mess of pottage in this world as it is for the saint, let them bow down e'er so much; for you will see, in a short time, what profit it will be unto you in this world. Neither will you eat your mess of pottage with that peace of mind as you had before; for this art of yours, it will be as gall and wormwood in your pottage; it will be worse than playing at cards, and being drunk, or all the sins that you committed in the days of your ignorance. For God was always more angry at Israel's worshipping a false God, than any other sin whatsoever; because other sins were infirmities of nature, which nature cannot avoid, it being naturally prone unto it. But this bowing down to worship that which you know to be false, neither do you do it because you own it to be truth, but only through slavish fear of suffering some loss in this world; which thing is worse seven times than if you had owned it to be the true worship of God, as other people do.

Therefore do not deceive yourselves, and count it your liberty, as if you had more liberty in point of worship, by this commission of the Spirit, than the rest of the believers have; for some of the believers of this commission have suffered more in their outward

estates than ever you would have done, yet they have thought themselves happy in that they kept their hearts pure and undefiled from that spiritual whoredom to worship a false God, or bow to the false worship, contrary to the faith they have in this commission of the Spirit : for if all the believers of this commission of the Spirit should do as you have done, it would be but a vain thing for them to dispute or plead for the doctrine of the true God, and the right devil, with many other heavenly mysteries, which no other forms of worship do know. And as you have been instruments to publish and make known this doctrine, which thing was a crown of honour upon your heads, but now you have done the greatest dishonour to this commission of the Spirit that could be done ; so that your glory will be your shame. For it will be but a vain thing for you to profess any faith in this commission of the Spirit any more ; for I shall never own you as I did before ; neither can I have that love and affection for truth's sake, as I had before ; neither do I care for ever seeing you any more. Yet I shall bear the shame of it, and though you should all of you fall, so that I should be left alone, as Elijah was, yet my faith shall bear me up.

And if you find the same peace as you did when you lived in the obedience of faith of this commission of the Spirit, then hath God revealed no truth unto me.

I shall say no more, but leave you to the worship of the nation, and as fallen from the true faith in the true God.

EDOWICKE MUGGLETON,

One of the two last Prophets unto the true God

London, August 29, 1663.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, to Christopher Hill, Sept. 23, 1663.

Loving Friend, Christopher Hill,

I RECEIVED yours, with the letter inclosed, wherein I perceive that your family is afflicted with the small-pox. If I should say I am sorry for it, it would not ease you e'er the more; for these things are natural to all, and falls all alike to all. So that time puts an end to all diseases, and to life itself. So that death and life is always at strife one with the other, and so it will be as long as the world doth endure. But when time shall be swallowed up into eternity, then shall there be no more death to the seed of faith, nor no more life to the seed of reason; for death shall swallow up the seed of reason's life and heaven into that eternal death. So on the contrary, the seed of faith's life shall swallow up that death and hell into eternal life. For great is the power of faith and the power of reason. The one goes into the power of death and drunkenness, and the other into the power of life and light eternal.

It is well, and I am glad that you are so stedfast in your faith, notwithstanding the last proclamation. I wish you may hold out to the end, and not do as others have done, to put your hand to the plough, and look back; that is, to worship God in spirit and truth, according to the faith of this commission of the Spirit, and then to turn back to the worship of the nation, either to gain or save a suit of apparel, which is but a mess of pottage. And as for you, mother Wyld, if that were her excuse, as you have written, for her

going to church to try their spirits, and finding the priest to be a devil, and therefore she would not hear him any more ; it is but a poor excuse, not so good as Adam's fig-leaves were to cover his nakedness.

Now I cannot tell whose spirits she went to try, whether the saint's spirits, or the devil's spirits ; but let it be which she will, she went the wrong way to try spirits : For if she went to try the devil's spirits, it was that which they did desire ; so that the devil tried her spirit to make her fall down and worship him, even as he did unto Christ ; so that Christ did not try the devil, but the devil tried him. And if Christ had yielded to the devil's temptation, as she hath done, what would have become of us all, his own faith and power, and the faith of the elect ? There would have been havock and shipwreck made of it, and the devil would have been more than a conqueror, as he hath been in those three. And if she did it to try the spirits of the weak saints, that was as much as to tempt the spirit of truth. For when the apostle bad the believers in his time try the spirits, whether they were of God, or no, it was not that they should turn back again to the worship of the law, for to encourage the devils, that their worship is right, and to weaken the faith of the saints. This is not the right way of trying of spirits : they had better have set their own faith to have been tried by the devil's, like gold in the fire. I am sure it would have yielded them more peace here, and more glory hereafter, and as good a livelihood in this world as they will now have.

And as for her knowing the priest to be a devil, she knew that many years before she came to own this commission. She need not to have gone to church to have known that ; for she knew all the priests of the

nation, and of all sorts, were false, and not sent of God. And as for her peace and satisfaction, I shall let that alone: Yet this I am sure of, if faith hath not its perfect work in the soul, there cannot be that perfect peace. Neither did I slight her faithfulness to this commission, but did honour her upon that account more than all in that country; which the fall of her hath done more mischief to the commission of the Spirit, than all the rest besides: for if she and they had not been declared blessed by John Reeve, I should not have mattered it so much; for I always had a great respect to those which John Reeve did bless, in case I did approve of them. And it was well that Claxton was not declared blessed, either by John Reeve, or myself; if he had, I should not have excommunicated him for ever, as he now is. But I see what a confusion there will be with the believers of this commission when I am dead: For almost all those that disadhere unto John Reeve, are some dead, and many of the rest fallen away from that stedfastness of faith; but blessed and happy are they who hold out to the end. She might have said to bear it with patience, had she given no cause: For I do never use to write so sharply without a cause; for I was always naturally inclined to moderation, patience, and long-suffering with such weaknesses in the saints, which I know John Reeve would never have done nor borne.

But in points of worship, God himself, and all prophets and apostles, were angry at; for that is as the apple of God's eye: and all the controversy in the whole world, persecution, killing and slaying, all about worship, from Cain and Abel, in the beginning of the world, even to this day, and to the end of the world, and so forth.

Mr. Burton would have Goodman Miles to come up and take some order about his cyder ; for he hath let his house to another, and that man doth want the room ; so that he will not let it stand there. He takes possession of it next Tuesday, therefore let him come as suddenly as possibly he can.

So resteth your friend in the true faith,

LODOWICKE MUGGLETON.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, to Mrs. Dorothy Carter, of Chesterfield, bearing date November 14, 1663.

Dear and loving Friend in the true faith, Dorothy Carter,

I DID understand by your last letter, bearing date October 1, 1663, that the next week but one after that, I should hear from William Newcome ; but I have not heard from him not yet ; but I believe some occasion or other is the cause that doth hinder it.

Also I perceive by your letter that you would willingly have those letters of mine to the Quakers put in print, which in my last letter to you I was willing to have let them alone for a time ; for I had not read over his printed pamphlet when I sent you that letter ; but since I have read it over, and have shewed it to some other friends in the faith, and they are very desirous that I would write an answer to that printed pamphlet of Richard Farnsworth's, and put it in print

with the other letters of the Quakers, with my answers unto them.

It would be the greatest discovery of the deceit of the Quaker's doctrine of any thing that hath been yet written; so I know it well. I had thoughts when the Interpretation of the Eleventh Chapter of the Revelations was printed, not to have printed no more; but seeing truth cannot be so public and made known to the world without printing, because every one cannot read writing; besides, it is too tedious to write much; so, for the desires of others, and that truth may be made more known in the world, and that the Quakers may not tyrannize in their way, as if they had printed such a thing as could not be answered; in consideration of these things I have written an answer to this printed pamphlet, and I have spoken with the printer about it, and we are almost agreed concerning it. I do intend to have that letter of mine to Edward Bourne printed; for that was the first which did anger them. Also I will have Samuel Hooton and William Smith, their first letter to me, and my answer to them, and Richard Farnsworth's first letter to me, and my answer to it, and my answer to this printed pamphlet; all these I do intend to put in print: therefore, what you shall be willing and free, and our friend Mr. Sudbury, and if there be any other there that is able, what they are free, they may contribute towards the printing of them, and I will send you some of them down as soon as they are printed, which I suppose will be about a fortnight or three weeks hence; for the printer doth say, if he doth not do them in that time he will not do them at all.

So in haste I rest at this time, only my dear love to

yourself, and to your daughter, and Betty Smith, and all the rest of our friends in the faith.

Your friend in the true faith,

LODOWICKE MUGGLETON.

London, November 14, 1663.

My wife desires to be remembered to you all, though unknown.

Let me hear from you as soon as you can.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, to Mrs. Dorothy Carter, bearing date the 27th of November, 1663, as followeth.

Dear and loving friend in the true faith of Jesus, Dorothy Carter,

I RECEIVED your letter and the twenty shillings of William Holland's man. I am very glad to hear that you are all well; and also do understand by your letter what the mayor of Chesterfield hath done, and that I must make my personal appearance at Derby assizes, which I do intend to do, that the bail may not suffer. I know nothing to the contrary as yet, for I have asked counsel about it, and they tell me because I did put in bail in the open court, I cannot remove it; so that I must be forced to see you again; but do not you be troubled about it; for if I had ten thousand damned devils before me, I should

not be afraid ; neither can they do any great matters against me, not according, as the laws of England stand at this time ; so that the envy of the devils cannot go beyond their own law, only it will be some charge and trouble to come so far ; but as to what they can do by their law, I do not much value what they can do , for I shall justify most part of their charge which they have against me ; and the more I suffer for it, the more hotter will the fire of hell burn in those that are my enemies.

And as for Mr. Pender and others being bound over to come in against me by the mayor, I say it is more than the mayor can do, except the mayor do take the business upon himself to prosecute and persecute me, which doth not concern him ; for he did what was his place to do, and that was to commit me to prison, that was as much as concerned him in his place ; neither was he bound, nor no other man, to witness my words against me, not upon any penalty, if I had been tried then, much less now ; but if the mayor and others their malice be so great towards me, they thinking to make great matters of my words, which they urged out of me, which I shall justify in the open court to their eternal shame, let their malice be what it can be to me, I shall be made able to bear it. And if they can bear their eternal torment as well, it will be well for them ; but if there be any way that I can prevent my coming there, and free my bail, I will ; if not, I will come ; but you shall know further before that time. I had thoughts to have written a few lines to Mr. Pender, to have shewed him that it was more than the mayor could do, to bind him or any other to witness against me, there being no penalty or punishment can be inflicted upon them in case they do not ; but if the mayor and priest

have bound themselves through their malice to prosecute the business, all that they can do, is to supœna you in for a witness ; and if you do not go, what penalty can be inflicted upon you for it? None at all ; but some through ignorance and fear, and others through malice and envy, both mixed together, will do what mischief they can to me ; but I shall be able to bear it all ; so that I shall not persuade Mr. Pender, nor no other, against what their ignorance and fear will lead them unto ; but I being in haste at this time, shall say no more in that business.

Dear Friend,

I have here sent you Charles Cleve's letter unto Richard Farnsworth ; I would desire you to convey it to him some way or other. I would have you read it over before. I do think it will be too tedious to take a copy of it ; yet I have done it here, because of others seeing of it to lend it about. I think the book of the Quaker's Letters and mine will be out the next week, and the next week after I shall send you some of them ; for I must go into Kent a week before Christmas, because the parish doth intend to choose me constable this year, so I shall prevent them if I can. I go to my wife's mother, but after the twelve days are over I do intend to come again.

Our friend Mr. Hatter is very well, and doth give us good hopes of a good success of his business ; but when he doth intend to come to London he maketh no mention in his letter. He waits as he saith for his wife to be delivered of child-birth, and if she do well it will be much better for him.

Our friend Mr. Hudson doth intend to come to London about Candlemas day, and he says he will

come by Chesterfield, to see you, and through Nottingham, to see Ellen Sudbury.

And as for that priest, whose heart is set on the fire of hell, that fain would have me hanged or burned, the same measure shall be meted unto him which he would have done unto me, and that I shall let him know ; but at present I have no time to write the sentence unto him, nor to those other two you mention in your letter ; but if I can when I send the books, I will.

So I shall say no more, but rest

Your loving friend in the true faith,

LODOWICKE MUGGLETON.

London, November 27, 1663.

My love remembered to your daughter and Betty Smith, and all the rest of our friends in the faith.

My wife desires to be remembered unto you all.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, London, December 13, 1663.

Loving Friend, Mr. Sudbury,

I RECEIVED your letter, with your wife's inclosed, and I am glad to hear you are all well, and of your faith in this commission of the Spirit. I wish you may grow more and more in it, until you be as strong in your faith, as Sampson was in his body,

even to destroy a thousand Philistines, with the jaw bone of an ass: so the power of faith in the true God will destroy a thousand of the seed of the serpent, with the word of their mouth, and so it doth every where, where men and women are thoroughly grounded in it; it hath great effect upon the seed of the serpent, all well as my faith hath.

This I know by experience, by several believers of this commission of the Spirit.

I also received five shillings of the carrier.

Also I find in your letter, that William Watson would willingly have me come to Derby, to be tried; and I perceive, rather than I should not come, he would bear my charges. I do see by this how free the devil is to me, because he doth think there is some evil intended against me, therefore he would willingly be at the charge, that it might be put in execution; for this I know, that if there was any good intended towards me there, then he would be as forward to give money for me to stay away: but, however, if I could not bear my own charges, nor if I had no friends in this world to do it, yet I would take no mercy of him, nor any other that is under the sentence of this commission; I never did it to my knowledge, never since I came forth upon this account, when as I had fewer friends than I have now; for I have refused both work and money, many times, of those that have been damned by me, which they would have thought themselves the more happy if I would have accepted of it, but I would not; but I see what the serpent's seed doth aim at, and it is very like that he may have his desire in that thing, and yet keep his money too; for I know nothing to the contrary yet, but do intend to come and see you before I go to Derby assizes. I know they can do nothing to me

when I do come there, not according as the laws of England stand at this time ; except ignorance of the law, and envy together, doth that which is contrary to the law ; but if it do, I shall bear it : but I shall inform you further of this before that time.

You say in your letter that there is one there that hath a mind to all my books, and if you mean all our books bound together, then I cannot help him to them, for there is none of the commission books left, not one, if I would give five shillings for that alone, that being the ground and beginning of all ; but as for the Interpretation, I have sent you one, the price is two shillings. Also I have sent ten of those newly printed, and the price is twelve-pence a piece, they being very chargeable the printing, and much ado to get them at any rate ; neither would I have you to lend them to Quakers or others, but if they will buy them, let them have them, and if they do not like them, when they have read them, let them burn them, or do what they will with them ; for I have found by experience, a great deal of inconvenience in lending books, for when people see them for nothing, they like them the worse, but when they have paid for it, they will take more notice what they read ; neither will those books of the Quakers be long before they be all gone, for most people do desire to see what these things mean, they having a good opinion of the Quakers, and the price being small, there is few will grudge to give a shilling for it ; it contains ten sheets of paper, but if that man aforesaid hath a desire of all our works, I do think that William Newcomb, of Derby, bookseller, can help you to one, for he had three of me, and I hear he hath not sold them yet. If you send to Dorothy Carter you may know further of it, for he is there every Saturday.

In your wife's letter I understand that Mr. Tomkinson doth desire an answer to his letter.

But there being such a many particulars, to answer which, if they were answered fully, it would make a great volume; and if it should be answered ever so short, it would be very large, neither have I any time to do it, neither do I know when I shall: and for me to take such a deal of pains to please the unsatisfied fancy of one particular man, it would be but a vain thing; for there is enough written, if understood and believed, to satisfy the mind of any man or woman in the world; for if those things were answered upon his desire, in a month's time there would be as many more places of Scripture, as needful to answer, as those he hath propounded; so that there is no end of answering questions, neither will the reason of man ever be satisfied; for if there be not a growth in faith, upon these two foundations, viz. the true God and the right devil, there can be no true peace. But it is much upon my mind of late, for the good of the seed of faith in general, that if I do but live a few years longer, and have my liberty to interpret the chief principal heads of the whole *Book of the Revelations of St. John*, for the eleventh chapter being opened already, it will the more easily open all that rich cabinet, where the seed of faith may see the glorious treasure of heaven; but my haste is great at present, therefore I shall say no more in this thing, but if you please you may send me William Smith's letter, and your answer, when you send to me again.

And as for Mr. Hatter he is very well, and his business is like to do pretty well; I have sent to him this day some of those books which I know will be welcome to him, because he doth not know that they

were printed. Our friend Mr. Hudson, I think, will be with you about Candlemas.

So in haste I rest, having much business to do, and being alone, for my wife is at her mother's, and my two daughters are from me; the one is married, the other is in Cambridgeshire, and the latter end of this week I do go into Kent; I do intend to be at home again at the twelve holidays end. So with my love to yourself, and to your loving wife, with my love to your maid, though I never had any discourse with her, neither do I well know her if I should see her again; yet this I say, I do look upon that maid to be one of the seed of faith, and that it will grow in her.

Your Friend in the true Faith,

LODOWICKE MUGGLETON.

London, December 13, 1663.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, to one Rice Jones, at his House in Nottingham, without any Date or Place it came from, as follows;

Rice Jones,

ABOUT a twelve-month since it was I saw you, and then I had some little discourse with you: in which discourse I did understand what principle of religion you are of, which principle of God is founded

upon Jacob Bemond's writings, which is to believe that God is an infinite Spirit without a body; also Jacob Bemond's angels which he speaketh so much of have no bodies, neither doth he describe the form and nature of them, neither could he tell what the right devil is, nor the true heaven, nor the right hell, nor the mortality of the soul; no, not any of these things did he truly know; neither are his writings any more divine or heavenly than the Heathen philosophers; for they are no other but philosophy, which proceedeth from the wisdom or seed of reason, and not from the seed and nature of faith, which the Scriptures were spoken and written by; neither can any man know these six heads before mentioned, without an infallible Spirit so to do; neither can any man interpret Scripture truly, and be ignorant of those six principles aforesaid; that is, to know what the form and nature of the true God was before he became flesh, and what he is now.

Secondly, What the form and nature of the right devil was before he became flesh, and what he is now.

Thirdly, Where the place, or heaven of glory is.

Fourthly, Where the place of hell and shame is.

Fifthly, What the persons and natures of angels are.

And, sixthly, To understand the mortality of the soul.

Upon these six heads standeth all those heavenly secrets and mysteries spoken of in the Scriptures, they being hinted at by the prophets and apostles, but were not so clearly made known unto the soul of man, as they are now by this commission of the Spirit, there being never a true interpreter of the Scriptures in the world at this day, but us two, the witnesses of

the Spirit ; for God hath given the Scriptures into our hands, so that none ought to officiate the office of a minister or messenger of Christ, but such as are approved of by me.

These things being so, I thought good to write these lines unto you, and by virtue and authority of my commission to forewarn you, and forbid you to exercise the office of a speaker among that society of the Bemonists or Quakers, nor any other sects ; for there is very little difference betwixt the Bemonists and the Quakers, only the Quakers are a little more precise in their outward lives, but for your doctrine and theirs it is all one ; for your God and theirs is all the same ; so that you being ignorant of the true God and the right devil, and so of all other heavenly and saving truths which do arise from these two heads ; neither have you any commission to exercise the office of a speaker in spiritual things ; for this I would have you to know, that it is not the wisdom of reason upon the letter of the Scriptures, neither revelation, which you call the spirit within you, nor, as the Quakers say, the light of Christ within them. I say, none of these things are sufficient to authorize you to be a preacher or speaker unto the people.

Therefore, by virtue of the authority of my commission, I shall do by you as I have done by many public speakers of the nation (that because they had neither the knowledge of those things before expressed, nor commission from God) to lay down their preaching, and upon the pain of their eternal damnation ; so likewise I do say unto you, being a private speaker amongst the Bemonists and Quakers, that if you shall exercise yourself in the way of a public speaker in the society of those people called Bemonists and Quakers, (for you having not the

knowledge of the true God nor the right devil, nor a commission from God, you do but deceive yourselves and others.)

Therefore, if you shall not lay down that practice which you formerly used, but deny this commission of the Spirit, but practice the same still, after the receipt of this letter, then I do pronounce you, Rice Jones, cursed and damned, both in soul and body, from the presence of God, elect men and angels, to eternity.

Written by

LODOWICKE MUGGLETON,

One of the last Two Witnesses and Prophets, unto the High and Mighty God, the Man Christ Jesus in Glory.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, to Mrs. Elizabeth Carter, of Chesterfield, dated April 19, 1664.

Dear Friend in the eternal truth Elizabeth Carter,

I RECEIVED your letter bearing date April 12, 1664, in which I understand your mother is gone into Yorkshire, and that she hath not been well, which I am sorry to hear; but yet I hope she will do well again, and that we shall see yourself e're it be long, which my wife and others of the faith will be glad to see you; and as for my getting well out of Cambridgeshire, as for that I found no opposition at all there at that time, for I did stay but two or three

days in a place, and some places but one night, so that there could be no great notice taken of me, there being a great many of the faith of this commission of the Spirit, yet many of them are excommunicated; but what will become of it they know not as yet; but none of our friends are in prison, as there are for meetings, so that they not meeting is a great preservation to the believers and me also. And as for your mother's dream causing a fear to arise in her of my being in prison, dreams do not always prove true; yet sometimes they do; for when I was put in prison there in Chesterfield, your mother had such a like dream a little before it, which did prove accordingly; but now there is no such thing, not as yet; for I am very well, and do not know of any danger in that kind, not at present, though I have many enemies here at London and elsewhere, and some more fiery and bloody-minded here in London, that would destroy me if they could any ways, were it not that they fear to be hanged more than to be damned to eternity; because they look upon damnation at a distance, but hanging is near at hand; but they will find the other to be suddenly enough; and I am much threatened by one bloody-minded man, that if I should pass the sentence upon his wife, that he will do great matters unto me; and he will shew the book to the king, and he will do I know not what, nor himself neither.

So I hearing what wicked words his wife did speak against this commission of the Spirit, it happened before her mother had told me what the words all were, that the maid came where I was, and so I did send the sentence by the maid to her mistress by word of mouth; the mistress sends her man immediately in great wrath, desiring me to send his mis-

tress the sentence under hand and seal, only that she might shew it to her husband, he being a solicitor in the law, thinking that his malice might be the more vented against me ; but for that I matter not, so that I damned his man also, and bid him tell his master that he was a damned devil also, and bid him do his worst ; yet nevertheless I would give his master and mistress both their damnation in writing, and let them see what they can do in it ; but I would not do it at present. But what the event will be when I have sent them the sentence in writing, time will make appear. Therefore I shall say no more at present, but my love and my wife's remembered unto your mother, and Betty Smith, and all the rest of our friends in the faith.

I shall rest and remain your friend in the true faith,

LODOWICKE MUGGLETON.

London, April 19, 1664.

I have written to you as soon as I can ; for I came to London but on Saturday night ; therefore I do expect to hear from you as soon as you can, and how your mother doth.

A Copy of a Letter sent by the Prophet Lodowicke Muggleton, to one Robert Beake, of Coventry, in Answer to one that he wrote to Captain Wildy, July 11, 1664.

Mr. Robert Beake,

I SAW a letter of yours, bearing date July 8th, 1664, which you sent to Captain Wildy; and in your letter to him, I understand the Captain, out of love and affection, did lend you some books and paper writings to peruse, he hoping that your understanding would have been enlightened, to have seen the truth of those things, which are written in those books and papers; or at least, that you would have been so moderate as not to speak evil of things you do not know: which I perceive he gave you a hint of it, but it hath proved altogether to the contrary. For God hath hid the mysteries of the kingdom of heaven from the wise and prudent men of the world; for though they have eyes, yet they see not; and ears, yet they hear not; and hearts, but understand not: and you being one of these wise and prudent men the Scripture speaketh of, the mysteries of eternal life are hid from your eyes, because you are of the seed of the serpent; for this I would have you to know (though it be now too late) for your good, that whoever doth speak evil of these books and papers which the Captain did lend you, are the seed of the serpent, and hath sinned against the Holy Ghost; a sin that will never be forgiven in this world, nor in the world to come; and that you shall find to your eternal pain and shame. Think of yourself what

you will, for you have showed yourself the seed of the serpent, a son of the devil, in speaking evil of the Revelation of the Spirit; which hath been declared by us the Witnesses of the Spirit; which hath been in those books and papers, which such devils as you are, are not worthy to look into; but you, from your Pharisaical righteousness, and wisdom of reason, from the letter of the Scriptures, have proudly took upon you to judge prophets that have a commission from God, and to condemn their righteousness by the letter of the Scripture; and because you shall see that you deserve to be damned, I shall relate most of your wicked speeches against those books and papers in your letter.

First. You say, you found expressions therein so uncouth, that made your soul to shrink again.

Answer. As to that I say, truth will make the spirit of reason to shrink, which is the devil; for had you had true light in your understanding, instead of shrinking, you would have rejoiced and have been glad, because the doctrine of salvation was come to your house. For every true prophet hath salvation attending on him, and blessed are they that receive him upon that account, and cursed will they be that despise him on that account.

Secondly. You say, that the authentiques thereof, you thought was to be tried by some known standard rule and balance, and the word of truth being most sovereign, you applied the matter and phrase of the papers. As to this, I suppose your meaning is, that the Scripture is the word of truth, and the standard rule, by which would try the phrase of those papers; so that you would lay those papers in one scale, and the Scriptures in the other, and you found, as I perceive, the papers too light in the

balance with the Scripture. This, I suppose, is your meaning.

Answer. I do acknowledge that the Scriptures are the word of God, and a standing rule; and that which will balance truth and error. But then I must tell you, that somebody must put truth and error into the balance, who hath the same spirit of inspiration, as those had that wrote the Scriptures, (that is,) their doctrine must be as authentic as their's was, else they cannot give true judgment between truth and error, which none can do but those that have a commission from the eternal God, as those had that spake the Scriptures. Therefore, for you to weigh the phrase in those papers, in the balance of the Scriptures, or to judge of any thing contained in them, by the letter of the Scriptures, you do but procure your own damnation by it. For God never chose you, that you should know truth from error, nor to give any interpretation, for God hath chosen John Reeve and myself, and hath given the Scriptures into our hands, and hath given us more knowledge to interpret them, than all the men in the world at this day.

And yet you that have no commission nor revelation, will undertake by your reason and education, to judge whether things be agreeable to the Scripture or no; when as you do not know any one principle of religion, no more than the ignorantest man that is doth know the points of law or state affairs.

Thirdly. You say you found so much inequality in them, that if you did admit the one, you must of necessity reject the other. You, through ignorance of the spiritual meaning of the Scriptures, do judge so; but if you had understood the doctrine contained

in those books, you would have found the Scriptures and them to agree, so that you would have admitted of them both. But I see it is hid from your eyes.

Fourthly. You say you know no medium in the case ; either the drift or design of those papers is envious, and grossly abusive of the Spirit and way of righteousness, or the word of life and salvation is spurious and false.

Answer. Here you have shewed yourself a subtil serpent. What drift or design could we have in writing those papers, when as there was nothing but persecution and sufferings did and doth fall upon it, and wasting our estates, and losing all our natural relations ; for men that go upon that account as prophets, and have such a dreadful message to declare unto the world as we have, shall find but few friends in the world to receive it, therefore our drift and design as to the world, or to obtain riches, would have been to little purpose.—And as for our errors, as you call them, grossly abusive of the Spirit, and of the way of life and salvation, here you have belied the Holy Spirit that sent us forth ; for the wisdom that God hath given us, hath preached the righteousness of faith, in that we have declared the true God and right devil, with many other heavenly mysteries and secrets which are written in those books, which the Scripture did hint at but darkly, but now by us the witnesses of the Spirit made clear to the seed of faith ; so that instead of grossly abusing the Spirit of life and salvation, God hath chosen us to declare the true righteousness of faith and light, and life of salvation, and also the light of the Scriptures, which no man doth truly know but those that have received it from the commission of the Spirit, which God hath given us to declare ; but such reprobates as you

did say as much by the Lord himself when he was upon earth, as you do by me ; but as they had their reward for their blasphemy against him, so shall you.

Fifthly. You call those papers and books false, and no way the foundation of your faith and manners, and do say that God hath given you a more sure word of prophecy, and say that you should highly tempt him to listen to any insinament, or pretended discovery of his will, besides what therein are contained.

Answer. As to this, I would have you to know that those papers and books are the foundation of true faith, but as for manners, that I shall leave to the wisdom of reason, for reason the devil liveth upon manners, for the seed of the serpent hath no faith but the faith of devils, as you have ; yet such subtil serpents as you are will presume to say that God hath given you a more sure word of prophecy, when as that saying was never spoken to you, being the seed of the serpent, but it was given to the apostles, and to the believers of their doctrine, and it is given unto us the witnesses of the Spirit, and to the seed of faith, who are given to believe the doctrine and declaration of the true God, and so they understand the Scriptures, and know them, because they have believed our report. Also, you say you should highly tempt God if you should listen to any insinuations or pretended discoveries of his will besides what is therein contained.

As to that I say, you have highly tempted God, in that you did not listen unto us the prophets and witnesses, and messengers of God, who only can interpret the Scriptures, and discover the will of God which is contained in the Scriptures, though you call us insinulators, and our discoveries but pretended, but all prophets were served so by the seed of the

serpent; therefore it is no new thing for us, the witnesses of the Spirit, to be called so by that generation of wise and prudent men, that think they know more than the prophets and apostles do; nay, they think that they know more than God himself, and yet the most blindest in spiritual matters in the true knowledge of the Scriptures of any, but in the matters of the world so subtil and cunning that none can go beyond them, but as dark as pitch in any true knowledge concerning eternal life.

Sixthly. You advise the captain to poise, therefore, in the balance of a sincere judgment, the expressions contained in those books, and if he find not a direct repugnancy therein to the unerring rule of righteousness.

Answer. To this I say, God gave you no sincere judgment in the Scriptures, nor in those books, neither do you know the unerring rule of righteousness, so that you are very unfit to poise in the balance the Scriptures of truth, and those books; for if you had known the Scriptures of truth, you would have known those books to be truth also, and no direct repugnancy against one another, but a sweet agreement; for the Scriptures of truth are a sealed book, and those books of ours are the breaking open of the seal, that the seed of faith may see the truth and treasure written within the Scriptures; but the serpent-seed thinks himself so wise, as if he could tell or know God from the devil, truth from error, and truth to be error, and error to be truth. This was always the practice of the seed of the serpent; it was the practice of the Jews to the prophets of old, and those serpents to Christ, and afterwards to his apostles, and the seed of the serpent, such as you are, doth practice the same thing now to us the witnesses of the Spirit; yet

I would have you to know that it doth not lie in the captain's power, nor yours neither, to poise in the balance the Scripture and those books, neither of you being chosen for such a great work ; for who shall judge of prophets revelation and doctrine ? None will presume to do it but the seed of the serpent. Experience hath shewed me the truth of this,—for many hundreds of your seed have said as much to me as you have said, whereby they have been put in the balance of eternal damnation, and the seed of faith being but few, have been put in the balance of eternal life ; for this commission hath weighed you all in the balance, and you the seed of the serpent have been found too light in the balance ; for God hath chosen every true prophet to weigh in the balance, so that it doth not belong to you, nor no man upon the earth at this day, to be the judge of us the witnesses of the Spirit, but God only ; for we only know the unerring rule of righteousness, and can poise in the balance of the Scripture the seed of the woman, and the seed of the serpent ; and as you have done by our books, so have I done by you, I have put you in the balance among the reprobate seed, and you are found too light, notwithstanding you think your wisdom and knowledge in the Scripture to be true light ; but it being the wisdom of reason the devil, and not the light and wisdom of faith, which is of God, it will be found the greatest folly and darkness of all, because it led you forth to despise and speak evil of as pure a truth as ever was spoken by prophet or apostle.

Seventhly. You would have it demonstrated to your understanding what we say to be of the Spirit, and in cases of this nature you must be dealt withal as a rational creature, and not as a brute.

Answer. I would ask you this question, whether

Moses, and prophets, Christ and apostles, did direct their speech or writings to rational creatures, or to brutes? Surely the prophets messages, and the apostles epistles were spoken to rational men and women, and not to brute beasts. And have you been dealt withal as a brute, and not as a rational man? Are those books and papers which you have perused so uncouth, as if they were more fit to be read to brutes than to rational creatures? Do not those books and papers speak as good sense as any other writings whatsoever? And do not those books and papers interpret the Scriptures more than any writings whatsoever?

If you were not stone-blind in spiritual matters, you would have seen it, so have you not been dealt withal as a rational man, as well as others have been; nay, the more clearer the seed of the serpent have life and salvation propounded to them, or set before them, the more he despiseth it; for I must tell, you were not worthy to look into those books, for they cost you nothing but your labour to read them, which if you have not liked them, you might have returned them back again; but truth was always counted by the serpent not worth the reading, but the seed of faith thought nothing too dear for truth, but was willing, as Christ said, to forsake all for the truth's sake; but the wise and subtil serpents will not part with a penny for truth, though they know books cannot be printed for nothing. But however it is well, for every one must act according to the seed, the seed they are of, either towards eternal life, or eternal damnation. Also I do wonder how you, that are of the seed of the serpent, would have us to demonstrate to your understanding that which we say we had from the Spirit.

To this I say, it is as much demonstrated to you as to any others, and yet others believe it, and have the assurance of eternal life by it, and you, and such as you are, through your unbelief, eternal damnation by it; for we the witnesses of the Spirit are made a sweet savour unto God both in them that are saved, in those that are damned; and what demonstration would you have more than the declaration of the true God in his form and nature, with the interpretation of many mystical things in the Scriptures, which all the wise and learned men in the world cannot unfold; but I know by experience, that the serpent's seed doth look more at some visible miracle, and yet they read in the Scriptures that the greatest prophet that was born of woman did no miracles; so are we dealt with by the serpents in this last age, though our doctrine and declaration be more spiritual and heavenly than those that went before us, we being the witnesses of the Spirit; yet because we do no outward miracles, we are counted by the reprobate seed to be false prophets, deceivers and liars, so that we cannot demonstrate to the devil understanding by any visible sign that we are sent by the Spirit of God, but time will make it manifest to your eternal pain and shame.

Eighthly. You say, if you must receive that for truth, or this or that man that saith he hath a revelation, you must necessarily then let your faith languish after every man's revelation; and here you say am I a poor soul bewildered.

Answer. To this I say, there is no knowing of any revelation to be true, but by believing of it. Did any know Moses revelation to be true in that time, but those that believed him? Did any of those Pharisees and Sadducees, that came to John's baptism, believe that John was a messenger of Christ? Did

any of the Scribes and Pharisees and hypocrites believe that Christ was the Son of God? Yet they heard that John the Baptist had revelation to declare that Christ was the Son of God, notwithstanding he spake nothing else but revelation; yet these had heard of him before, but saw no sign by either of them both, but others that believed their revelation, not expecting a sign, they did see signs also.

So that believing the declaration of men that are living is the only way to establish the soul, for there is no true rest to the soul but in pinning their faith upon that man's sleeve that hath a commission from God, and his revelation must needs be true, and happy are those that venture their souls upon it; but the seed of the serpent thinks himself so wise, that he will allow of no revelation in himself, neither will he hearken to him that hath a revelation, for fear his soul should be bewildered; for the devil not knowing what revelation is, he will be so wise and cunning that he will neither be received with God nor with man; and this is your condition, you will not hearken to this or that man's revelation, though it be never so true, lest your soul should be bewildered.

But instead of your soul being bewildered, I am sure your soul is bewitched with ignorance and darkness in the Scriptures; you think you see, but are stark blind, and have ears, but are deaf as an adder: but it was always so with the seed of the serpent, for they always thought themselves so wise, that they could tell whether prophets or apostles revelations were true or no, but they were always mistaken, for they ever despised and persecuted them for it, even as you do by me and my revelation.

Ninthly. Here you say, Oh! Sir, your soul grieves within you that those poor souls, meaning us that

wrote those books, should be involved in such strange delusions; certainly, you say, a greater judgment cannot be from the Lord here.

Answer. Here you do by us as the devils did by Christ, they pitied and shook their heads at him when he went to suffer, as if they did grieve that he should suffer, but they thought within themselves that he suffered for his fault; that is, they thought he was a blasphemer, a deceiver, a liar, and took too high things upon him, and so was under a great judgment of God. Do not you do the same things by us the witnesses of the Spirit?

You say your soul grieves within you that we poor people, as you call us, should be involved in such strong delusions. I marvel how you, being the seed of reason, came to know what a strong delusion is, when you never was in the truth, for you never did know truth in your life; for I must tell you, it is not the reading of the Scriptures will give you to know truth, except there be a true interpreter ordained of God, which I am sure you never heard none; but true prophets and true interpreters of the Scriptures were always counted by the seed of the serpent to be strong delusions.

Therefore it is no new thing for us to be called so by you, who are a subtil serpent; and as for a greater judgment from the Lord, there cannot be here.

To this I say so to; and further I say, that if we, that wrote those books and papers, be strongly deluded, or if we be deluders, then I say, let the judgment of God be upon us here and hereafter; but if we be true messengers and chosen witnesses of God, as we know we are, then I say it had been good for you, and such as you are, that you had never been born; and a greater judgment cannot be from the Lord than

there is upon your understanding, for God hath given you up to slumbering eyes, that you might despise the light of heaven, so that you might stumble and fall into the pit of eternal damnation.

Tenthly. You say, it were worth the enquiry by what method and wiles the devil doth thus infatuate poor creatures.

Answer. Here you shew yourself a devil, in that you do not know what the devil is, nor the method and wiles by which he doth infatuate or deceive poor creatures; for this I must tell you, that the devil is always mistaken in himself, for he always looks upon the devil to be some ugly thing or spirit without him, when as indeed your own soul is the devil, and that you shall find one day; and the imagination of your own heart hath infatuated your poor soul, which hath made your wits to go in this method, as to despise and blaspheme against the doctrine of the true God, by us the witnesses of the Spirit.

Eleventhly. You say, let me suggest my thoughts to you herein: is it not likely, say you, that the first entrance into this snare, was the perpetration of some conscience-wasting sin which followed the sinner, that no rest could be obtained, till it cast off the word and other ordinances.

Answer. Your suggested thoughts in this particular, is no other but the suggestions of the devil, for your thought therein doth proceed from your lying imagination; for we the witnesses of the Spirit never committed any sin, whereby the peace of our conscience could be any ways wasted; for this I must tell you, that God never chose any to be prophets to declare his mind, but such as had escaped the pollutions of the flesh; and if we had not been kept innocent, God would never have chosen us to be his messengers; and this is the greatest comfort we have in

this world, that we can justly say we never did this or that evil in the days of our ignorance, much less since we were chosen of God; and this is the very cause, that I have and do tread upon the heads of the serpents, by virtue of my innocency, and the commission of God. I am made as a wall of brass against many hundred of devils, and have cast them down with the two-edged sword of the Spirit that is put into my mouth; so that they have and shall fall into the bottomless pit of eternal damnation, into which place you must go; and as for our attaining no rest until we had cast off the word and other ordinances.

Answer. To this I say, no man doth own the word (if you mean the Scriptures) more than we do, for no man in the world doth truly know the word but us, and those books will testify the same; neither do we cast off any ordinances, neither of God, nor of man; for we know what ordinances God hath set up now in these last days, and we follow and practice them, and have rest and peace in it; but you have none, because you are a traditional follower of the ordinances of the apostles; and instead of entering into this snare, as you call it, it will prove a snare to you, and it will be just like Peter's net, which caught many fishes, and the good he picked out, and the bad he cast away: so it is with the commission of the Spirit, it is as a net or a snare that is set or laid to catch the seed of faith, and so they are brought home unto God, and happy are they that are caught. So likewise the seed of the serpent, they are caught in this snare, and they are cast away, even like the bad fishes, that is, they are cast into the pit of utter darkness, where there is weeping and gnashing of teeth for evermore; and this snare are you fallen into by your despising those books and papers. It would have been better for you

but not much, if you had never seen them at all, you would have been damned before, but you would not have known for what; but now you will know for what you are damned to eternity for, and in this regard it had been better you had never seen the writings at all.

Twelfthly. You say, let the first broachers of these wild notions, as you call them, deal ingenuously with God and the world, and he will confess, if I be not mistaken, that there is some wide gash in his conscience, which he labours to dress up with these super-celestial, if not diabolical notions.

Answer. To this I answer, I do acknowledge that we, the witnesses of the Spirit, were the first broachers of these wild notions, as you call them; and I do ingenuously confess, that there is no wider gash in my conscience than there was before, nor so much; for my conscience is as truly justified in declaring these wild notions, as you call them, as ever Moses, the prophets and apostles were in broaching their doctrine. You would have called their doctrine wild notions if you had lived in that time, as you do mine, for they did meet with the same serpents in their time as I do now; neither do I dress up my conscience with those super-celestial, if not diabolical notions, as you call them; it would be well for you if they were diabolical notions, but you will find them to be as true as truth itself, they being broached by the Spirit of truth, therefore you are much mistaken indeed, for the devil is always mistaken in the things of eternity, and never certain in spiritual knowledge; for, as I said before, he always calls God a devil, and the devil God; truth he calls wild notions, and the imaginations of reason, from the letter of the Scriptures, you call the ordinances of God. And this I am sure, all the notions

that shall arise from the imaginations of reason, and study of the letter of the Scriptures, shall never dress up the gash in your conscience which you have made, by speaking evil of things you know not; for you have such a gash cut in your soul by the two-edged sword of the Spirit that is put into my mouth, that there will be no balm in Gilead to be had to cure you, so that it will not be whole to eternity; and I shall deal ingenuously with you, that are of the world, that I am justified of God, and in my own conscience too.

Thirteenth. You say it is the captain's duty and yours to stand in the old way, and to repair to the law, and to the testimonies; therein, say you, we have eternal life, because they testify Christ Jesus.

Answer. As for the true old way, I think the captain nor you did know; for how could you possibly know the true old way without a true preacher? And as for your repairing to the law, and to the testimony, that you cannot do, because you know not what they are, only you have got those words out of the Scriptures, but know nothing truly what is meant by the law and testimony; for whosoever did repair to the law and testimony, they were to be tried by some commissioned man that was appointed thereunto; so that God hath given the law and testimony into our hands, who are the witnesses of the Spirit, and you are to be tried by us, both the captain and you also. And I do find by the law and the testimonies, that you deserve to be damned to eternity; for you must not think, that because you read the Scriptures, and find such words there; I say, you must not think that you can try prophets by the law and testimonies, when as you were never chosen of God for such a work; neither do you know what the law and testimony is; though they do testify of Jesus, yet will

not you find eternal life by them, because you have judged and despised those whom God hath chosen, anointed, and sealed, to be the interpreters of the law and testimony; therefore, your repairing to the law and to the testimony now, will signify but little benefit to you; so that now you are in the old way of your father Cain.

Fourteenth. You say, and his promise, he that doth his will, shall know of his doctrine, whether it be of God or man.

Answer. That is as true a saying of yours, that he that doth God's will, shall know his doctrine; but you never did know his will, therefore you know not his doctrine, whether it be of God or man; neither are those promises in Scripture made to the seed of the serpent, such as you are; but the promises in the Scriptures were made to the seed of faith, who are made to believe God's messengers; and so they come to know God and his doctrine; for the doctrine of man cannot declare what the true God is in his form and nature, and those books do, which you so much despise; but there can be expected no better from that seed you are of.

Fifteenth. Also you say, what shall we think of those precious souls, who have spent themselves for us in the Lord; you name Hooker, Cotton, Helderham, Marshall, Burroughs, and Simpson.

These you say taught us, and brought us another doctrine than is contained in your papers.

Answer. You may think what you will of them, I know them to be false ministers, and their doctrine to be false also, because they had no commission from God to be ministers of the gospel; for he that preaches without a commission from God, cannot preach true doctrine; and as for some of those precious souls, as

you call them, I know them to be damned devils; that Cotton, I suppose, was of New England, and that Holland Simpson, I suppose you mean, was of those precious souls that spent themselves for you; it was but the devil that spent himself for the devil, for that Cotton I know to be damned to eternity; there is none of the others will escape you speak of, before they were sent, though we the witnesses of the Spirit did not pass the sentence of eternal damnation upon them all; yet they taking upon them to preach the gospel without a commission from God, though much good may be done by it; yet it will be said unto them by the Lord Jesus, *Depart from me ye workers of iniquity, I know ye not*; for Christ will know none but those he hath sent; and as for that Cotton, I am as certain that man will be damned to eternity as Cain and Judas; if they escape, then he shall; and as for the other of your gracious souls, as you call them, must to damnation also, for preaching without a commission from God, because we, the witnesses of the Spirit, did not pass the sentence of damnation upon them, as we did upon Cotton; so they have not the seal of it as he had, yet they were all false, and taught a false doctrine: for this I must tell you, that no man can teach or preach true doctrine, but he that is sent of God; and those gracious souls, as you call them, did bring, as you say, another doctrine than what is contained in those books and papers; for how can a man preach true doctrine, who knows not the true God, nor the right devil; for these men you speak of, their doctrine which they brought in, was their own lying imagination, which they did imagine out of the letter of the Scriptures, merely from the strength of reason, even as a tradesman doth his trade; and as tradesmen deceive others that are not skilful in that art, so did

these men become deceivers by their doctrine, and you and the captain, with many hundreds more, were deceived by them, for all the hearers of them, so long as they followed them, were, and are as blind as beetles in any spiritual and heavenly matters; neither hath God forbid them to be deceivers, nor you from being deceived by them; for the blind hath led the blind, and you will both fall into the ditch of eternal destruction; and as we and our doctrine shall enter into our master's joy, because we did not go before we were sent, but have been faithful to declare the truth, as it is in Jesus, the only wise God, blessed for ever.

I have spoken of most of the chief things contained in your letter, concerning your wicked speeches against as pure truth as ever was spoken by prophet or apostle, for you would have said as much by them, if you had been living in their times, as you do by us the prophets of the Spirit; but I perceive you think to deal with prophets as you do with priests of the nation; you can speak evil, and find fault with them and their doctrine when they please not your humour; and when they speak any thing from the letter of the Scriptures that pleaseth you, you are good friends again; so that the shepherd and his doctrine must be judged by his sheep. This hath been the custom of formal christians ever since the ten persecutions; but you must not think to do so by prophets that have a commission from God; for he is no true minister of the gospel that hath no power to pronounce those blessed that receive his doctrine, and those cursed to eternity that despise it; therefore this doctrine and commission of ours will seem strange to the seed of the serpent, for little did you think, when you met with those books and papers, that you

met with men that have authority from God ; neither do we speak or write as the Scribes, viz. as the priests and speakers of the nation ; therefore, because you shall know that there is a true prophet in England, to give judgment upon despising spirits, in that you have blasphemed against the Holy Spirit that sent us ; for whosoever receiveth him that is sent, receiveth him that sent him, even God ; so, on the contrary, he that despiseth a prophet, despiseth him that sent him, even the Spirit of the Lord Jesus ; which thing you have done, and that in a high nature, in calling the doctrine, contained in those books and papers, erroneous, strong delusions, and the wiles of the devil, wild notions, diabolical notions, with many more wicked speeches, as I have before mentioned.

Therefore in obedience unto my commission, for these your wicked and hard speeches against the doctrine of truth declared by us, the witnesses of the Spirit, I do pronounce you cursed and damned, both in soul and body, from the presence of God, elect men and angels, to eternity.

Deliver yourself from it if you can.

Written by

LODOWICKE MUGGLETON.

July 11, 1664.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, to Mr. Thomas Tompkinson, of Sladehouse, in Staffordshire, bearing Date from London, December 9, 1664.

Loving Friend Thomas Tompkinson,

I RECEIVED your letter, bearing date October 2d, 1664, with the token. Also I have perused your letter, but had not time to give you an answer before now to it; neither have I time as yet, but because I am to go into Cambridgeshire before Christmas, I shall give you some lines for your satisfaction before I go, which are as follow:

I have taken notice of some passages in your letter, which I shall give some answer unto.

The first thing is, whether Christ did know himself to be the only God when he was in a state of mortality, or no? You say you cannot tell; yet the seventh chapter of our commission-book doth say he did: but Mr. Claxton, in his Wonder of Wonders, saith he did not know himself to be the only God.

As to this I say, it is not much material, whether Christ himself did know himself to be God the Father, or not, when he was in a state of morality; but the comfort and benefit that will redown to us; it is for us to believe and know, that Jesus Christ was in the state of mortality, and is the only God and everlasting Father. So that the happiness that will be unto us, it is to know and believe that he is the only God, and everlasting Father; but whether he knew himself

to be so at that time, it is not much material. Yet it is my faith, that he did not know ; but my happiness is, that I know him to be so : and as for the apostles knowing him to be the only God, it is not much matter neither ; but that happiness that is in the faith in this commission of the Spirit, is to know more of the true God than they did.

You likewise say, for the most part you pitch upon this commission of the Spirit, and do begin to close in faith with those six principles which are treated on by me ; and further you say, you have had such strugglings and strivings in your mind about your former worship, and until you could, in some measure resolve to close with me, there was nothing but trouble and vexation in your soul.

Furthermore you say you have gone to the church by fits ; but now you are resolved to leave it off, though you look for nothing else but great sufferings.

As to this I say, it is well that you do for the most part pitch your faith upon these six principles ; and it would be better for you if you did venture your whole soul upon them.

And as for the strugglings in your mind about worship, there could be no other thing expected ; for no man can serve two masters. For if the worship of God in Spirit and truth be the true worship, that will yield peace to the mind, as is held forth by this commission of the Spirit, then, of necessity, the worship of the nation must needs be false, and so produce nothing but trouble. For if the worship of the nation would give peace to the mind, and the assurance of eternal life, then should I have found it when my zeal was in it, and many more that can experience it as well as myself, who have believed in this commission of the Spirit.

Further you say, that, come what will come, you will venture your salvation upon this commission of the Spirit; and that you do feel those strugglings which you formerly had, to cease.

Also you say, be this truth, or no, that we have declared, you cannot help it; but must now, from that seed within you, venture upon it, in pitching your faith upon this commission of the Spirit.

And further you say, if it prove a rock, then you shall be happy, and your soul will stand for ever; and if I be a true prophet, then shall you be safe, and all those that have believed it.

To this I say, it is well for you that there is such a resolution wrought in you, as to venture your soul upon this commission of the Spirit, come what will come. For this I say to you, that nothing venture, nothing have: for if there be no salvation in this, there was never none in any; so that eternal life is but a thing ventured. For if God doth speak to a man, we that do not hear him speak, yet do believe that man speaketh truth, who saith God spake to him, we must venture our salvation on his words, else no peace will arise out of the heart. This hath been God's practice of old to prophets and apostles; and happy have they been that did believe them, and ventured their salvation upon their bare words.

And so it is now by John Reeve and myself, we being the last two chosen witnesses of God; and whoever doth venture their salvation upon this commission of the Spirit, shall not miss of eternal life, no more than those did that depended upon Jesus Christ himself; so that true faith in the thing will make your strugglings cease, as with relation to eternal salvation; neither can you, nor any other, help their believing in it, but happy are those that are so caught, and that

venture their souls upon it, it will prove a rock indeed, and safe will those be who truly build upon the commission of the Spirit, in that they believe us to be true prophets. We are as true as truth can make us; and it is by faith that I myself do stand, and it is by faith that you, and all the rest of the believers do stand. For there is, nor can be, no surer standing, as to things of eternity, but by faith: so that you that believe shall fare as well as I myself; and if any would be more sure than I myself, they must seek it where they can find it, which I am sure is no where to be found, but in believing in them that God hath sent:

You say the light of life, which floweth from the interpretation of Scripture, you of late have tasted of, in that you have believed us to be true prophets; and that is a true commission which hath proved to a refreshing of heart unto you, and so becomes water of life unto your soul, and makes you to see the truth of our doctrine.

Also you say, tho' your faith be but weak, and your knowledge but small, yet doth it put forth its hand towards this commission of the Spirit, and is willing to make itself known unto me, that so it may receive refreshments from me, as it hath already received some golden oil, which doth so cheer and glad your heart, that you would not part with it for all the world; for you do perceive now that you do receive it in the love of it. So this I say, that the true interpretation of Scriptures is light and life unto the soul of man. For the Scriptures, when they were spoken by men who were inspired by the Holy Ghost, their words were spirit and life; and the true interpretation of them is as water of life unto those that understand them.

For the same Spirit of inspiration that spake them, did put life into them, so that no man can truly in-

terpret them but such as have the same spirit of revelation as those that spake them. So that true interpretation of Scripture will be as water of life, as the speaking of them was spirit and life : for in the Scriptures is the assurance of eternal life to be found, and no where else ; only this, they must have a true interpreter, which none can but those whom God hath chosen for that purpose. So that it will be happy for all those that truly understand the interpretation of Scriptures, which I perceive you do ; which have yielded you some refreshings of heart unto you, and your weak faith may grow to be strong, and your small knowledge may come to be great ; and then will your refreshings of heart overflow, and continually spring as a river of living waters. For the seed of faith is a well that is never dry when it is built upon a rock ; for when a commission doth smite the rock, by giving the true interpretation of Scripture, there will come water of life out of it ; especially when it is received in the love of it. As you say you do ; it will be as golden oil to glad your heart, and water of life to quench the thirst of sin, which is of more value than can be expressed. For there is no balm but in Gilead, even a personal God-Man, Christ Jesus, which none could, or can, declare, but us the witnesses of the Spirit. And happy will it be for all those that venture their souls upon the declarations and doctrine of us, the witnesses of the Spirit.

You further say, before you did receive it in the head, but now say you it goes down into the heart ; and so your soul begins to cleave to the doctrine as to eternal life, and to cleave to me as the only prophet to shew the way to this life eternal.

And in the latter part of your letter you say you should be glad if you might receive one letter from

me, but especially to hear that your condition is a condition of safety, which would be more joy to me than all the world's riches; because you believe me to be a true prophet, and so are able to judge and discern between faith and reason.

As to this I shall say but little; only this, I am glad even for your own sake, that truth did not only remain in your head, but is gone down into the heart; which I make no question but it will take deep root there, which will bring forth the fruits of the Spirit, even the fruits of faith, which is love to God, peace of mind, obedience to his worship in spirit and truth, and unto the assurance of eternal life, which is no where to be found now, but in the doctrine of the true God and the right devil, which is held forth and declared by us, the chosen witnesses of the Spirit: unto which you have given sufficient testimony of your faith in it, and that you do cleave to the doctrine and to me, as the only true prophet to shew you the way to eternal life.

And as for your condition being a condition of safety: to that I say your condition is a safe condition; and whoever buildeth upon this rock, even this commission of the Spirit, shall never fail. And for your further satisfaction, that your joy may encrease, and be established to enable you to suffer in the day of trial when it doth come,

I do pronounce you one of the blessed of the Lord, both in soul and body to eternity, which is of more peace than the tongue of man can express.

Written by me,

LODOWICKE MUGGLETON,

*The Prophet of the Most High God, the Man Christ
Jesus in Glory.*

December 9, 1664.

And as for the book I am about, it will more wonderfully open the Godhead of Christ, than all that hath been said before by us, with many other mysterious things opened in the book of the revelation, which were not made known to us before, even almost all the chief heads in the book of the revelation, except those that I have treated on already; but I suppose it will be towards Easter before I can accomplish it, and when it is ready, you and your brother shall hear of it. And in the mean time my love to your brother.

LODOWICKE MUGGLETON.

The prophet Lodowicke Muggleton's Letter to William Cleve, near Cambridge, 1665.

WILLIAM CLEVE, I received your letter by your brother, dated March the 3d, 1665, which lines I am very sorry to hear or read; though I have heard much more than you relate, but I never did love to hear of other folks sins, but always love to hear of their righteousness; but messengers of God are always troubled with other people's sins more than with their own, neither have the sins of others been a small disgrace and disparagement to me, because they own me upon a spiritual account, so that I even could wish I had never been a messenger of God; yet I knowing it was the portion of my Lord himself, and others of his messengers, to bear the shame and reproach of the sins of others, I am made the better able to do the same; for the shame and reproach of other's sins doth reflect upon me and all in my condition; yet the punishment of sin will be to them that act it. And whereas you say you was

drunk with wine and beer, and upon that you committed adultery, to that I say, if it had been but an act of drunkenness, or a bare act of adultery, though they are both wicked acts, yet they would have been more tolerable of forgiveness than this act of yours was ; for you acted with one that was neither maid, widow nor wife, but a common whore ; and not only so, but a defiled whore, defiled with the pox, for she is now in the hospital for cure, and you having to do with her, you have received of the same diseases with her ; for Doctor Powell doth affirm you have it, but not quite cured. Also he doth upbraid Mr. Fort, me, and all the believers that own me ; saying this is their faith, they can get the pox and then come to me to be cured ; he speaking this to Mr. Newsome and you, so that we are all ashamed to own such believers ; that so this commission is mightily ashamed by those things lying heavy on us all. But I have no occasion to aggravate your sins, but would rather have smothered it, neither should I have discovered it to any, though the cry of it hath been sounded in my ears by others ; yet I stopped even my ears against it, as one not willing to hear, and the reason why, because you own truth ; but had not the power of truth in you, which power I could not, nor cannot give if it be not planted in your nature. I cannot help that, and as for my speaking peace to your troubled soul, I would to God I could do so, and be justified in my own conscience ; but I cannot speak peace to sins of that nature, though your sin is not that unpardonable sin which can never be forgiven in the world to come. But your sin is more hard to be forgiven in this world, than the other ; for the sins you have acted it carries the curse immediately along with it all the days of a man's

life ; but the other aforesaid may do well enough in this life ; but the curse will follow hereafter. So that this is all that I can say unto you, that for my part I shall neither justify you nor condemn you ; neither will God condemn you himself for it ; but if you can by your faith, repentance and newness of life, encounter with your sin, and recover the peace of your conscience, and the health of your body, I shall be very glad you may ; for sin is a strong enemy.

So I must leave your faith and the guilt of your sin to strive together, and which getteth the victory, will be Lord ; and so I rest in sorrow for you,

LODOWICKE MUGGLETON.

A Copy of a Letter wrote by the Prophet Lodowicke Muggleton, to Mrs. Ellen Sudbury, London, Feb. 10, 1665.

Dear Friend in the eternal Truth, Ellen Sudbury,

I RECEIVED your letter, but when it was written I know not, being not dated ; but however, I am glad to see your own hand-writing, and more glad to hear of your health, and of your husband's health also. Likewise, it is no small comfort to me, to hear that you are so sensiblẽ of the benefit you have received by believing in the true God, and that peace and satisfaction you do find in the death of

God: and as you say none can take it from you; indeed none can take it from you; for your faith being built upon that rock, all the powers of hell cannot prevail against it, not so much as to raise a doubt, or a question within you, as concerning your eternal happiness. This experience doth teach me the truth of it, and so I believe it doth you, with divers others also. And this true faith in you, it will be as a well springing up to eternal life, which will cause your peace and joy to fill up, and overflow, and run over; which thing is hid, the knowledge of it, from all people in the world; but only those that build their faith upon a true commission. And this I may speak further for your comfort, that this is the best time for the seed of faith to live in, as hath been since the creation of the world, notwithstanding the many troubles that are in the world at this day, and more troubles are yet like to ensue. But happy are those which have a peace which the world cannot give. For as many prophets and righteous men did desire to see that day as the apostles did, when Christ was upon earth, so I say many of the holy and elect seed, that have died these fourteen hundred years, have desired to see that day which we see, but could not; for what happiness can be greater unto man, than to know his eternal happiness in this life? which thing cannot be made known but by a commission from God: so that now is the best time, in relation to truth, that ever shall be to the world's end.

So, being in haste, I shall take leave, having little or no temporal news, only this, the sickness is very little now in London; but it is supposed this summer will produce much trouble otherways, both by sea and land; but time will shew the effects what they will be.

So I shall say no more, only my love, with my wife's love, remembered to yourself, and to your husband ; supposing you have received John White's letter before now ; I rest and remain,

Your friend in the true faith,

LODOWICKE MUGGLETON.

London, February 10, 1665.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, to Mrs. Dorothy Carter, of Chesterfield, bearing date Feb. 7, 1665.

Dear Friend, Dorothy Carter,

I RECEIVED your letter about two weeks ago concerning a young man, called John Matten ; indeed I have been so busy about a troublesome business for a friend ever since, so that I could not spare time to give you an answer, neither is it yet quite ended, but I suppose that this week it will ; yet because I would not have you stay too long, I shall give you an answer as short as I can.

First, I perceive this young man's heart was not right, when he said to Thomas Marsden, that the devil had his mysteries, as well as God had his mysteries. The thing was true enough, but I perceive the words proceeded from a naughty heart, or seed ; that is to say, those words were spoken in way of vilifying, or slighting the mystery of God. But to let that pass : I perceive he was smitten a little upon it, but did

recover his peace again. But after this, I perceive, he being in league with a maid, who was contrary minded, yet, for fear of losing her love, and her friends, and his own friends love, and fears of persecution together, the temptation of these things did cause him to go to church, even against the light of his own conscience, and so withdrew his affections from you, which formerly he had.

Now I say these are sad omens, or signs; for truth is a straight and narrow way, yet the seed of faith may easily go through this narrow gate; that is, keep the heart entire to the doctrine and worship of this commission of the Spirit.

Thirdly, I perceive he is afraid he is not of the elect seed, and that if he were sure of his eternal happiness, he would not matter the maid, nor any of the sufferings of this world, and such like.

Indeed I cannot blame the man for making such a sure bargain with God, that if God would give him eternal life in one hand, and the losses of the world, and the things he doth affect, in the other hand, I confess then, if he should refuse eternal life, and embrace the other, he would be counted a very fool; but it was always God's practice to propound unto men and women, that if they would forsake father and mother, brother and sister, nay, wife and children, for his sake, then they should receive eternal life.

So that man must forsake all those things that offend the conscience for it, and trust unto God whether he will give us eternal life or no, and not that he should give us the assurance of eternal life first. But who is it but they would forsake this world, so they might have a better bargain first? But man must give God the heart first, and trust to God for the re-

ward, and no doubt but God will give men a better thing, for he is faithful and true.

And as for his marrying one of this faith, let that fall how it will, you need not matter that, if the seed within him doth not lead him to it, let him alone in that matter; and as for the trouble of his mind, and his fear of the loss of heaven, I cannot see how it can be otherwise; for when a man shall seem to receive truth, and rejoice in it for a season, and afterwards fall away for fear of some loss of friends, and persecution; and not only so, but worship contrary to the light of his conscience: I say, these things will cause trouble of heart enough, and his condition bad enough.

And as for my administering to him: to this I say, that I cannot tell how to administer comfort unto him, not for the present in this thing, so likewise I shall administer no discomfort; but in regard he hath not sinned the unpardonable sin, though his sin was very nigh it; therefore I shall leave it to the seed within him to work it out; so that I shall neither help him in it, nor disable him to encounter with it; but if he be of the true seed, he will overcome it in time, and be settled in the truth and peace of his mind.

This is the consideration I have of your letter, and of his condition, and accordingly you may demean yourself in your judgment and carriage to him, as you shall see how the seed doth work in him, either for peace or trouble; neither do you provoke him to write to me, but let things proceed from himself what he is moved unto.

Dear Friend,

I received your daughter's letter, dated February

10, with the letter inclosed to Mrs. Ward, and accordingly I delivered it unto her, and I received of her twenty shillings according to your desire. I shall pay the thirty shillings in Gracechurch-street as soon as I can meet with the party. Also I marvel you speak never a word whether your mother received Elizabeth Slater's book, with a letter by the carrier of Chesterfield. It was sent about a month ago.

I confess I received this letter from you, concerning John Gratton, about that time you should have received the book, so I did expect to have heard of the receiving of it in the next, but I heard not a word of it; but I hope it doth not miscarry, though mentioning of it be forgotten.

So not to trouble you any further, only my love to yourself, and all other friends with you. We are all pretty well here at London at present.

So I rest and remain your friend in the true faith,

LODOWICKE MUGGLETON.

London, February 17, 1665.

We shall be glad to see your daughter according to the time you speak of.

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Charles Cleve, a Believer of the Commission of the Spirit, living then near unto Cambridge.

Loving Friend Charles Cleve,

I HAVE perused your lines concerning your brother, and as for the writing or speaking himself, I matter it not, but like it the better that you write it, so I know the better that you are not ignorant how things are with him, though I knew more of the business before than he hath related to you, or that you do yet know, as you will perceive in these lines to him.

And because you may not think it strange that I will nor cannot speak peace to him, as I have done to others, you may know, that I never knew any sin like unto this, since I knew truth, but Mr. Nusom's only. But when I considered that Nusom got his mischief before he came to own truth, besides, it was hid from my eyes that he had the pox, but it went under the name of canker; for had I known what it had been, and by what means he got it, I would not have spoken peace unto him, let his repentance be ever so true or great; but my word being past, I could not call it back again when I did know of it; for sins of this nature are not common, for those sins always carry the curse with them: so that I cannot speak peace to such sort of sinners if I know it: for these two men owning of me hath brought more disgrace to me and this commission, than all the sins of all the believers in England besides; and not only to me, but to all others of the same faith: so that I am

very sorry for you also, in that your affections are related to him by the bond of nature as well as of profession, and the more in that no balm can cure that sore but the blood of God. And his faith must arise out of its own seed, and be very strong, else that wound sin hath made will not be cured. So that I shall neither judge him to be of the right seed, nor of the reprobate seed, but should be glad he might recover the peace of his mind by faith, soberness, and chastity; for if he can do that, it will do well, for no such gross sinners will go unpunished in this life. And whereas you say he is resolved to persevere in the belief of this commission though he perish.

To that I say, there is no danger of perishing in the belief of truth, but a preservation and blessing in it; so that for my part, I had rather no man should believe it but myself alone, if they should perish by it; for sinners cannot say they lose by truth, no not in this life, but it is sin that doth cause men to perish in this life and that which is to come; for such believers are a great disgrace and reproach to truth, and better it had been for such they had never owned truth, and form also, then should not truth have been disparaged as now it is. But these things must be borne by prophets and saints; for this I must tell you, that the doctor saith, that your brother's body was more foul with that cursed distemper procured by that unclean woman, far more than Mr. Nusom's was, which grew so long upon him.

I thought good to give you a hint of these things, because I perceive he hath made you acquainted with part of his sin; for had not the curse followed the sin, he would never have confessed it to you, nor to none alive; so that you may do as you please. Let him

hear this letter to you, or not, which you think convenient. So I shall say no more at present, but rest

Your friend in the true faith,

LODOWICKE MUGGLETON.

London, March 15, 1665.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, to Mr. Thomas Tompkinson, of Sladehouse, in Staffordshire, bearing Date from London, March 17, 1665.

Dear Friend in the true Faith, Thomas Tompkinson,

I RECEIVED your letter by a friend, William Hall, which came lately from Mrs. Carter (it was dated Feb. 11, 1665,) and I am glad to hear of your joy and confidence in the truth, and that your wife is so stedfast in the faith of this commission of the Spirit. She will lose nothing by it, neither in this life, nor in the life to come, if she hold out to the end; neither need you much to wonder how much faith should hold all the reprobates in the resurrection to eternity. For I say unto you, this earth is big enough to hold them all, if they were ten thousand times ten thousand more than there is, or will be, at the end of the world. For consider, half the world will be saved, count children of the elect seed, and the reprobate seed; for all children will be saved dying in their childhood;

though of the reprobate seed, they shall be raised to the same glory the angels are in, from whence their father, the lost angel, fell.

And as for your being chosen church warden the next year, my advice unto you is, that if they choose you, either fine, or else hire a man in your room, and he will take a churchwarden's oath; for it is unlawful for any believers to take that oath, or to serve that place here in London. Any man whose conscience is tender, or not tender, may either fine or hire, which he please; for there is very few places of this nature in England, but money will buy them out; but if men will go against the light of their own conscience to save their money (as I have known some do) I cannot help that; but it is better to part with silver, than to part with peace of conscience.

I perceive you have received John White's letter; so I shall say nothing unto that, nor concerning the thing you speak of in your letter, but I shewed him your letter, and I suppose his letter to you doth specify something concerning the thing you speak of. But what contract is between you two I know not, but a little glimpse of it, so I shall leave it to you two to treat about it.

This is all at present, only my love to yourself and your wife, and that we are all well at present. I rest and remain,

Your friend in the true faith,

LODOWICKE MUGGLETON.

London, March 17, 1665.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, to Mr. Joseph Whitworth, at Abbots-Bromely, in Staffordshire, bearing Date May 19, 1665.

Joseph Whitworth,

I RECEIVED a letter from you, bearing date April 16, 1665.

In your letter I find something of the seed of faith to arise in you concerning this commission of the Spirit, though there is not that full satisfaction, not as yet, in the thing declared by us, the witnesses of the Spirit, as there is in others, who have more experience of the doctrine of the true God and the right devil, with many other heavenly secrets declared by us, than you have heard of yet.

Nevertheless, your faith in time may arise to that perfect assurance and full satisfaction in your mind as it hath in many others at this day.

Further, I must tell you, that there hath not been a man upon the earth that hath had the assurance of eternal life abiding in him, not this 1350 years, 'till this commission of the Spirit came forth into the world.

Yet this I say, many were saved through election in that time, but had no assurance of it in themselves; for this is the great benefit people have by a commission, they do by faith attain to the assurance of their particular election, and so consequently to the assurance of their eternal salvation. And it is to be attained to no other way, but by faith in him whom

God doth send ; for the true ambassadors of God can declare what the true God is in his form and nature, and what the right devil is in his form and nature, the place and nature of heaven, the place and nature of hell, the persons and natures of angels, and the mortality of the soul.

On these six principles, the knowledge of them, dependeth all the eternal happiness of mankind.

These six principles, and many more heavenly secrets, which were never made known before by prophet or apostle, are declared and published by us, the witnesses of the Spirit, in those writings set forth by us.

And as you say, if you had read them all, most of your queries, if not all, would have been answered.

But I perceive you have had but a little of them, and how the case is with you.

I shall take so much pains as to give answer to your queries, though there is greater things in print, and that which will satisfy the heart of man if understood.

But to satisfy your desire, I shall answer as followeth :

First query is, Whether God hath elected some men and women to eternal happiness, and reprobated others unto endless misery, or not ?

Answer. As to this I say, That God hath elected some men and women to eternal happiness, and reprobated others to endless misery.

This was the faith of Moses, the prophets, and apostles ; also it is the faith of us, the witnesses of the Spirit : for God said unto Moses, *I will have mercy on whom I will have mercy, and whom I will I harden.*

This was spoken in relation to Pharaoh, and to rebellious Israel, and with relation to Jacob and Esau.

Therefore it is that the apostle Paul doth instance Jacob and Esau, to those Jews in his time that did question God's election.

All the apostles preached of election, but more especially the apostle Paul doth use many arguments for it, as may be read in the epistle to the Romans; so that he was mighty strong in his faith for election and reprobation; for who shall lay any thing to the charge of God's elect?

So that you must mind, that if there be a number of people elected of God, there must of necessity the other number of people be reprobated of God; for if all were elected, what need there be any talk of reprobation, or eternal damnation?

And if any shall say it was a temporal reprobation, as many have done,

To that I say, the election and reprobation the Scripture speaketh of, it was altogether in relation to a spiritual and eternal happiness; for if God loved Jacob and his seed, and hated Esau and his seed, he was reprobated.

So that there is two seeds, namely, the seed of Adam, and the seed of the serpent; Esau being the seed of the serpent, therefore reprobated; Jacob being the seed of the woman, that is, the seed of Adam, therefore elected.

So that there being two seeds, there must needs be election and reprobation, for both cannot be saved. This was the faith of the prophets and apostles, and is the faith of us the witnesses of the Spirit.

Second query. And as for those who are so elected, whether by generation according to birth, who are the sons of Adam to eternal felicity, and those which are the sons of Cain to endless misery or not?

Answer. To this I say, That the election of God

it lieth in the seed ; that is, the seed of faith, who are the sons of Adam, are all elected ; for all the seed of Adam, which do become persons, so as to be born, they are all elected. Only this is to be minded, that election comes by generation ; not that God doth elect persons after they are born, but in the seed : so that when the seed of faith doth get the pre-eminency in the conception, and so a man or woman comes to be born, they may be said to be of the elect seed. But no person can know his particular person elected, but by faith in the true God ; which true God cannot be known but by a prophet, as Moses, the prophets, and apostles, and us the witnesses of the Spirit, who were chosen witnesses of God.

So that election comes by generation, but no man or woman can know they are of the elect seed but by believing in those messengers whom God doth send ; and their doctrine and declaration being true, the believers of them do come to the certain assurance of their election, both in the seed and of their persons. So likewise it is on the contrary with the reprobate ; that is, when the seed of reason gets the upper-hand in the conception, and so a man or woman comes to be born, they may be said to be reprobated persons, they being reprobated in the seed, for reason is the seed of the serpent ; so that the whole person is so to be reprobated, being the serpent's seed, though he knows it not. But he that doth know his own election, shall as certainly know another to be a reprobate ; for he that doth not know certainly another to be a reprobate, I say he doth not know certainly his own election. I speak not this of children, but of those capable of men and womens estates.

Third question. How a man may know whether he be of the elect seed or not ?

Answer. To this I say, as before, that it is known in believing the true messengers of God. So a man comes to know his own election, and another's reprobation; and in knowing a man's own election, he hath certain assurance of his own eternal happiness, and certain assurance of the reprobate's eternal misery.

Fourth question. Whether after the belief of this commission, there will be any divine light, as a testimony evidencing in the believer's spirit a perfect assurance of his election, or not?

Answer. As to this I say, that there is in the true belief of this commission a divine light, that doth witness and evidence in the spirit of true believers of it, that doth give perfect assurance, both of their election, and of their eternal salvation. This many can witness unto at this day in England, and some in those parts where they live beyond the seas.

Fifth question. Whether for resolution of any spiritual doubt, or removal of any eternal calamity, a man may address himself, by prayer, to the divine majesty, or not?

Answer. To this I say, we lay no bonds upon any believers in that case, but leave it to their own freedoms. For this I see by experience, that some believers, whose faith is weak in the time of temporal calamities and troubles in eternal things, will make some application unto God, and it doth procure some satisfaction to their spirits, either to bear it more patiently, and willingly submit unto it, or else they find deliverance from it; yet God taketh no notice of their prayer, for the deliverance, it doth come from the seed within them; for God doth not work by outward and visible deliverance, as he did formerly, but more spiritual and invisible, because this is the commission of the Spirit,

So likewise some believers of this commission, their faith is so strong that they do not make any supplication unto God in the time of temporal calamity, and by faith they bear it, and do find as good deliverance as those that do pray.

So that whether you pray, or pray not, it is faith and knowledge that doth deliver in the day of trouble; so that you, or any believer of this commission of the Spirit, may do what they will in the matter, even as their spirits are moved unto, or their understandings are informed; for it will do no hurt, if it do them no good, if they know not how to satisfy themselves otherwise.

Sixth question. Whether this commission doth require the observing, or keeping any one day particularly, or particularly apart, for the service of God, as the two former commissions, or not?

Answer. To this I say, that this commission doth not observe any one particular day, for any worship, or service of God, as the former did; because the believers of this commission do worship God in spirit and truth. For no people under the sun doth worship God in spirit and truth, but the believers of this commission only: so that every day is a sabbath unto us. As to the rest of our minds concerning our eternal happiness, we can say we have rested from all our labour, as God did from his creation: so that we are not bound up in our minds, as all outward worshippers are, to meet every first day, and so bring themselves into trouble, for that which God doth not command. For though God commanded the apostles to observe the first day, and they laid the same upon their believers, that is nothing to Englishmen; for this is to mind that people are to observe every com-

mission in its time and place. So that when Moses and the prophets commission was in being, the people ought to obey it; every commission in its time and place; so when Christ and his apostles commission was in being, the people in that time ought to obey it; so now the commission of the Spirit is in being, that ought to be obeyed. And look what worship is set up by these three commissions, in their time and place they ought to be obeyed, though they differ one from another; nay, they are observed and obeyed by the true believers of them, and not as all the world doth, to observe them traditionally; for Quakers and all other opinions do observe the sabbath, or first day, but traditionally.

Seventh question. Whether it may be any matter of conscience for a man to put off his hat, or to use the language of *thee* and *thou*, or to give titles of honour to the great men of the earth?

Answer. To this I say, that it is no matter of conscience for a man to put off his hat, but is only a civil custom used in the nation where we live; neither is it any tie laid upon the conscience of any man, neither by Christ himself, neither by any prophet or apostle; neither do we read any where in Scripture, that men were required to keep on their hats, though the blind Quakers do make it one of the chiefest articles of their faith; and as for the language of *thee* and *thou*, that may be used or not; for a man to tie himself to *thee* and *thou* to all persons, as kings and magistrates, this is but a traditional practice, imitating prophets of old, who were equal with kings, nay, whom princes have called them Lord, yet every silly man and woman, if they get to be Quakers, they will cry *thee* and *thou* to kings and magistrates of the earth; nay, they would count it a great sin if they should do otherwise.

This is a mere taking up of prophets and apostles words by tradition.

And as for giving titles of honour to the great men of the earth, to that I say, that great men of the earth, as kings, princes, and magistrates, they are called, in Scripture, Gods, though they die like men. And we find in Scripture, that prophets and apostles have given titles of honour unto kings and magistrates, as prophets have said to kings, *O king, live for ever*: As Daniel and Paul said, *Oh king, Agrippa!* and *noble Festus*: so that prophets and apostles did give titles of honour to magistrates. But if it be your lot to see that letter which I have sent to Thomas Taylor, in Stafford, that would inform you further in these things. If you do enquire for Thomas Barnet, of Utoxeter, perhaps he will shew it you; and if you did but see that book of mine, called *The Quakers Neck Broken*, you would see further in those things. I suppose William Newcombe, of Derby town, a bookseller, can help you to it.

Eighth question. Whether, after the belief in this commission of the Spirit, a man may fall back, or not; if so, whether there be a possibility of returning again, or not?

Answer. As to this I say, after a true belief in this commission of the Spirit, there is no possibility to fall away, (that is) if there be true faith in the heart; but if it be but a brain-knowledge, or only in the head, he may fall back away, and never be renewed again. For this I must tell you, that all those that did seem to own the apostles doctrine of the gospel, and did afterwards decline from it, and turn to the law of Moses, they may be said to have faith in the head, and not in the heart. For none can be truly said to fall away, but those that fall away

from the truth ; and none can declare truth but he that is sent of God. Now the apostles being sent of God, all those that did seem to own their doctrine in their time, and did afterwards decline from it, and turn to the law of Moses, they may be said to fall away, that they had no true faith in the heart, but in the head only. For there can be no falling away, not properly, but they that fall away from truth, or from a true commission, when it is in being upon the earth. For men may fall away from all opinions of religion, or faith, upon the earth, and yet be safe enough ; because all opinions in religion in the whole world are taken up by tradition from the letter of the Scriptures.

And so mens faith become traditional also : so that men may easily fall away from that traditional faith, and yet be never the worse. But if any shall fall from that faith he did seem to have in a true commissioned prophet, he shall never return again, but will certainly be damned to eternity. But if true faith doth arise out of the heart, he shall stand sure, and never fall ; but shall have the testimony and assurance in himself of eternal salvation. For this I have observed by experience, since God made me a messenger to declare his will, I have observed three sorts of faith, or conditions in man. Some men I have seen to have faith and knowledge in the head, and not in the heart : others again I have observed to have faith and true knowledge in the heart, and not in the head. Others again I have observed to have true faith and true knowledge in the head and the heart. All these things I know by experience. Now there is but one of these three that is capable to fall away, namely, he that hath it in the head only ; yet if a true prophet hath but charitable

thoughts of him that hath it in the head only, he shall stand the longer. But if the prophets good thoughts shall be taken from him, he will fall immediately, and his hopes within him will perish and die. But if men shall have true faith in the heart and head both, or in the heart only in this commission of the Spirit, they shall never fall away, but shall have the assurance of eternal life abiding in them. This many believers in this commission can witness so at this day.

Thus, as short as I can, I have given you an answer to your queries, which may somewhat more satisfy your mind as to your queries; but in the reading of the books, as to the true doctrine concerning the true God and the right devil, and the interpretation of Scripture, the books will give a great deal better satisfaction to the spirit if understood.

There is a young man of this faith that saw your letter, hath sent you a book, called, The Interpretation of the 11th of the Revelation, by your friend John Terry, with a letter also; his name is John Saddington: so that if satisfaction be not found in the commission of the Spirit, I say it will be found no where. For this I must tell you, that whoever owns free-will, as to the saving of his soul, after he hath heard of this commission of the Spirit, and of the doctrine of election and reprobation, declared by us, the witnesses of the Spirit, I say such will perish to eternity, let their righteousness be ever so great, or think of themselves what they will. For Moses did hold forth the doctrine of election and reprobation, and declared much against free-will, saying, *It is not in him that willeth, or in him that runneth, but of God that sheweth mercy. And on whom he will have mercy, he will have mercy; and whom he will he hardeneth.*

Also it is the faith of us the witnesses of the Spirit, and of the believers of it, who can witness in their own spirits, that they are elected, and have certain and full assurance of their eternal salvation, and as certain that others are reprobated to endless misery.

But I shall say no more at present, but rest and remain,

Your friend in the true faith of Jesus, the only true God,

LODOWICKE MUGGLETON.

London, May 19, 1665.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, to one John Hyde, living in Jewen, a bookseller, bearing date October 27, 1665.

John Hyde,

I AM informed that you have very much ex-claimed against me, as if I had dealt unjustly with you, as if I had done you a great deal of wrong, and not only so, but that I did gripe and exercise lordship over the consciences of others to keep myself in idleness. These are the best of your expressions; so that I shall not take much notice of them, though you have shewed the naughtiness of your heart, and a lie in it. But the thing I would discover unto you, and wherein your heart hath not been right is this :

did not you proffer to bind me a quarter of a hundred of books single towards the printing, because you could not spare money, and that you would have one for yourself; indeed I was unwilling you should do it, and was loth to accept of it, and I said I would pay you for what you did bind for me, not expecting that you should be at the charge, no not so much as to buy one, or to work one out in binding; but you pressed upon me again and again to make up the quarter of a hundred. And you may remember I did ask you, in Mr. Medgate's shop, whether you did intend to have one of them altogether for the binding of a quarter of a hundred? and you said you would have one single. Mr. Medgate doth remember it. But if you would have had them altogether, you should have had them altogether, for that would very near have been worth the binding of them, for you did ask me but *5d.* a piece to bind them, neither are they worth any more.

Likewise, did not you, when I was with you, with Mrs. Carter's book concerning the silver bosses, when I paid you 11s. for her book, and my wife's book, did you not then ask me to send so many books as would make up the quarter of a hundred, which was fifteen then wanting. So, through your pressing of me unto it, I did send by my wife, fifteen to make it up; for this I must tell you, if you had not pressed me to it, I would have bound no more than what I had present need of, but would have paid you for those ten that were done before, and there would have been an end of that business. For you might have had so much reason in you, that I would not go bind so many books to lie by me, for they will go off as well unbound as bound. So that the thing would have been no benefit to me to lay out so much money, and take

it in by *6d.* at a time, perhaps it may be a year or two before I receive the money in again.

Again, if you did not intend to perform your promise, why did you keep back that one book, according to your agreement, as if you meant to perform your promise; for if you did repent of your promise, you should have sent that book also, and a line or two, that you did repent of your promise, and I would have sent you money to the full, though they were bound contrary to my desire. But through the wicked hypocrisy of your heart, you take offence at me, and rage and rail against me, as if I were an unjust man, or had done such an unjust deed to you, by cutting off such a sum which you did expect. But this I would have you to know, that it was never my nature, when I was in my lowest estate in this world, to covet or encroach upon any, to get any thing from them, no not to the rich; and as to the poor, I was always tender of taking any thing from them, but would rather add unto them, even of that little that I had; though I had power, and now have power, to command what I think fit of those I know can or may perform it, yet I never did in my poverty, much less now in my plenty; for I considered their condition to be mine own, and that I would not have been dealt so by; so that the power I now have, did no ways alter my natural temper in this matter; neither have I got this plenty, whereby I stand in no need of any man, but all men do stand in more need of me, than I do of them. I say I did not get this plenty out of the saints, but Providence hath given it me by my wife, else perhaps I might have been more troublesome to some of the richer sort of saints than now I am. But to let that pass: I will shew you wherein you have shewed the greatest piece of hypocrisy,

that I have found in any man or woman, since I came to know truth : for you have acted just like Ananias and Saphira the Scripture speaketh of, who pretended to bring in their whole estates, and lay it at the apostle's feet, as if they were true believers of the apostle's doctrine, but the root of bitterness was in their hearts ; they pretended one thing, but did another ; that is, kept back part of what they pretended to give unto God. For whoever maketh a covenant with an apostle or prophet, he maketh covenant with God ; and so Ananias became a liar unto the Holy Ghost, in that he did not perform what he pretended to do. And you may read what the effect of that sin did amount unto ; for if he had not freely and voluntarily pretended such a thing, he might have kept his estate and his life both ; for who required that thing at his hand ? For he might have done with his own estate what he would, but when it was given unto God he could not ; even so it is with you. Did I require any thing of you towards the printing of this book ? Was it not your own proffer ? Who required these things at your hands ? But you pretending, as Ananias did, to be one that did believe, you would, as other saints did, offer up a sacrifice unto God, to help to promote the truth. And because I did accept of it, you revile and speak evil of me, as if I had done you wrong. Have you not done as Cain did, offered up a sacrifice unto God, that God will not accept of, but reject it altogether ? For if the messenger of God doth reject it, it is as if God did reject it ; for my soul doth abhor such a piece of hypocrisy, that shall pretend to give any thing for the honour and glory of God, and then repent of that deed, and not only so, but revile and speak evil of those they give it unto ; for this I must tell you, that your sin is as

bad as Ananias his sin was to Peter ; for you have not only lied unto the Holy Ghost, but have spoken evil of it also ; for I am as true a prophet as Peter was an apostle ; so that Ananias did tell a lie unto the Holy Ghost no otherwise than what was in Peter. And have you not done the same unto me, though not in the same manner : for this I must tell you, it is a dangerous thing to dally with edge-tools ; that is to say, it is a dangerous thing to make covenant with prophets, and not to perform your covenant, though you lose thereby. You must not think to deal with them as you did with other men. But seeing you have, through the hypocrisy and deceitfulness of your heart, acted like Ananias and Cain, as aforesaid, your sacrifice is rejected of me, and of God also ; for I shall not accept of it, neither will God afford you any peace in it, but altogether on the contrary.

But this is not all : I understand that you, out of the pride, malice, and stubbornness of your heart, even with great wrath and gnashing your teeth, you expressed yourself thus, that if I did damn you, you would damn me, and that you had as great power to damn me as I had to damn you, if not greater, or to that purpose. Likewise you said, that I could not damn God's elect. I cannot damn God's elect ; but if you had been one of God's elect, he would never have suffered you to have fallen into such a deep pit of eternal destruction ; neither can any man be sure of his election, but by faith in the commission of God. But I will not stand to dispute that now, though I could give many reasons for it. Also you did threaten, that if I did damn you, then you would discover me what I am, as if you would persecute me, and those of this faith, but in what manner, and how, I know not. But because you may execute

your malice, I shall give you occasion enough to do it, for I had as lief you should do it as any other, if you can ; for I shall serve you as Christ did Judas, he gave him a sop, on purpose that Judas might betray him ; so likewise you shall have a sop given you, that if it is possible you may do as Judas did ; so that your own fears and words may come upon you ; for you have said many times, that you thought you should be damned by me, when as I thought not of any such thing, so that you said you had as good be damned at first as at last. This fear hath been in your heart ever since that business of Mrs. Harris, ever since your heart hath fallen ; and according to the thoughts of your heart, it is now come upon you. Therefore, for this wicked piece of hypocrisy, about the books, and not only so, but for your unjust belying me, as if I had a desire to encroach upon you, and upon others, and your proud, malicious, insolent speeches against this commission of the Spirit, with many other wicked speeches, which would be too tedious to name, therefore, by virtue of my commission received from God, I do, for these wicked things aforesaid, pronounce John Hyde cursed and damned, both in soul and body, from the presence of God, elect men, and angels, to eternity, by

LODOWICKE MUGGLETON,

One of the two last Prophets and Witnesses to the High and Mighty God, the Man Christ Jesus in Glory.

You may now shake hands with Mr. Colebrooke, for your portions will be both alike, only I would advise you to take the money for binding the books, there is 7s. 6d. inclosed in your letter ; you had as

good receive it as not, for God hath rejected it, and I have rejected it. And further, if you will carry that one book more, which you have, to Mr. Medgate's, you shall have 3s. for it, and then you will have your full price for the quartern of books, at the rate of 5*d.* a-piece, which was your own demand, and so you may be rid of the doctrine as well as of the commission.

I would wish you to let that book go also, that you may have your money altogether; for it hath cost you dear enough in all reason, so that it is great pity you should miss of it.

October 27, 1665.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, to Mr. Martyn, Minister of Orwell, in Cambridgeshire, dated from London, January 16, 1666.

I UNDERSTAND that you had a desire to see me, and to have some discourse with me, and that you were at a place in Orwell, to enquire for me. And not only so, but you brought also with you the high constable, and petty constable, and another man, to discourse with me. Do you think that any man that hath any wisdom, that can give any reason of his ways, would think that your intent was good, to bring your armies with you, to discourse with a naked man; and not only an army of men, but great officers of the temporal sword, that they might not only bear

witness of what words should pass between you and me, or catch me in what questions, you should ask me; but, if they could have got nothing of me worthy of persecution, then, by virtue of the power of those two constables, you would have laid hold on me, as a deceiver of the people.

These things have been acted by such serpents as you, in former times, to prophets, apostles, and to Christ himself. How oft did the priests and Levites, such as you are, tempt the Lord Jesus, by asking him questions, thinking to catch him in his words, that they might have therewithal to accuse him before the temporal power!

It is not long since that I was served so by a priest or minister so called; and so caused the temporal magistrate to commit me to prison. But what this minister got by it! It was no less than eternal damnation, which will assuredly be upon him, as it is upon murdering Cain, who killed his brother; and Judas, who betrayed his master; for how is it possible any persecuting spirit, who persecute men for conscience sake, not breaking any temporal law, should escape the damnation of hell? For this I must tell you, that persecution, merely for conscience sake, is the sin against the Holy Ghost; but more especially for men to persecute true prophets upon the account of deceivers, there is no pardon for this sin. But I have found by experience what the power of a prophet is, and I have found by experience also, that none are so great enemies to true prophets, as those called the ministers of the nation are. I find the prophets in the law were persecuted more by those sort of men than any; and I have found those sort of men more active than any in persecution. So that the seed of the old serpent, the devil, it doth run in

the line of those sort of men ; it is as natural for those sort of men to persecute for conscience sake, and persecute prophets, and so sin against the Holy Ghost, as it is for fish to swim in the water ; so that I do no ways admire the thing, but do see it must be so, and it can be no otherwise. But this I would have you to know, that if your intent had been real, then would you have come alone, and have discoursed with me privately, and not to bring great officers of the parish with you, to hear us discourse : so that your intentions were not good towards me, but by consequence very evil ; and it was the ready way to have procured the sentence of eternal damnation. But in regard I do not hear that you did any ways revile and speak evil of me, or of the doctrine declared by me, by calling it blasphemy, or me a deceiver, or such like terms, whatsoever your intent was in bringing those men with you.

These things considered, I shall wave the sentence of damnation upon you at the present, for this your wicked intent towards me ; only this yoke I shall put upon your neck, by virtue of my commission from God :

The thing is this, I understand that you, being a pretended minister of the gospel of Jesus Christ, (I suppose you will own yourself a true minister of the gospel of Jesus Christ ; else what do you get up into a pulpit to preach to the people ?) For yet you professing yourself a minister of Christ, I hear you present, or cause to be presented, divers of your parishioners for not coming to church. Is this the practice of a true minister of Christ ? Surely no. Did you ever read in Scriptures, that any minister of Christ did so ? Do you follow the example of the good shepherd ? The Lord Christ speaketh of the good shep-

herd having an hundred sheep, and one of those sheep went astray, the good shepherd left the ninety and nine to seek that which was lost, or gone astray; and when he had found it, what did he do to it? He brought it home in his arms, and did nourish it and cherish it, and took more care of that which was lost, or gone astray, than he did of all the rest, that never went astray. This is the property of a good shepherd.

The moral is this: every true minister of Christ is a shepherd, and the people of his parish are his sheep, and the shepherd doth feed his sheep with such heavenly pasture; that is, with such saving doctrine, which giveth the sheep assurance of everlasting life; so that their souls are fatted with the joys of heaven, in the full assurance of everlasting life; and this heavenly pasture, it casteth out all fear of eternal death.

This ought to be your practice and your power, if you were a chosen minister of Christ; but how contrary to a true minister do you act: for if any of your sheep be gone astray to error, as you call it, and dissent from your worship, then, instead of bringing them home in your arms, and giving them bread to eat, and water to drink, to nourish their bodies, and good admonition, exhortation, and the true interpretation of the Scriptures, to feed their souls; instead of this, you present them, and labour to excommunicate them, and send forth the constables, church-wardens, and officers, to apprehend them, to bring them before the temporal magistrates, and so cast them into prison, or else get the wool off their backs, and leave them bare.

Is this the practice of a true minister of Christ? I suppose any conscientious man would be ashamed to own himself a minister of Christ, and yet do these

things ; but it is the custom of most national ministers to do so ; therefore I do not marvel at it ; because I know there is none of you chosen ministers of God ; but being chosen by men, ye act as men, yea, as wicked men.

And seeing you are made a minister by men, and from men, and not from Christ, why are you not contented with that wages that men have appointed for you, and let mens consciences alone.

Therefore I shall say unto you as John Baptist said unto those soldiers that asked him, saying, *And what shall we do?* You know his answer was, *They should be content with their wages, and do violence to no man.* So I say unto you, be you contented with that wages the parish hath allowed you, and present and persecute no man for his conscience.

So, as I am a minister, messenger, and ambassador chosen of God, by virtue of my commission from him, I shall lay this burthen upon you.

That if you shall present, or cause the constables, church-wardens, or other officers, to present any man or woman under your ministry, for matters of conscience, or for not coming to church, let the people be of what opinion soever (always provided they pay you what is allotted for you, and the parish, and state-assessments ;) but if you shall present, or cause to be presented, any, for the causes aforesaid, after the receipt of these lines ;

Then, from the Lord Jesus Christ, the only wise God, I do pronounce you cursed and damned, both in soul and body, from the presence of God, elect men, and angels, to eternity.

LODOWICKE MUGGLETON.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, to Mr. William Fershall, High Constable of Orwell, in Cambridgeshire, bearing date from London, January the 19th, 1666.

Sir,

I HAVE heard of you these four or five years, and I always heard a good report of you, for a moderate spirited man, and that your spirit is naturally inclined to peace and quietness; and that you are not naturally inclined to persecute any man for his conscience in point of worship: yet I hear, through the instigation and desire of the priest of your parish, that you, with the petty-constables, and the priest, did consent together, pretending to see me, and to have some discourse with me. And now what your intent was in it, I shall leave that to yourself; but that I know that your intents could not be good towards me: for I know if you follow the advice of your minister, your intent cannot be good, but altogether evil; for it hath been the practice of the priests and Levites, in all ages, to persecute the truth, and true prophets. So they did by the Lord Jesus himself; for it was always their practice to propound questions to entrap and ensnare the messengers of the Lord; and when they have words from a man, so as to ground persecution upon it, then they turn it over to the temporal magistrate, and officers of the civil government, to put their wicked malice and hatred of truth, under the pretence of high blasphemy, or else horrible opinions, or great errors: I say, they turn it over to the temporal powers, and the temporal

officers must put their wicked minister's intent in execution.

This I know by experience; for I have tasted of the priests cruelty before now. And this I suppose would have been the case now, had the priest and you met with me. But I am sorry that such men as you should be priest-ridden, to go a persecuting strangers at his desire and request, without a warrant: surely you did it out of ignorance, not knowing the power of an high constable, that he may choose whether he will stir in such cases without a warrant; or else you did sympathize with the minister, Mr Martyn, in his wicked design towards me. One of these two must be the motive to move you to go along with him. But I shall impute it to the want of the knowledge of your own power, rather than any desire of persecution in you. Therefore suffer me to give you a word of advice, and do not think scorn that such a one as I should give you advice; for I have given some judges of the land advice in point of persecution for conscience; how that judges of the land ought to mind the laws of the land, and to give righteous judgment according to law, and not to meddle with mens consciences in matters of worship; the conscience belongeth to God. What have judges to do with errors in judgment, there being no laws of the land broken, they ought not to meddle with any thing but what belongeth to the temporal law; so you being high-constable, you ought to mind the place you are in; you are to keep the temporal peace where you live, and if any warrant come from any higher than yourself, if it be for treason, murder, felony, tumults, or such like, you are to search houses, or raise aid, and take prisoners such as are found guilty of such crimes, or suspected to be such persons, with many other

such things of the like nature; yet all these things belong to the temporal laws: what is this to spiritual matters? What if a man be accounted a blasphemer, an heretick or deceiver, by an ignorant clergyman, or shall dissent from his parish-church, through the tenderness of his conscience, will you exercise your temporal power to punish such men as never did you wrong, nor cannot break any of the laws of the land? Yet because men are not of your opinion of religion, therefore they must be apprehended and persecuted to please the minister's malicious humour.

Therefore this charge I shall lay upon you by virtue of my commission from God, that if ever the minister of the parish, or any other, shall desire you to send after me, or any other person, upon a spiritual account; but if you shall voluntarily seek to satisfy the wicked wills of persecuting spirited men, being not forced unto it by a warrant, you ought not to stir at the request of any one whatsoever. For if you do persecute me upon this account, there being no temporal law broken, or any other person for conscience sake: if you shall do these things aforesaid, after the receipt of these lines, you will commit that unpardonable sin against the Holy Ghost, and so be found a fighter against God, and by consequence damned to eternity. For what have you to do with a man that is a free-born man of England, as yourself is, that cometh peaceably to see his friends? Do we at London serve any of your country-people so? Do we molest any of you, be you of what persuasion soever, provided you break not the king's peace?

I would have you to consider these things aforesaid before it be too late, and remember you were forewarned by one of the two last prophets and witnesses

of the Spirit unto the High and Mighty God, the
Man Christ Jesus in Glory.

Written per me,

LODOWICKE MUGGLETON.

London, January 19, 1663.

*A Copy of a Letter written by the Prophet Lodowicke
Muggleton, to Mr. James Brocke, bearing date from
London, March 30, 1666, directed to Mile-End, near
Stepney.*

Friend James Brocke,

I RECEIVED a letter from you, wherein I perceive you have heard and seen divers papers concerning the Jews: and further you say, that I am charged, as though I were in an error concerning the Jews' call, as doth appear as they say, (that is, I suppose enemies do say) from the 46th chapter of The Divine Looking-Glass: so that it seems that it doth lie upon you as a great weight and burthen, so that you see no way to get it off you.

Also you desire to be satisfied of me what the Lord hath revealed to me concerning those people of the Jews so much spoken of, that you might be satisfied yourself; and that you might stop the mouths of others, who are gainsayers, that do upbraid you with

this, that it doth now plainly appear, as they say, that I have not truth on my side, in regard that I have written of no calling of the Jews into their own land, when the contrary (say they) is already manifest.

I was unwilling to give any answer to these things, because the thing is of no concernment whether the Jews be called into their own land, or not, what is that to the matter of salvation, whether they be or not? The truth is nevertheless on my side: neither need your spirit be ever the more troubled, in case you be thoroughly satisfied and grounded in the knowledge of the truth, that will thoroughly satisfy your spirit as to the matter of your salvation: so that no cavilling devil whatsoever need to trouble your mind, as to the foundation of true peace, though it lieth not in your power to answer every cavilling question that people shall ask from the letter of the Scriptures; neither will you be able to stop the mouths of gainsayers, though your knowledge in the Scriptures were greater than mine, or all mens knowledge in the world besides. You must not expect any such thing; and as for their saying that truth is not on my side, that is a small thing for me to bear: was there ever any prophet, apostle, or Christ himself, but the devil said they were liars, and in errors? Did not the Jews, who were devils, serve Christ himself so? Did he stop the mouths of those devils, notwithstanding his wisdom was so great that never man spake like this man, as it is said in Scripture? Yet he could not stop the mouths of those gainsayers, notwithstanding his great wisdom. And if he could not do it; how should I do it, much less you? It may be enough for you if you can satisfy yourself in those that are of absolute necessity unto salvation. As, first, the knowledge of

the true God in his form and nature. Secondly, the right devil in his form and nature. Thirdly, the place and nature of heaven. Fourthly, the place and nature of hell. Fifthly, the persons and natures of angels. Sixthly, the mortality of the soul. The knowledge of these things are of absolute necessity unto salvation. These, with many other heavenly mysteries, that are treated on in our writings, that whoever hath the true knowledge of these things aforesaid shall not want peace of mind, though he cannot answer to every question the devil can ask from the letter of the Scriptures; but, however, I shall give you some answers to these things concerning the Jews, that you may be a little better satisfied in that point, if you can understand it; and that you may see there is no contradiction between the Divine Looking-Glass and the Scriptures.

First, As to Christ's people, called the Jews, which you have heard and seen so many letters of, who doth such mighty wonders, who are going to their own land, you are not sure it is true, nor nobody else; for I am informed, it is nothing else but a point of state policy of the pope, and his council, to fill the minds of people with such things, that are at such a distance that none can disprove it; so that other things, that are of more concernment, for the state of the nations, might not be minded; for all people's minds in all Europe are striving after some deliverance or privilege; but what it is they would have they do not know.

Secondly, If it were so indeed that those people were in such a great body as it is indeed reported of them; yet, this I say, there is never a one of them that doth, or will believe in that Christ, or Messiah, that died at Jerusalem, which we believe in; for those

Jews go to act over the law of Moses again, and their Messiah is yet to come ; but ours is come and past.

Further, this you may observe, that these Jews in the Turks country are the children of those that put our Lord to death, whose father said, *Let his blood be upon us and our children.* So that these Jews will never be converted and believe in that Jesus which their fathers put to death ; for his blood is upon them to this day, and will be to the end of the world ; so that if they should get that land which Moses gave unto their fathers, yet they will never believe in that Christ or Messiah that we believe in, no, not traditionally, as most of Europe doth : so that I say, those Mosaical Jews will never be called to the faith of the gospel, neither do we in our writings meddle with the Jews going into their own land ; if they do, that will be little benefit to me, or you, or any one else, as to our eternal happiness. But for their being called to the faith of the true Jesus, the only wise God, I am sure they never will be ; nor those that upbraid me with truth not being on my side, neither is the contrary yet come to disprove me, nor ever will come.

Thirdly, I would willingly inform your judgment of the difference between those Jews the Scripture speaketh of, that shall be called to the faith of Jesus, and those Jews that shall not. This you are to mind, that there was many of the Jews nation that were moderate men, that had no hand in the death of Christ, neither did they give them their voice for the crucifying of Christ ; so that the blood of Christ was not upon them and their children. Therefore mind what I say, in the destruction of Jerusalem, which was a matter of forty years after Christ's death, I say,

then was all the innocent Jews taken by the Romans, with those Jews that were guilty of Christ's blood, and those innocent Jews, many of them being mixed in marriages with the Roman Gentiles, they have brought forth a generation of Jews of another nature, and of another profession. As thus, those Jews that kept to their own tribes in marriages, they professed only the law of Moses, they deny the gospel of Jesus, those shall never be called as aforesaid. Secondly, those Jews that mixed marriages with the Roman Gentiles, these Jews being of another nature, they are called to another profession of the gospel of Jesus: but I must tell you, it is but to an outward profession of the gospel; for few or none of those Jews do understand the faith of the gospel, though they profess it no more than the Gentiles do; for it is the power of the Gentiles that doth set up the gospel-worship all over Europe.

Further, I shall distinguish who are Gentiles, and who are Jews, that do profess the gospel in a literal way: the Gentiles are all the priests and episcopal; these two sorts of people that profess Christ they are not Gentiles: the Presbyterians, Independents, Anabaptists, Ranter, and Quaker, are for the most part all Jews; and those all do profess the gospel of Jesus in the letter; but few of them in the spirit; so that saying is fulfilled, *Many are called, but few are chosen*; that is, many are called to the outward profession of Christ, but few that truly understand what this Christ is. Nay, I myself am one of those Jews of the tribe of Levi, according to the seed or spirit; and not only so, but God hath chosen me the last man to declare truth to those Jews and Gentiles, and many there is called to hear it, but few that truly believe it; yet

some there is both of Jews and Gentiles that do truly understand and believe in the true Jesus, which is the true God, these things I do certainly know.

So that if you can understand these things here written, you will no more be troubled at the devil's words concerning the Jews: also, you will say, that truth is on my side, and will be on my side to the end of the world, when I am dead and gone; so I shall leave you to consider of these things, and if you can understand them you may be the better satisfied, because this is a universal interpretation, therefore more hard to understand.

So I rest your friend,

LODOWICKE MUGGLETON.

March 30, 1666.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, to one Mr. Fletcher, of London, June 25, 1666.

Mr. Fletcher, who, as I understand, was formerly a Blacksmith by Trade, but now a Solicitor in the Law,

I UNDERSTAND that you are the man that hath managed Pittman's business against Mrs. Butler; and not only so, but you have got the better of it, your wisdom and subtilty being greater than ours in the tricks and querks of the law, which we were unacquainted with, though Mrs. Butler's case was as

just a case as ever was, for Pittman did abuse and dishonour her good disposition very much, and he abused me much more, for I came in a fair way to Pittman, and told him Mrs. Butler had sent me a letter to receive the goods into my hands, and that I should pay Mr. Pittman half a year's rent; and withal, she sent Pittman a discharge of her own handwriting, which discharge was given into his own hand; but he had not patience to read it himself, nor to hear any body else to read it, but did rage and rail at me upon a spiritual account, and called me blasphemmer, with other base speeches, and did threaten to throw me at the fire back; whereupon I did pronounce Pittman damned, soul and body, to eternity, and he shall be sure to suffer those eternal torments according to my word, for he hath blasphemed against the Holy Ghost, a sin I am sure God will never forgive.

And I understand that you are so offended at me for passing the sentence of damnation upon Pittman, so that you have blasphemed against the Holy Spirit that sent me, and have raged and railed at me, and have called me blasphemmer, a rogue, and have threatened me to persecute me, and to use your best endeavour that possibly may be to have me in jail in three weeks time, with many other venomous and envious railing speeches; which, since that your soul doth thirst after my blood, if you could take away my life, and not be hanged for it, I am confident you would do it if you could; yet I know no wrong I ever did you by word or deed, for I do not know you, neither do you know me; neither did you or I ever speak together as I know of, yet I am so railed at and abused by your evil tongue for nothing. Did you ever hear me speak evil of you for managing the suit in law against Mrs. Butler, though I was con-

cerned in it, but I did rather commend you for it that did things so wisely, that you made a bad cause to be good in law, when as the innocent and true cause was overthrown through our innocency, and our ignorance together; yet in all this I never spake evil of you, not in the least, but could have wished I had known you before, that you might have been employed for Mrs. Butler's case, which was a just, righteous case; for certainly, if you did so well for a devil, and an unjust cause, certainly you would have done much better, when your wisdom had acted itself forth for an innocent person as Mrs. Butler, and her just, righteous cause, as before said; so that your best course would have been to have minded your suits in law, and have rejoiced that you overthrew the innocent in her right, which she must suffer patiently; yet this gives no content, except you could be revenged on me for damning Pittman.

What need your zeal have been so great for Pittman's damnation? There was nothing said against you concerning that, you shall have minded the law of the land as aforesaid; for this I shall affirm to you, or before any judge, that God hath cursed and damned Pittman's soul and body to eternity, and he and his wife did Ananias and Saphira (his wife) like, consult together out of envy to me, to do Mrs. Butler that wrong to detain her goods against her order.

Therefore I say this, the Lord do so unto me, and more also, if the Lord doth not avenge himself upon Pittman and his wife, for their wicked, unjust dealings in this thing, and their blasphemy against God.

And now I shall speak a few words to you, Mr. Fletcher, who was before-time, as I understand, a blacksmith by trade, but now a solicitor in the law.

I do not repeat this out of any disparagement unto

you, but because I know more men of that name Fletcher; so that I would not have the reflection of this letter to reflect upon any but the right person, because I do not know your other name; so that the thing is this, that I shall say unto you, inasmuch as I perceive that you are of the seed of the serpent, a son of Belial, even a son of the devil, a reprobate, whom God hath appointed to be damned to eternity, therefore hath God raised you up; that he might shew his power upon you, in that he hath left you to sin against the Holy Ghost; and not only so, but you have vomited and breathed out cruel, threatening, envious speeches against me, who am innocent, who never had any discourse with you in my life; but I know your malice is, because I am the messenger of the most high God, and that you shall know to your eternal pain and shame, the wickedness you have committed, for which you must be damned. It is these, and such like; as, first, you called me a blaspheming rogue. Secondly, that I was a cheat and a deceiver, and it was pity I should live. Thirdly, and that you would persecute me what you could, and that, if it were possible you could by the law, you would have me in a jail, with many more cruel, envious speeches, which could not be spoken but by a reprobate devil, appointed to be damned, to one that scarce ever saw the man, and never asked me a question, neither spiritual nor temporal; yet this evil hath proceeded from you. And do you think in your conscience, if I were not a messenger of the Lord, but only an innocent man; I say, do you think that you can do these things, and yet escape the damnation of hell? Let any sober man judge between you and me.

Therefore Mr. Fletcher the solicitor, as I am the

messenger of the most high God, for these your blasphemies against God, and your cruel murdering desires, and your wicked speeches against me, without a cause as aforesaid, I do pronounce this Mr. Fletcher cursed and damned, both in soul and body, from the presence of God, elect men and angels, to eternity.

This is the sentence of the Lord God upon thee, and because it shall surely come upon thee, neither shall you escape what I have said, for thy wickedness is great, and thy sin is gone up to heaven, and crieth for vengeance; therefore I say unto thee, God be judge between me and thee in this matter, and let God do so unto me, and more also than I have said to thee, if I shall do this without a commission from God; or if this thing doth not come to pass, which I have said unto and upon thy person, body and soul, then let it be upon me, that you and others may know that God hath honoured a man so far as to give sentence of eternal damnation upon the souls and bodies of reprobate devils, who speak evil things they know not.

LODOWICKE MUGGLETON.

I know you would gladly have something to accuse me of by the law of the land; but I would have you to know, that I cannot break any of the laws temporal; so that I suppose the judges of the land will not meddle with things that do not belong to the law, that is, with things spiritual, for that belongeth to God, and to those whom he will chuse; for spiritual commissions are quite different from temporal commissions; and as judges of the land have commissions from the king, so God's messengers are judges, and have their commission from heaven; and the judges

of the land, they judge according to the tenor of their commissions ; so God's messengers, who are judges, they judge according to theirs, and they both have a rule to judge by ; and you see, that when men have committed such things as the law saith, whosoever doth them shall die : you see likewise the judge giveth sentence for the man to die. Is it the judge that puts that man to death ? Surely no ; it is the man's breach of the law that puts him to death ; so that the judge is not to be blamed, but to be honoured, for giving sentence according to law : so likewise it is with God's messengers, for they are judges of spiritual things. Now, if a man shall sin against the Holy Ghost, or shew himself to be of the reprobate seed, if God's messengers shall give sentence of eternal damnation upon such a man, shall the man so condemned by God's messenger, fly in the man's face, and say it was the messenger of God that condemned him to eternal death ? No, it was the man's sin that condemns him to eternity ; the messenger doth but give sentence according to the demerit of the sin, just as the temporal judge doth in the case beforesaid.

So I say, as certain as you Fletcher and Pittman have seen many a one put to death, or hanged after the judge hath given sentence upon them, so certain do I and others see that you must to the damnation of hell. Now the sentence is passed upon you, deliver yourself if you can.

But because it is not executed upon you immediately, you may think there is nothing in it, but you will find it soon enough ; for if such as you had lived in Moses time, you would have been cut off presently ; for Moses did not stay long when the ground opened its mouth, and swallowed up those rebellious devils, such as you are ; so those Elijah destroyed with fire

from heaven, were such as you are ; so Elisha, Isaiah, and other messengers of the Lord, and the apostles, as Peter, the sentence of these messengers of God, they were immediately executed ; and had you lived in that time, you would surely have gone to the pot immediately with them ; but your damnation doth neither slumber nor sleep.

Also, I understand you do intend to have the Lord Chief Justice's warrant for me, and that you have a great many of the damned crew to witness against me. Indeed they may truly witness they are a company of damned devils, that have sinned against the Holy Ghost ; and for my part, I shall witness before the justice, the thing is true, they are damned indeed ; only I would desire you, when you go to the Lord Chief Justice for a warrant, that you will present this letter of your damnation to his honour, and see if his honour will give you any encouragement to prosecute me upon this account. I believe his honour will do, as other judges have done, he will say it doth not belong to the law.

How will such devils as you do then, for such matters as these do not belong to the law. It will be your best course to take Mr. Dagget along with you, for he and you have been brethren together in iniquity in this business of Mrs. Butier's and Pittman's, notwithstanding I did advise him to the contrary ; but I perceive he hath ventured his eternal damnation upon Pittman ; so according to what he hath done in relation to that letter, let it be unto him : but this I must say of Mr. Dagget, he is a far more moderate devil than thou art, for he acts more serpent like, but thou acts like a fiery dragon devil ; but God will, by his mighty power of faith in me, see his vengeance brought upon the dragon, and upon

the serpent; so I shall stand still, and wait upon my God, and in a little time I shall see the downfall of most, or some of these my confederate enemies; so I shall see what you can do according to the laws of the land.

I have been more large than I did intend; but because these lines may be seen by more than the party himself, it was necessary people should understand the ground of things, so they may the better judge of these things.

LODOWICKE MUGGLETON,

The true Messenger of Jesus Christ.

June 25, 1666.

A Copy of a Letter written by the prophet Lodowicke Muggleton, to Mr. Harrison, called Minister of Blithfeild, in Staffordshire, dated from London, October 6, 1666.

Sir,

I UNDERSTAND you took a book from Joseph Whithworth, entitled, 'The Interpretation of the 11th of the Revelation; but I suppose it was by the justice's order that you had it to peruse, the justice conceiving that you were better able to judge of it than himself, you being a clergyman, or a pretended minister of the gospel; for pretended ministers of Christ, or false priests, having no commission from

God for such a great work, they always become enemies to true prophets, apostles, and to Christ himself; none so great enemies and persecutors of truth as false priests, and false ministers. This the Scripture doth witness for truth.

Also I do understand that you did call the doctrine and interpretation of that book blasphemy and deceit, and a lie, with divers other wicked speeches against the doctrine contained therein; and not only so, but you did rail against me, the author of it, calling me a blasphemer, and a deceiver, and that you did believe that I was a Jesuit; and that you did believe I had received orders from the pope to divulge these things to deceive people withal, in regard my name was unknown unto most people, it being not a common name. These, and such like words, have proceeded out of your mouth, which doth discover unto me what your heart is: also I do see further into your heart, in that you did breathe forth threatnings of persecutions against me, in that you said I deserved fire and faggot, with other cruel punishments, as if you did not know what punishment was great enough for me. These, and such like words of yours, they shall be a witness against you in your own conscience, and God, angels, and men shall witness against you, that you have sinned against the Holy Ghost, as those Scribes and Pharisees did, which called the spirit and power by which Christ wrought those wonderful miracles, they called it a devil, so they sinned against the Holy Ghost. In the same manner have you sinned that unpardonable sin, which will never be forgiven you in this life, nor in the life to come, for you are the absolute seed of the serpent, a son of the devil. This I do certainly know, for none but that reprobate seed, whom God hath blinded their eyes, lest they should

see the truth, when true light shineth before them, would have said as you have done ; for this I must tell you, whosoever despiseth an ambassador of Christ, despiseth him that sent him, and sinneth against the Holy Spirit that sent him, as you have done, in that you have blasphemed against as pure a truth as ever was spoken by prophet or apostle ; for the same God that gave them authority to write the Old and New Testament, the same God gave me authority to write those things you have so much despised, and you shall find your blasphemy against those things punished with the same punishment as those that sinned against the Holy Ghost, when the prophets, apostles, and Christ were in being upon the earth.

This is not all, for you have shewed what a murdering devil you would be, if it did lie in your power ; no less than burning at the stake, or some greater punishment, would satisfy your devilish spirit, could you accomplish it ; just as the old serpent devil Cain, your grandfather ; and bloody Bonner, your father ; you know my meaning. But this I say, though you cannot accomplish your will, yet I know your desire is set on the fire of hell ; therefore, according to your desire to me, it shall be done unto you ; and look what measure you would have meted unto me, it must and shall be meted unto you again ; for you have committed high blasphemy against the Holy Spirit that sent me, and in calling the doctrine contained in that book blasphemy, deceit, delusion, and a lie, with other wicked speeches against things you know not, which books such devils as you were not worthy to look into ; and also for your serpentine nature, that would, if it were possible, persecute me to the death as aforesaid, a man that never did you any wrong, nor never saw you in my life to my knowledge ; but

by your own words you shall be justified, and by your own words you shall be condemned; therefore in obedienee to my commission received from God, I do, for the aforesaid blasphemies against the Holy Spirit that sent me, and what measure you would have meted unto me if you could, the same shall be meted to you again, as burning and the like, I do pronounce Mr. Harrison, minister of Blithfeild, in Staffordshire, cursed and damned both in soul and body, from the presence of God, elect men and angels, to eternity. Your body, which is now your heaven, shall be your hell, and your proud and envious spirit shall be your devil; the one shall be as fire, and the other as brimstone, burning together to all eternity.

This is the sentence of the Lord's messenger upon thee, and thou shalt remember that thou wert told so by a true prophet. Deliver yourself from it if you can.

LODOWICKE MUGGLETON.

To satisfy your evil mind that I have no orders from the pope, you may know that I was never above twenty miles by water in all my life, and that I am no Latin scholar at all, only I can read English, but not so perfect as many others can, yet God hath given me more knowledge in the Scriptures of the true sense of them in the English sensethan any man in the world, so that I need not travel to the pope to learn knowledge from him. It was never the practice of prophets and apostles to seek after learned men for heavenly knowledge, for prophets and apostles were taught heavenly knowledge of God; so it is with me, my knowledge

is of God, and not by education and learning from man. Also I am a freeborn Englishman, and a freeman of London by birth, and born there, and never was out of England in all my life: also I am known by person to thousands, and by name to hundreds, and to many that never saw me; so that you need not so much wonder at the strangeness of my name. Also I have been in three several prisons upon this account, and have had many persecuting enemies, and in every persecution against me there was a priest, or that you call a minister, with others that persecuted against me; but they got but little by it, but procured their further damnation; for what hath the law to do with mens damnation? The law cannot justify that which God condemns, for a sentence of damnation cometh not within the compass of the law. And so it was said by one of the judges of the land when I was tried; the judge said, the matter did not belong to the law, so I was quit: besides, I have had to do with a many of your priests, both episcopal and presbytery, and all other speakers; so that I have not been so obscure, but have been known to all sorts of people, though not to every particular man; so that you need not to question what I have said concerning you, for I shall justify that sentence upon you, and others of your coat, before any authority whatsoever, as I have done in former times.

I thought good to write these few lines, to satisfy your malicious spirit in that matter, concerning my going to the pope, (as you did suppose) and what I am, so that you may doubt no more of that matter; so that you may turn your persecuting spirit some other way, if you can tell how to state the malice of

your heart according to law ; you may do it, and see if that will ease you of your eternal damnation.

LODOWICKE MUGGLETON.

October 6, 1666.

The prophet Lodowicke Muggleton's Blessing to Mrs. Anne Lowe, now the wife of Alexander Delamaine, senior. Given to her July 5, 1667.

Dear Friend in the eternal Truth, Mrs. Anne Lowe,

ACCORDING to your request I shall write these lines as followeth: first, I looked upon you to be one of the blessed of the Lord, and seed of faith, before your aunt died; but I knew the seed was smothered and stifled in you through some temporal occasions, which could not be avoided, so that the seed of faith in you could not grow to perfection; no, not so much hardly to be seen; yet I saw, in that time of darkness, that there was a love in you unto the truth, though your knowledge and experience was very weak, yet I had a good opinion of you, that in time the seed of faith in you would spring forth, and appear in its own likeness; and, according to my thoughts of you, it is come to pass, which I know your own experience can judge of it; for now you can tell, in some measure, what difference there is between light and darkness, and between ignorance and knowledge.

Secondly, I do perceive, within a short time, even since your aunt died, that your faith hath grown very much, to receive a prophet in the name of a prophet, else would you not have requested such a thing at my hands; and because you would be sure you would not be satisfied with a word from my mouth, but would have it under my hand-writing, though the word of a true prophet is as powerful to the party concerned, either in blessing or cursing, as writing is, only the party concerned cannot look upon words when they please; neither can they shew them to others, as they can writings, when I am dead and gone.

Therefore, to satisfy your request in this thing, I shall say this unto you, that I have so much discerning of what seed you are of, even of the seed of the woman, which is the seed of faith, that blessed seed, and not of the seed of the serpent, which is the seed of reason, that cursed seed; so that I am fully assured in myself, and do steadfastly believe, and my faith hath no doubt in it, neither in the blessed, nor in the cursed. Therefore, that you may be assured of your eternal happiness and salvation, without any doubt, I do, by virtue of my commission from God, and the faith I have in your eternal happiness, I do pronounce thee, Anne Lowe, one of the blessed of the Lord, both in soul and body, to all eternity; so that you need not fear, as Jacob did, when he received the blessing of his father Isaac, he feared a curse instead of a blessing, because he stole the blessing; yet, being blessed by the father that had power to bless, he was blessed, and it could not be taken off him again: so I say by you, being blessed by the last true prophet of the most high God, who hath power

given him from heaven sō to do, thou art blessed to eternity, and none can take it from you again.

Written by

LODOWICKE MUGGLETON,

*One of the two last Prophets and Witnesses of the Spirit
unto the High and Mighty God, the Man Christ Jesus
in Glory.*

July 5, 1667.

*A Copy of a Letter written by the Prophet Lodowicke
Muggleton, to Mrs. Ellen Sudbury, November 4, 1667.*

Dear Friend in the eternal truth, Ellen Sudbury,

MY love remembered to you and your husband ; I received your letter, and am glad to hear that you are both well ; but as for those slanders and evil reproaches that are cast upon me by the damned crew, it is a small thing counted by me, for they did so by Christ, the only God, when he was upon earth, and would do so to him now if he did appear in mortality as I do, though now the seed of reason doth honour the words of the true prophets and apostles, who said by Christ, *never any man spake like this man* ; but the seed of reason the devil did think then, never any man spake like him for error, pride, and blasphemy. What ! make himself equal with God ?

The same case is with me, though I know never any prophet or apostle did or could speak, or declare those things as I have spoken or declared, and the seed of faith doth and will know it to be true what I have said and written; neither do I speak this out of any pride, but out of perfect knowledge, for true knowledge hath no pride in it: also I know the blessed of the Lord will witness unto it; and the more the devil layeth slanders and reproaches upon the truth, the seed of faith will be the more strengthened in their faith; for I am as a mark for every wicked man to shoot at, yet the archers cannot hit me so as to wound me, though many arrows have been shot at me, but my knowledge, revelation, and power remaineth in as full strength and power as ever. I know William Watson's brag of George Fox's book, and so are many more of the Quakers people; but that will yield them but little peace. Also I am desired very much by some that have been Quakers, but are come to own this, but are very weak, not able to give a reason of their faith in this, desireth me to write an answer to George Fox's book, which thing I have begun, and as soon as I can I shall perfect it.

I received the fifteen shillings, and I thank you for your kindness, and your kinswoman or friend for hers, and so doth Mrs. Bladwell, she is alive still, but very weak of body, but as confident of her eternal happiness as ever; also I have sent your kinswoman or friend a book all bound together, the price is ten shillings, they were always so. Our friends here are all pretty well, but in Cambridgeshire Charles Cleeve hath buried his wife, which is a great trouble to him for the present.

This is all at present, but my wife's love remembered unto you.

I rest your loving friend,

LODOWICKE MUGGLETON.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, to Elizabeth Hooton, Quaker, January 26, 1668.

Elizabeth Hooton,

I SAW a letter of yours sent to James Brocke; it is supposed that you are the mother, or some relation to that Samuel Hooton of Nottingham, who was damned to eternity by me in the year 1662. It is no great marvel unto me that he proved such a desperate devil, seeing his mother was such an old she-serpent that brought him forth into this world. Also it is thought, that Dorothy Carter did give sentence of damnation upon you, as one of the seed of the serpent; but seeing it is not certainly known unto me, and in that you have written cursed, and many blasphemous speeches concerning me, for in that you have blasphemed and cursed me, whom the true God, the man Christ Jesus, hath sent; you have blasphemed against God that sent me, and have sinned against the Holy Ghost; and look what judgment is given upon your soul and body by me here in this life; God himself doth approve of it, and will

not reverse it. If your letter had been only concerning James Brocke, I should have left it to him to struggle with you, though I know those curses you have pronounced against him, they will fall upon your own head, and not upon his ; and what he said concerning George Fox, it was nothing but truth, and George Fox shall find it so in the end. But seeing the greatest part of your letter to him is against me, I shall give some answer unto it.

First. You charge me to be a sorcerer, and have opened (as you say) my mouth in blasphemy against the God of heaven and earth, and against the saints of the most high, meaning you Quakers.

Secondly. You charge me with a cursing spirit ; and say, that woe and misery will be the portion of us both, meaning James Brocke and myself, and that it had been good we had never been born.

Thirdly. Be it known (say you unto us both) and to all our wicked crew, as you call them.

Fourthly. You say, woe unto thee, Muggleton, thou child of the devil, thou enemy of all righteousness.

Fifthly. You say, cursed shalt thou be in thy going out, and in thy coming in ; and say, thou art a damned devil, as thou hast said unto others ; so shall it be unto thee ; and say, thou shalt roar in hell, and all such as be of thy spirit.

Sixthly. And say, for a sad day is coming upon thine head ; and say, the same head that cut off thy brother Reeve, and shortened his days ; and say, the same hand will cut off thee.

Answer. *First,* You do by me as those wicked Jews did by Christ, when he cast out Devils, and cured diseases by the power and spirit of God in him. They said he did it by Belzebub, the prince of Devils ;

so likewise do you Quakers say by me, because I do by the commission of the true God, and have cast out many devils out of many of you Quakers and others by a word speaking, and have subdued those witchcraft-fits within many of you Quakers, so that the strength of your witchcraft is much abated in you all, and you Quakers become many of you in your right minds, to your peace and comfort, and others of you Quakers are cloathed in your right minds, being not able to procure a witchcraft-fit as formerly, for it turns to a sensible rage, and malice and blasphemy against the true personal God, saying, I do these things by sorcery, as the Jews did by Christ, as aforesaid.

Secondly. You charge me with a cursing spirit, and say, that woe and misery will be the portion of us both.

To this I say, if I have cursed any of you Quakers without a just cause, or without a commission from the true God, let woe and misery come upon me indeed, according to your desire, and I shall bear it patiently, as I have testified in all my writings, that if those curses I have pronounced upon all you Quakers, and others, if it be not from authority from God, then let them be upon my head, as the desire of Quakers is; but I knowing God hath owned me these seventeen years, and hath made his power visibly appear in me upon the bodies and souls of many of you Quakers, and more especially in these six years time, and that God doth own that curse I have pronounced upon the Quakers people more than any other: Why? because the Quakers people are more Anti-Christian than any other, though I confess the malice and temporal persecution hath been to me more from others than the Quakers; but the

Quakers people being of a more Anti-christian spirit, and fighters against God, a personal God, than any others whatsoever, therefore the curse I have pronounced upon the Quakers people, it hath taken more visible effect upon them than any others ; for the Quakers God and Christ is all within them, and from this God within them do they fight with my God which is without me, even the man Christ Jesus in that body that was nailed to a tree, as the Scripture saith, which is without me. For at what time did any man ever hear any that professeth the Scriptures, or the Christian religion, to say they would trample Christ Jesus, my God and me, under their feet as dung, and despise a God of five foot high, as you Quakers have done ; for you Quakers know that I own no other God but the man Christ Jesus in glory, and he to be both God and man in one single person ; yet you defy this God of mine, and say you would trample him and me under your feet as dirt, for which things hath the wrath of this God fallen upon you Quakers, and the curse pronounced by me, his messenger, hath taken place in some of the eminent Quakers ; for the curse pronounced by me, God's messenger, is to part your Christ within you one from another ; for you Quakers do not die, as you say, you do but go out of the body ; but sure, when you do go out of the body, your Christ within you, sure your soul and he doth part one from another, and never shall see one the other more to eternity ; and this hath been the effect of the curse upon some of you Quakers, only to separate Christ's spirit from yours, that you may never see one the other more to eternity. And seeing these things have fallen out in these my days, and that God hath chosen me to stand as a wall of brass against all Anti-

christian spirits, for every hypocritical spirit to shoot their arrows at me ; but none can hurt me, nor make any entrance into me, because the whole armour of God is put upon me ; my feet are shod with peace, my breast with the breast-plate of righteousness, and upon my head is set the helmet of salvation, and in my left hand is put a shield of faith, and in my right hand is put a two-edged sword, so that no fiery dart of the devil, man or woman, can enter me, or hurt me ; and with this two-edged sword in my right hand have I fought with many men devils; and have overcome them, and yet received no wound myself. And now, last of all, there is a woman devil, namely, Elizabeth Hooton ; she hath shot forth her poisonous arrows at me in blasphemy, curses, and words, thinking herself stronger than her brethren, that if happily her poisonous arrows might pierce into me ; seeing that so many of her Quakering brethren to fall before me, she was moved with great wrath against me, and zeal for her God and Christ within her, and madness, that some of her brethren, the Quakers, after the curse pronounced upon them for their blasphemy, they went out of the body, or laid down their bodies, as Thomas Leigh did. This moved her to pour out the poison that was in her heart, with her tongue set on the fire of hell against me, in curses and blasphemy, thinking her poisonous arrows and venomous tongue should have took hold or place in me, more than her brethrens curses did before ; but as the men devils your brethren the Quakers, were made partakers of God's vengeance by the curse of his messenger, in that they blasphemed and despised the true God as aforesaid, in that they are damned to eternity, besides their going out of the body here as you think, so will

the same curse follow you for your wicked, proud, presumptuous speeches, in that you, being a woman, will undertake to pronounce woe and curses to one that hath a commission from God ; yet you, from a light within you, and a Christ within you, a sandy foundation one, a puff of wind from a true prophet will lay it level to the earth : and would it not have been great pity, that such a she devil as you are should have escaped the sentence of eternal damnation ? Surely it would ; and because you shall know for what you are damned, I shall rehearse some of your wicked speeches, curses, and blasphemy, which have proceeded out of your mouth.

First. You say, woe unto thee, Muggleton, thou child of the devil.

Secondly. You say, I have opened my mouth in blasphemy and cursing.

Thirdly. You say, I am cursed in my going out, and in my coming in.

Fourthly. You say, I shall roar in hell, and all such as be of my spirit.

Fifthly. You say, the same hand as cut off my brother Reeve, and shortened his days, the same will cut off me.

Sixthly. You have called me sorcerer, because I have cast the devil and witchcraft spirit out of some of you Quakers, and bound some quaking devils, unclean spirits, in chains of darkness and fetters of death, that shall never be let loose to eternity.

These things have been wrought and much more, by the commission of God in me, for which you call me sorcerer, as those devils did say by Christ when on earth. He cast out many devils and unclean spirits out of men and women, and they said he did it by Belzebub, the prince of devils. So say you Quakers

by me ; and you, Elizabeth Hooton, Quaker, have, in a high manner, like them, also sinned against the Holy Ghost that sent me, with great pride and high presumption, as may be read before.

Therefore, in obedience to my commission from the true God, the man Christ Jesus in glory, in heaven above the stars, I do pronounce Elizabeth Hooton, Quaker, for these horrid blasphemies and hard speeches against the truth, cursed and damned, both in soul and body, from the presence of God, elect men and angels, to eternity.

Your own body shall be your hell, and your proud raging spirit shall be your devil ; the one shall be as fire, and the other as brimstone, burning together to all eternity. Your Christ within you cannot, nor God without you will not, deliver you from the sentence I have passed upon you.

Written by

LODOWICKE MUGGLETON.

One of the two last Prophets and Witnesses of the Spirit unto the High and Mighty God the Man Christ Jesus in Glory.

January 26, 1668.

*The Copy of a Letter written by the Prophet Lodowicke
Muggleton, to Mrs. Parker, May 25, 1668.*

Loving Friend, Mrs. Parker,

I HEAR by Mrs. Sudbury that you have been very ill, else you would have written to me yourself; I should have been glad to have received a few lines from yourself, if you can write, though it may be you may think you cannot express yourself as you would, yet let not that be any hinderance to you, for it is not the wisdom of placing words that I mind, but the sincerity of the heart; *for out of the abundance of the heart the mouth speaketh*, or writeth, whether it be in things that are good, or in things that are evil. I confess I do not know you by the sight of the eye, nor by writing; but I have heard a good report of you by others, as one that doth truly believe the truth, especially by Mrs. Sudbury. She giveth a good character of you, as one grounded in the true faith; as if your knowledge did arise very high, in believing all things declared by me, and that you have a good understanding in the rise of the two seeds, and how God became flesh, with other things; and that you have received much peace and satisfaction in your mind, since you believed in this commission of the Spirit. I do not in the least question the report that is given you by others, but am altogether inclined to believe it, especially from such persons as have experience in themselves, they can judge of the experience in others also; there are few persons that have a love for me,

as a prophet of the Lord, but their hearts are right in the sight of God also. And as the foundation of your faith is built upon this commission of the Spirit, it will be as a sure rock that shall never fail you, though many storms of reason, the devil's temptations, may come violently upon you, yet it will not touch that inward peace of conscience in the assurance of everlasting life; for faith in the true God is that white stone in the heart, wherein is written a new name, which none can read but those that have it. This many can experience at this day. Also I doubt not but your faith will grow in you more and more, from strength to strength, so that the peace and satisfaction you have begun in you already may encrease to a greater measure of peace and satisfaction of soul to the things of eternity, to the full assurance of everlasting life, so that no doubt may arise in your heart.

I thought good to write these few lines unto yourself, to strengthen your faith, perceiving by Ellen Sudbury's letter it was your desire.

So at present I shall say no more, only my love to yourself.

I rest your Friend in the true faith,

LODOWICKE MUGGLETON.

*The Postern, London,
May 25, 1668.*

My wife, though unknown, remembers her love unto you.

The Copy of a Letter written by the Prophet Lodowicke Muggleton, to Mrs. Ellen Sudbury, May 25, 1668.

Dear Friend in the eternal Truth, Ellen Sudbury,

I RECEIVED your letter with the inclosed, and gave your husband's letter to Mr. Delamaine; also I am glad to hear that you and your husband are both well as to this present life, for I know your happiness in the life to come will be sure, in that my faith is in you, and your faith in me; and so by faith God is in us, and we in him.

This is that union men and women have with God, being partakers of the divine nature of God. Faith comes by hearing the word of God preached; and how shall he preach, except he be sent; that is, who can make known the true God, and declare the true righteousness of faith unto man, but he that is sent of God; and this righteousness of faith was in you, Ellen Sudbury, before you saw me, and my faith was in you before you saw my face, and before I saw your face, or heard your voice; but in your letters I saw that salvation was come to your house, in that you received a prophet in the name of a prophet, you could not miss of the blessing of eternal life; and you being the instrumental occasion of your husband's receiving the faith, whereby he hath peace and rest in his soul, as to his eternal happiness, as I find by his writings: so that it may be truly said, that salvation is come to your house, in that you received a prophet in the name of a prophet, you have received a prophet's reward, for every true prophet hath salvation attending on him. And as for our friend Mrs. Parker, I perceive she hath been very ill, and that she would beg a few

lines from me. Now, what I write to her must be grounded upon your report, for I do not know that ever I saw the woman, or received any lines from her, yet I judge your discerning to be good, and the things true you report of her; therefore, upon your report, I shall write a few lines to her in particular; and as for my coming into the country this year, I think I shall not, neither to Cambridgeshire, nor no where else. I am desired much by Charles Cleve, and other friends there, to come this summer, and by friends in Kent also, but I have no intent to go from London; but for the devils malice I matter not what they can do unto me, for the devils must not go beyond the law, lest they bring themselves into a premunire; for had I known so much as I do know now, when I was taken at Chesterfield, I would have made the mayor, aldermen and constable weary of what they did. The devils malice could have done me but little hurt if I had been wise; but as the proverb is, *Wisdom is good when it is dear bought.*

Now I can certify you, that I have finished the answer to George Fox's book; it is ready for the press, therefore what you are pleased to give towards it send as soon as you can with convenience, not wronging yourselves. I thought by our friend Tomkinson's letter to have seen him at London about Whitsuntide, but he did not come.

This is all, but my love to yourself, and to your husband, with my wife's love to you both.

I rest and remain your Friend in the true Faith,

LODOWICKE MUGGLETON.

London, May 25, 1668.

Direct your letter thus for me: for Lodowicke Muggleton, at the widow Brunt's house in the Postern, next door to the sign of the White Horse.

The Copy of a Letter written by the Prophet Lodowicke Muggleton, to Thomas Tompkinson, May 26, 1668.

Loving Friend in the eternal Truth, Thomas Tompkinson,

I RECEIVED in Mrs. Sudbury's letter, dated May 3, 1668, a letter of yours inclosed, dated April 20, 1668; in which letter of yours I am glad to hear you are well, and that your faith is so strong as I perceive it is; neither are you blamed by me for any slothfulness in you, for I am glad you are so well satisfied in yourself that you had no need to write to me. I could wish all saints were so satisfied in their minds in all things, to have no need to write unto me, neither for temporal nor spiritual satisfaction. I could be glad if every saint had it in themselves. Also I perceive in your letter that you had an intent to come to London about the tenth of May, but it seems some occasions did prevent you of that journey at present; and as for that book of George Fox's, I have written an answer unto it; I have now finished it; it will contain, as I suppose, a matter of twelve or fourteen sheets of print. There was great glorying in the Quakers people at the first in George Fox's book; but this answer will be as great a shame to them; therefore what you, or any others, are free to give towards the printing, let it be as soon as you can, for I do think to put it to the press about two or three weeks hence. You may, if you please, send it to Mrs. Carter's, or Mrs. Sudbury's, which you please, and they will convey it unto me. And as for that

book Fox set forth against me, it maketh all wise men to see the weakness of the Quakers people more than they did before, for there is none rejoiceth in that book but those that are damned by me, or some ignorant shatter-brained people, that know not their right hand from their left in matters of religion ; but such people as are serious, that do mind interpretation of Scriptures, they like it not, for he hath brought many places of Scriptures to prove me a false prophet and liar, but he giveth no interpretation ; he leaveth the dead letter to speak for itself, and to condemn me ; so that I am forced to interpret those Scriptures Fox hath left silent, which will appear in the reading of this answer to his book.

This is all at present, only to let you know that I am well ; so with my love remembered unto yourself, and your wife,

I rest your Friend in the true Faith,

LODOWICKE MUGGLETON.

*Postern, London,
May 26, 1668.*

My wife, though unknown unto you, desireth her love remembered unto you and your wife.

You may direct your letter to me thus : for Lodowicke Muggleton, at the widow Brunt's in the Postern, London, next door to the sign of the White Horse, near Moor-lane.

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Mrs. Dorothy Carter ; being a relation of some Passages in a Discourse with George Whitehead, and Josias Cole, two Speakers of the Quakers, in the Year 1668 ; as also some relation of that cursed Devil Thomas Loe, Speaker of the Quakers, and how the Effects of God's Vengeance did seize upon him, immediately after the Return of an Answer to his cursed blasphemous Letter sent to me, and in less than three Weeks after was dead and buried.

1. THE first question or words Cole spake to me, as near as I can remember, were these : saith he, thou sayest God is in the form of a man, and thou sayest his hand is not much bigger than mine or thy hand ; 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 the drop of a bucket.

Why, said I, 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, and not relating to the bigness of his hand ; for a king may conquer many kingdoms by the power of his sword, which his people have put into their hands by his command ; and the king may say he hath won these kingdoms, and reduced them to obedience to his laws by the strength of his own hand ; yet the king's hand is no bigger in bulk and bigness than another man's hand is : also I said, that

I that am but a mortal man, have power over such a great God, whose hand is so big; for, said I, that God, whose hand is much bigger than thy hand or mine, I have power over to condemn. This was passed by, and no reply from them.

2. Whitehead said, he did hear one say that I had damned, that I should say I was as glad I had given judgement and sentence of damnation upon him, as if one had given me forty shillings.

This I did acknowledge to be true, for I have said so by several desperate devils, and I am justified in the sight of God, and in my own conscience, for so doing.

3. Whitehead said, that 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 or knock a pewter-pot upon or over my head.

This I said was a lie, and false, for never did any man strike me over the head with a pot in all my life; and as for that report which Pope, that damned devil, in saying he was blest after he was curst, it is a false report, and a lie, that he hath reported several times amongst ranters and Quakers; for this Pope was a ranter when he was curst, which is about fifteen years ago, and is a worse ranter now than he was then, and that you Quakers know very well what a wicked piece he is, and the wicked lustful life he liveth now in; yet you Quakers will rather believe this damned 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; 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 murderer should be delivered from death, rather than Jesus, the Lamb of God that taketh away the sins of the world : so it is with you Quakers, you had rather belive this wicked lustful devil Pope, who hath from his youth, till now, had sin and wickedness reigning as lord and king in his mortal body : I say, you had rather believe him, even 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 will say in the thoughts of your hearts, though not in words as those Jews did by Christ, away with Muggleton, let us have Pope, that wicked lustful man, that we might hear and inquire of him.

14. Whitehead espied a knot of ribbon upon the sleeve of my coat, and said, Why doest thou wear this vanity ? Also I said to Whitehead, why doest thou wear silk buttons upon both thy coats ? He said they were necessary ; and I said no, he might wear hooks and eyes, or ilet-holes ; so that was past by.

Again, I did say I did wear ribbons on purpose that I might not be taken or thought to be a Quaker, for I do hate the Quakers' principles ; with that Whitehead said, that thou hatest all righteousness, and spake as if himself and Cole were writing against me, in answer to mine against George Fox, and some other things or words they had caught from me in discourse to make me manifest : also one ugly fighting word did Whitehead speak against the personal God, which I do own, that he would trample him and me under his feet as dirt, with some other words of fighting and undervaluing my power ; whereupon I did pronounce George Whitehead cursed

and damned, in soul and body, to eternity : also I said his God within him is cursed, and that God he believed or trusted in without him was damned with him, and so ceased discourse with him.

5. When Cole had heard me speak thus unto Whitehead he was still, till I had ended with Whitehead, but I saw his eyes dazzle, and his spirit working within him, so immediately after he uttered these words, or such like: saith he, I have heard of several thou hast cursed, but, said he, I did not believe, had I not heard and seen, that a man could have spoken so presumptuously.

Then said I unto him, dare you say that I have spoken presumptuously? He said, he did believe it was presumption; then said I, on the contrary, I do believe thou art the seed of the serpent, and wilt be damned; and now see whose faith will be strongest, yours or mine; for my faith shall keep you down or under for ever. Under what? Said he. I said, under eternal damnation. Then said he, doest thou ground thy sentence upon my belief? I said yea I do, for you believe that I spake presumptuously, and I do believe you to be the seed of the serpent, and will be damned to eternity. Then said he, doest thou judge this to be a sentence upon me? Yea, said I, what should it be else? Then Cole rose up with a zeal for his God within him, and said, I told thee before that I would try thee and thy God, saying, they were setting forth a writing against me; and withal, Cole pronounced many curses upon me, with his eyes full of dazzled babies in them; and Whitehead, he came with great threatening of judgements upon me, they being both so full of curses together, that I can hardly tell what they said, their curses were so many and so

various, so that I could not tell which curse of them both did most concern me to take notice of, only one passage I do remember Cole said, that I should sink in the pit of darkness, and such like words ; he used the word darkness many times, but their words were both together, so that their words took no place in me, no not so much as to remember what they said ; but I perceive Cole's curses were much like unto Thomas Loe's curses in his letter to me.

Many words more there was between us at that time, but these are the words and passages of most concernment at that time, and of a final judgement and sentence of eternal damnation, that I gave that day upon Josias Cole and George Whitehead, speakers of the Quakers.

This I do discern and observe in these two men, first, that Josias Cole is of the Spirit of the Sadducees, and more fit to tempt, being more moderate in his words than the other was ; for that devil that tempted Christ, spoken of Matthew, Chapter iv. was a Sadducee, yea a wise and prudent man, whose wisdom of reason is more qualified with moderation in discourse than the Pharisee is, so more fit to tempt than the Pharisee is ; so I know that devil that tempted Christ was a man that was a Sadducee in his spirit, whatever he pretended to the rulers of the Jews, therefore more fit to propound questions to Christ than the Pharisees were ; likewise I do know that Josias Cole sprang from that Sadducee that tempted Christ, and so was the more fit to tempt me, and I did like his spirit of moderation well, and was not offended at his temptations nor his questions until he called that presumption I said unto Whitehead. Also this I know, that George Whitehead,

Quaker, is one of those Pharisees' spirits that came to catch and entrap in his words, for it is the nature of the spirit of the Pharisee to watch and catch at words, whereby they may accuse or entrap them they talk with. This did the Pharisees to Christ, which made him call them serpents devils, yea, and that the devil was their father, because the Pharisee spirit is more secretly proud and mysterious than the Sadducee, which is the fittest devil to tempt ; and Christ pronounced woes more earnestly upon the Pharisees than he did upon the Sadducees, or upon that devil that tempted him in the fourth of Matthew abovesaid ; so it was with me, I was more offended at George Whitehead's pharisaical spirit, whose property was only to quibble and to catch at words, to turn the plain truth to another sense ; for when a principle of truth is laid down infallibly, and plain Scripture words, that will not admit of innovation, then this Pharisee would neither affirm against it, nor deny it ; but let it fall, and to another thing : Whitehead is of a worse spirit than his forefathers the Pharisees in Christ's time, for they confessed they could not tell ; but this Pharisee Whitehead, he would not say that he could not tell, but thought in his heart that he knew more than I did, therefore would neither affirm against those things I asserted or denied ; but I know his eyes are blinded, his ears deaf, and his heart hardened, so that no true light of life might enter into him, lest he should have believed the declarations of the true God and the right devil, by the last true messenger of God, and have been converted and saved. Also this I say, that had Whitehead asked me, as Cole did several times, whether I did discern him to be the seed of the serpent, but I would not tell while I saw further,

but I would have told him I did, for I always hated the proud pharisaical spirit, who was as full of conceited knowledge of a Christ within him as his skin could hold, it was even ready to crack with that conceited light of a bodiless Christ within him ; but a little time, and his Christ within him will be emptied out of him, as it is with Thomas Loe, and several others of the Quakers that are under the judgement and sentence of this commission of the Spirit ; and where or whensoever this writing is read, it is recorded, that Josias Cole and George Whitehead, two speakers of the Quakers, were at this time, and in the discourse aforesaid, judged and condemned, both soul and body, from the presence of God, elect men and angels, to eternity.

By me,

LODOWICKE MUGGLETON,

One of the two last Witnesses and Prophets unto the High and Mighty God, the Man Christ Jesus, in Glory.

Thomas Loe, speaker of the Quakers, sent a blasphemous and cursed, envious, cursed letter unto me, dated the 16th of September, (which he calls the seventh month) 1668 ; and I sent him the sentence of eternal damnation by the bearer the same day in writing. Also the bearer is a Quaker that brought Loe's letter, and is damned also.

But people may see how soon this devil Loe was cut off this earth after that railing blasphemous letter, and gives no reason for what, but heaps up many curses, threatenings of judgements, and hellish expressions and high blasphemy against the Holy

Ghost, or true God that sent me, so that I could do no less but give judgement and sentence of eternal damnation upon him; also the Quaker aforesaid was not willing to go without Loe's sentence, but Loe was cut off suddenly after. He was buried the 6th of October, 1668.

But I know the Quakers do not think the judgement of God, nor my sentence, was upon him, or over him, for his blasphemy, but they say he had been in a consumption fifteen years, and came lately out of Ireland. Very likely it may be so; but sure if he had been sick when he wrote those lines to me, it shewed not weakness of nature in him, nor weakness of body; but it may be his spirit was so enflamed with the fire of hell in zeal for his God, or Christ within him, that he felt no weakness of body at that time; for his wrath was great and hot against me, as his letter doth shew; but you Quakers do believe that Loe's soul is not dead, but slipped out of his body, and gone you know not where, and into a power and spirit you know not what; but I say his soul is where you laid his body; they both came into this world together; they both despised the truth together; they both received judgment and condemnation together, and both died together, and were both soul and body buried together, and shall both rise again, every seed its own body; that seed of reason, which was his life, which he thought was the divine nature of God, but it was the nature of the devil or serpent, and that law written in his heart, he and you Quakers call the light of Christ, or Christ in you, which is nothing in you else but the law written in your hearts, your thoughts accusing and excusing; and when God shall raise him again, that seed of reason shall rise and bring a

spiritual dark body with it, and that law, which was written in his and your hearts here in this life, shall quicken anew in that new, dark, spiritual body; and then shall he, 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, ye devils yourselves, and that law written in your hearts, which you called here in this life the light of Christ; but when this law doth quicken again, as I said before, it will prove the only and alone devil to torment you to eternity.

These things may seem strange sayings, and as a riddle unto you, and a thing impossible; but with God all things are possible which his own will moved him unto. And this I say, as it was possible for God to write the law in the angels natures, and by his secret determinations suffer one of those angels to become very man; and so the angels seed having the law written in it before God made Adam, and so by generation the law comes to be written in every man's heart, man finds it there accusing, but knows not how it came written there.

So it is as strange for you Quakers to believe that God will raise your souls, that were dead, again; and not only so, but the law shall quicken in you again; for as the law is strictly written in your hearts, but ignorantly written in the reprobate angel, so by God's secret decree and power he will revive that law again in the reprobate seed of reason, as in Loe, 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, shall find my words to be true upon you and over you to eternity; neither shall you be delivered from it.

By me

LODOWICKE MUGGLETON.

A Copy of a Letter wrote by the Prophet Lodowicke Muggleton, to Mr. William Hall, in the Year 1668, concerning his Marriage.

Dear Brother,

I RECEIVED your letter, and I am troubled to hear of your trouble, and am perplexed in my mind to hear how you are perplexed, and that without a cause, about one that will love you whether you will or no; but, dear brother, I would not have you, through your weakness in judgment, and ignorance in experience, I would not have a good nature and an innocent mind enthralled and entangled, and bind itself with such cords that cannot be untied again, nor broken, but are as chains of iron; and seeing your mind is free, and you have no guilt upon your spirits in this matter, do not bring guilt upon your mind, through your weaknesses of judgment and want of experience, for I perceive you have broke no law to bring guilt upon your mind not in this matter; for if you keep yourself whole in these three things, the law of God, the law of conscience, and the law of the land, you need not be troubled in this business in the least of love; let it happen how it will, keep your conscience innocent in these three laws, and no guilt can be upon you in this matter; and for your better satisfaction, I shall open these three laws. The law of God is this: that if you shall covenant and promise, as in the presence of God, to take this maid to wife, none seeing or hearing but yourselves, then perform your

vow as unto God. The law of the conscience is like unto it; if ye have in secret, between she and you, made any profession of love to her in that kind, to draw her affections unto you, or asked her whether she could love you in that kind, to draw her affections unto you, or asked her whether she could love you in that kind, or made her any promise or engagement to her in secret, which none heard or knew but yourselves; if not, your conscience is free from guilt or trouble in this business. And as for the law of the land; if you have promised before witnesses to have her to wife, yet if the maid be not there present to hear that promise, it signifies nothing, let witnesses witness what they will; except the maid be in the hearing of it, it signifies nothing. Now I am persuaded that you are innocent in all these laws, therefore why should you bring yourself into bondage to that you cannot love or fancy; if her love be so great to you, that she must do herself a mischief if she cannot have you to her husband, let the evil be upon her own head, she hath brought it upon herself, and would you cast yourself into hell, to marry one you cannot love, to raise her up into heaven? And whereas you pity her for the trouble and earnest affection to you for a husband; dear brother, be not more pitiful to relieve her troubled spirit, than to pity your own troubled spirit; such tragedies as these hath been acted upon the stage of this world before now; for if wives will force men to love them whether they will or no, it is not true love, neither are you bound to gratify that flame of desire; for it seemeth this act of hers, to savour more of boldness and impudence than of true love, to force love out of a man whether he will or no, or else she must die, or make away ourselves, this is

but to put your tender nature into a fright, thinking to fright you to be her husband, lest she should do herself some hurt ; but so as she can but obtain her desires, she cares not which way. Do not you believe that she doth this of herself, but as she is instructed by her mother, or some other friend, even as the damsel was that danced before Herod the King ; the damsel knew not what to ask of the King, but went to her mother, and was instructed by her mother to ask the head of John Baptist ; it was a woeful demand to John, and to Herod the King too, but for his oath-sake he must do it to his own ruin. Your case is something like it, for doubtless the maid is instructed to ask the body of you for her husband, and then the estate they know will follow ; so the maid get you, they care not what trouble of mind you suffer afterwards, wherefore do not wound your spirit where you gave no cause ; if any will take offence, because you will not satisfy their desire, let the woe be to them that take the offence ; for, first, they have made your passive nature the cause of offence, and except you will yield to their desires, they will take offence at you, and make you the cause of their trouble ; but my advice is, that you will be steadfast in your own mind, and resolve to keep the integrity of your mind, and the preservation of your own peace ; let what will be the effect, your condition will be safe ; and seeing you are in this streight at present about a wife, having so many proffers, I would resolve to have none at all, nor engage myself at all to any at present. What if you stay a year or two longer, you are young enough, it will do as well, and your peace of mind will be preserved better ; and who knoweth how Providence may order things in a little time, for a patient

contented mind is more worth than riches, it maketh every condition a man is in to be comfortable.

LODOWICKE MUGGLETON,

A Copy of a Letter wrote by the Prophet Lodowicke Muggleton, to Mr. Edward Delamain, a Baptist Preacher, living in Marlborough, bearing date the 16th of June, 1668.

Edward Delamain,

I SAW a letter of yours, very large, sent to your brother Alexander Delamain, wherein I have found in it many passages so blasphemous against the Holy Spirit, which sheweth plainly unto me that you are of the seed of the serpent, and appointed to be damned to eternity.

And this I must tell you, when I spake with you I knew you were of the seed of the serpent, and appointed to be damned; yet I seeing you did not despise any thing I said, I let you alone, though I knew you well enough: your eyes were blinded, and your ears deaf, and your heart hardened; so that no light of heaven might shine into your heart: but if you would have spoken but one word to my face, as you did in your letter to your brother, you should have been damned then as your brother Noble was, who was the Baptist preacher; it would have saved you a great deal of pains in writing those large letters to your brother, and your brother to you; for I said to him in his first letter he wrote to you, after

you went away, that it would be good for him to send you the sentence of damnation then ; but your brother having more mercy towards you (you being of so near relation to him) than God, or any of his messengers had ; so did write to you again, though it was but to cast stones against the wind ; for there is no more possibility to convert you to the truth, than for him to reach up to the stars with his hand ; for you are blinded and hardened as all reprobates are, who are conceited they know more by reading the letters of the Scriptures than any man's revelation, though it be the revelation of God himself.

I shall name some of those wicked passages in your letter.

As first, you look upon the letter of the Scriptures to be the lively oracles of God, to speak unto you in these days, and that you ought to give as great and real credit to them as if God had visibly spoken to you.

Answer. The seed of the serpent is as well contented with the dead letter of the Scriptures, and better than they are with the spirit and life of the Scriptures ; for they that spake the Scriptures, their words were spirit and life to those that believed them, and spirit and death to the reprobate seed ; but the dead letter of the Scriptures is a lively oracle to the seed of the serpent, because they can give what sense they please, saying ; I conceive this is the meaning, and the letter answereth not a word again : this pleases the seed of the serpent, because the letter lets them conceive what they will of it, and so it becomes a lively oracle to the reprobate's mind, because it cannot speak, now the men are dead that spake it.

Secondly. You say the Scriptures were written in

past times, and in present time, for the teaching and learning of those that should come in after time.

Answer. The Scriptures were written in past times for the teaching and learning of the seed of faith ; but they were not written at all for the teaching and learning of the seed of the serpent, such as you are ; neither doth the letter of the Scriptures teach or learn any man the way to heaven, by any spiritual knowledge, without a true interpreter, which I know there is none at this day, but us the witnesses of the Spirit only : but who so zealous for the dead letter of the Scriptures, as the seed of the serpent is ?

!!! *Thirdly.* You note the words of Peter, shewing, that he and others saw the glory of God's Majesty, and were eye witnesses of it, as in the second epistle of Peter, chap. 1. Peter, say you, was eye witness, and heard the voice of God himself, as much, if not more, than John Reeve, or any man can pretend to : yet, say you, he would not have the Christians pin their faith upon his revelation, or single voice of God.

Answer. How can you, being the reprobate seed, tell that God spake to Peter more than to John Reeve ? And how can you tell that Peter and others saw the glory of God, and were witnesses more than John Reeve ? John Reeve did see the glory of God, and God spake to John Reeve more than he did to Peter and Paul either. This John Reeve hath declared, and there is more ground to believe John Reeve than Peter ; because John Reeve did justify the things a few years ago, and many now are living that heard him, and have the witness in themselves, that his voice was a true voice ; but as for that of Peter, there is none now living that heard him speak as they did John Reeve ; yet the seed of the serpent honoureth the words of Peter, now he is dead many

hundred years, and all that saw Peter and believed him are dead many generations past since; but the reprobate's faith is very strong in dead mens words; but when they were alive they were counted by the seed of the serpent deceivers and liars, as we are counted. And this I say, whoever did believe Peter's voice of God, and his commission to bind and loose mens sins, they did pin their faith upon his sleeve, that is, upon his commission and doctrine.

Fourthly. You say the Scriptures are more sure, and safer to be heeded and minded, than any revelation or vision of any man whatsoever.

Answer. Do you not shew your blindness and darkness in this thing? Did the apostles, when they came with their revelations and visions, count the writings of Moses and the prophets to be more heeded and safer than theirs? Why did they then upbraid the Jews for putting their trust in Moses, and the worship of the law? For the Jews despised the Revelation of Christ and his apostles, calling it new doctrine, saying, they were drunken with new wine, because their revelation was new to the Jews, because they declared a new doctrine and new worship, contrary to the old doctrine and old worship of Moses, and the prophets; even as the rulers said to the man that Christ opened his eyes that was born blind, when he asked them, saying; will ye be Christ's disciples? They said, no; they were Moses's disciples. Here the serpent gave more heed to the Scriptures of Moses, and the prophets, they being all dead, than they did to any revelation or vision of Christ and his apostles, when they were living. And those devils thought it more safe to put their trust in dead mens' revelations, than in any man's revelation living whatsoever. So it is with you, being the

seed of the serpent, you look upon it to be more sure, and safer for you to depend upon the dead letter of the Scriptures for life and salvation, than upon any revelation, or vision, or voice, this commission of the Spirit hath declared: but you shall find it more unsafe for your soul, in that you did put your trust in the letter of the Scriptures, and reject the revelation of the Spirit; for the letter of the Scriptures shall do you no good, neither shall you find any comfort by them; but they shall rather be your torment, because you did not hearken to man's revelation and interpretation of Scriptures, that is now living.

Fifthly. You say, you would have your brother to speak as Timothy did, boldly; from God's word, and not (say you) from supposed commissions, as you imagine.

Answer. Your brother doth speak boldly from God's word, as Timothy did, because he spake in the faith of a commission, and knows that this commission is the word of God, as much or more, than that word of God as Timothy spoke; because Timothy was chosen a bishop by men, and sent forth to preach the word of God by men, at the second hand: but John Reeve and myself were chosen by God himself, to be his two last prophets and witnesses, to preach the word of God; and as many as truly believe us shall certainly be saved, as those were that believed in Christ himself, when upon earth: also, we have power to ordain such as Timothy was, to speak the word of God boldly as he did, being ordained by the apostles, who were greater in power than Timothy was; so that your believing in Timothy's words now will do you no good; but those that did truly believe Timothy's words

when that commission was in being, should have been saved by it, but now it will profit you nothing ; for it is but a dead letter unto you now : and do you not paint the sepulchre of Timothy now, as the Jews did the sepulchres of the prophets ? They spake well of the prophets, when they were dead, and honoured them ; so the Baptists speak well of Timothy, and honour his words now he is dead : but if you had heard him speak as you did me, you would have counted it more safe to have believed Moses than Timothy ; for the seed of the serpent always counts it a more safe thing to put their trust in dead mens words, than in those men that are alive. And those words your brother sent you ought to have been believed by you as much as the words of Timothy, they would have done you far more good than the words of Timothy will.

Sixthly. You alledge Paul's words, *Galat. i. ver. 8.* where he saith, *Though we, or an angel from heaven, preach any other doctrine, or gospel unto thee, than that which we have preached unto you, let them be accursed.*

Answer. I can as truly say so as St. Paul doth, that if any angel from heaven should come and preach any other doctrine than that which we, John Reeve and myself, have preached, I will not say as Paul saith, *Let him be accursed ;* but I say, we have power ourselves to curse angels or men to eternity, that shall dare to say we are liars, deceivers, or that the doctrine we preach is false : so that the power of this commission of the Spirit is greater in spiritual matters than that which Paul speaketh of ; so that the Gospel of Paul, and others, preached at that time, will do you no good. It was life and salvation to those that believed Paul at that time ; but what is that to you Baptist-preachers ? Now, that which

Paul preached will signify no benefit to you now, but rather do you more hurt; because you take upon you to preach as those vagabond Jews, the same Jesus that Paul preached, having no commission to preach from God so to do; for you should have harkened unto me, who make all unclean spirits subject unto me, as they were unto Paul: but the evil spirit in others, and the unclean spirit of reason in yourself, shall leap upon you, and rent, tear, and wound your soul to eternity, for preaching the words of Paul and of Christ, you being not sent of him.

Seventhly. You quote the words of John, 2 *Epist.* ver. 10. He saith, *If there come any unto you, and bring not this doctrine, receive him not, nor bid him God-speed.*

Answer. Do you, the preacher of the Baptists, bring that doctrine as John the apostle brought? If you do, it is either under your arm, or in your pocket, in a Bible bound together that you bring; for you never knew that doctrine that John brought at that time, when he was alive; there is none knoweth that doctrine that John brought and taught the people at that time, but us the witnesses of the Spirit, and them to whom we have revealed it; neither need the believers of this commission of the Spirit bid any of you, the seed of the serpent, God-speed; for none of you know the doctrine of the true God, nor the right devil: but I know the Baptist-preachers will carry John's doctrine, the Bible, in your pockets, as aforesaid, and receive in it the notion of your brains, but I know you never did, nor ever will receive it in your hearts.

Eighthly. You say, verily brother, the great cause of errors, and delusions, and strong impostures, ariseth from slighting the Scriptures.

Answer. How can you, being the seed of the serpent, come to error and delusion, and never was in truth? Do you think reading the Scriptures will give you to know what error and delusion is, whereas you were always in the darkness and blindness of your mind; and truth was appointed to shut your eyes, and harden your heart, and make your ears deaf, lest you should see, hear, and understand truth, and be converted and healed? This power hath God given unto me, to shut your eyes, make your ears heavy, and your heart fat, that your conceited knowledge of the letter of the Scriptures; so that you might not be converted and healed by this commission of the Spirit; so that your owning of the letter, and not adhering to the interpretation given by us, the Witnesses of the Spirit; for none knoweth the Scriptures truly but us, and this is the grand cause that you and others have fallen into such great errors, and strong delusions, because you slight the interpretation of the Scriptures, which I have given, and so have sinned against the Holy Ghost. This is the effect of your faith you have in the letter of the Scriptures; this will prove a great error and delusion indeed to you, and high imposture hath risen in you, in that you slighted your brother's advertisement in his letters to you, requiring you to lay down your preaching from the letter of the Scriptures, you having no commission from God so to do.

Ninthly. You say, your brother doth abuse the Scriptures, to call it a dead letter: take heed, say you, brother, you are not cheated of that reason God hath given you.

Answer. Why! Is it not a dead letter? Doth it speak any thing at all to you? If the Scriptures were not a dead letter, such serpents as you would

not love it, but would hate it as those did when the Scriptures were alive; for when commissioned men spake the Scriptures, and declared their revelation, they were inspired with the Spirit, they were then alive, and their words were spirit and life to those that believed; but you that are the pretended preachers of Scriptures now, are ministers of the dead letter; for there is no saving knowledge, nor spirit, nor life, in any of yours: nay, there is not one of you preachers that will be saved, for you do abuse the letter of the Scriptures, in that you make a trade of other mens words: and you will conceive what prophets, and apostles, and the words of Christ mean, and have no infallible spirit, nor gift of interpretation of Scriptures; for none can interpret Scripture but such as have the same spirit as spake them, which, I am sure, you have not, therefore the Scriptures will prove a dead letter to you indeed: and it is a great abuse unto God for you to take the Scriptures in any other sense, but as a dead letter; for it will prove a killing letter unto you, even unto death eternal. And as for your brother being cheated of his reason, it is happy for him that ever he was born, that he was cheated of his reason in spiritual things; but you shall never be cheated of your reason, neither in things spiritual, nor in things temporal; for the reason you so highly esteem shall be the only devil that shall torment you, both here and hereafter.

Tenthly, Your brother saith, there is no other spiritual God or Father, but only within the blessed body of the Man Christ Jesus glorified.

This you deny, and say it is utterly false, and contrary to the whole Scripture. Also, you say, your brother's distinction of Christ's being Father, Son, and Spirit, is full of contradiction, and in plain terms

say, it is a piece of nonsense, as you say you can make it appear by Holy Writ.

Answer. That there is no other spiritual God; Creator, or Father, but only in the blessed body of the Man Christ Jesus glorified. That is as true as truth itself, and I have abundantly proved that by Scriptures, in my other writings, as in the Interpretation of the 11th Chapter of the Revelations; and the whole Revelations; but what should I say to blind men of interpretations of Scriptures? For there is light and life in the true interpretations of the Scripture to the seed of faith: but give the seed of reason, or the serpent, the dead letter without the interpretation, that he may conceive what meaning he pleases, and not be contradicted; for the letter of the Scriptures is the prophets and the apostles dead bodies; as I have clearly opened in the Eleventh of the Revelations: for your preachers do like unto the doctors of physic, they get the bodies of men and women opened when they are dead; but when they are alive, they dare not do it, to learn experience by their dead bodies, to cure diseases, as they think the better: so likewise it is with you that preach without a commission from God; you open the dead bodies of the prophets and apostles, that is, their letter of the Scriptures, to see if you could find the cause of life and salvation there; by their dead bodies you learn experience and knowledge, to prattle and talk of life and salvation, by the doctrines of Christ; but know nothing but what you pick out of the letter of the Scriptures, even as the doctors of physic do out of the dead bodies they open; for when those men were alive that spake the Scriptures, you durst not take upon you to say, (this is the meaning of Paul, and I conceive this is the sense of Peter's

words ; for when John said, speaking of Christ Jesus, that he was the first, and the last ; that he was dead, and is alive ; and behold he is alive for evermore, as you find in the Revelations. And likewise John saying, This is the true God, and eternal Life ; durst you have denied these words of John if he had been now alive ? And dare you say his words are utterly false, and contrary to the other apostles words ? But you know there is neither one apostle, nor other, that can reply unto you again, that makes you so confident as you are ; but I would have you to know that God hath chosen me in their steads, to give judgment upon you, and the letter of the Scriptures you put your trust in shall not deliver you from it ; and that distinction your brother giveth of Father, Son, and Spirit, is true, and as good sense as men can speak : and what you deny in plain terms and words will be a seal of eternal damnation to your own soul.

Eleventhly. You call all the talk of the commission of the Spirit to be a mere whimsey of the brain, and you say, no less than mere delusion ; and you say will prove so in the end, as true as God is in heaven.

Answer. Here you have shewed yourself of the reprobate seed ; and that you have sinned against the Holy Ghost, as most of you Baptists do ; a sin that God will not forgive in this world, nor in the world to come : and as sure as God is in heaven, you are appointed to be damned to eternity. This I know as sure as God is in heaven.

Twelfthly. You say your brother pleaseth himself with the face of a God, being in a form, and gives credit to no man that is rotten in his grave, and will not believe (say you) the living oracle, that says, he

is a spirit. And (say you) let your brother take God's form, but give you his power.

Answer. As for your brother's pleasing himself with the face of a God being in a form, to this I say, a man can have no true satisfaction in his mind, except he really believes God hath a face and form of his own, distinct from man and all other creatures. And for your brother's giving credit to a man that is rotten in his grave, your brother could not have had the assurance of eternal life in himself; but by giving credit to that man's words: but what think you? Are not the prophets and apostles rotten in their graves, many hundred years ago, and none living that ever saw them, or heard their voices. How comes it to pass you gave credit to their words, that were rotten so many hundred years ago? And you blame your brother for giving credit to a prophet of the Lord, who is yet in the sight and memory of many; for while I live, John Reeve liveth, and we are true as ever prophet and apostle were, and ought to be credited as they were.

And as for the believing the living oracles, that say God is a Spirit, the Scriptures you mean to be the living oracles. To this I say, the Scriptures do prove three places to one; that God has a form, and hath a face, to one place where he is called a spirit. And the writings of us, the Witnesses of the Spirit, are more living oracles than the letter of the Scriptures, and will give more peace and satisfaction to the souls of those that believe them, than the belief of the Scriptures will, now the prophets and apostles have been dead so many hundred years.

This many can experience, and witness in themselves, at this day; neither can any have the power of God but such as know the form and nature of

God, which you, nor no man else can know, but such as believe the living oracles declared by us the witnesses of the Spirit.

Thirteenthly. You say, that Peter, nor Paul, or any other mortal whatsoever, hath power to save, or damn to eternity: this is a work (say you) peculiar only to God, the Judge of all. Also, you marvel how many men dare to read otherwise than God speaks, or to put interpretation of their own brains.

Answer. That mortal men have power to pronounce the sentence of eternal damnation and salvation upon men and women, that is clear by the Scriptures: And it doth belong unto men, and not unto God himself; for God hath chosen men to be judges, to condemn men, or acquit men, according as they are found guilty or innocent by the law; but the king leaves it to the judges, and doth not meddle with it himself: so it is with the King of Heaven, he gives power and commission to his prophets and apostles, and the witnesses of the Spirit, to judge and determine of people's eternal weal, or woe: and those keys of heaven and hell, that Christ gave unto Peter, was power to bless and curse to eternity; for whose sins he did remit, they were forgiven to eternity, and whose sins he did remit, eternal salvation did come upon that man: so on the contrary, whose sins Peter did retain, that man's sins were never forgiven of God, being retained by Peter; so that eternal damnation is passed upon that man whose sins are retained, and God will not revoke what his judge hath done; and this power God hath given unto us, the witnesses of the Spirit: but if you had read the book called the Quaker's Neck Broken, you would have seen this point more largely proved; but I perceive you are ignorant of all things pertaining to

salvation and damnation, but what the letter of the Scriptures dictates to your understanding and imagination : but we that are chosen judges of God are to read the Scriptures thus, and to give interpretation, according to the tenor of our commission ; for the Scripture is given into mine hand, and no man knows the Scriptures truly but myself ; because God hath given me understanding of his mind in the Scriptures above all men in the world, and he hath made me judge of the Scriptures. Therefore what interpretation or sense soever you gather from the word of the Scriptures, I say it is but the imagination of your own brains.

Fourteenthly. You say nothing hinders mens salvation but their own wills : also, you say, there is no such thing as a doctrine of reprobation, whereby men are destined to destruction.

Answer. How comes it to pass then, that your free-will did not preserve yourself from being damned to eternity ? It seems you had not power in your will to keep you from the sin against the Holy Ghost ; if you had had power in your will, you would have believed your brother and me, when you saw your brother Noble damned by me : how comes it to pass your will did not submit, and be silent ? You saw the trouble that Noble was in at the present ; yet your will had not power to keep yourself from the same condemnation ; but have you not read, that God hath blinded the eyes, and made the ears heavy, and the heart of man hard, lest they should see, hear, understand, and be converted ? Why did not the will of those men convert themselves ? The cause why, they were hardened of God : and why were they hardened of God ? Because they were of the reprobate seed, even the seed of the serpent ; so it is

with you, God hath blinded your eyes, because you are of the reprobate seed, the seed of the serpent, hated of God, as Esau was, and your brother Alexander beloved of God, as Jacob was. Here is the doctrine of election and reprobation manifest in you two; the one is taken, and the other left, by this commission of the Spirit. And do you not find in the Scriptures no such doctrine of election and reprobation? You may find and read it in the Romans very frequently spoken of; and had not you been of the reprobate seed, appointed to suffer those eternal torments, you would not have been so blind and hardened, but have believed, and have submitted to God's prerogative power; but the reprobate seed thinks to be saved by his own will, whether God will or no; but you being destined to destruction, hath caused you to write against it.

Fifteenthly. You say, one would think no man in his right wits should be so far deprived of his reason, as to admit of this for a ground to embrace the single, bare testimony of two men, whereof one hath been dead some years, and have but their bare words, that God spake to them, and heard his voice; and such a commission strikes at the foundation and knowledge of the Scriptures, and the root of all religion and worship, at the very bottom of holiness and godliness, and also strikes at the very majesty of God himself; so you count your brother given over to strong delusions, to believe lies, because the Scriptures say, *In the latter days men shall be given over to believe lies, and the devices of their own brains.*

Answer. Had you been in your right wits, you would have made the single testimony of two men the only ground of salvation: but you being out of your wits, being blinded and hardened, you have embraced

dead mens testimonies for the ground of your faith, men that have been dead many hundred years ; so that your faith in those mens words will do you no good now : and it would have been as good for you if you had been deprived of your reason, as you think your brother is ; for the reason in you is the devil, that shall torment to eternity, and good would it have been for you if you had been deprived of it : a little measure of faith to put your trust in the declaration of two single men, whereof one is now living, would have wrought the work of salvation in you, and have deprived you of reason, which reason now will torment you, because you are not deprived of it, but is wholly guided by it ; and so your trust must be altogether in the dead letter of the Scriptures, and in dead mens words, and you shall find nothing there for your soul but bare words ; for there is no spirit and life in them, except you had hearkened and believed the single testimony of two men ; those that do so, the interpretation of the Scriptures becomes life and spirit unto their souls : also, I confess the testimony of us two single men doth strike at the foundation of all hypocritical knowledge of the Scriptures, and at the root of all religion and worship, of all the formal worship of the Baptists and others, and at the very bottom of your hypocritical holiness and seeming godliness. This commission of the Spirit strikes at the very hypocritical majesty that you hypocrites seem to give unto God ; for now is the axe laid to the root of that tree ; it strikes to the root of all knowledge, wisdom, religion, worship, hypocritical holiness and godliness, that is practised in all the seven churches, as shewing, that the ministry of them all is false, none having a commission from God to preach ? so that God hath by our hands given the axe, and we

have laid it to the root of the tree, and have cut down many of your preachers, and spoiled all your holiness and godliness, as dung and dross; neither shall your holiness, nor godliness, nor righteousness, avail you any thing, in that you are given over to a strong delusion, to put your trust in dead mens words, and hath despised the true interpretation of the Scriptures, which are alive; so that you followed the desires of your own brains to your endless misery.

Sixteenthly. You say to your brother, that God is everlasting and eternal God, and hath no beginning, nor will have no ending: but (say you) this their commission of the Spirit tells us of a God that no man knows in all the world but two men, and that no other can know the true God but those that believe in those two men; but, say you, what this new-broached light will come to, you will at present forbear judging, but leave it to the hands of the God of prophets and apostles.

Answer. As to that we own, that God is everlasting and eternal, and had no beginning, nor hath no ending: and this is the same God this third and last commission tells you of, only there is no man in the world, at this day, that doth truly know this everlasting God, but us two, who are the chosen witnesses of this everlasting God, that knows him, and those to whom we reveal it; neither can any other man know the true God but those that believe in us two men.

Nay, farther, I say, as Christ did in another case, concerning himself: *Except, saith Christ, you believe that I am he, you shall die in your sins:* so likewise I say, except you or any other do believe in our doctrine of the true God, and us two men, to be the last chosen witnesses and prophets of God, I say you shall all die in your sins, that is, in unbelief, and so damned to

eternity ; for this I must tell you, that whoever dies in unbelief, that hath heard the sound of a true prophet's words or writings, and believes them not, he dies in his sins of unbelief, and all sins else that he hath committed ; so that he is cleansed from no sin at all, and what will follow upon that, that conscience that dies in his sins, let every man's conscience judge. But whosoever believeth in a true prophet's report and doctrine, his heart is purified by faith in himself, and doth not die in his sins, but is cleansed from the guilt and condemnation in his conscience of all sins, both original and actual, though the reason of man being the seed, counts the very act of faith that giveth peace to man's mind, they count the greatest sin of all : but great is the power of faith, and strong ; but low is the power of reason, and weak. And as for this new-broached light, as you call it, I say it was new-broached by the God of heaven himself ; and this light declared by us the witnesses of the Spirit, will come to centre itself in God, from whence it came, as the light of prophets and apostles did, who were sent of God, as those two men were whom you so much slight ; and it would have been well for you if you had forbore judging, and left it to the hands of the God of prophets and apostles : but your reason hath undertook, by the dead letter of the Scriptures, to judge the greatest light that ever God sent upon earth, and of a more higher nature than that of the prophets and apostles ; but the light of heaven was ever slighted by the seed of the serpent, their hearts being darkened by the letter of the Scriptures, you have presumed to fight against the light of this commission of the Spirit, which God hath committed to two men, and you have judged it, and have

not left judgment to God. These things aforesaid are the most considerable passages in your large letter to your brother Alexander, and the very quintessence of your knowledge in the letter of the Scriptures, wherein you have taken up dead mens words, to fight with a man that is alive; you do as if a man should take the sheath of a sword in his hand, to fight with him that hath a glittering sword in his hand, with two edges, which cuts every way; for the letter of the Scriptures is but the sheath for the two-edged sword of the Spirit to be in: and God hath drawn forth this glittering sword with two edges, out of the letter of the Scriptures, and hath put it into two single men's mouths, and hath given us power to bless and curse to eternity: so that it doth not peculiarly belong to God but unto man; and had you believed in me, you should have believed God that sent me; but in that you have despised that two men should know more of God than all men in the world, you have despised God also, and have sinned against the Holy Ghost, and God hath made me your judge in his stead.

The blasphemies you have spoken are these:

1. That the letter of the Scriptures ought to be credited as if God did speak himself.
2. You prefer the words of Peter and Paul, being dead so many hundred years, to be of more consequence now than the voice of words God spake to John Reeve.
3. You call the commission of the Spirit a supposed commission and imagination.
4. You call the commission your brother owns

and believes, error, and strong delusion, and high impostures, and pretended revelations and commissions.

5. You utterly deny the body, or person of Christ Jesus, to be Father, Son, and Holy Spirit: this you say is utterly false.

6. You say, the distinction your brother giveth of Christ being Father, Son, and Spirit, in plain terms, is a piece of nonsense.

7. You call the talk of this commission of the Spirit a whimsey of the brain, and no less than delusion.

8. You call the doctrine of this commission of the Spirit a new-broached light.

These things being considered, I thought if something necessary to answer the things of most note in your letter to your brother Alexander; for in that you despise his advice and counsel, and doctrine and commission he owns, you have despised me and my doctrine. So I have collected the most wickedest speeches of yours out of your letter, wherein you may plainly see the cause of your condemnation is just upon you, in that you think you have free-will to save yourself from eternal damnation; yet your free-will could not preserve you from the sin against the Holy Ghost, notwithstanding you saw Noble, the Baptist-preacher, damned before your face, for the same sins; yet he spake but few words to what you have done in your letter.

These things considered, in obedience to my commission from God, I do, for these your wicked speeches afore-written, pronounce Edward Delamain, Baptist-preacher, cursed and damned, both in soul

and body, from the presence of God, elect men, and angels, to all eternity.

And it will be a marvelous thing if you do escape a very mean, low, even almost a vagabond condition in this life, besides your damnation hereafter; for this I must tell you, that sins of this nature seldom escape a double curse. But now you may go see if you can preach and pray this curse off you again; and if your will had any power in it, now you had best bestir yourself.

Written by

LODOWICKE MUGGLETON,

One of the Lord's two last Witnesses and Prophets unto the High and Mighty God, the Man Christ Jesus in Glory.

A Copy of a Letter wrote by the Prophet Lodowicke Muggleton, to Mrs. Mary Parker, August 13, 1668.

Loving and kind friend, Mary Parker,

I RECEIVED your letter inclosed in Mrs. Sudbury's letter, and I find in your letter many excellent expressions, and words of faith and confidence in those truths declared by this commission of the Spirit: as in that great mystery, that God became flesh, and God did die to redeem the elect seed, the seed

of faith, from eternal death : and in that you have believed the report of us the witnesses of the Spirit, and have cast yourself wholly upon this commission of the Spirit, the arm of the Lord's saving health is revealed unto you in a measure already, in that you have found light and life in believing ; and the salvation of the Lord shall be revealed unto you more and more, even from strength to strength, until a perfection of faith in you, so that no doubt shall arise in your heart as to your eternal happiness ; but the light of faith in you, built upon this rock you have cast yourself upon, it will shew you how all the world doth lie in wickedness, ignorance, and darkness ; nay, all religious, righteous, and good-natured people are in darkness, and ignorant altogether of this great thing, that God should become a child, and grow to a man, and eat and drink with man, and so suffer death by his own creatures, in that he poured out his soul unto death, in that he poured out the Godhead life, that was in the blood ; therefore, the blood of Christ was no less than the blood of God ; and whoever doth believe this, doth really and truly, by faith, drink the blood of God, and hath eternal life abiding in them ; that is, the full assurance of eternal life abides here in them in this life, and so enters into eternal glory, when this natural life shall die ; for there is no time to the dead.

I confess, I do not know that ever I did see you in my life ; but your letter doth shew to me what your heart is, as I shall add this to your further confidence of faith and comfort of heart, that I do declare you are of the blessed of the Lord both in soul and body to eternity ; in that I perceive you have received in your heart a prophet in the name of a prophet, you

shall have a prophet's reward, which reward is no less than the blessing of eternal life.

So resteth your friend, though unknown by sight,
but known by truth in the eternal truth,

LODOWICKE MUGGLETON.

Postern, August 13, 1668.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, to Mr. Thomas Tompkinson, bearing date from London, September 21, 1665.

Loving and kind Friend, Thomas Tompkinson,

I UNDERSTAND by Elizabeth Bootham, that you have not received those books that came out of the press last, in answer to George Foxe; also I heard Mr. Delamaine's letter you sent to him, and you made no mention of the receipt of the books, which I did much marvel at; but I perceive by your letter to Elizabeth Bootham, that you have not received them yet; therefore I thought good to let you understand, that I did send five books to you; it is now almost six weeks since: also I sent a letter with them, and another enclosed from your maid, but it seems you have received none, which is a very base thing of the carrier, that could not have conveyed the letter to you before now; but I perceive it was partly your maid's fault, for she and my wife went together,

and your maid delivered the books and the letter to the carrier that brought her up to London, which is Utoxeter carrier, and not by Ashbourne carrier, and this I suppose is the cause of the miscarriage; therefore I would desire you to call for the letter and five books of Laurence Foxe, Utoxeter carrier, which he received about five or six weeks ago. You will know by the date of the letter if you receive it. This Laurence Foxe inns at the Bell, in Smithfield, near the White Bear, London. Also I would desire you, if you have sold any of those books, to send the money for as many as you have sold as soon as conveniently you can.

This is all at present, only that we are all well, and do remember our loves to you and your wife, with all friends else there with you.

I rest and remain your friend in the true faith,

LODOWICKE MUGGLETON.

Postern, September 21, 1668.

Direct your letters to me thus: For Mr. Muggleton, at the widow Brunt's house, next door to the sign of the White Horse, in the Postern, near Moor-lane, London.

Elizabeth Bootham remembers her love and service to you and your wife; and she saith, she would not have you trouble yourself about sending any cheese, for she doth think she shall not stay here in London until All-holland-tide, therefore desireth to hear from you as soon as may be.

So resteth your servant,

ELIZABETH BOOTHAM.

A Copy of a Letter sent by the Prophet Lodowicke Muggleton, to Mr. Thomas Tompkinson, of Sladehouse, in Staffordshire, bearing date from London, December 14, 1668.

Loving Friend, Thomas Tompkinson,

THIS is to certify you, that I received your letter, dated December 7, 1668; also I received of William Osbourne the ten shillings you sent, and Elizabeth Bootham received her things also. There is little or no news here at London at present, for every sort of people here hath freedom of conscience to meet without any disturbance, only the Quakers people are much offended at me for setting forth this last book, called a Looking-Glass for Quakers; insomuch, that several of the chief speakers of the Quakers have come to talk to me about it, and have come under the sentence of damnation; and one Thomas Loe, a speaker of the Quakers, sent me a cursed, desperate, blasphemous letter, worse than ever I received of any from Quaker or other before; but upon the return of the sentence of damnation upon him, this said Thomas Loe fell sick the same night he received it, and never went out of his bed more till he was carried to be buried, which was in less than three weeks, which thing hath been great amazement to the Quakers, and hath moved them much against me; insomuch, that they have banded themselves against me, and have raked amongst all the damned devils they can hear of, to bear their testimony against me; and all false reports by this

dann'd crew are taken for truth by the Quakers, that they might set forth a book against me. The chief speakers of the Quakers have consulted together, and, as I understand by several Quakers, have written nearly thirty sheets of paper against me, and intended to put it in print before now. I did expect to have seen it before now, but there hath fallen a cross upon them, for their printer's press is broken in pieces, and the printer in prison for printing a book against the Presbyterians, and the man that wrote it hideth himself, yet a Quaker, and one of those that writeth against me; so that for the present there is a stop put to the Quaker's book against me, for no printer else must do it, it being not licenced.

I have written the chief passages in a dispute with some Quakers with me for memory sake, which hereafter may come to light.

So in haste, I rest, only my love, with my wife's love, remembered unto yourself and wife, and all friends else there with you.

I remain your friend in the true faith,

LODOWICKE MUGGLETON.

The Postern, London,
Dec. 14, 1668.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, containing the Blessing of Eternal Life, sent unto Lydia Brooks, of Sheasby, in Leicestershire, (this was John Saddington's sister) bearing date from London, October 24, in the year 1668.

Friend Lydia Brooks,

I RECEIVED your letter of your brother John Saddington, wherein I understand how you came to hear of truth declared by this commission of the Spirit, and that the Lord hath opened your heart to believe the reports of our writings, and that I am a true prophet sent of God. It is confessed that I never saw you in my life; yet this testimony you give of your faith in your letter in the true God, and in this commission of the Spirit, giveth me assurance in myself that your heart is right in the sight of God, and that your faith is built upon a sure rock, that cannot fail; for whoever do only believe the doctrine declared by this commission of the Spirit, and believeth him whom God sent, they can do no less than receive God that sent him; and whoever receiveth a prophet in the name of a prophet, shall receive a prophet's reward, which reward is no less than eternal life; and that your faith may increase and grow, from strength to strength, as it is begun, I do declare you one of the blessed of the Lord to eternity, though I never saw your person; but by your words I saw your faith, and being justified by faith, you will have peace with God; for by words of unbelief are many people condemned, and by words of faith are many people jus-

tified ; and as for your nearest relations, as husband and mother, being against you for not going to church, to that I say, be not you overcome to break the peace of your mind by the threats, or persuasions, or temptations of husband or mother, to defile your mind by false worship through slavish fear ; but worship God in Spirit and truth as you have begun, as this commission hath declared, and you will become more than a conqueror in your spirit over husband and mother, and shall no more stagger in your mind through the persuasions or temptations of any whatsoever ; and the wilderness where you now live will yield you such peace of mind, that will be as sweet as honey, or the honey-comb, though you have none with you to partake with your sufferings. This is all at present, only my love to yourself, though unknown.

I rest and remain your friend in the true faith,

LODOWICKE MUGGLETON.

Postern, October 24, 1668.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, to Mr. Thomas Tompkinson, of Sladehouse, in Staffordshire, bearing Date from London, January 31, 1669.

Loving and kind Friend in the true Faith, Thomas Tompkinson,

THIS is to certify you that I have sent seven books of the Interpretation of the Witch of Endor ;

I did intend the Answer to Isaac Pennington should have been printed also; but it did miscarry in the press.

I never was so crossed in all the books as I have printed, as in these two; for this of the Witch of Endor hath been for six months in the printer's hands; but with much difficulty, and trouble, and charge, I have got it safe out of the press: but because this printer was so base, and kept it so long, I put the other to another printer, thinking to have it done before this, and so it would; but through the forgetfulness of the printer, not taking the copy in his pockets as he thought to do, he went out, and left the copy and proof of one sheet upon the press, with his servants, and the searchers came immediately up stairs and took it, and would have carried it to the council; but the printer made friends, for money, else he would have been utterly undone; for it cost the printer seven pounds, and me five pounds, to pacify the matter, and not get it done neither. But I have preserved the copy, most part of it, and hereafter I do think to print it, but not at present, it will be no ways convenient. But I am glad it was not the Witch of Endor was taken; because 'tis of more value, and never written of before, by us, nor no other, and much desired, and objected by many: there is one for Thomas Turner, who gave 2*s.* 6*d.*, one for Richard Grindy, who gave 1*s.* 6*d.*, and one for John Grindy, who gave 1*s.*, and one for Lawrence Waterman, who gave 1*s.*, and there is three for yourself to dispose as you please, and pay for the carriage. These cannot be afforded under 1*s.* price, I sell none of them under, nor never will, while they last; I will not do as I did by the Mortality of the Soul, sell it for sixpence, and now I would give 2*s.* 6*d.* myself for one

single. Here is Mr. Delamaine's letter inclosed. Thus in haste, I rest, only my love, with my wife's love, remembered to yourself and wife, and all friends in the faith,

LODOWICKE MUGGLETON.

Postern, London, January 31, 1669.

A Copy of a Letter sent by the Prophet Lodowicke Muggleton to Mr. Goodwyn, of Chesterfield, bearing date February 4, 1669.

Loving Friend in the true Faith, Mr. Goodwyn,

THIS is to certify you that I have sent you six books of the Interpretation of the Witch of Endor, desiring you to give Betty Smith one, and Betty Slater one, and two for your mother, and two for yourself.

Also I did intend the other should have been printed now; but things have fallen out very cross; for the other book was taken in the press, and the printer brought into a great deal of trouble; for it cost the printer seven pounds, and me five pounds, to pacify the matter; else the printer would have been utterly undone, and not get it done neither, and I could do no less to help bear him out, though it was altogether his careless forgetfulness that was the cause, and the business of the other printer, that kept this so long in hand, about six months: I have been more vexed about these than with all I did be-

fore ; but yet I am somewhat comforted, that though I have staid long, yet, at last, I have got it out of the press, it being of more concernment than the other, and of a bigger volume, and a thing that was never written of before, by us, nor no other : and hereafter I do intend to print the other, if it be possible, when times are a little more open ; for the copy is yet preserved.

This is all at present, only my love, with my wife's love, remembered unto you, and your wife, and mother, and all friends else there with you, in haste,

I rest your friend in the true faith,

LODOWICKE MUGGLETON.

February 4, 1669.

Also I have sent of these books to William Newcome, desiring him to send two of the Mortality of the Soul for them : he said (when he was in London) that he had two of them, and that he would change with me for these. I would intreat you to be earnest with him, to look them up, and send them to me suddenly ; because there is one or two friends in Kent, is extreme eager with me to get them for them ; because I told them, I thought I should ; and if he hath any more there, to let him send them, and he shall have what he will for them, either books or money ; and this I would desire William Newcome, to sell none of these under twelve pence a-piece ; for I will sell none under, as long as they last ; for these cost twice the price printing of what the others did.

You may give William Newcome this piece.

*A Copy of a Letter wrote by the Prophet Lodowicke
Muggleton to John Lad.*

Friend John Lad in the true Faith, &c.

I HAVE read over your letter, and I perceive your understanding is very much enlightened in the true saving light, and your faith strong in the doctrine of the commission of the Spirit. I have heard a good report of you before, as to your knowledge in truth in spiritual things, but by your expressions in your letter you have shewed a greater measure of faith in God, and knowledge in those things, those saving truths declared by us the witnesses of the Spirit, than was expected by me; but where the seed of faith is quickened by the words of truth, it will grow like a green olive-tree, as Christ said his words were spirit and life: also to every one that believes, the arm of the Lord's saving health is revealed to that soul, which is spirit and life to it, in that they are a savour of life unto life in them that are saved in that words of truth. It quickens that seed in man that was dead, and makes it alive, and so becomes spirit and life in man; so that the life a man doth live here is a life of faith, which is peace of mind, because this faith it shall live eternally with God, in whom he did believe. Here you have expressed a great measure of this faith, and it is that which I believe is in your heart is true faith, and will grow in you to a greater perfection, enabling you to withstand all gainsayers whatsoever even in this life, besides the eternal happiness hereafter, when men shall receive the end of their faith, even

the salvation of their souls. This is all at present, time being short.

I rest your friend in the true faith,

LODOWICKE MUGGLETON.

Postern, London, April 23, 1669.

*A Letter from the Prophet Lodowicke Muggleton, June
14, 1669.*

Dear Friend in the true Faith, Mrs. Parker,

I RECEIVED a letter from you heretofore before I had seen you, which made me sensible that your faith was true, and your heart was right in the sight of God; and I being the messenger of God, and an ambassador in God's stead, could do no less than give judgment and sentence of blessedness upon you; and I see and know that the word of a true prophet is not in vain, but standeth for ever; and I have seen the fruit of faith and love abound in you since I have seen you, and that part of those melancholy thoughts you were exercised with in your mind about temporal matters, are in a measure vanished away, and comfortable thoughts do run in the blood in the room thereof, which cheereth the heart in the assurance of eternal life, and happiness after death, knowing there is no worse thing than there is in this life. Oh, how comfortable is faith, without doubting, in the soul of man and woman! It removes moun-

tains of darkness and great mists which lie before the understanding of man and woman ; it giveth an hundred-fold of comfort in this life, and life everlasting hereafter ; it makes a man or woman enjoy themselves in this life, and no bitterness of fear of damnation can come into the heart. These things I know you have seen, in a measure, and will experience them more and more. Oh, how beautiful are the feet of those that bring glad tidings of peace to the soul of man or woman ! I have read of these things in Scripture in my ignorant zeal, but knew not what that peace was, neither did I know what that glad tidings was, until I was a chosen messenger of glad tidings myself ; yea, I have been a messenger of glad tidings to you and many others, and I have been a messenger of sad tidings to many. These things I certainly know, yet am I no-ways lifted up with pride in this thing, nor cast down with any opposition of slanders and lies cast upon me by reprobate men and women : but I speak these things the more to strengthen your faith, being but of a short time standing, and having but little society with saints, and little of experience. I thought it necessary to speak kindly unto you, that your joy might be full ; that you might have the penny of assurance of everlasting life, as those that have wrought in the vineyard of faith many years.

Thus, with my true love, and my wife's love remembered unto yourself,

I rest and remain your friend in the true faith,
the eternal truth,

LODOWICKE MUGGLETON.

From the Postern, London, June 14, 1669.

We are all here at London in pretty good health.

*A Letter from the Prophet Lodowicke Muggleton to
Mrs. Ellen Sudbury, June 14, 1669.*

Dear and well-beloved Friend in the eternal Truth, Ellen Sudbury,

I HAVE always remembered your faith and love to this commission of the Spirit from the beginning, wherein I received your first letter, wherein I found your faith and love was built upon a sure rock, even before you had seen me, or any of my writings, but Claxton's writings only; and I see how blest a thing it is to cast the soul upon a commission from God, not reasoning with flesh and blood, that is, to think to try the prophet's doctrine and declaration by the letter of the Scriptures, which cannot speak (as most people do) but you believing and did not see, in that you were more blessed than these that have both heard me speak, and seen me, and have believed as Thomas did also. You were one of the first, nay, I think the first in those parts, that did set to your seal, that the doctrine of this commission of the Spirit to be a real truth, and received a prophet in the name of a prophet, whereby you received a prophet's reward, the blessing of everlasting life, whereby you have grown in grace from strength of faith to strength, even to the full assurance of eternal life abiding in yourself; so that no doubt can arise in you to trouble you, as it doth in all others who build not upon this rock. Also you were for several years as one alone; for every Quaker, Bemonist, and others to be tried, that if it were possible by their cavilling spirits to have caused you to doubt or question your faith; but I have seen your faith hath grown stronger and

stronger, and hath established your soul more firm, even like Mount Sion, which cannot be shaken, even while you stood alone; but in some space of time after to add unto your comfort in this life and the life to come; also God hath given your husband to be partaker of the like precious faith with you, and so will partake of the same glory with you hereafter, when time shall be no more; also there is given unto you for your further comfort in this life, another true believer fit for your society, one of your own sex, even your true neighbour, M. P.

Dear Friend,

This is to certify you that I came well home to London on Friday in the Whitsun-week, and all friends in London are pretty well, and were glad at my coming; but Mr. Whitehead went from Cambridge a matter of twelve days before. There is little news at London since I went, only the Quaker's testimony against me, upon whom I gave sentence of damnation, three hours before his death was written his testimony against me from his own mouth, which I received when I came home. It is of very little consequence, else I would have sent it you; but instead of that, I have sent you a book written by one that was a Quaker fourteen years, which will inform you more concerning the Quakers; and I would intreat you to convey the other book to Mrs. Carter, with the letter, as soon as possible may be.

Thus, with my dear love to yourself and husband, with my wife's love to you both, I take leave, and remain

Your Friend in the eternal truth,

LODOWICKE MUGGLETON.

The Postern, London, June 14, 1669.

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Mr. Thomas Tompkinson, of Sladehouse, in Staffordshire, bearing date from London, June 19, 1669.

Loving Friend in the eternal Truth, Thomas Tompkinson,

I SAW a letter of yours to our friend Mr. Delamaine, and I received 9s. of him by your order; and I perceive by your letter it is exceeding great trouble to your spirit, that it was not your happiness to see me and those friends with me, being so near you. Mr. Whitehead, of Braintree, and Walter Bohenan, the Scotchman, were with me in all my journey, and we had good success and prosperous in all places and things we did intend, in that we saw all friends of the faith in Cambridgeshire, Leicestershire, Nottingham, and Chesterfield, and there was an intention and resolution to have seen you in us all, and all our care was when we were at Nottingham how to give you notice, that you might have met me either at Nottingham or Chesterfield; for Mr. Whitehead was to go, and did go, to Birmingham and Dudley in Staffordshire, joining to Worcestershire, to Mr. Finch, one that was formerly a Quaker, but now doth own this. Mr. Whitehead had some business with him in the way of his trade, being an ironmonger; so Walter Bohenan went with Mr. Whitehead to the place before-mentioned; it was above forty miles from Nottingham, but I stayed at Nottingham, being very weary with riding. We came to Nottingham to Mr. Sudbury's on Saturday; but Mr. Whitehead and Walter Bohenan went from thence the Monday

morning very early ; but I staid there till the Thursday following before I went to Chesterfield, and they were to meet me at Chesterfield, at Mrs. Carter's, on Thursday, as was intended, but they did not come there till Saturday ; so I made a full account, and was almost confident they had found you out, which had caused them to stay so long ; for they did intend, and it was concluded upon by us all, and by Mrs. Sudbury, that they should find you out. Being well horsed, as they were, if it were twelve or fourteen miles out of their way, they would have seen you, because Mr. Sudbury would have conveyed a letter unto you, to give you notice that I was there, but he could not ; so I depended, and so did Mrs. Sudbury, that Mr. Whitehead and Mr. Walter Bohenan would have seen you, and the more, because they staid two days longer than was intended ; but it fell out contrary to all our expectations, which made us all sensible of much trouble, that all things else in our journey had prospered well, and if we had seen you also, our joy would have been full ; but missing this opportunity, our joy was somewhat diminished, to what it would have been had we seen you, even as much satisfaction as can be had in weary journies ; but after a little rest there is joy in the morning. Mr. Whitehead would willingly have gone ten miles out of his way if he could have heard where Slade-house was ; but none could tell them where ; for they asked the country people for, or where Slade-house was, but none could tell them where, nor they did not know or remember any town near it, for they had forgot that I had told them it was about four or five miles from Ashbourne, by which means did this mishap fall out.

So, dear friend, I would not have you to think,

or have any such thoughts, that it was for want of good will or love in any of us, or any slender thoughts in any of us more to you than to others; for we had and have the same affections of love and tenderness, and desire, to have seen you and your good wife, as to others; but none of us knowing the way, and by report a very bad way to your house from those parts, disheartened us to go any further.

Also I understand that Mr. Delamaine did give you to know that I was in those parts, else you would not have known so soon; but it was too late before he did know it himself; for he did as much marvel that I was in those parts of the country as you did, for there was no friends in the faith, nor sons nor daughters here at London, that did know that I would go any further than Cambridge, but my wife and one more, whose mother I was to go and see in Leicestershire, nor of Mr. Whitehead and Walter Bohenan's going with me, I kept all secret from friends here in London; but friends in Cambridge-shire knew of it; but I gave them notice to keep it secret from friends in London, till we came back again, which they did; so that none could give intelligence to friends in Leicestershire, Nottingham, or Chesterfield, so we came upon them before they were aware, unexpected, and so we thought to do by you, but did not attain our desires. For I knew if it had been known here at London, it would have been blazed about to them all before we came, and to you also, had it been known; for as soon as Mr. Delamaine did hear of it by a letter I sent to my wife, and one that Mr. Saddington's sister in Leicestershire sent to him, it was known that I was in those parts, then Mr. Delamaine, out of his exceeding great love to you, did send you word; but going by Ashbourne

carrier, I perceive it came to your hand a day or two too late ; for he could not have sent with safety to your house by the post ; yet I perceive you had our friend Delamaine's letter before we went from Nottingham ; for William Newcombe parted with us at Mrs. Carter's on Monday morning early, and he was to go that day to Bakwell, and we went to Nottingham, and staid there till Wednesday ten o'clock, and so departed thence the way we came, till we came to Cambridge again ; so Mr. Whitehead, as soon as he could, staid three days there, and went to his own home ; but I staid a week longer ; for I had promised them to stay with them at my return back.

Thus accidentally, I was the occasion that you did not see us ; because it was secret and not known ; but our desire and intent was to you as to others.

Thus I have given you a true account of the most considerable passages, and of our intents and desires, in this our journey.

So I shall say no more at present as to that ; only to let you know that I am well, and so is my wife, and so are most of our friends in the faith here in London, pretty well.

Thus, with my love, with my wife's love to yourself, and your wife, and all friends else there with you,

I rest and remain your friend in the eternal truth,

LODOWICKE MUGGLETON.

*The Postern, London,
June 19, 1669.*

I would desire when you send to me or Mr. Delamaine, if it be not too much trouble, whether that

maid that fasted a whole year, as was reported, be alive yet, or no; because I heard at Chesterfield for certain that she was yet alive, and that it was a mere cheat to get money.

*A Letter from the Prophet Lodowicke Muggleton, to
Mrs. Ellen Sudbury, August 30, 1669.*

Dearly beloved Friend in the true Faith, Ellen Sudbury,

I RECEIVED your letter, and was glad to hear of your welfare, and of the strength of faith in you: you are as one of the daughters of Sion, which rejoiceth the heart of him that begot you to the true faith; for in the day wherein you first believed, before you had seen me, you were blessed of the Lord's messenger for your faith; for you have been like a green olive tree, that hath had the oil of joy, and gladness of heart, in the assurance of everlasting life, these many years, and I see the cruise of oil doth not staunch yet, but runneth more powerful than at the first, and so it will to the end; for the act of faith in you hath digged a deep well in the seed of faith in you, which will spring up in you, to satisfy your thirst here; so that no doubt or want of peace can come unto you, as concerning your eternal happiness, and it will spring up into eternal life. Also you may and do see, what an excellent language the heavenly language is; it differs from all the languages in the world; and you having learned the heavenly language of Canaan, you know the voice of it, wherever you

hear it: in some it is more plain and easily understood than in others; yet, whoever doth speak it, though but in a stammering manner, yet the voice of faith understands the language of heavenly Canaan easily, which I know you can experience very easily; for you have understood and spoke that language this many years. Mr. Whitehead is well; he was at London the last week, and about Michaelmas he will be at London again. There is a great increase in the faith here at London, and in some countries. There have been with me of late, two or three German men, that were banished out of Germany, for not submitting to the worship set up by that power: there hath been strange things acted there about religion, as here in England; so these men came to see me, to see what difference there is between the revelation and declaration, declared by John Reeve and myself, and that revelation their countrymen have had; but the difference is as great as heaven and earth; for their revelation is like many that have been in England these forty years, as prophets and prophetesses, yet know not the true God, neither in form nor nature, nor the right devil, nor any true principle of doctrine nor commission, yet go forth as if the Lord sent them, yet know not the Lord; the one of these is a doctor of physick, and the other was a minister in Germany; the minister could not speak English so well as the doctor; but the doctor bought all the books, and hath written the commission-book into the German language, and hath sent it among the Germans; so what the issue will be, time will bring forth; for there is many would believe, did they but understand it in their own language.

You speak as if I should hear from Mrs. Goodwin,

but I have heard nothing from them, since I was there with them, not as yet.

Thus, in haste, I shall only remember my dear love unto yourself and your husband, with my wife's love unto you both.

I rest and remain your friend in the true faith,

LODOWICKE MUGGLETON.

*From the Postern, London,
August 30, 1669.*

There is two little books, the one concerning witches, and the other an answer to Pennington the Quaker's book, are ready for the press; therefore, what Mr. Sudbury is free to give towards the printing, is left to his own liberty. About five weeks hence it will be, I suppose, printed.

*A Letter from the Prophet Lodowicke Muggleton, to
Mrs. Mary Parker, August 30, 1669.*

Dear and loving Friend in the true faith, Mary Parker,

THIS is to certify you that I received your letter, dated August the 8th day, 1669. It is a great while since, and I have returned you no answer, because I have been very much employed with writing and speaking with people, since I was with you; but I am not insensible of rejoicing in the growth of your

faith and confidence in this commission of the Spirit, in that you have received a prophet in the name of a prophet, in the love of truth, and that the word of a true prophet shall stand for ever.

Now I know it will be unto you that believe, as the voice of God himself, as the law of the Medes and Persians, that cannot be altered; and now the light of heaven being set in your understanding, by your believing in the commission of the Spirit, in casting yourself upon the word of a man; I know you can tell the difference in yourself, whether your condition was better when you did not believe, or whether it is better and more satisfactory to your spirit now you do believe, than before: therefore, let no motions of reason in yourself, nor arguments of reason in others, make you to doubt; for this I say, there is such a thing as eternal glory hereafter, by believing, which will not be a minute of an hour, after death, before every believer shall enter into that personal glory, where they shall see their God, their King, and Redeemer, who hath redeemed us with his own blood, face to face. Also, there is such a thing as eternal damnation, which will not be a minute of an hour after death to the unbeliever, where they shall be capable of eternal torment, in utter darkness with the devil reason, for ever and ever.

I write not these things unto you, as if I did question or doubt the strength of your faith; but because I know your faith is built upon a rock, that cannot be shaken, and it might grow more strong, and peace might more abound in you, even while you live in this world, that you might rejoice, by believing an hundred-fold of satisfaction of spirit in this life; for in the life to come you shall have life everlasting. Thus being in haste, I shall take leave, only my dear

love to yourself, with my wife's love remembered unto you.

I rest and remain your friend in the eternal truth,

LODOWICKE MUGGLETON.

*From the Postern, London,
August 30, 1669.*

I have finished that writing concerning the Witch of Endor, and other witches, ready for the press: I have been desired by many to put it forth, with the Answer to Esquire Pennington, the Quaker. They are two little volumes, distinct of themselves; therefore what you are free to give, towards the printing of them, is left to your own liberty. It will, I suppose, be in print, about a month or five weeks hence.

*A Letter from the Prophet Lodowicke Muggleton, to
Mr. Thomas Tompkinson, Sept. 6, 1669.*

Loving Friend in the true Faith, Thomas Tompkinson,

THIS is to let you understand that I have written a book concerning the Witch of Endor, spoken of in the book of Samuel, and of other witches and wizards, who deal with familiar spirits, shewing how a familiar spirit is begotten, and how they may be said to speak out of the ground, and how Samuel may be said to speak unto king Saul, and how spirits may be said to speak without bodies, and how a

man may be said to preach unto the spirits in prison, and how a man may be said to be in Paradise, yet not without a body, and how men may understand what that Satan is, whom the Scripture speaketh of, and what that Satan was, that tempted Job, and all other places of Scripture that seem as if spirits might speak, and appear unto people, without bodies: they are clearly proved and opened, and will much enlighten the understanding, to answer unto those things so commonly objected by most people. Also there is another book which I have written in answer to Esquire Pennington, a Quaker, his book, which he wrote against me, and many of our friends have a desire that I would put them two in print; they are but little volumes; the Witches, I suppose, will make five sheets, and I suppose the other will be less.

Therefore I thought good to acquaint you with it, and what you are free to give toward the printing, or any other friend there with you, it is left to your own liberty what; but I suppose there is hardly any there with you, but yourself, that can, or is free, to give any thing towards the printing. I suppose they will be printed about a month hence. This is all at present, being in haste, only to let you know that I am very well, and so is my wife, and so are all friends else here in London, pretty well.

So with my love, and my wife's love remembered unto yourself, and your wife, and all friends else in the faith there with you,

I rest and remain your friend in the eternal truth,

LODOWICKE MUGGLETON.

*From the Postern, London,
September 6, 1669.*

When you send to me, direct your letter to me thus: " For Mr. Muggleton, at the widow Brunt's house, next door to the sign of the White Horse, in the postern, near Moor-lane, London.

*A Letter of the Prophet Lodowicke Muggleton to
Christopher Hill, September 9, 1669.*

Loving Friend, Christopher Hill,

MY love remembered unto you and your wife. This is to certify you, that my wife hath been sick of the small-pox; they did appear the next morning you went away from us: she hath been very full, so that there was little hopes of life; but now we do conceive the worst is past for this bout; yet she is very troublesome still, being something light-headed, so that her nurse can have no rest, which is a marvellous thing, that she should hold out as she doth; for she hath not got an hour's sleep at once, not these twelve nights and days. My wife doth remember her love to yourself and wife, and to all the rest of her friends with you. And I would desire you to send me those two Commission-Books, and if you have any more of them, send them, and as many of the Mortality as you have, send; and if you have any of the Dialogue, and Devil-Books, and the Lost Sheep, send them up with the other, if you can, the next return of Haines the carrier.

I question not but this proclamation, which came out last, will both fright and incite you all to church

now, to save twelve-pence a-week ; for it will fare as well with those as never goes at all, as it will with those as go every now and then, except they can give a lawful excuse why they stay away : they must hear divine service, and receive the sacrament also like good national Christians. But those who are not stone-blind, may see what it is to make shipwreck of faith, and a good conscience ; neither will that wisdom of reason, in bowing down to a false worship, gain that felicity of mind, nor wealth of this world, as was expected, but rather the contrary ; for he that is willing to lose his life shall save it, and he that is willing to save his life, shall lose it : and those words of Christ, I find to be a standing truth, both in the spiritual, and in the natural, and happy and blessed are they which hold out to the end, that they may receive an hundred-fold of peace and quietness in this life, and in the life to come life everlasting. No more at present, but rest

Your friend in the true faith in the true God,

LODOWICKE MUGGLETON.

London, September 9, 1669.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, to Mr. Thomas Tompkinson, of Sladehouse, in Staffordshire, bearing date from London, October 4, 1669.

Dear and loving Friend in the true Faith, Thomas Tompkinson,

THIS is to certify you, that I received your letter, dated September 6, 1669, and I suppose I shall receive the money on Monday morning; for I was forced to write these lines unto you; before I could receive the money, because you might not miss of an answer this return; and I understand you have some thoughts to come to see us shortly, and that you might see friends in the way; therefore I shall give the names and places: I suppose you will come by Nottingham, and those friends you know there, only Mr. Sudbury and his wife, and Mr. Parker; and in Leicestershire, a matter of seven miles on this side Leicester, towards London, at a town called Arnesby, liveth one John Hall, and his mother, and two or three miles on one side, liveth Thomas Hall, the brother of John Hall, and have two brothers more in London that own the truth; and within half a mile of John Hall, liveth one who is sister to John Saddington, here of London, which owneth the truth; I saw her when I was there in my last journey: John Hall, or his mother, will send for her; so that they will inform you one of another: and as for those at Cambridge, it will be your best course to enquire for one William Dickinson, a butcher, in the Petty Cury, at Cambridge, and there is Thomas Parke, that will inform you of Charles Cleve, Mr. Hampson, and seve-

ral others, there in Cambridge, and at Burton, two miles from Cambridge, Goodman Warboyes and his wife, and at Orwell, William Cakebread and his wife.

There is several others in those parts, which those friends aforesaid will inform you of. And if you should come into Essex, at Braintree there is one James Whitehead, an ironmonger, he that was with me when I was at Chesterfield.

This is all at present, being in haste, only my love, and my wife's love remembered to yourself and your wife.

I rest and remain your friend in the true faith;

LODOWICKE MUGGLETON.

*From the Postern, London,
October 4, 1669.*

I have received the 10s. since.

My love presented to all friends there with you.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, to Mr. Thomas Tompkinson, dated from London, December 4, 1669.

Dear Friend in the eternal Truth, Thomas Tompkinson,

I RECEIVED your letter, dated November 29, 1669, and according to your request, I shall write a few lines unto you, this return, to certify that I am

well, and so is my wife, and all friends elsewhere at London, and that my daughter White was well delivered of a son, which was a great comfort to her husband, and to us all, because they have none alive; but two weeks after it was born, it died, which is some grief to her and him; and as for Mr. Delamaine, he is well, and I shewed him your letter; and as for Mrs. Alsop, here in London, I do not know any such woman, neither do I know any that believes this commission in Lancaster; if there be any, it is more than I know. And as for that business concerning the Lord Mayor, he could do nothing to me, having no law on his side; for I said unto him, if there were any matter of law against me, let him bind them (the accuser) over to prosecute, and I would put in bail to defend it; but he, having no law on his side, gave no heed to what I said, nor none of them proffered to be bound to prosecute; so the Lord-Mayor railed at me, and threatened me to do what he could, and as it is reported since, that he gave the Commission-Book to the Speaker of the House of Commons, being the Lord-Mayor's kinsman, to do what they could do; but I hear nothing of it since; for now he is out of his mayoralty, he is like another man. And as for the books you think long, as you may well enough, and so they do here in London; but the printer hath dealt so basely by me, he hath had them to do these four months, and hath done but one sheet and-a-half; yet the two books will be about five or six sheets a-piece, so that I am forced to put one of them to another printer: but this man that hath dealt so basely by me, is one that I never employed before; for he that printed all the rest would not do them; so I was forced to get whom I could; but I hope I shall

get them done by Christmas, or a little after; for all printers have been full of business this Term-time, with almanacks, and other things; but now they are over, I hope I shall get them done, and as soon as I can get them out of the press, you shall hear from me; and if it be so hard to get these two little volumes printed, what should I do to get those greater books printed? Therefore my advice to you and all other believers of these writings, is, to make much of these writings, and not to embezzle them away; for when these be gone that I have, they will not be had for any money; for I think they will never be printed any more, the charge will be so great, and the difficulty to get them done, will be the cause they will never be printed again.

This is all at present, only my love, with my wife's love to yourself, and to your wife, and all friends else there with you.

I rest and remain your friend in the eternal truth,

LODOWICKE MUGGLETON.

*From the Postern, London,
December 4, 1669.*

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Mr. Thomas Tompkinson, bearing date from London, March 20, 1670. Directed to Sladehouse, in Staffordshire.

Loving and kind Friend in the true Faith, Thomas Tompkinson,

I RECEIVED your letter, dated February 26, 1670, wherein I perceive your constant faith in this commission of the Spirit, which faith will uphold you in the day of trouble; and as for my being, I am where I was, in Wapping, and am pretty well in health, but confined from my own house still, because of that warrant which will last always, as long as the present power lasteth; yet my being in these parts hath been a means to establish many in this faith, who were Quakers and Baptists before; and, as it happened, one Mr. Atkinson, a Quaker, and Elizabeth Atkinson his wife, a zealous Quaker, who fell from the Quakers, and wrote against the Quakers, who came to me several times (perhaps you have had of her writings.) Her husband was loath she should come to me at the first, but she growing stronger and stronger in faith and argument by coming to me, she overcame her husband to see me, and hear me; which, when her husband did see and hear me, he was very much taken and affected in love towards me, and desired me to come to his house very oft, which I did by their inviting; so that the man was very much affected with my discourse, and had faith in this commission of the Spirit. But to be short; it happened, that after he had been acquainted with me but

half a year, the man died; but he gave such testimony of his faith in this commission of the Spirit, with such wonderful expressions to his wife, and others that came unto him, exhorting them to stand steadfast in this faith, and let no doubt arise in them, for he did not think there could have been such peace upon this earth as he now did find, and that they should give glory to God that had sent a prophet upon earth now in these our days, who had declared to us the true God, and the rise of the two seeds, and all other things fit to be known; therefore let there be no doubt of these things, and said it would not be half a quarter of an hour before he should rise again, and be in glory, with many other wonderful expressions concerning the doctrine and faith of this commission of the Spirit, to the great amazement of those that heard him, and strengthening of the faithful, and convincement of the Quakers; for their mouths are stopped, and made silent by his testimony at his death.

This is one that had been a Quaker many a year. I thought good only to give you a little touch of these things for the strengthening of your faith; for it is more for one Quaker to die in this faith, and express himself so, than for one hundred of those that have professed it. But I shall say no more of that matter here.

And as for my advice and judgment concerning your factoring this next summer in butter and cheese to London; as to that, my advice is, that if you could deal with honest and able men, it would do well; but I have no skill neither in that trade, nor acquainted with any men of that trade, nor familiar acquaintance, only with Mr. Shelley; and I heard that he should say, that the carriage by land of those commodities

did take up much of the cheesemonger's gain ; but I had no discourse with him about it, therefore I shall not encourage you in it, nor altogether discourage you in it ; neither am I at all acquainted with Mr. Ewer, or but little with Mr. Prince, especially in the matter of trade ; therefore I can give but very little advice or encouragement in things I know not, neither will I dissuade you from it ; but if you think your coming to London will not be too much hindrance unto you, it would be best for you to come ; for speaking with men face to face, will work more upon men than letters will, because a man may give many more reasons to objections by word of mouth than can be expressed by letters ; therefore if you will venture the charge and trouble in coming to London only about this matter, whether you lose or win, I shall leave it to your own mind to resolve upon.

And this is all the advice I can give you at present in this matter, being unskilled in their way of trading, and unacquainted with the men ; for I would gladly that you should do well, and should be very sorry you should be a loser ; therefore be well advised in your own mind of what I have said before.

This is all at present, only my love and wife's love remembered unto yourself, and unto your wife.

I rest your friend in the eternal truth,

LODOWICKE MUGGLETON.

London, March 20, 1670.

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Mr. Thomas Tompkinson, of Slade-house, in Staffordshire, bearing date from London, April 25, 1670.

Loving and kind Friend in the true Faith, Thomas Tompkinson,

THIS is to certify you and your loving wife, that we received your kind token, and do give you both hearty thanks for your kind love: and further, this is to let you know, that we are both well at present, and so are most of our friends here at London; and that since I came from Cambridgeshire, we received your kind token. There is one of our chief friends in Cambridgeshire dead, namely, the widow Adams, who lived at Orwell; but she was married above half a year to a friend of the faith, namely, Thomas Warboyes, a very honest-hearted man, and sufficient of the world's goods, who is in great trouble for the loss of her; but her daughter and son-in-law do live in Orwell still; but they being persecuted for not going to church, they do intend to remove from thence to Ware, about Michaelmas; so that this house at Orwell hath been a place of entertainment, like a stage-town, for many, twelve years to my knowledge; but now it will be broken up, and the saints will be scattered, but not out of England.

Also this act against meetings being so severe and cruel, it disheartens all sorts of professors of religion; but what the effect of it will be, time will bring forth; but however, it doth not reach us as yet; but yet we are sorry for the troubles of others; for it is their

conscience to meet, else they can have no peace; but blessed be the God of truth, that hath given us peace, without outward worship, God's wisdom hath been mightily seen, in that he hath preserved this commission from all those laws, and powers of the nation, that have been made hitherto: and it is the most wise God, that hath sent a commission into this world, that giveth peace of mind in believing, without outward worship, so that truth runs clearly through the hearts of many; and the powers cannot tell how to stay it, nor make no laws against it.

This is all at present, only my love, with my wife's love, remembered unto yourself, and your wife, and all friends else there with you.

I rest and remain your friend in the true faith,

LODOWICKE MUGGLETON.

*Postern, London, near Moor-Fields,
April 25, 1670.*

A Copy of a Letter written by the prophet Lodowicke Muggleton to Mr. Thomas Tompkinson, of Sladehouse, bearing date from London, December 7, 1670.

Loving Friend in the eternal Truth, Thomas Tompkinson,

I RECEIVED your letter, bearing date November 18, 1670, wherein I perceive you have not heard by any of our friends, nor by me, of the several troubles I have been in this whole year, but especially

since Midsummer, so that I have not lodged at my own house these five months, nor dare not yet. I shall only give you a little hint of the cause, that you may understand, because I cannot enlarge upon particulars nor circumstances, but to give you a hint of the ground, and some passages of trouble that hath happened unto me this year about these books.

The first ground and cause of my troubles in this kind, I perceive now it was about this time twelvemonth, in this month December, there was a book of mine taken in the press as it was printing, and that did allude to the words in other books printed before, by which the master of the press did perceive there were other books printed without a licence; whereupon he sent twelve or fourteen men, some stationers, with the warden of the company, and some of the king's messengers, to search and seize upon unlicensed books; so there came twelve or fourteen men, and wrenched open the hatch before I was aware, and run into every room of the house; so they seized upon ten pounds worth of books, most of them unmade up; so they were intended to carry them all away; but they consulted among themselves, and said, Mr. Muggleton, we will be civil, we will take only some of these that are bound together, and leave the rest while further order; so they took what they would, and left the rest; but when they had perused them, they judging them to be blasphemy, they got a warrant from the council of state to take my person; so by chance I heard that there was a warrant out for me by my attorney at law, who saw it in the office; so I got out of my house immediately, and in a few days after came the messenger for me, but he missed of me; he came three times, but could not meet with me. A few days after came the Marshal of the Trained Bands, with a warrant from the mi-

litia, for my person to come before them; for not appearing upon the Trained Bands, they fined me five pounds; and I being not at home, but he thought I was, so he in fury threatened my wife and Mrs. Brunt, and caused my wife to open the door, which she need not; but when he got into the chamber, he seized upon the best and heaviest chest, and caused two porters to carry it away to Guildhall, for five pounds, for not appearing upon the Trained Bands. The chest had in it books and linen to the worth of fifteen or sixteen pounds; so after he had done, he knew that he could not justify this act of his, by virtue of a military warrant, before the man of the house was apprehended; and he heard that I would sue him at the law for burglary and felony, to take away a man's goods before a man is convicted by the law: he hearing of this, pretended a great deal of love to my daughter White, as if he for her sake would do her father what good he could to get the chest again for a small matter, before the chest was broke up in the open court; and because I was not willing the court should see the books, for there were twelve pounds worth of books in it; but if they had been any other goods, I would have suffered it to have been broken open, and have seen whether they durst have sold them; but because of the books, I desired my daughter to comply with them, and get the chest off as cheap as she could; so with the help of this marshal she got the chest again, unbroken-up, for a matter of thirty-three shillings.

After this it came to pass, about Michaelmas last, there came eight or ten stationers, and other officers, and some of them the king's messengers, thinking to apprehend me for the old business at the first, and as it happened my wife was not at home neither, for if she had been at home, they would have broken in,

pretending to search for me, and there were many books at that time very easy to be taken; but she being not at home, they being very angry, went and searched the bookbinder's house for unlicenced books, so they found three of mine that were binding, and they took them away, and charged the bookbinder to bind no more; so there they fleeced thirty shillings more from me; so now I have removed my books out of my house, and shall prevent them from taking away any more; but now all their drift is to catch me, that they might get more money out of me, but I shall do my best endeavour to keep out of their hands, for I have not been at home to lodge these five months, nor shall not all this winter.

Thus in brief you may perceive some part of the troubles I have met with this year; and as for any spiritual matters, there is no other but what you have heard and seen; and if there were, it would be too tedious to write the revelations of faith; and as for parliament news, there is none here in London, neither hath the parliament determined any thing yet as I hear of, only to raise money for the king; but that way you speak of, is but talk; as to talk, there is no such thing, neither can there be any such thing as the state of things stands now.

This is all at present, being in haste, only my love, and my wife's love remembered unto yourself and your wife.

I rest and remain your friend in the eternal truth,

LODOWICKE MUGGLETON.

London, December 17, 1670.

You may direct your letter to me as formerly, as your last, for my wife is always at home.

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Mrs. Ellen Sudbury, of Nottingham, bearing date January 13, 1671.

Dear Friend in the eternal Truth, Ellen Sudbury,

I RECEIVED your letter, with the Quaker's letter inclosed, and I confess it hath been a long time since I sent unto you ; and I think I did receive two or three letters from you, and one or two from Mrs. Parker, and I gave you no answer, because I had no matter of concernment to write unto you ; yet nevertheless my love was as great to you both as ever, though I did not write unto you ; also I have hardly had time to write unto you since, for my time hath been much taken up all this summer with several Quakers that are fallen off from them, and are very firm in the belief of this commission of the Spirit, and are very well grounded in it, and their faith very firm, and none of the smallest persons neither ; yet, as some have been exalted in their minds, and settled in the knowledge of heavenly things by me, so on the contrary, some, that were exalted in their knowledge by being in my favour, have rebelled against me, for which rebellion they have been cast down and out of my sight, because several innocent persons were drawn aside to join in their rebellion ; but I have separated the sheep from the goats, that is, the obedient from the rebellious ; and this act of rebellion hath been in agitation this whole year, but now it is brought to a period ; and this hath taken up much time in writing and talking to other believers,

to satisfy them in this rebellion ; so that all are satisfied now, and more firmly fixed to me than before, only three or four of the grand rebels I have cast out, three cast out for ever, but one of the four repented quickly, and humbled himself, and I forgave him, but the others are hardened. And who do you think is one of the rebels ? Even Walter Bohenan the Scotchman, his rebellion is great, for he hath joined with the other two without a cause, and he hath undertaken to plead their cause, and make their cause his own, and he hath written two base letters to other believers, to persuade them to rebellion against me, and to cleave unto the Scriptures ; so that I see there is no place of repentance will be found for him ; but perhaps you may hear more of this hereafter, for it would be too large to give you an account of the particulars and ground of this rebellion, therefore I shall not trouble you no further at present, only let you know we are all well at present ; so with my love and my wife's love remembered unto yourself, and to our dear friend Mrs. Parker,

I rest and remain your friend in the eternal truth,

LODOWICKE MUGGLETON.

*The Postern, London,
January 13, 1671.*

And as for the Quaker's letter to the woman you sent, there is nothing in it to ground any answer unto it, neither by the woman, nor none else ; they do as little children do, ask their parents such questions as cannot be answered by the parents, no more than the child that asks can tell ; and do not they

shew their ignorance and darkness to put queries to simple ignorant women to answer, which they cannot answer themselves, for they know not how to answer those queries they have put to the woman than a dog doth ; if the mouth of the dog were opened to speak, he would say as much to those Quakers as they can ; for if they knew how to interpret those Scriptures and queries, why did they not give the women to know them while they were of their faith ; but now they be departed from them, now they come to learn knowledge of the women, and propound queries to them, as if those that depart from the Quakers people and principle are immediately endued with such knowledge as to answer any thing they do propound ; and for the queries themselves, they have been answered over and over again in the Quakers Neck Broken, and in Fox's Looking-Glass, the women may read the answers to the Quakers there, and save themselves a labour. But there is one thing in the queries that I never heard before, that is, what complexion God is of ; as for his stature and bigness is shewed in Fox's Looking-Glass, and for his complexion I could shew that also, but what good will that do Quakers to know ; yet to satisfy you, I shall give you a little knowledge of it, what complexion he was of when he was upon earth, and what complexion he is of now ; as thus, God became flesh, and dwelt amongst men, as in the first of John ; likewise when he became flesh he was a Nazarite, as the Scripture saith. Now what complexion Nazarites were of, you may see in the Lamentions of Jeremiah, chap. iv. verse 7. The words are these: *The Nazarites were purer than snow, they were whiter than milk, they were more ruddy in their bodies than rubies, their polishing was of sapphire.* This was the complexion of

Christ the only God when on earth ; and what complexion he is now of in the kingdom of glory above the stars, may be seen Revelation, chap. i. verse 13 to 16. *And in the midst of the seven candlesticks John saw one like the son of man, clothed with a garment down to the foot. 14. His head and hair were white as wool, as white as snow ; and his eyes were like a flame of fire. 15. And his feet like unto fine brass, as if they burned in a furnace. 16. And his countenance was as the sun shining in his strength.*

Here is the full and true complexion of the person of God in glory in the kingdom of heaven above the stars ; and this Son of Man in glory is the same Son of Man that was upon earth, even that very God, as I said before ; so that you may see what complexion God was of when on earth in mortality before he suffered death, and what complexion God is of now in the kingdom of glory ; he that can understand let him receive it. But what should the women trouble themselves to give answer to the Quakers queries ? why do not the Quakers expound their riddles themselves, that people may love them for their doctrine and principle-sake, though not for their practice-sake ? They shew themselves like ignorant foolish men, to ask wisdom of those that go out from them. And this I say unto the women, perhaps they went from them because of some evil practice among them more than for their doctrine ; but I shall not accuse them for their practice, though by the reports of them that were of them, they were wicked enough ; but as for their principle of doctrine concerning God, devil, hell, heaven, angels, and the mortality of the soul, they are altogether ignorant, and absolute antichristian, and great fighters against the truth of God ; and yet they talk

of truth more than any people whatsoever, but understand truth least of any.

I speak not this to persuade the women to believe me, neither do I do as the Quakers people do, to compel people to go to heaven whether they will or no, but leave it to the seed within them to work itself forth.

I have declared the mysteries of God, and of the right devil, and many other heavenly secrets, which have lain hid from the foundation of the world, never revealed to mankind till now ; and whoever can hear and understand, will be made partakers of those heavenly truths.

There is now life and death set before the women, whether they shall cleave unto the Quakers, or unto this commission of the Spirit. Now they must venture their souls upon me, or upon them ; if I be true then they are false, if they be true then must I be false ; for we cannot be both true, one of us must perish to eternity.

Now life and death is set before you, you must chuse or refuse which you will take ; so that they must cleave to the one, and forsake the other, else they can have no peace at all.

But I shall say no more, but rest at present,

LODOWICKE MUGGLETON.

A Copy of a Letter wrote by the Prophet Lodowicke Muggleton to Mrs. Elizabeth Atkinson, bearing date London, February 12, 1671.

Dear Friend in the Faith, Elizabeth Atkinson,

OUT of tenderness and love to the welfare and peace of your mind here in this world, that you may be the more strongly established in the assurance of eternal happiness in the life to come, I thought good to write these few lines unto you by the way of counsel and advice, not compelling you, or laying any bonds upon you, but wishing you as well as my own children, and as my own soul; neither would I give you any counsel or advice, but what I would give unto you if you were my own natural child, as you are spiritual, being begotten by the faith of this declaration, which is as followeth: I do hear that you are somewhat intangled in your affections with that young man I saw once at your house, as if he and you are like to make a match together. Now if the case be so, indeed your condition is not good at present, neither will it be good hereafter in this world; for you will lose yourself exceedingly, and make shipwreck of your present peace, and of your personal estate; and your strong confidence of faith and knowledge of the true God, and faith in this commission of the Spirit, will be weakened in you, and you will become like unto Sampson when his hair was cut; he was strong before, but when his hair was cut he became weak, like another man; and the cause of his weakness was, in that he took a Philistine woman to wife; and what sad fruit and effect it wrought and

brought forth! She was a snare unto him, and the cause that destroyed his strength: for Sampson was an Israelite, and it was unlawful for the Israelites to marry with the Philistines; therefore that evil came to pass upon Sampson. So likewise you are an Israelite of the tribe of Levi by birth, and I can say truly, since you believe as Christ did by Nathaniel, *Behold an Israelite indeed, in whom there is no guile*; and will you, that is an Israelite indeed, in whom there is no guile; and will you stain your wisdom, knowledge, and faith, and match yourself to an Egyptian, to a dark Egyptian episcopal man, who is as dark as pitch in spiritual and heavenly knowledge. Therefore I would have you to consider these three things: first, how unsuitable this match will be. First, he is no way suitable to your age. Secondly, he is no way suitable to your estate. Thirdly, his faith and religion is no way suitable unto yours. Your faith is now the faith of God's elect; and your religion is to worship God in spirit and truth, free from all idol worship, which is light and life. His faith is the faith of the Egyptians, and his religion as the darkness of Egyptians; and will you put light and darkness together. These things have been unlawful in the days of old, as it was by Sampson aforesaid; and if you match with this Egyptian, as he did with the Philistine woman, your strength will depart from you, as his did, and you will become weak like another woman; and that crown of wisdom, knowledge, and prudence, that hath been set upon your head, will be pulled off, and cast upon the ground, and you will be looked upon by the wise in heart as one of the foolish women. And because you are set free indeed by faith in this commission of the Spirit; for this faith doth make you free indeed, and will you enter into the spirit of

bondage in Egypt again, by marrying with an Egyptian, whose worship is to worship a calf for his God? Consider how you will be intangled; your companions must be Egyptians, and you must dwell amongst the Egyptians, and your discourse must be the Egyptians language, and not the language of Canaan. For no people in the world can speak that language, though of this faith; and when all your familiar friends about you are Egyptians, how shall any of the Israelites of this faith have any society with you. And if you shall think by your wisdom and discreet carriage to convert him to your faith after you are married unto him, you will be deceived there of your expectations; and it will be a dangerous thing for a woman to venture that. Again, how will the Quakers trample over you, and say, Elizabeth Atkinson is gone back into Egypt again, and boast themselves against me, and say, this is Muggleton's doings; for it is like himself. But however, I can bear greater reproaches than these, as I have done in time past: therefore consider, and lay fond phantasy aside, and consider things of more weight. Let phantasy be but in one balance, and lay those three things aforesaid in the other balance, and see which will weigh heaviest in your mind, do you choose. And farther I say, seeing you cannot fancy Henry Hall, I would advise you to stay a while longer, and not bind yourself to any, but keep yourself free from engagements and intanglements of this nature. Providence may order things so, that you may meet with one suitable in your years, suitable in estate, and suitable in religion: patience is a great virtue, and keeps the mind in peace, and doth things with deliberation and consideration; but phantasy runneth headlong to destruction; therefore I would wish you to be true to

your own soul, and do not dally with edge-tools, and intangle your own soul, and insnare the peace of your mind, and give way to no man, to intangle his mind, until you are resolved. For if you be true to your own self, you may resolve your own mind, and resolve him at two or three times speech with him; for long delays, and often companying with a man upon that account, is dangerous; and young men, that hath nothing but nature in them, hath many by-ends to raise their fortunes, whatever men may pretend to the contrary; and love above all things else. Yet if you were not a fortune, young men would not die for you, whatever they pretend; and that you may know right well to your trouble, if you make trial. For that man that pretends to let a woman give away her estate to her relations, and will take her with nothing, and yet hath no estate considerable of his own, he sheweth himself to be either a fool, or a knave, or both; neither can he mean honestly, whatever is pretended. For if this man had any considerable personal estate of his own, he need not fear having a wife with a considerable portion; but if a man's preferment dependeth upon kindred, he had need look after a wife with a considerable estate of her own; that he may pay back that relations hath laid out for him. But I hope your wisdom will preserve you from being caught as young birds are, with chaff instead of good corn; for the loss will be yours, and not mine, nor none else that hath a love for you. Thus I wishing you to mind your temporal quiet peace of mind, while you live in this world, that it may be added unto you as an hundred fold in this life, and I am sure it will not diminish the joy of the life to come, which is eternal. This I know by experience, and am sensible of the inconvenience you

will sustain, if this match go forwards; but if these lines take place in you, so as to persuade you not to have that man for your husband, let me know it, by writing, or otherwise, and I shall give the best advice I can, to deliver you; but if these lines doth not take place in you, but you are resolved to have him to your husband, let me know it, and I shall not dissuade you from it, but leave it to yourself, to possess the comfort and the discomfort of such a match; therefore let it be considered in your mind, and so do. I thought good to write these words, because you may read by yourself, and consider of them; because things cannot be spoken so fully by words of mouth, nor without interruption.

So resteth your friend in the eternal truth,

LODOWICKE MUGGLETON.

February 12, 1671.

A Copy of a Letter sent by the Prophet Lodowicke Muggleton to Mrs. Dorothy Carter, of Chesterfield, March 23, 1671.

Dear Friend in the eternal truth, Dorothy Carter,

THIS is to certify you, that I received your letter, dated March 16, 1671, and the enclosed I caused to be delivered as was directed; and I am very sorry for your great troubles now of late, in that you have lost your daughter, and your son; and now,

last of all, you are seemingly entering into a greater trouble than all the rest, and what advice to give you to deliver you out of it, I cannot tell; for I perceive you are so involved and entangled in your estate, and in your way of livelihood, by reason of your daughter's living with you, after she was married, that it will be hard to separate and divide, what is your own, and what is your son-in-law's own. These things are commonly the fruits that parents do reap, when children do live with them when they are married. I being sensible, and having had great experience of the inconveniencies of this, by several, it was always my advice to any friend, not to do any such thing, but would have had them to follow my example; therefore I gave my advice to your daughter, to have one that would have delivered her, and you also, out of all those temporal troubles, as it is at this day, to that party that hath him. If she had been my own child, as she is yours, I could not have wished her better; but she did not hearken unto me, but followed her own fancy, and loved a man that I did not know at that time; so that I would not give her my advice in it, though desired by her; but she is gone to her rest from all her troubles in this world, and shall enter into those eternal joys, which natural eyes have not seen, nor the natural heart of man can understand.

And as for this maid Mr. Goodwyn hath a mind to marry, I never saw her in my life, only I have heard a good report of her, for a civil maid, and of a good meek nature; but as to religion, I never heard she was of any; but since she came acquainted with Mr. Goodwyn, she seemeth to have somewhat of truth in her; for I heard a letter of hers to Mr. Delamaine, and the letter was well composed, and did savour very much of truth; so that by that letter I cannot

judge amiss of the maid, being of so short time standing, as to her spiritual estate: likewise you may remember your son Goodwyn, when he came first acquainted with your daughter, was as ignorant in the knowledge of truth, as this maid is, and I was unacquainted with him as I am with her; therefore when your daughter desired my judgment of him, I would give her none in that point; but since, you know, time hath proved that his heart is right, as to spiritual things, and as for his desiring to marry so hastily as you speak of, and forgetting your daughter so soon, you know that is a common thing with young men, and he is not the first, nor doth not marry the soonest of any.

And if you would not have him marry at all, because he hath two children alive by your daughter, that is something unreasonable to tie him up so close, neither was it wisdom in you to suffer any maid to come from London, to dwell with you as a servant, for bare wages, for I perceive it was he that hired her, and not you; and you might well think, that no maid that hath any breeding, would have gone from London, so far into the country, for a year's wages, if Mr. Goodwyn had not been a widower: these things may be read in the hearts of men and maids, whatever is pretended; therefore I cannot blame either of them in this thing, if they marry or not marry; but the trouble of my mind is, that you cannot be set free, and at liberty, because things are so entangled between you and him: yet I perceive the trade and way of teaching scholars is in your hand, and not in his, and that his maid, if she be his wife, cannot manage the business without you, neither would I wish you to give up your employment unto her, as you would have done unto your own daughter; for these

are both but children in law ; for you have done much good in your generation, in your time, and you are not so old yet but that you may live to do a great deal more good before you die ; you may live to see many younger than both them go before you : therefore I would advise you to keep your own standing, and your liberty, and privileges, while you live ; and whatsoever you know is right, do unto Mr. Goodwyn, only let him know what property he hath in your estate by reason of his wife, and what property you have yourself, keep ; and as for his claiming promise to give your daughter all that you have, signifies nothing now she is dead ; but if you had died before her, it is very like you might have left all your estate to her, and her children ; but the case is altered now she is dead, and Mr. Goodwyn hath no ground to expect any such thing ; except he were resolved to live single while you are dead, which I perceive he is not : and as for his reviving the bond of fifty pounds, that signifies little, whether he will or no, as long as he and you live ; the bond is made, I suppose, to you, and is in full force and virtue as long as you live, if you have the bond in your own possession. These differences, I suppose, may be composed between you ; but here lieth the knot hard to be untied, how you two shall live together, and manage the employment together, as your own daughter and you did, seeing they are both children-in-law. Now where two are equal in power, or two mistresses, there will be some differences ; but where one doth rule, and the other a servant, there is good government ; neither would I wish you, in your old age, to become servant to any, except it be to your better advantage. And it is with you two, much like as it was with Abraham and Lot, one land could not bear

them ; so one house cannot hold two families, being both of one profession ; and which way to separate you two is hard to judge, except you be both willing, as Abraham and Lot was, to let Lot take to the right hand, or to the left. Now you are in Abraham's state, and Mr. Goodwyn is in Lot's state, and it is to be feared, that if he goes from you, he will go into Sodom, as Lot did ; that is, he cannot manage the way of schooling without you, and his own trade will not be sufficient for a livelihood ; and how to persuade you to do to a daughter-in-law, as you did by your own, I cannot press you to it ; for I could not do it, if I were in your condition ; for you must expect, in time, young children by her, as you did by your own, neither can I persuade you to do as Sarah did by Hagar, to cast out the bond-woman, and her son, for he shall not be heir with her son ; so the children of this woman cannot be heir of your affection and estate, as the children of your own daughter. Here I have opened the state of this matter, as far as I understand by your letter, so that you may see in part what my mind is, so far as I understand in this matter ; but if there be any other secret contracts, covenants, or promises between Mr. Goodwyn and you, since your daughter died, or before, I am ignorant of it, and ignorant how you, being two families, lived as one, and how your gettings was, and how her gettings was, and yet kept union as one, I am altogether ignorant ; but I suppose it cannot be so now ; therefore I cannot give no absolute judgment, what you shall do in this case ; but I shall leave it to yourself, to do whatsoever seemeth best for your own peace and quietness of mind, while you live in this world, as I did by your own daughter ; but you have

not that tie of nature to bind you now, as you had then.

This is all at present, only my love, with my wife's love, remembered unto yourself, and to Betty Marsden, and Betty Slater, and all friends else.

I rest and remain your friend in the eternal truth,

LODOWICKE MUGGLETON.

Postern, March 23, 1671.

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Mrs. Ellen Sudbury, bearing date April 7, 1671, directed to Nottingham.

Dear Friend in the true faith of Jesus, Ellen Sudbury,

I RECEIVED your letter, dated March 28, with the enclosed to Mr. Hatter, which, he coming to my house at that time your letter came, I gave it to him, and which he was very glad to see; and he, reading of mine, was the more refreshed in his mind to hear of your love, faith, and steadfastness in this commission of the Spirit. Also I shewed it to my daughter, and to others of the faith, which do much rejoice at your faith and satisfaction you have in the understanding of the truth, in that you are made partakers with us in the like precious faith, which doth consist in the right understanding of the true God, and the right devil, the rise of the two seeds,

and the distinction of the three commissions, which no man in the world doth know at this day, but the believers of this commission of the Spirit only, because they have true spiritual foundation as a rock; but their foundation is upon the sand, even all the teachers of the world, and the Quakers' principle or foundation is the worst of all; though it seemeth to be the best of all in righteousness of life, yet the worst of all in point of doctrine, and that they will find in the end, that they may flourish for a time; for no Quaker, nor any other that hath heard of this commission of the Spirit, and of the doctrine declared by it, and doth not understand it, and believe it, that can be saved, let their holiness of life be ever so much; for God hath no regard unto the righteousness of life, except it doth proceed from faith in the true God, which no Quaker, nor any other man hath, but those that have faith in this commission of the Spirit; therefore it is that they do all fight against the true God, and against this commission of the Spirit: but I am refreshed at your experience and growth in grace and knowledge of the true God, in that you have eyes, and can see: as Christ said to his disciples, *Blessed are your eyes, for they see; for many have eyes, but they see not.* Also I am glad to see that your understanding is enlightened to see the true interpretation of the Scriptures, which is given by this commission of the Spirit; and this book of the 11th of the Revelations is very little else but interpretations of many places of Scripture, besides the chapter itself, which will enlighten the understanding in the knowledge of the Scriptures, more than all that hath been written before; therefore I have sent you three of them, because if there should be any other besides yourself that should have any affection to

them, that they may have one; but I shall leave that to your discretion, do what you will with them. I received a letter from Edward Frewterell, and your aunt Carter, with the money, bearing date March 19, 1671, but I have not sent them an answer as yet, nor no books; but I do intend to send this week, if the carrier be in town; but as for my coming down into the country, I do much rejoice at your's and your aunt Carter's affections in desiring me to come, which I do intend to do, but I think it will be about James-tide; for I must go into Cambridgeshire about Midsummer, and after I have been there I do intend to see you: so being in haste,

I rest your friend in the true faith,

LODOWICKE MUGGLETON.

Mr. Hatter and my daughter remember their love to you, with several others of the faith.

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Mr. Charles Cleve, Mr. Thomas Parke, Mr. Francis Hampson, all of Cambridge, bearing date April 24, 1671.

Loving Friends in the true Faith, Charles Cleve, Thomas Parke, and Mr. Hampson,

I UNDERSTOOD, by Mr. Hampson, that you three are in some trouble, and like to be in more

for not going to church. Also I perceive, you are disputing and reasoning among yourselves, whether you may not go to hear common prayer once or twice, to save yourselves from sufferings, seeing you do not deny your faith, neither do you suffer for your faith, only you would have my judgment in it.

First. As to this, my judgment is, that I cannot consent to any such thing; for you may as well go twenty times, or always, as once: for, if the image of Baal be set up, and you bow your knee before him once, you may as well do it always. Also you must mind this, that there must be some witness that you bowed your knee to Baal, else your suffering will be nevertheless. For to hear common prayer at your own church is part of worship to God, and it is the image set up in England for all people to bow to and worship; therefore consider what privilege this faith hath given you, and what sufferings it hath freed you from, in that it gave you peace of mind as to your eternal happiness; it hath freed you from formal bondage of worship; it hath delivered you from being tied up to meetings, as all others are: it hath preserved you from those sufferings, which have cost many one their lives: it hath given you liberty to pay tithes, and to defend yourselves by law, to keep yourselves from imprisonment and sufferings. You have only been tied up to do justly between man and man, to the utmost of your power, and to worship God in spirit and truth.

Only now you must consider, it is one thing to worship Baal by compulsion, for fear of sufferings; what do you else but to take the mark of the beast in your right-hand? And always, when you look upon the palm of your right-hand, there you will see the mark of the beast; for it will be printed in your

minds, and the remembrance of it will remain to your lives end. And who would defile a pure conscience for fear of such a slight suffering as this? For it reacheth not to inflict any punishment upon the body; neither is there any resistance unto death, as hath been in other times for smaller matters than this. Also consider those three believers in Kent, who had the blessing of John Reeve; yet they, for fear of suffering and presumption together, because they had the blessing, they said, they could not be damned to eternity. So they bowed down themselves three times (that is, at church to Baal) and then gave over. But what hath been the effects of it? Since nothing but crosses, sickness, weakness, poverty and beggary hath, and is still, the fruits that action hath brought forth; besides, the author of hope is eaten over with rust in them. Also consider that loving and good man Dovey at his death; did any thing trouble him but his going to church? Poor man, he lost his peace by it, though I am persuaded the man will be happy, because he was true to the commission; but it would have been better for him to have had eternal life abiding in himself, and I should have been more joyful also. And if you shall reason in yourselves, that some that own this commission, and look to be saved by it, and yet can, and do go to church to save themselves, as Philip Williams and Goodman Singleton.

To this I answer and say, it is to be considered, that these men were never off from the church, because of one office or other in the parish where they lived, and therefore were under the more snares; and therefore, as Christ said, the more hard for a *rich man to enter into the kingdom of heaven*; indeed they have been men that have been rather for truth than against it, and so I have had a love for all such men, as the

Lord himself had also. I know it is possible with God, though not with man, to make a rich man venture all his riches to worship God in spirit and truth, and to forsake all idolatrous worship, in hopes of everlasting life ; but it is impossible with me, that am but a man, to do it. For let not men deceive themselves, it is not half the heart for God, and the other half for the world ; for God will have the whole heart, or none. And he that seeketh to save his life by a false worship, or wrong means, shall lose it ; and would you be contented with such a faith as theirs is, to give one half of the heart to God, and the other half to the world ? I tell you, God will have all the heart, or none. And a man shall know in himself whether he hath given God his whole heart, by casting up what it will cost him. And if he is willing to give all that he hath for truth's sake, if it be required : for the whole heart carries all along with it ; then shall he have his heart given him again, and all that he hath lost for his sake, shall be given him again in this life, and in the life to come, life everlasting. And except this be, a man cannot have the perfect assurance of eternal life abiding in him, but shall have sometimes hopes and sometimes fears. Also this you are to consider, that you have been kept innocent and pure, and have not committed spiritual fornication these many years, and would you now defile your conscience with idols ? Oh ! let your faith be steadfast, and have its perfect work in your souls, and hold out to the end, that you may receive the crown of life, which God will give you at that day, which will not be as an hour unto you after death before you are in possession of it.

I would advise you not to appear, for you will be condemned, and then your cause will be the worse ; but keep out of the way at sessions-time, and if you

be arrested afterwards, go to prison, and never put in bail for your appearance; if you do, your cause will be far worse. And as for Thomas Parke being a single man, he may keep out of the way all this summer; perhaps by next October things may alter. And as for Charles Cleve, if he find, when he is in prison, that there is no getting off without his utter undoing of his family, and destroying the peace of his own mind; let him cause all his goods and estates to be sold, and do what he will with it, and let his wife and children be all turned upon the parish, and let him live in prison himself: for, if he go to prison uncondemned, he shall have full power to sell his goods, and do what he will with them; but if he be condemned by a court, then he cannot, but they will seize upon his goods for such a parcel of money as they have judged him to pay, and take twice as much goods. And as for Mr. Hampson, he being better able in the world than you, let him keep out of the way in sessions-time, though he do lose trade for a little season, except he can employ one that he can entrust the while; and if he be arrested afterwards, let him put in no bail to the serjeant. If a bribe will not serve them, let him go to prison, and he will come off for a great deal less charges, being not condemned by a court, and save his conscience from any engagements; but if you are not able to endure a prison at all, then I cannot tell what to say to you, but must leave you to your own heart's disposing.

This is the best advice I can give you to save yourselves here, and keep the peace of your minds: for I cannot promise to free you from all troubles.

Your friend in the true faith,

LODOWICKE MUGGLETON.

April 24, 1671.

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Mr. Alexander Delamaine, senior, bearing date from Southampton, June 8, 1671.

Loving and kind friend in the eternal truth, Mr. Delamaine,

MY love remembered unto you, and to your wife. This is to certify you, that I delivered your letter unto our friends in the faith, and they were glad to hear it, and do much rejoyce in reading your letters.

Mr. Fisher the elder hath been very ill, and is something crazy still; he is now at Southampton, but his son, the young man, and William Pedley, and myself, are in the country at the old man's house, very private, and they are very well, and do kindly remember their loves unto you, and to your wife. There is nothing here of any concernment to write of, but all is still and quiet.

Therefore I shall say no more at present, only desire you, that if my wife hath any occasion of business, or necessity to write to me, before the 21st of June, that you would be pleased to write it for her; but if there be no great necessity, do not put yourself to that trouble; for I do intend to be in London the 21st of this month. Pray give this letter to my wife, cut it asunder, and give it her.

So resteth your friend in the eternal truth,

LODOWICKE MUGGLETON.

Southampton, June 8, 1671.

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Mr. George Gamble, a Merchant in Cork, in Ireland: the first to him after he came to set his seal to the true faith. Bearing date from London, March 6, 1672.

Loving Friend, George Gamble,

I RECEIVED your letter, bearing date February 14, 1672, and am glad to hear of your health, and the more, because I did hear, by a Quaker, that you were very sick, like to die: this was a little after Christmas. William Penn sent one of his books against me, and a letter with it, by one of the Quakers, to deliver it into my own hands: and when the man had delivered them into my hand, he asked me, when thou heardest from George Gamble, in Ireland? I said, I had not heard from you a great while, but once since you were here in London. He asked me by whom? I told him by Benjamin Capp; he said he knew him. Why, said I, do you ask? Said he, we did hear he is sick, like to die. I said, I heard nothing of it; so the man parted. And, as soon as the man was gone, it came into my mind, why he asked about you; it was, because the Quakers would have been glad in their hearts if you had been dead indeed; because they might have had occasion to ground a belief, that God's judgments did follow you so suddenly after you forsook the Quakers principles, and did cleave to Muggleton's doctrine, because several of the Quakers have died in a little time after they were

damned by me : so they would willingly have some to die that fall from them ; looking upon it as a curse upon them for falling away from their principles. But I see their hopes is prevented, and that you are in health, and not only so, but that the seed of faith in you is risen, even as the sun riseth, and hath shined in your heart, and hath given you to see that light of life eternal, in that you have faith to believe in the true God, and to love God ; for no man can love God, but he that knows God ; and no man can know God but by faith. And it is life eternal to know the true God and Jesus Christ, which is sent ; that is, it is life eternal to know this Jesus Christ that is sent to be the true God, as we have unfolded in our writings, and that you do now believe in this commission, and that I am a true prophet, it is well for you that you was ever born ; that your eyes of your understanding are opened, to let the light of life shine into your heart, in that you can be made capable to receive a prophet's reward ; which reward is no less than the blessing of everlasting life. For prophets that are chosen, and sent of God, have eternal life always with them, that whosoever believeth their report, are made partakers of it. And it hath been a saying in old time, when prophets were more in request than now, how beautiful are the feet of them that bring glad tidings of peace and salvation. But now there is but one prophet in these last times, and shall never be no more true to the end of the world.

All professors of religion do say almost in their hearts, let this prophet depart from us, we desire not the knowledge of his ways, nor doctrine, because he is alive, to reprove us when we blaspheme against God, and against him ; but give us those dead

prophets and their doctrine, that cannot make answer for themselves; let us say what we will, they will let us alone, and say nothing to us. This is the nature of reason in most people, to love and honour prophets when they are dead, but to hate and despise prophets that are alive.

Likewise you say, that one Christopher Baton should say and affirm, that when I had given him the sentence, that he should never see, after the sentence, with his natural eye. This is as false a lie as ever was spoken; I never cursed the natural eye-sight of any person in all my life. But this I might say to him, as I have said to several, that I have given sentence upon, that after the sentence is given he should never see the face of God, nor the faces of elect men and angels, nor his own face, in the life to come, to eternity: so that he should see, in the life to come, no other God or judge, but that sentence I had given him, that should remain upon him to eternity; and he shall, in the resurrection, never stir from the place he is raised in utter darkness, where there is no light to answer the light of the eye. For there must be two lights, that in light we see light, else nothing can be seen; for one light can never see any thing of itself. As for example, though a man have light in the eye, yet, except there be day-light, fire, or candle-light, or some other light, to answer the light of the eye, the eye-light can see nothing, but is in darkness. Likewise, suppose a man be blind, and hath no light in his eyes, let the sun-light be ever so clear and bright, it makes not the blind eyes to see, and darkness is as good to him as light. This is that sentence I did pass upon him, and the blindness he should suffer in utter darkness to eternity, for his blasphemy against

the Holy Ghost. And this he shall be sure to suffer according to my word, and it will not be a quarter of an hour after this life before he see the truth of that sentence upon him, let him flatter himself what he can. It hath been no new thing for hundreds of the seed of the serpent to belie, slander, and reproach me without a cause: for I never did any evil as to the breach of any law written in my heart in all my life. I never did any man wrong; yet all men, that are professors, speak evil of me, revile and persecute me, either in words or deeds, and for no other cause in the world, but because God hath chosen me, and hath given me wisdom and understanding of his mind in the Scriptures above all men, and authority to give sentence upon blasphemers. This is the cause I am so hated of the world, but wisdom is justified of her children.

As for William Penn's Book, the Quakers are very brag of it; yet there is no true wisdom in it at all, but some of the subtil serpent's wisdom there is in it, to make people more blind than they are by nature; and it will appear so to those who have the true light in them, when I have answered it; which perhaps may be towards the latter end of this summer. I would before, but I have promised to see some friends in Leicestershire, Nottingham, and other parts that way, which will take up the former part of this summer. I shall go in the middle of April, and, according to your desire, I have sent you a copy of Penn's letter to me, and a copy of Thomas Lee's letter to me, and a copy of a letter sent to me by a friend from Nottingham, that you may see and judge the better of it (in regard it was written by one that liveth there) than by my writing.

it by report, therefore I will give it you verbatim as it is sent to me.

I shall not enlarge further at this time, but take leave; only desiring you to remember my kind love to Colonel Phaire, and his wife and family, and to all those there with you, that do love and believe the Lord Jesus, that was put to death without the gates of Jerusalem; who died, and rose again, and ascended up to heaven, to be the very true God and everlasting Father, Creator, and Redeemer of those that are saved by his own blood. Also my love, and my wife's love, presented unto yourself, and to Joseph Moss, I rest,

Your Friend in the eternal Truth of a personal
God, God Man, the Lord Jesus Christ,

LODOWICKE MUGGLETON.

George Gamble,

This is to certify you, that I received the ten pounds you ordered for books, and I have sent you 17, at 18s. a-piece, which comes to 8*l.* 10*s.* 0*d.* and I gave to Mr. Godfrey, for 17 of the Mortality of the Soul, 26*s.* 6*d.* and the postage of letters, and the box, and other trifling things, comes to 4*s.* 6*d.* This is the account of the 10*l.* I received upon your bill.

And seeing it is not convenient to direct your letters in my name, you may direct them to Mr. Alexander Delamain, at the Sign of the Three Tobacco Pipes, on Bread Street-hill, near Queen-Hithe, and it will come safe to me.

The Postern, London, March 6, 1672.

A Copy of a Letter sent by the Prophet Lodowicke Muggleton to Mr. Jeremiah Moss, Physician, living in Cork, in Ireland, being the first after his believing the Commission of Truth, bearing date from London, March 6, 1672.

Loving Friend in the true Faith, Jeremiah Moss,

I RECEIVED your letter, dated February 14, 1672, wherein I perceive that this record of the Spirit doth take place in the hearts of several in those parts; and doth give satisfaction to the minds of those that believe, and doth dissatisfy the reprobates. Indeed, words of truth are like a two-edged sword, that cut both ways; and he, that hath a commission from God, hath power as the Apostles had, as may be seen in the Acts: some were pricked or cut to the heart for their conversion and salvation, as in Acts ii. and 37th verse. Others again, by the words of truth, were cut to the heart for the convincing of them of the sin of unbelief; witnessing to their consciences, that they were reprobates, and would be damned to eternity, as in Acts vii. and 54th verse. So that true prophets, and true ministers of Christ, their words are spirit and life, to convert some, to open the eyes of their minds that were blind, and to let the light of life eternal shine into their hearts, in giving them the knowledge of the glory of God, in the face of Jesus Christ; that is, that Jesus Christ is the brightness of God's glory, because his face is the very true God's face; and this light of faith doth shine into the hearts of many,

by the declaration or preaching of them whom God sends. And, on the contrary, this declaration is a savour of death unto death unto the seed of the serpent, in that words of truth do blind the eyes of them that think they see, and hardeneth their hearts, lest the word of truth should take place in them; and it maketh their ears heavy, or deaf, even as an adder; so that in hearing, they cannot hear nor understand; and in seeing, they may not perceive any truth in a prophet's words; and having hearts, but not understanding any heavenly or spiritual things, they despise and blaspheme against them, even the doctrine of the true God, lest they should be converted, and be healed with the assurance of everlasting life in themselves. Likewise you say, we think not the liberty convenient with you, which the believers with us take in passing sentence on those that blaspheme against the Holy Ghost. As to this, I never laid any bonds upon any believer, to give sentence upon any for blasphemy, except their faith be strong enough in themselves to believe, without doubting, that such a one is damned. For, if a man give sentence, and afterwards doubts, that sentence returns on a man's own head, and the party, so sentenced, is freed from the power of his curse. Neither shall I lay any bonds upon you, there to force you to give sentence upon despising, blaspheming spirits; if your own faith doth not move you to it, or is not strong enough in you to give sentence, then you may let it alone. But this I say, whoever doth hear men and women speak evil against this blessed truth, in despising and blaspheming against the Holy Ghost, and a man shall really believe that such a one hath sinned the unpardonable sin that shall never be forgiven in this world, nor in the world

to come, and hold his peace, it sheweth a great weakness of faith in that person. For, if a man be saved by believing such a truth, and being glad in his heart, that he did not stir against the Holy Ghost himself, and doth hear others blaspheme against that truth he is saved by, and yet holdeth his peace, it sheweth much weakness of faith in that person. Besides, if all believers of this commission should be so weak in faith, then the devils might blaspheme against God without controul, and think they did well in it; so that none could receive the sentence for blasphemy but such as come to me: but where I give sentence upon one, there is ten that have the sentence given them for blaspheming by the believers of this commission of the Spirit, both here in London, and several parts in other countries, and their faith is made the stronger, by giving sentence every where upon despising spirits of truth; and when they neglect to give sentence, for some by-ends, for blasphemy against the Holy Ghost, their minds are troubled for neglect, and doth eclipse and weaken their own confidence; so that by this means the devils are met withal every where, because most of the believers here in England do give sentence upon the seed of the serpent, as they have occasion in discourse. And they are more justified in themselves than those that do not; and they are justified by me in so doing, rather than those that shall hear the devils rage, rail, and blaspheme, and say nothing to them.

Seeing it is not convenient to direct your letters in my name, you may direct your letters to me thus: for Mr. Alexander Delamain, at the sign of the Three Tobacco Pipes, on Bread Street-hill, near Queen-hithe, and it will come safe to me.

Thus, with my love, and my wife's love, remembered unto yourself, with my love to Colonel Phaire, his wife and family, and to all friends else there with you, I take leave, and rest,

Your friend in the true faith of Jesus,

LODOWICKE MUGGLETON.

*The Postern, London,
March 6, 1672.*

A Copy of a Letter wrote by the Prophet Lodowicke Muggleton to Mrs. Preston, of Little Tower-hill, Mrs. Henn's Mother, and to her Father likewise, dated in London, May 14, 1672.

Mr. Preston, and Mrs. Preston your Wife,

I THOUGHT good to write these lines unto you both, but more especially unto your wife, because I have seen her once, and never but once, and she hath seen me once, and talked with me, but as for the man I did not know that ever I did see him, or he me, but I make no question but Mrs. Preston hath heard of me by the writings, and by the reports of several other people, who are for the generality my enemies: but I have learned to go through evil report as well as good report: but the occasion of my writing unto you at this time is

concerning your daughter Elizabeth Atkinson, and my speech is chiefly unto your wife, that if it were possible that the mother and the daughter might be reconciled together again, for I understand there hath been and is a great deal of trouble upon both your spirits about the match. Now I would have you to know, that this match was altogether contrary to my mind, as my letter to your daughter doth shew, if she hath shewed it you; it may come to pass that you may see it either of her or of me hereafter, and that will declare the truth of this matter more fully. First, I have been true-hearted unto your daughter ever since I came acquainted with her, and have wished her as well as my own children, and as my own soul: and if she had been my own child, as she is yours, I could not have given her better council than I have done: and what did I respect her so for, but because I saw she had a very good natural wisdom in her, and that she had the good seed of faith in her, but it was not then risen in her: but after awhile the seed of faith sprang up in her in heavenly wisdom, knowledge, and understanding, which was a crown of glory unto her head: but the crown is fallen off now by reason of this match, and the crown of reproach set upon her head in the room thereof by many of her enemies, and a great dislike to several of her own faith, and I perceive an extraordinary grief to you her parents, insomuch as I hear you, her mother, hath renounced her, so as not to own her for your child: and further, that you have made a covenant and promise in your passion and anger, that you might never enter into the kingdom of heaven if you received her in favour, or own her to be your child. Again, to this purpose or words, I perceive

you speak, and promised in your anger and passion. Now let me speak a few words between the mother and the daughter, and consider the trouble and torment of rash words and promises that are made out of anger and passion, they bring nothing but hell unto the mind, because they are groundless. Consider the rash oath and promise that Herod the King made, Mark iv and xxvi: but when he saw the woeful effects of that oath, he was exceedingly sorrowful; and for the sakes of them that were with him, he gave her John Baptist head. Now did not this wicked oath take away the life of the greatest prophet that was born of woman? And it brought hell-fire upon the conscience of Herod, and an extraordinary plague and punishment in this life, besides his eternal damnation; therefore, beware and take heed how you perform the rash vows and promises made in passion and anger; yet I confess vows and promises made unto the Lord, or to man, ought to be performed, else punishment will follow, but vows and promises made out of passion or anger ought to be broke. I confess it is an evil to make any vow at all out of passion and anger, but it is better to break that vow and covenant than to keep it, for it is better to err on the right hand than on the left; that is, if you break it you may find mercy and forgiveness, but if you perform it there is no hope of mercy nor forgiveness, no more than there was to Herod aforesaid. Also I would have you to consider, that your daughter's crime is not so heinous against you, her mother, as you take it to be, for she hath broken no law of God, nor law of the land, nor law of her parents; but what she hath done hath been against her own soul, it hath wounded her own spirit, and hath broken her own peace; she hath spoiled

the treasures of rest and satisfaction in her own soul, and she must bear her own sorrow, and none to help bear her burthen, but rather add unto it, by excluding her unworthy of pity and compassion, even of her own parents; through anger and passion, without a cause; for she hath committed no evil to her parents in this thing, because she was a free woman, and hath had two husbands before, and hath not been under her parents tutoring, but hath been free of herself, to give her person to whom she will, and her estate; nor no others can hinder her, it is all in her own power: likewise she hath done nothing against God nor his laws in this matter, because there was no command laid upon her, neither by God, nor by his prophet, to the contrary; and for the law of the land, that doth justify her in it altogether; so that all the evil she hath done in this matter it is to herself, and to nobody else, as I said before; only this is her evil and trouble, that she did not hearken to the voice of Heaven, or to his prophet's advice on earth; and here lieth her trouble; but now the thing is done, and advice rejected, and cannot be undone again. What then is to be done unto her? I say, even to forgive her, and to make her burthen as light as may be; so that I have considered and weighed the whole matter, and considered her condition, and have forgiven her neglect to answer my letter, and all things else that have impaired the peace of her mind as to life eternal; and she shall be settled as in peace of mind as to life eternal as ever, and that will make her life the more comfortable in the temporal; for I had compassion on her when I saw her troubled mind, because her faith was in me, and mine in her, so that she is forgiven of God, and forgiven of his true prophet also. I would you, her

father and mother, to forgive your only daughter, and to receive her into your favour again, and let her be as precious in your eyes as ever. Do as that good father did, as Christ speaks of in the parable, that had two sons; the one lost for a time, and when he was in want, he said in his heart, *I will return, and say unto my father I have sinned against heaven, and against thee, and am no more worthy to be called thy Son.* His father doth not dispute with his son, and ask him what hath thou done, in that thou wentest from me, or did any evil while he was gone; but he fell upon his neck and kissed him, and killed the fatted calf for him. This was always my practice to my own children, and I have had more experience in this kind than ever you had with your daughter; therefore let this thing be done by you her mother, and let not your rash unadvised promise or vow, you made out of passion and anger, hinder you; for I understand she hath sent messengers as advocates to plead with you for forgiveness, and that your daughter hath humbled herself by them, to crave your favour and forgiveness, but you would not hearken to them, nor have no compassion upon the affliction of the soul of your daughter; likewise, that she hath sent to you a letter of her own hand writing, to crave your pardon and forgiveness, and to accept her into your favour; yet all will not prevail with you, but seemeth as if you could not for your oath sake. You are here just in Herod's condition; and if you should put it in practice as he did, you will be something like him hereafter, though not altogether so bad as his, because your oath will not produce so bad effects as his did; but you will have hell enough in your mind here, besides what will follow hereafter; therefore I

would desire, and provoke you to hearken to my advice, and you shall do well, and be cleared of your oath. And though I be but a mortal man like yourselves, yet, being a chosen prophet of the Lord, it shall be as well with you, if you believe God, obey my voice, as if God himself had spoken to you; therefore I say unto you, break that oath and covenant that you made with hell and death, in the anger and passion of your mind, concerning this matter, and receive your daughter into favour again; and let her be taken into your affections again, even as one that was dead, and is alive again; and I will assure you your sin, in making such an oath as this shall be forgiven you of God, and forgiven by his prophet, and be forgiven in your own conscience, and you shall be clear from this oath, as if you had never spoken it; but if you will not hearken to my advice in this thing, but harden your heart against it, and say within yourself, that it is but mortal man's advice, and that you are loth to believe, except God himself, or some angel from heaven, did advise you; I tell you this, that neither God himself, nor angel from heaven, will never speak unto you, nor unto no man else upon the earth at this day, therefore do not expect any such thing; for if you will not believe me, you would not believe if one should come from heaven and speak unto you; therefore consider of it, and so do, if you do not hearken unto my words; however, your daughter shall have peace of mind, and you shall bear the trouble upon your own mind; but if you do hearken unto my words and advice, then both you and yours may be full; but in case you do not hearken unto my words, your daughter shall have peace of mind, and be cleared of her guilt, and cause of your rash

oath and promise, and you shall bear all the trouble upon your own mind ; for what hath parents to do with children that are free as themselves, but to forgive them their offences ; the law of God and the law of nature doth bind parents to have a care of their children, and to forgive them their offences, and not to cast them off and disown them in a passion ; but children are not bound to have a care of parents ; but if you do hearken unto my words and advice in this thing, and receive your daughter with the same love and affection as you did before this offence was given, you then shall be freed, and clear from any guilt of conscience, concerning your vow and promise in this matter, as if you had never made any at all ; and then may your daughter and you both joy both be full.

So resteth your friend in what I may,

LODOWICKE MUGGLETON.

May 14, 1672.

A Copy of a Letter sent by the Prophet Lodowicke Muggleton to Mrs. Elizabeth Marsden, of Chesterfield, May 20, 1672.

Dear Friend in the true Faith, Elizabeth Marsden,

I UNDERSTAND, by Mrs. Carter, you are very sickly and weakly, and that you have had very bad health ever since you were married, and much dis-

content of mind ; and that you have a desire that I would pray for you, and that you might see my face once more before you go hence. I am very sorry to hear of your illness of body, and more especially that you should have discontent of mind ; for it is a common thing to young women, that are breeding, to be sickly and weakly, neither can it be avoided ; and discontent of mind doth add further to the weakness of nature ; and peace and quietness of mind doth strengthen nature. For thoughts of peace and patience send forth strength into the blood, and strengthens nature, and makes it strong to encounter with sickness and weakness of nature, that discontent and grief hath produced in the body. So that discontent and content of mind doth produce both their several effects ; so that the case is thus, as Christ said in another case, *To him that hath shall be given, and to him that hath not, shall be taken away, even that which he hath ; viz. To him that hath peace and content of mind, to him shall be given more peace and content of mind ; because content and peace grows in him. And to him that hath not that, that hath no peace nor content of mind, but a little hope in him to attain to peace, even that little hope shall be taken from him, in that this discontent in the mind shall grow so strong, to swallow up all peace and content of mind into it, until it brings in death ; and in this sense he hath not peace ; even that little, or nothing, which he hath, shall be taken from him ; that is, discontent shall take peace from him.* I speak this that you may beware of discontent, and let not that enter into you concerning worldly things ; for wordly sorrow causeth death : and I suppose it is wordly things that caused this discontent in you, and there is no removing it out of you, but by putting

heavenly peace and content in the place. Let patience possess your soul: patience is a great virtue, and keeps the mind in peace; and remember the days of old, wherein I blessed you unto everlasting life. Likewise I have considered your faith and love to the commission of the Spirit, in the day wherein you were but as a child for age; and my faith and love hath continued in you ever since, and shall uphold you. Also I blessed you to eternity when you were young, and that blessing shall remain with you to eternity.

Therefore let not your faith fail you in it, but look upon it as the blessing of Almighty God himself; for God hath given power to men to bless and curse to eternity. Therefore, let no doubt arise in your heart of your eternal happiness, and that will be a means to strengthen your nature, and to root out your discontent of mind, and settle your mind in patience and submission to the troubles of this world; and then your illness and weakness of nature will be either better borne, or your nature will be more strengthened to bear the troubles of this life. And this will be as a prayer unto God for you; for my commission is not to pray for temporal blessings: I never did pray for temporal blessings for myself; but the spiritual blessing of peace with God, and assurance of eternal life, hath always helped and strengthened me in the natural; and so it hath several others of this faith; and so it shall you; therefore let faith and patience have its perfect work in you, and you will do well. And as for your desire to see my face once more before you go hence: to this I say, I could have been very glad to have seen your face this summer, and did intend to have seen the faces of all our friends in those parts this summer; but here are new

troubles fallen out here in London since Christmas, of wars and rumours of wars at sea, and pressing of men, that it is like to be a very bad summer with most people for want of trade, both by sea and land ; so that I think not to go out of London this summer. Besides, my wife is to go into Kent, to see her relations, this summer ; and I am loth to leave the house with nobody in it. But, however, be you of good comfort ; it shall be well with you in the end, though you never see me more. Yet you may not be without hope of that ; for providence may order things so, that I may see your face, and the faces of others, to my joy hereafter, and yours ; for I am well at present, and I trust you may be preserved in health. So, with the blessing of the true God, the Lord Jesus Christ, the blessing of the true prophet rest upon you, and preserve you, both in this life, and in the life to come. I rest

Your friend in the true Faith,

LODOWICKE MUGGLETON.

Postern, London, May 20, 1672.

P.S. My wife remembers her love unto you.

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Mrs. Dorothy Carter, of Chesterfield, dated August 30, 1672, as followeth.

Dear Friend in the eternal Truth, Dorothy Carter,

I RECEIVED your letter, bearing date August 19th, 1672. And these are to certify you, that I am very well in health at present, and so is my wife, and most friends also here in London. I was indeed at Cambridge at Whitsuntide, about a month, and after I came from thence, my wife went into Kent to see her relations; and she returned again two weeks since, so that now we have done with the country for this year. And as for your dream you spoke of, I perceive you give too much heed unto it, and do let your mind be too much exercised in the belief of it; I do confess in times past, that some dreams have been of great concernment, when it hath concerned the glory of God, as Joseph, in his dream, saw the sun, moon, and eleven stars bow down themselves unto him, that was his father and mother, and eleven brethren, should bow themselves unto him. Also that dream of Pharaoh King of Egypt, was of gret concernment for the glory of God; likewise the dream of Nebuchadnezzar King of Babylon was of great concernment for the glory of God, when interpreted by Daniel; likewise Joseph, when he was espoused to the Virgin Mary, he was forewarned by an angel in a dream, not to put away his wife. Other places might be named, so that in the days of old;

and in times past, some dreams have been of great concernment, and have been much minded ; so that the interpreter of dreams hath been highly honoured of God, and honoured of kings, and of all men ; not he that dreamed a dream, but he that could interpret dreams. Also let this be considered, that dreams have been always minded in such a time when there was no prophet upon the earth ; as Joseph, when he dreamed a dream, it was before the law of Moses was given ; and that dream of Pharaoh king of Egypt, interpreted by Joseph, it was before Moses, the first prophet that God chose : and that dream of the king of Babylon, which Daniel did interpret, it was when there was no prophet in Israel ; for Daniel lived among the heathen, for it was the heathen that did generally mind, take notice, and follow dreams. Therefore, when they were frightful of dreams, they sought to their magicians and astrologers to interpret their dreams, and those were all the prophets the heathens had ; and as for Joseph being forewarned in a dream by the angel, it was when there was no prophet nor apostle upon the earth. Therefore this is to be minded, that dreams ought not to take place in any man's heart, that is a believer in a commission, or in a true prophet : for those that followed the law of Moses, and hearkened to the prophets, never heeded dreams, nor minded them at all. So after Christ came, and the apostles commission was believed, they never minded dreams so as to trouble their thoughts about them : so likewise we that are under the commission of the Spirit, are not to mind them at all ; for, if a dream does arise in a man's sleep, let him tell it as a dream, but let him give no credit nor heed unto it, for dreams will arise through the occasion of troubles and griefs,

and if they are not minded, they will pass away as if they had never been ; for this I can say, I have had many such like dreams as yours is, but gave no heed unto them, for I know your mind hath been exercised of late with many troubles and grief of heart, in the death of your daughter and son, and other troubles which hath overwhelmed your spirit ; and grief hath raised this dream out of your troubled soul. Therefore I say unto you, take no heed to your dream, but be of good comfort, that your days may be continued in this world, to do yet some more good before you go hence ; knowing that you shall receive a portion in that everlasting kingdom above the stars, which is not made with hands, but eternal in the heavens, because you have believed his prophet's report.

As for my advice about Sarah Hatter, it is, that you would keep her till her time is out, and if you will not keep her longer, you must turn her home to her father, and her father must provide some other place for her, for he is not able to give her diet for a year, not for a week, as I can perceive ; poor man, he cannot give himself diet, (not half enough) but goeth with many an hungry meal in a month, nay in a week, for ought I can perceive. Therefore, I would advise you to take no thought for her, what she shall do when you are gone ; leave that to providence, your conscience bears you witness, and so doth *his conscience bear witness, that you have been more like a mother than a mistress while you lived ;* and while you do live, let that satisfy as to that matter. I am glad to hear that Betty Marsden is pretty well, let her be of good comfort, and all will be well with her, both in this world, and in the world to come.

I do intend, if providence permit, to come to Not-

tingham, and perhaps to Chesterfield, the next spring ; and then I intend to see you I hope all well, to my joy and comfort. Before I close this letter, I will give you a little hint of that which hath happened here in London, amongst the believers of this commission of the spirit, (it is above a year since it first begun, it may be you have heard nothing of it. There hath been a great rebellion against me, for some hard words that I have spoken in discourse, some have gathered them up together, and laid them as a charge against me, whereby they drew a party from me to cleave unto them, so that some were for me, and for those assertions that they drew up against me, and some were against me, and against those assertions ; so that there was great strife amongst the believers, insomuch that I was forced to see who would be on my side ; who, and that whoever did, those, with those rebels, let them be rich or poor, I would cast them off. There were four conspirators in this rebellion, the rebellion was hatched when I was absent from home, when the King's messengers sought after me, when they took away the books : the names of the rebels were these, William Medgate, scrivener ; Mr. Whitehill, Thomas Burton the younger, and Walter Bohenan the Scotsman ; these four were the grand rebels, for which rebellion I damned two of them ; and the other two I did excommunicate ; three of these were believers, and the other seemed to believe also ; but one of those that was excommunicated, namely Thomas Burton, repented of his rebellion, and asked forgiveness, so I received him into favour again ; so that all those that were drawn away in the rebellion are returned to me again, only those three, William Medgate, he stands excommunicated still, and is hardened in his rebel-

lion, so that I have little hope of his return. And for Mr. Whitehill the brewer, and Walter Bohenan, they two are cut off for ever: for Walter Bohenan hath acted the highest rebellion that ever was acted, since Korah, Dathan, and Abiram against Moses; for which cause I have given orders to all the believers in London and Cambridgeshire, and elsewhere, not to eat and drink with him, nor trade with him at all, as is more largely exprest the causes why, in the letter I wrote to him. Also I have answered those nine assertions which William Megdate hath drawn up against me, and the cause of his excommunication something large, which hath given great satisfaction to all the believers that have heard them, which hath established their minds more firm upon the commission of the Spirit than before.

I thought good to give you an account, and a hint, of what hath happened this year's time; this rebellion hath caused me much writing since, because many of the believers would have one of the writings to themselves, to peruse at their own pleasures:

This is all I have to say at present, only my dear love to yourself and Betty Marsden, with my wife's love presented to you both, and to all friends else there with you.

I rest and remain your friend in the eternal truth,

LODOWICKE MUGGLETON.

From the Postern, London, August 30, 1672.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, to one William King a Quaker, who came from New England, dated from London, October 3, 1672.

William King,

I AM informed, that you have been a Quaker in New England, and that you have been moved, (as you say,) of the Lord, and sent with a message from him into Old England; to reprove and forewarn those people called Quakers, and others, of some miscarriages and bad accounts you know against them, and pretend to declare against them. But I understand the Quakers people will not hearken unto your message, nor own that the Lord hath sent you, but look upon you as a deceived person; and that your message is forged, and out of your own imagination, and madness of your own brains, making a disturbance in the Quakers meetings: what, is Satan divided against Satan, how then can his kingdom stand? Were not you of that faith as they are, how is it then that you find fault with them? Is not your God and their God the same? Is not your Devil and their Devil the same? Is not the light of Christ within them their only God and Saviour, and is not yours the same? There is no difference between them and you in point of doctrine, why then should you fall out, and find fault one with another? Cannot you let them alone in point of practice? If your practice be better than theirs, the comfort will be yours: so that you need not to have taken the pains to have come so far from New England, to

Old England, to deliver such an ignorant foolish message, from the Lord and light within you.

Also I am informed, that you have raged, railed, and reviled against me and the doctrine declared by me : I have heard of your wicked and blasphemous speeches against me, and the doctrine declared by me, several times ; and I did patiently bear with you, but being informed lately of your exceeding great wrath and railing, and high blasphemy against that true doctrine declared by me. You said it was blasphemy to say that God died ; doth not the Scripture say that Christ died, and poured out his soul unto death, and dare you say, that Christ was not God and man ? The Church of England doth own that Christ was God and man, and that he died and rose again, and ascended up to heaven ; this is that Alpha and Omega, who was dead, and is alive, and behold he liveth for evermore, as in the Revelation : this is he that poured out his soul unto death, as he was God and Man, and by this blood of Christ is my conscience sprinkled and cleansed from all sin, and by faith in this blood, am I justified, sanctified, and shall be glorified. Also you rage and rail at me, for saying that God hath elected some men to salvation, and reprobated some to damnation, before they were born : this you say is horrid blasphemy, and call me fool and ideot, and simple, silly ignorant man.

To this I say, is not the Scripture full to prove, that God hath elected some from the foundation of the world to life and salvation, and some he hath reprobated and ordained of old, for eternal condemnation, even the seed of the serpent, of whom I know you are one, that was reprobated in your seed before you were born : for now the seed of the serpent doth

reply against God, and say, why hast thou made me thus; as you have done, charging God with unrighteousness; for this I say, God hath a prerogative power, and is above all law, and may do with his creatures as the potter doth with dead clay; make one vessel to honour, and another to dishonour, for his own glory. And what if God willingly make you a vessel of wrath fitted for destruction, (that is, eternal torments) as I know you are, how will you help it? And if God willingly hath made me a vessel of mercy, fitted for eternal happiness, as I know I am, being of the seed of Adam, how should I prevent it? For God doth every thing for his own glory, and God will be as much honoured in your eternal damnation, as in my eternal happiness and salvation; for if I had not known such serpents as you are damned, I should never have known my own salvation, nor the salvation of others. For this I know, that God's glory would be eclipsed, if the seed of the serpent, (such as you are) should not be damned; for if all should be saved, then the glory of salvation would be lost, because he that is saved is delivered from torment; and if all men were damned, then none could give glory unto God, nor praise him for his mercy. So that there is a necessity that the seed of the serpent (such as you are) should be damned, and that the seed of Adam should be saved, else God would have no glory by his redeemed ones, if not redeemed from hell and eternal torments.

These and many other things written by us, the witnesses of the Spirit, you have spoken against, which would be too tedious to rehearse; but you have shewed yourself plainly what seed you are of, and I having perfect knowledge what you are, and what you shall be hereafter, I shall proceed against you ac-

cording to your wickedness : for you have raged, railed, and reviled at me without a cause, in that you have called me fool, simple, ignorant man, thinking yourself wise ; you should have done as the apostle saith, suffer fools gladly, yet that foolishness of mine hath brought down the wisdom of many, and it shall bring down your wisdom, even to the lowest hell. Likewise you have railed against the true God declared by me, and have blasphemed against the true God that is in the form and person of a man : you have slighted such a God, you have denied that Christ was God become flesh, you have blasphemously said, that Christ's soul did not die, and the same that died did rise again, and ascend up into glory. Likewise, you have reproached the living God, denying his prerogative power to elect men to salvation that are the seed of Adam, and to reprobate some men, who are the seed of the serpent, to eternal damnation before they were born : you call the prerogative power of God unrighteousness, you say every man may be saved if he will. These, and several other wicked reproaches, and railing, and blasphemous speeches, have you uttered out of your mouth against me, and against God : for God hath chosen me to declare his mind, and not you ; and in as much as you have reviled, reproached, and blasphemed against me, and the true doctrine declared by me, you have reviled, reproached, and blasphemed against God. You have done by me even as Rabshakah did to Hezekiah king of Judah, as in Isaiah xxxviii. 4. He sent to reproach the living God, so Hezekiah spread his blasphemous letter before the Lord, and prayed unto him to hear all the words of Sennacherib, which he sent to reproach the living God ; as in the 17th verse, so 23d verse, *Whom hast thou re-*

proached and blasphemed, and against whom hast thou exalted thy voice? even against the holy one of Israel. 24th verse, *By thy servant hast thou reproached the Lord.* 29th verse, *I know thy rage against me.* So likewise hath your imaginary God without a body, sent you, William King, out of New England into Old England, to reproach the living God, the Lord Jesus Christ. And I have spread your blasphemous words before the Lord, and do believe he will hear all the words wherewith you have reproached the living God; for whom have you reproached and blasphemed, and against whom have you exalted your voice^s even against the very true God Christ Jesus, who is in the form of a man: this is that God whom I serve, and by whose power I do act; by him the worlds were made, and without him was nothing made that was made. And this is the Lord you have reproached and blasphemed, for I know your rage is against him; if he were in my place, you would say to him as you do to me: and seeing God hath chosen me his last true prophet and witness of the Spirit, and hath set me in his place here on earth, to give judgment upon all proud blasphemous despising spirits, who blaspheme against the living God, as you have done in a high nature; therefore, in obedience to my commission from God, for the aforesaid raging and railing against me, and reproaches and blasphemies against God, I do pronounce William King cursed and damned, soul and body, from the presence of God, elect men and angels, to eternity. Deliver yourself from this curse if you can: that God which sent you hither cannot; nor the true God will not deliver you from that judgment and sentence I have passed upon you, and you shall know to your endless pain and shame, that God hath chosen mortal man,

like yourself, whom you have reviled ; and hath given him power to curse you to eternity, and none shall deliver you from it : for your soul shall die two deaths, the first death is natural, the second death is eternal ; and when God shall raise you again in the resurrection, which will not be a quarter of an hour to the dead, so that you shall pass through the first death into the second death, where the worm of conscience shall never die nor the fire of hell shall never go out, in utter darkness, where is weeping and gnashing of teeth for evermore. And you shall remember you were told so by the last true prophet, and witness of the Spirit.

Written by me,

LODOWICKE MUGGLETON.

October 3, 1672.

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Mr. Thomas Tompkinson, bearing date from London, October 16, 1672.

Loving and kind Friend in the true Faith, Thomas Tompkinson,

THIS is to certify you, that I received your kind token of love, the cheese ; and we give you many thanks for it. Also I have now sent you the answer of the assertions, and the true copy of these nine assertions that William Medgate wrote to me, with his own hand ; also I have sent you the letter

that I sent to Walter Bohenan, the Scotsman, in answer to his rebellious letters. I have placed Megdate's nine assertions in the beginning, and Walter Bohenan's letter at the latter end, desiring you, that if Walter should happen to come to see you, that you would not let him see the answer to the assertions, for the rebels are mad, because they cannot see them. I could not send them to you sooner, because several believers have desired them before I could write them. So having no more at present, being in haste, I shall take leave, only my love, and my wife's love, remembered unto yourself, and to your wife, and all friends else in the faith there with you.

I rest your friend in the true faith,

LODOWICKE MUGGLETON.

*The Postern, London,
Oct. 16th, 1672.*

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Mr. Thomas Tompkinson, of Sladehouse, in Staffordshire, bearing date from London, January 19, 1673.

Loving Friend, Thomas Tompkinson,

I SAW your letter to Mr. Delamaine, wherein you desire some of my advice; I do not know well the ground of this matter to give advice in, but so far as I understand by your letter, I shall give what ad-

vice I can. I perceive there is three particulars that causeth your landlord to take an occasion against you: *First*, Because you did not pay the tax he was to pay, and bear the loss yourself. As to this you did wisely, in that you did not keep to the letter of the law, that is, to the act of parliament, and have paid no tax for your landlord at all, but have strained his cattle for it; likewise I perceive you have stopt some of your landlord's rent in lieu of the tax you have laid out for him, which cannot be justified by law; but what tax you paid for your land that was for your landlord to pay, the law will bear you out; but to stop rent for other disbursements you laid out for your landlord, will not stand good in law, therefore it is dangerous for collectors to pay taxes for other men, except it be as far as his own tax for his landlord; but perhaps the court will take it into consideration, seeing the tax was for the king, and they will perceive the dishonesty of your landlord, for it will be a great disparagement to a person of honour to have such a wicked deceit discovered and made appear in open court, and perhaps the court may relieve you, seeing the tax was for the king.

Secondly. You speak as if your cattle had committed some trespass upon your lord's grounds; as to that, I suppose may be referred to men that know what damage your landlord hath sustained, and what they judge you shall give to satisfy him for the trespass done, do you pay it, and let no money be spent in law in that business. I suppose these two things may be blown over with a little charge, and that the landlord and the priest knows well enough; but that which they think to do most mischief in is about spiritual matters, for not going to church, and baptizing your child, and such like, and that will advan-

tage them nothing at all but to do you a mischief, neither can that disinherit you of your right in the temporal, nor prevent him from paying you that which he oweth you, therefore I shall inform you in some measure the strength of the spiritual court. First, they have power to proceed so far as to excommunication, and when they have done so, you may go to the proctor of the court, and take it off for money as Mrs. Carter did ; she stood excommunicate several years, and took it off at last for twenty shillings ; and Mr. Sudbury was the like when he was alive, and his was sued to a *Capienda* writ, yet he got it off for fifty shillings ; but the spiritual court itself doth commonly proceed no further than a bare excommunication, except some envious person will be at the charge to sue out a *Capienda* writ, and that they sue out here at London ; all *Capienda* writs are fetched out of the High Court of Chancery, the writ doth cost thirty shillings itself, besides other charges ; and when they have got it, they must have the hands of several bishops of two or three courts, and he that layeth out this money never hath one penny of it again if it be executed, so that except a man were made up of nothing but malice, he would never put himself to that trouble, charge, and vexation of spirit, to have nothing else for his pains and charge ; and when a *Capienda* writ is executed upon the person of a man, it cannot take away of his cattle nor goods, nor hinder a man of his right in any suit of law, except it be for paying of tithes and other church duties ; but for the things aforesaid, for not going to church, nor baptizing children, that writ doth not touch the estate of a man, nor take away his right in law, only this, if a man have this writ sued out upon him, if he overthrow the adversary, the judge and jury will give

him the debt and charges, for the court cannot give away a man's just cause and right because he is excommunicated, but this a *Capienda* writ will hinder the man, that he cannot have an execution upon his adversary's person nor goods until the excommunication be taken off. There was an example of this awhile ago, there was a widow-woman, a friend of ours in Kent, and there was a neighbour of her's that was at law with her about a field that joined to her's, and she was an excommunicated person a great while; the suit was brought to trial, her adversary put himself to the charge of a *Capienda* writ against her, thinking that she should not have had the benefit of the law by reason of that writ, but the judge and jury gave her the verdict against him both debt and charges, only she could not have an execution granted her upon his person nor goods until she had taken the excommunication off, which she did, and it cost her four pounds to take it off, and then her adversary paid what the court ordered, for a *Capienda* writ is only for the person of a man; and if it be served upon a man by officers, there is no bail to be taken, he must pay the debt, and the charges, promise to conform, or else go to prison; but no goods can be touched except a man be sued to an outlawry, which must be some extraordinary occasion.

Thus I have given you a hint of the effects of a *Capienda* writ. Now I shall write a few words to satisfy you, that my answer to William Penn's book is got safe out of the press, but with great charge and difficulty; the volume is pretty large, nineteen sheets and an half, and there is variety of matter in it that is new, never written before, very pleasant to read; the books are half a crown a-piece, I will not let one go under to friend nor stranger, therefore if

you please to make those frieiends acquainted with it that will go to the price of ft, let them send money, and I will send as many of them as the money doth amount to at half a crown a-piece. You wrote to me a great while ago for a book bound altogether for our friend Thomas Hall, I sent you an answer of that letter concerning that book, but I have heard no answer of it^m never since.

This is all at present, only my love, with my wife's love, remembered unto yourself and wife, and all friends else in the faith there with you.

I rest your friend in the eternal truth,

LODOWICKE MUGGLETON.

*The Postern, London,
January 9, 1673.*

A Copy of a Letter wrote by the Prophet Lodowicke Muggleton to William Penn, Quaker, bearing date from London, January 23, 1673.

William Penn, Quaker, that blaspheming reprobate Devil,

I THOUGHT good to send thee an answer of thy wicked anti-christian pamphlet, where thee mayest be convinced, though not converted, but the more hardened in thy blasphemy against the true God in the form of a man; and that sentence and judgment that I passed upon you, in the discourse between us, may be more surely established upon

your heart, even so strongly, that your God, that is an infinite formless spirit without a body, cannot revoke it, nor take it off you to eternity; and you shall find these heavenly secrets, which you call foolish dreams and impostures, to be too strong for your anti-christian spirit of reason the devil in you, which you call God; neither can I wish for your soul's sake, that you may think in time, and have a deep repentance, and come to find forgiveness with the true God, because I know he did reprobate you in the seed of the serpent; and that you are predestinated in the seed to blaspheme against the true God, as made man in his own image and likeness, that you might justly be damned to eternity; so that, if it were possible that you should be convinced now, I have given sentence upon you for your blasphemy, I then must of necessity be damned if you believe; but I know in whom I have believed, in that God that hath given me power to give sentence upon such anti-christian devils, that deny the body and person of God; and I am justified of God, and justified in my own conscience; neither will it stand with God's glory to save us both; and if those revelations of Reeve and Muggleton's hath declared be filthy, devilish, and sottish imaginations, as you call them, then certainly our end will be endless pain indeed; but if we be true, as I know we are, then you have given just sentence upon yourself, that your end will be endless pain from the never-dying worm in your conscience in the resurrection, when eternity doth begin to rise, and time doth end.

LODOWICKE MUGGLETON.

Postern, London, Jan. 28, 1673.

A Copy of a Letter sent by the Prophet Lodowicke Muggleton to Mr. George Gamble, in Ireland, Feb. 14, 1673.

Loving Friend in the true Faith, George Gamble,

I SAW your letter bearing date the 30th of January, 1673, wherein I perceive the seed of faith is much risen in you, since the time I saw you; in that you do believe in a personal God, and in his messengers whom he hath sent, to declare the true God in this last age, what he is in his form and nature: and that you do believe this God will raise the dead at the last day, the true believer to everlasting glory, and the unbeliever to endless misery. For without this faith, it is impossible for any man or woman upon earth to have true peace in the soul, as to life eternal; because this is that peace which the world cannot give, because it riseth from the seed of faith in man, which is the seed of God in man; but the peace of this world, it ariseth from the seed of reason in man, which is the seed of the serpent, the lost angel in man. Therefore the peace which this world gives is full of doubtings, and accompanied with fears that a worse thing will follow after death; but the act of faith hath no doubt in it, but doth say to this mountain of fears, that presents itself to the mind, *Be removed, and cast into the bottom of the sea.* The seed of faith in man, that is less than a grain of mustard seed, doth this and more: Out of this doth the day-star arise, that enlighteneth every man that believeth, so that he cannot walk in darkness as the

seed of reason doth ; but seeth the strait and narrow way, that leadeth to life eternal : but the seed of reason walking in darkness, his way is large and broad, that leadeth to destruction. This seed of faith in man, is that single eye in man, *Therefore, if a man's eye be single, his whole body is full of light.* Neither doth this single eye of faith offend a man, but most men in the world, having the eye of faith and the eye of reason in them, (that is, the seed of reason and the seed of faith disputing in man's soul,) which doth offend man's mind, which Christ calls the right and left eyes, or two eyes. And because the seed of reason is the elder brother, (being the serpent's seed) it is called the right eye ; therefore, Christ saith, *Matth. 5, 29. And if thy right eye offend thee, pluck it out, and cast it from thee ; for it is profitable for thee, that one of thy members should perish, and not that thy whole body should be cast into hell.* The meaning is, that if the right eye of reason in man do offend him, by reasonings and disputings in a man's soul, against God and his prerogative power, offend a man, as I have had great experience of, when I was a Puritan ; so that my right eye of reason did offend me so much, that I was forced to pull it out and cast it from me ; and submit to the prerogative power of God to do what he would with me ; else I saw that both my eye of reason and my eye of faith, also body and soul, must have perished in the resurrection, in hell-fire, to eternity. For Christ did not mean that a man should pull out his bodily eye, that doth offend him with a cold rheum and other distempers, and cast from him ; neither would the pulling out of both his bodily eyes save him from being cast into hell in the resurrection, if such a thing should be done by any man ; neither can a man pull out his own eye that

offends him, it must be another man must do it. But this right eye Christ spake of, that offends a man's mind, he must pull it out himself, and cast it from him, and he shall see the way to heaven better with one eye, than he did before with two eyes. So that it is better for a man to go to heaven, with one single eye of faith in the true God, than to go to hell, with two eyes of reason and unbelief, and faith with doubting. Therefore the right eye of reason in the things of heaven, must be pulled out in man, and cast from him, as Christ said to those Jews, *Why reason you in yourselves, saying, We have Abraham for our father; for God is able, of these stony-hearted Gentiles, to raise children unto Abraham.* Because they should believe the truth declared by his apostles, they should pull out the right eye of reason, and should see by the single eye of faith; in that they should believe the apostles doctrine, the strait and narrow way to heaven, better with one eye than they could with two eyes. Therefore the right eye of reason in the things of God, that doth offend a man's mind, ought to be pulled out, and cast from him; else he will be in danger of being cast into hell-fire, in the resurrection, which will not appear to the dead soul a quarter of an hour, from its death to its rising again.

I only give you a hint of this, because I see you have faith in the resurrection, that you might be more strongly confirmed in it, and established in the spiritual meaning of the Scriptures, which were spoken by holy men of God, the prophets and apostles, and by Christ himself; and interpreted in this last age, by us, the witnesses of the Spirit.

This is all at present, only my love, with my wife's love, remembered to yourself, and your good wife, being of the seed of faith as you say, which I am very

apt to believe, and not without some ground though I never saw her. My love to Doctor Moss, and Colonel Phayer, George Rodgers, and the rest in the true faith of God's elect, in that one personal God, Christ Jesus, that was manifest in the flesh, that is, God become flesh, and dwelt amongst men here on earth.

So I rest your friend in the eternal truth,

LODOWICKE MUGGLETON.

*The Postern, London,
Feb. 14, 1673.*

Friend George Gamble, I received the four pounds of Mr. Delamaine, and have sent you twenty-nine of those books in answer to William Penn; they come to 3*l.* 12*s.* 6*d.* And I have sent you five of John Saddington's books, which come to 5*s.* And as for the box and line, and carriage to Bristol, Mr. Delamaine will give you an account, for I have left that to him; likewise, I am sorry that the Divine Looking-Glass and Mortality of the Soul was taken away, for I could have helped you to some of the other single, but cannot help you to one of them single; and especially the Divine Looking-Glass, because that is of great consequence, and will never be printed more while I live. But for the Mortality of the Soul, this answer to William Penn doth treat upon that point, sufficient to satisfy any man that hath faith, that his soul doth die. Only that book is desired the more, because it was of John Reeve's writing; but seeing it cannot be had, people must be content with what they have. Therefore I would wish you and all others to make much of them you have; for when

those few I have be gone, you will not get one of the whole volumes for love nor money. I have had experience of that already, by that book which I sold for sixpence; I could have had five shillings of several, and some friends had it, and could have spared it, yet would not part with it. I have gotten now a book-binder, that doth bind the whole volume together, so that all the Divine Looking-Glasses are bound to the set, so that if any will have that, they must have all or none.

So resteth your friend,

LODOWICKE MUGGLETON.

*The Postern, London,
February 14, 1673.*

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Mr. Thomas Tompkinson, bearing date from London, February 16, 1673.

Loving Friend in the true Faith, Thomas Tompkinson,

I RECEIVED your letter you sent to our friend Delamaine, dated from Waydley, January 3, 1673, wherein I perceive your great enemy hath brought himself under the law, which is the same measure that he would have meted unto you if he could, but his unrighteous intents unto you is come upon his own head; likewise you desire that I would send you three books to the answer of William Penn;

also I went to Mr. Shelley, and shewed him your letter; and he looked in his book, and said it was not so much as three shillings and eleven pence; but rather than I should send but three books to you, he gave me half a crown, that I might send four books; and so I have sent you four of those books by Ashbourne carrier; so there remains seven shillings and six-pence due to me.

This is all at present, only my love, with my wife's love, remembered unto yourself, and to your wife, and all friends in the true faith there with you.

I rest your friend in the true faith,

LODOWICKE MUGGLETON.

*The Postern, London,
Feb. 16, 1673.*

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Mr. Alexander Delamaine, senior, May 16, 1673.

Loving Friend in the true Faith, Mr. Delamaine,

I HAVE thought it convenient, seeing that I am in trouble about these books, lest they should be taken away by the enemy, who would destroy them and me also if they should catch me; therefore I do intend to write to all the believers of this commission, that are able and willing, to buy one of these books

bound altogether ; the price is eleven shillings, and some friends will have two of them to help me away with them, for I do intend to sell no more of the three great volumes not single ; that is to say, The Divine Looking-Glass, The Eleventh of the Revelation, and The Whole Revelation, but what are bound altogether ; so that the believers may do me a great pleasure to take some of them off my hand, and do themselves no great harm ; for the time may come, ere long, that they may have more for them than they give me ; but, however, as the old proverb is, they will eat no bread, it will be only so much money lie dead : so that if you be free to take one, and send eleven shillings by my wife, and she shall bring one to you.

So resteth your friend in the true faith,

LODOWICKE MUGGLETON.

Postern, May 16, 1673.

A Copy of a Letter wrote by the Prophet Lodowicke Muggleton to John Harriot, bearing date from London, July 16, 1673.

John Harriot,

YOU may remember that I did send to my cousin Elizabeth White, two books, the one was concerning The Mortality of the Soul, and the other

was The Interpretation of the 11th of the Revelations; it was many years ago, I suppose nine or ten years ago, since I sent them to my cousin White, but I could never hear that they were received by her, or no other; but now of late I am informed, that you her son-in-law, that married her daughter, did receive them, and not only so, but you have burned them. I do remember that you, and Samuel Butler the tanner, had some discourse with me and Mr. Hudson at that time; you did then a little shew yourself what seed you were of at that time, even the seed of the serpent; yet for cruelty's sake, because you married my cousin's daughter, I did take little notice of your words at that time; likewise you were desirous that I should send your mother-in-law those books, because she could not read, that you might read them to her; but it seems that you were so offended at them, that you burned them: you should have burned that which was your own, you never paid a penny for them, neither were they sent to you, but to my cousin, and if you had not liked them, you should have given them to others, or have sent them to me again, then should you have escaped that unpardonable sin against the Holy Ghost, which God will not forgive in this world, nor in the world to come: for you have done despite unto the Spirit of Grace, in that you burned those writings that were penned by the Revelation of the Holy Spirit of God in us. I know you would have burned me as you did them, if you could with as much ease as you did them; also I know you would have done as much by Christ himself, if he were upon the earth, as you do by me; and in burning those books, you have committed high blasphemy against the Holy Ghost, a sin that will never be forgiven, neither in this world, nor

in the world to come ; and it would have been good for you if you had never been born : but you have shewed yourself of the reprobate seed of the serpent, appointed for eternal damnation ; therefore, in obedience to my commission received from God, for this your wicked, envious, malicious burning those books without any cause, I do pronounce you cursed and damned, in soul and body, from the presence of God, elect men and angels, to all eternity. And you shall remember in your death, and in the Resurrection, that you were told so by one of the two last Prophets and Witnesses of the Spirit ; neither will God deliver you from this curse which I have pronounced upon you, but it shall be as sure upon you, as if God himself had spoken it ; for God always gave his Prophets and Apostles power to bless and curse to eternity, that is, to forgive sins, and retain sins ; and this sin and blasphemy against the Holy Ghost, in burning those books, that you have committed, is that unpardonable sin, which Christ saith will never be forgiven in this world, nor in the world to come : besides, sins of this nature doth seldom escape a double curse, even crosses and poverty in this life, besides your damnation hereafter. Your sin hath lain hid a long time, but now is brought to sight. Furthermore, I understand, that Samuel Butler, and Mr. Smith the minister, were confederates with you in advising and counselling you to burn them ; for I perceive you three are all of the Presbytery religion, and you three are in union, and do rule the whole town in matters of religion, if not in temporal affairs, because you three can prattle upon the letter of the Scriptures than any others in the town, yet more blind and ignorant in the knowledge of the true God, and all heavenly and spiritual knowledge, than the

ignorant men of the town that is in his right senses ; but because you think, and say within yourselves, you see, therefore your sin of blasphemy and blindness of mind doth and shall remain upon you ; and as to Samuel Butler, I shall say this, that if he were confederates with you to burn them, or any other way, or had any hand in it whatsoever, I do pronounce Samuel Butler cursed and damned, soul and body, from the presence of God, elect men and angels, to eternity ; but if he be innocent, and not guilty in no kind whatsoever, then this curse shall take no place in him, nor be of no effect ; but if guilty, then it shall remain upon him to eternity, as aforesaid. Likewise if Mr. Smith, your minister, hath been confederates with you in burning those books, in giving his advice or counsel, or persuading you, or had any hand whatsoever in your burning those books, then I do pronounce Mr. Smith, your minister, cursed and damned, both in soul and body, from the presence of God, elect men and angels, to eternity ; but if he be innocent and guiltless of this crime, then this curse shall be of no effect upon him ; but if he be guilty of the burning of those books in any kind whatsoever, then shall this curse remain upon him to eternity. Furthermore, if any other persons, either men or women, that had any hand, or gave their consent willingly to the burning of those books, whoever they be, they are cursed and damned, both in soul and body, from the presence of God, elect men and angels, to eternity.

Written by

LODOWICKE MUGGLETON.

July 16, 1673.

A Copy of a Letter sent by the Prophet Lodowicke Muggleton, to Cork, in Ireland, being the sentence of damnation upon twenty-six Quakers there.

Cork, in Ireland, the 11th of July, 1673.

AT the quarterly meetings of Quakers, they have drawn up a declaration, or testimony, in the behalf of all the Quakers, against John Reeve and Lodowicke Muggleton; whereunto six and twenty Quakers have set their hands, as a testimony against Reeve and Muggleton.

The true Copy of this Testimony, as it came to my hands, is as followeth, viz.

The God of eternal glory, who, by the arm of his living power, hath in these latter days of the world, gathered a remnant to himself, and brought them into fellowship and acquaintance with him; in whom he hath poured out of his Holy Spirit, according to his promise, as the prophets and the holy men of God in ages and generations past, whereby they are enabled, with an infallible discerning, (as in his holy covenant and council they abide) to try the spirits that come into the world, whether they be of God or not.

And whereas there is a spirit, that hath come forth into the world, and lain lurking in secret places for a season, and now begins to enlarge itself, by the erroneous doctrines of John Reeve and Lodowicke Muggleton, setting forth themselves to be the two

last witnesses of the Commission of the Spirit; the former of which is dead, and the latter, named Lodowicke Muggleton, surviving, hath presumptuously arrogated to himself the power of blessing and cursing, and that, irrevocable to all eternity. Also that he, the said Lodowicke Muggleton, is the only interpreter of Scripture in the world, and the only and alone judge what shall become of men and women after death; neither shall they whom he damns, see any other God or judge but himself. And that he knows more of spiritual things, than ever prophet or apostle did since the beginning of the world; and some of whose principles, exactly taken out of some of their own books, hereafter follow: viz.

John Reeve sets forth in his book, called Transcendent Spiritual Treatise, that, Feb. 3, 4, 5, 1651, God, whom he saith is above the stars, spake to him by voice of words, saying, I have given thee understanding of my mind in the Scriptures above all the men in the world; and also said, I have given thee Lodowicke Muggleton to be thy mouth. And page the 5th, the said Reeve, page 32. Elias was exalted upon the throne of glory for a moment, to represent the person of God the Father, and he was made the protector of my God, when God became a child. And it was Elias that filled the Lord Jesus with those great revelations of his former glory, that he possessed in the heavens, when he was the eternal Father. And it was Elias that spake those words from heaven, saying, *This is my beloved Son*. And the said Reeve affirms, that if a man had no sin in their bodies, they might live and die, and naturally rise again by their own power, and in their own time, as the Lord of life did.

Page 33, John Reeve and Lodowicke Muggleton, in their book called, *A Divine Looking-Glass*, on that Scripture, saying, *The Lord said unto my Lord, sit thou on my right hand*; and that is to say, then the everlasting Father spake to himself. Page 46, Lodowicke Muggleton, in his book called, *The Neck of the Quakers broken*, saith, you can never know Christ, nor the Father, nor the Holy Ghost, by the words of Scripture, nor the light of Christ within you, without an interpreter, there being none in the world at this day but myself, as in page 25. Page 45, saith, I am sure I do know more in spiritual things than ever prophet or apostle did since the beginning of the world. And, page 47, he saith, I am the only and alone judge what shall become of men and women after death; neither shall those that are damned by me see any other God or judge but me. Page 15, he saith, and what person soever we determine judgment upon, it is so, and there is no revoking of it. Page 53, he saith, though Christ be the truth and the life, yet I am the only declarer what this truth and life is: and though Christ be the door, yet I have the key given me to open the door to life eternal.

And forasmuch as a false rumour hath been spread abroad, that we, or some of us, whose names are hereunto subscribed, have received the doctrines and principles of the aforesaid Reeve and Muggleton; whereby some honest-hearted may seem to stumble and startle: we therefore, the people of the Lord, called Quakers, at a general meeting in Cork, for the province of Munster, have very seriously, in the council of God, weighed and considered the principles and doctrines of the aforesaid Reeve and Muggleton, and the Spirit from whence they flow, and do, in the name and authority of the Holy

Spirit of Truth, deny that spirit, as the spirit of error, and give our testimony against the same, warning and admonishing all people in the fear and dread of the Lord God of Heaven and Earth, to turn from it, and avoid it. The 19th day of the fourth month, 1673.

Let this be read in the publick meeting in the City of Cork, and the same to be recorded in a book to stand as a testimony against this blaspheming spirit, for ages and generations to come.

The Names of those that subscribed to this Paper, are as followeth, viz.

WILLIAM MORRIS,	WILLIAM EUD,
WILLIAM EDMONDSON,	PHILLIP DYMOND,
ROBERT SANDHAM,	CHR. PENNRICKE,
WILLIAM EDWARDS,	DAN. SAVERY,
JOHN FENNEL,	WAR. PHILLIPS,
THOMAS WIGHT,	THOMAS WHEDDEN,
JOHN FOSSAGE,	JASPER TREYOS,
FRANCIS ROGERS,	WILLIAM HAWKINS,
JOHN BURNEGATE,	JOHN HAMMOND,
GEORGE PATTESON,	GEORGE NEGNOE,
JOHN GETTAS,	TIMOTHY THOHOYMOUTH,
JAMES DOWLYN,	RICHARD BERRY,
THOMAS ALLEY,	ARTHUR JOHNSON.

The Answer of Lodowicke Muggleton, to this Paper as followeth.

I SHALL separate the Quakers words in their paper from those words of Reeve and Muggleton, which they have picked out of our books, being all in print already, it will be needless to repeat them over again.

Therefore I shall only give answer to those words of the Quakers, which these twenty-six persons above-written, have subscribed their names in the behalf of all the rest at their general meeting at Cork.

The words of concernment in their paper I have divided into six heads, which are all their own words; but as for the rest of their paper, being Reeve's and Muggleton's words, as they have picked out of their books already, and will remain upon record to the world's end, and to eternity, both upon the souls and bodies of them which truly believe in this commission of the Spirit, who are blessed, and upon the souls and bodies of all those that have actually despised and blasphemed against the doctrine and commission of the Spirit, declared by Reeve and Muggleton, who are cursed by them.

Therefore I shall direct my words only to the twenty-six persons above written, that have subscribed their names to this paper, and not to the whole assembly that professeth to be Quakers, though you say you subscribe your names in the behalf of all the Quakers. But I shall deal more justly in my judgment than you Quakers do in your judgment; for Penn, and other Quakers have not only given judgment against me, but upon all those that believe me. But I shall do by you as I have always done, set my face against none but those that are found in actual transgression of blasphemy against the Holy Ghost; for whoever despiseth us, the Witnesses of the Spirit, despiseth God that sent us. And if you had lived in the days when Christ was upon earth, you would have said as much to him as you do to me.

1. *First.* The Quakers say, the God of eternal glory, who, by the arm of his living power, hath, in

this latter age of the world, gathered a remnant to himself, and brought them into fellowship and acquaintance with him; in whom he hath poured out of his Holy Spirit, according to his promise, as the prophets and the holy men of God in ages and generations past, whereby they are enabled, with an infallible discerning, (as in his holy covenant and counsel they abide) to try the spirits that come forth into the World, whether they are of God or not.

Muggleton's reply. That the God of eternal glory is not the Quaker's God? Why? Because he hath a spiritual body, form and shape, like man, therefore said to make man in his own image and likeness; therefore it is that angels, and all other creatures in heaven, do give glory, praise, and honour to the person of God their creator. For this I say, there is no honour, praise, and glory can be received by the creator, except he hath a body distinct of his own; neither can any creature, that hath life in the body, ascribe honour and glory, but to a personal God, that hath a body of his own. But the bewitched Quakers, through their ignorance and blindness of mind, do praise and magnify an infinite spirit without a body, that cannot be seen, nor comprehended by angels, nor man, nor no other creature. So that the Quakers are the absolute one alone people, that are led and guided by the spirit of Anti-Christ in this last age, who deny both Father and Son to have a body; for they have imagined the Spirit of God and the Spirit of Christ to be all one Spirit, as is most true; they are but one Spirit: but they have imagined likewise, that this one spirit hath never a body of its own; therefore the Quakers people are absolutely of the Anti-Christian spirit, that denieth the Godhead Spirit to have a body of its own. For this

I say, a spirit hath no existence no where without a body, but is a meer nothing at all. And this imaginary God, a Spirit without a body, is the Quakers God of eternal glory, which they worship, even a nothing at all, but a God of their own imagination: so that their fellowship and acquaintance is only with such a God as they have imagined; a spirit without a body is the Quakers God of eternal glory; and this God, an infinite nothing, hath poured out of his unholy spirit of imagination of reason upon the people called Quakers, such a spirit, which hath enabled them to defy the living God, that hath a body of his own in heaven, above the stars. And this imaginary God, a spirit without a body, hath given the Quakers discerning and counsel to fight against the true God, that hath a body, and to blaspheme against him and those he sends: so that the spirit of reason, the devil, in the Quakers, think they can try the spirits, whether they be of God, or not, yet stone-blind, and know not the true God.

2. The Quakers say, and there is a spirit that hath come forth into, and lain lurking in secret places for a season, and now begins to enlarge itself, by the erroneous doctrines of John Reeve and Lodowicke Muggleton, as they call them.

Answer. That this spirit, that hath come forth, which you say hath lain lurking in secret places for a season, it was the Spirit of Christ, the only wise God, that hath a body now in heaven, which you Quakers so despise, that did authorise John Reeve and Lodowicke Muggleton, to declare against that Anti-Christian spirit that reigneth in the world in all professions of religion; in that every man, by nature, is ignorant of the form and nature of the true God, and that God made man in his own image, in respect of

his bodily shape and likeness, as well as his soul. But all men, by nature, being blind in spiritual things, as we ourselves were, have imagined and framed to themselves a God that is not, only a spirit without a body. And this dark apprehension of God hath taken such deep root in all mens hearts by nature, it being an established doctrine in the world above these thousand years, even from one generation to another. And the cause why this utter darkness hath remained upon all men, as well upon the elect as upon the reprobate, is, because God hath not sent one man, by commission, to declare the true God this many hundred years, until now, in this last age of the world, he hath sent Reeve and Muggleton. And that hath been the cause the whole world hath been over-spread with this conceit, that God is an infinite, formless Spirit, that hath no body, form, or likeness of his own. But Reeve and Muggleton were sent forth by the authority of this God, that hath a body of his own, to try the spirits of all professors of the Scriptures in the world; which we have tried, and we do perfectly know the height and depth of every man's faith in the world in spiritual things concerning his God. And by this spiritual knowledge of God, his form and nature, we know the forms and natures of all things else, in heaven above, and in the earth beneath; and in the trial of all mens religion, we have tried by what spirit the Quakers are come forth in, and we find, by the knowledge of the Scriptures, and by the faith of the prophets and apostles, that the Quakers people are carried forth, by the spirit of Anti-Christ, with an imaginary God, a spirit without a body. And that there are no professors of religion in the world so absolute Anti-Christ as the Quakers people are. To

be plain, the Spirit, which they call God, or Christ, or the light of Christ within them, is nothing else but the imaginations of reason, the devil in them, they finding the law written in their hearts, their thoughts accusing and excusing, they do imagine this law to be God; and this law hath never a body distinct from man. Therefore the dark imagination in the Quakers hearts doth think, that this law, written in every man's heart, must needs be God. This is the Quakers God, that hath never a body of his own, but man's body to dwell in: but this God of yours within you will prove your only devil to torment you to eternity.

And whereas you say, this spirit, meaning Reeve and Muggleton, hath been lurking in secret places for a season.

To this I say, it hath been almost as openly declared as the Quakers spirit hath, and almost as long it hath appeared in this last age of the world, for matter of time, as the Quakers Anti-Christian spirit hath appeared. It is almost twenty-two years since this commission of the Spirit hath appeared; and the spirit of Anti-Christ in the Quakers hath appeared but few years more. And when Reeve and Muggleton did appear at the first, this declaration and doctrine was far more publick than the appearance of the Quakers; why? Because we wrote our faith, doctrine, and commission, and printed it to the world, whereby the people took more publick notice of us than of the Quakers; for at that time, there were but few Quakers of note; neither did they print any thing of their faith and doctrine, what they would have the people to believe; and I suppose, that, if the first book the Quakers wrote to vindicate the principles of the Quakers doctrine could be produced,

it would not bear so long a time as Reeve's and Muggleton's Commission-Book doth. But however, the Quakers at that time had witchcraft-fits, which did rather fright the beholders of them than inform their judgments. But since that, Muggleton hath cast out that devil out of many of them, by the sentence of damnation upon the chief of them: so that it hath eased the whole body of the Quakers of those witchcraft-fits, that were formerly very rise in the Quakers people; so that now there is hardly a witchcraft-fit can be procured amongst them. So that this spirit, that Reeve and Muggleton were guided by, hath not lain lurking in secret places. For I do believe, that we have written and printed, if it were possible to gather them all together, in publick, more than most of the Quakers in England have written; however, our books trouble the world more than any Quakers books do whatsoever. Likewise we were publick enough twenty years ago with you Quakers, when we gave sentence of damnation upon four of your chief leaders, if not the first broachers of the Quakers Anti-Christian doctrine, viz. George Fox, the elder and younger, both, Francis Howgell, and Edward Burroughes; these four, as I remember, were the first Quakers that were damned for denying that God hath a body of his own, distinct from man, and all other creatures. So that you Quakers have the least cause of any people whatsoever to say, that this spirit hath lain lurking in secret places; for this spirit hath had more power over those people called Quakers, than any other people whatsoever. So that you Quakers, of all people in the world, have the least cause to say, this spirit hath lain lurking in secret places. Indeed, we have not followed the practice of you Quakers, to compass sea and land to

gain proselites, as many of you have, and you have made them twofold the children of the devil than they were before, in that they are more hardened, and more uncapable to understand the mystery of the true God becoming flesh, and the devil becoming flesh.

And whereas you say, now it begins to enlarge itself by the erroneous doctrines of John Reeve and Lodowicke Muggleton, as you call them.

To this I say, the Anti-Christian spirit in the Quakers hath enlarged itself very much within these fifteen years, which hath been the cause that the Spirit of the true Christ in us hath enlarged itself, in opposition to the Spirit of Anti-Christ in the Quaker, and more especially since John Reeve's death; for in his time, there were but few Quakers in comparison to what are now, and little notice taken of them in his time; but since they have encreased and multiplied exceedingly; but since Muggleton began to oppose them, by writing against their bodiless God within them, it hath put a great stop to them; and not only so, but this doctrine of Reeve and Muggleton hath delivered many innocent souls out of the snares of the Quakers, which leadeth men to eternal perdition, which denieth the body of the Lord of life to be without them. Besides, the spirit did not lurk in any secret place, when I wrote to Edward Bourne, Samuel Hooton, William Smith, Thomas Taylor, and several others, which is near twelve years ago, wherein they were damned to eternity for despising that doctrine you call erroneous; and ever since that letter to Samuel Hooton and William Smith, I have not been suffered to lurk in secret places. For you Quakers have caused me to be the publickest man in the world; witness that

Richard Farnsworth, Thomas Taylor, George Fox, Isaac Pennington, as may be seen in *The Neck of the Quakers Broken*, and in *Fox's Looking-Glass*, and the *Answer to Pennington*; besides letters to other Quakers, more than I can remember; besides the *Interpretation of the 11th of the Revelations*, and the whole *Revelations*, and *The Interpretation of the Witch of Endor*.

These things do manifest, that I have not lain still in secret, but do manifest me to be the most publick man in the world in spiritual things; because I am not only hated of you Quakers, but am hated of all the speakers and ministers of all the seven Churches of Europe, besides thousands of their hearers; so that it is an impossible thing, that I should have lain in any secret place. And this hatred have we procured of all people in the world, for no other cause at all, but for declaring this doctrine, which you call erroneous, and the authority of our commission, given by voice of words from the Lord Jesus Christ, the only wise God, who hath a glorious body, in the form like a man of his own; as we have written in *The Transcendent Spiritual Treatise*, when God gave this commission, in the year 1651.

3. These Quakers say, forasmuch as a false rumour hath been spread, that we, or some of us, whose names are here under subscribed, have received the doctrine and principles of the aforesaid Reeve and Muggleton, whereby some honest hearted may seem to stumble and startle.

Answer. If such a rumour hath been spread, and it was false, the more will be your misery. And you that have subscribed your names as a testimony that you have not received the doctrines of Reeve and Muggleton, but have utterly denied it, in sub-

scribing your names as a testimony against it : I say, it would have been good, if none of you had been born ; for in denying those doctrines, you have denied us ; and in denying us, you have denied the true God that sent us ; which hath given me just occasion to give sentence of judgment upon all you that have subscribed your names.

And whereas, you think by this means that you have removed the stumbling stone out of your way, that the honest-hearted might not stumble and startle, and that you might establish your Anti-Christian principle the more sure ; but you will be prevented ; for God hath laid this doctrine and commission, which you deny, as a stumbling stone in Sion. So that many of you Quakers, and others, shall stumble at this stone, and fall, and never rise again ; but there are some of those people that shall be preserved from stumbling at this doctrine of the Witnesses of the Spirit. For whoever is left to fall upon this stone, as you have done, shall be broken into pieces as to the peace of their minds here in this life ; and on whomsoever this stone, or sentence of damnation, shall fall upon, it shall grind to powder in those eternal torments, which the wicked despisers and fighters against a personal God and his messengers, whom he hath sent, in utter darkness ; so that there shall not one motion of peace arise in them to eternity. And farther, I say, I never did, nor never shall persuade any man or woman to believe this doctrine, or commission ; for I have done my duty to God, in that I have declared the whole council of God beyond all that have gone before me, or that shall come after me ; and whoever doth understand and believe, it will be for their eternal good ; and if there should none believe this

doctrine, yet should not I question the truth of it ; for I have peace in myself, in that I have declared the mind of the Lord freely, as it hath been revealed unto me ; neither did I ever encourage or persuade any person to believe. I set life and death before them, as Moses did, to chuse or refuse ; if they did truly believe the doctrine of the true God, and the commission of the Spirit, they should live, and have eternal life abiding in them ; this many can witness : but if they did refuse, deny, despise and blaspheme, as you have done, against the commission of the Spirit, then they chose eternal death rather than eternal life ; this many hundreds can witness in their consciences if they would. For it was never my custom or practice this twenty years, to persuade any man against his conscience, nor to believe me, after they have had several discourses with me. I gave them liberty to go to any opinion whatsoever, and if they could find any man speak like this man, or give them better satisfaction to their questions than I have, let them go, and come no more at me. It was never my custom nor practice to compel people to enter into the kingdom of heaven, whether they would or no, as you Quakers do. I was always inclined to let the kingdom of heaven to suffer violence, that the violent desires of men and women, after salvation, might take the kingdom of heaven by force, and not be compelled to enter in. For you Quakers keep a great bustle to keep your disciples to you, for fear of losing them ; I never did endeavour to get your disciples from you, yet there are many of them that are come to the life of this doctrine of Reeve and Muggleton, which you call erroneous. And if they could not have found rest in this doctrine and commission, they had liberty to

return to you again. And can you Quakers tell the reason why so many of your disciples, that were absolute of you, should come to me, and never return to you again; and it is a more admirable thing, that there should not be one of Muggleton's disciples, or true believers of him, to fall from him to the Quakers, not this fifteen years; I know not one; neither do they stumble or startle any more, if they truly believe Reeve and Muggleton's doctrine.

4. Say they, we therefore, the people of the Lord, called Quakers, at a general meeting at Cork, for the province of Munster, have very seriously, and in the council of God, weighed and considered the principles and doctrines of the aforesaid Reeve and Muggleton, and the spirit from whence they flow.

Answer. That these people, called Quakers, at a general meeting at Cork, were not the people of the true God, but the children of that serpent devil that beguiled Eve. And your serious council in God, as you say, it was in the council of your imaginations of reason, the devil within you, which is the Quakers God they take council in, and in your imaginations of your hearts, which is your God, you have weighed and considered the principles and doctrine of Reeve and Muggleton, as you say, and the spirit from whence they flow.

5. They say, and do, in the name and authority of the holy spirit of truth, deny that Spirit as the spirit of error, and give our testimony against the same; warning and admonishing all people, in the fear and dread of the Lord God of heaven and earth, both to turn from it, and avoid it.

Answer. Here the Quakers do prate of the name and authority of the holy spirit of truth, yet know not the body of that God, from whence the holy

Spirit of truth proceeded; for this I say, that a spirit without a body can give no council at all; neither can any council proceed but from a spirit that hath a body of his own. If men's spirits had not bodies, how could they give council to one another? Neither can that God, that hath never a body, be the true God, or give any council at all. Yet the Quakers people doth take council of a spirit that hath no body, which they call God; which God is nothing else but the law written in their hearts. So that this conclusion must needs follow, that you Quakers take council, in your own hearts, with a spirit without a body; the light of Christ within you: this you call God's Holy Spirit of truth, in which you take council. Now the light of Christ within you is not the true God; it is nothing else but God's law written in the heart, which doth accuse the conscience when you do any thing contrary to it. And when you do commune with this righteous law, written in your hearts, you do imagine that you take council in God, a spirit without a body. Here lieth your great mistake, in that you take God's righteous law, written in your hearts, for God himself. A man may as well take the law of a king for the king himself: only here is the difference; a king's law is visible, and himself is visible to the natural eyes; but God's law is invisible, written in the hearts of men, and God himself is that invisible God, yet a person distinct from this invisible law, written in man's heart. Now shall I say, that this law, written in my heart, is God; because I cannot see it with my natural sight, nor know how it came to be written there, it being invisible. So that the Quakers do worship the law, written in their hearts, for God; and the light of

this law, is that light of Christ they so much talk of within them: and this law is their God and Saviour, and they have no other God to save them, but the light of this law within them. This I know is the Quakers holy spirit of truth they so much talk of, which is no other spirit, but the law, written in their hearts, in the life and soul of them; and when their souls doth die, this law, written in their hearts, doth die also; and so, by consequence, their imaginary God, a spirit without a body, is dead also; and so they lie all three in the earth together, viz. the soul, the law, the imagination that God was a spirit without a body, all dead in the earth, until the day that my God, that hath a body of his own, shall raise them again in the resurrection, then shall the soul and the law, written in their hearts, which was their God, a spirit without a body, and their imagination, that created in itself such a God, a spirit without a body, they shall all rise again together. And this law, written in their hearts, they called God, a spirit without a body while they were in this life, shall be the only devil that shall torment them to eternity in the resurrection. And this law, aforesaid, the light of it, is the Quakers holy spirit of truth, which doth deny that spirit that doth declare God to be in form and shape like man, as the spirit of error, and they do give testimony against the same; and not only so, but they do admonish all other people, as well as their own, in the fear and dread of their imaginary Lord God of heaven and earth, both to turn from it, and avoid it. But this I say, whosoever doth adhere to the Quakers admonishment, or to their God, he doth adhere to a God of his own imagination, which hath

neither body, form, shape, nor substance ; which cannot deliver you in the day of trouble.

6. And, *lastly*, the 19th day of the fourth month, 1673, let this be read at the publick meeting in the city of Cork, and the same to be recorded in a book, to stand as a testimony against this blasphemous spirit for ages and generations to come.

Answer. Here the reader may see what care and pains the Quakers doth take to uphold their kingdom of Anti-Christ ; and to bind themselves together, at their general meetings, to fight against the Spirit of the true Christ, and his doctrine, declared by Reeve and Muggleton, but more especially against me. These ten years, and better, have I only engaged against the whole host of Quakers, they being many, and I but one man ; yet being chosen of God to oppose that Anti-Christian spirit that would have spread itself over the face of the earth : but God hath letted them, by sending two men to make war against them ; and I, even I, have fought many battles with them, and have, by faith in the true God, that hath a body of his own, broken the jaw-bone of the Quakers strength to pieces, and have shattered them in confusion.

There hath come forth against me many of their mighty men of valour ; they have shot their poisonous arrows at me, but could not hurt me. Oh ! how many of your Anti-Christian companions, captains, and mighty men of war of Anti-Christ's army, have come out against me, more than I can well name : they came with their weapons of war as Goliah, as it were like giants with their weavers beams ; yet I being but one in the world, by the help of my God, that hath a body in heaven, above the stars, being cloathed with the whole armour of God, the breast-

plate of righteousness, the shield of faith, the helmet of salvation, and the two-edged sword of the Spirit, I have fought with many men of valour, and have overcome them, as David did Goliath, and have scattered their followers, even as the host of the Philistines were scattered. These things are written more at large in another place, which will be upon record, and in publick, after my death : so that you Quakers, if you were sensible, might say, Oh ! what is become of our valiant leaders, our captains, and mighty men of war, that listed, as under the spirit of Anti-Christ ? Oh ! how are they fallen by the sword of the Spirit put into Muggleton's mouth ? Alas ! alas ! our mighty men are fallen into eternal damnation, when, as we thought, that their spirits did but go out of their bodies ; but, alas ! it is otherwise : they are gone to eternal darkness, where they shall never see bright day more. But, here of late, since William Penn hath survived the place of a teacher, a leader, and captain of the Quakers host, he hath been more zealous for the spirit of Anti-Christ, than the former that went before him ; and he hath defied the living God, that hath a body of his own, more glorious than any that went before him. And for this he is damned, body and soul, to eternity ; and it will not be long before he shall possess the reward of his blasphemy, which is this : his soul, which he saith cannot die, it shall die two deaths ; it shall pass through this first death, which is natural and appointed unto all men once to die, and enter into the second death, which is eternal, in utter darkness, where he shall never die, nor never live in comfort, even a living death, and lying life : this is the second death, which God hath prepared for the seed of the serpent, such as Penn,

and others, that despise such a God as hath a body, form, and shape like man; and he shall remember, that he was told so by me.

Furthermore, I suppose William Penn's book against me hath been some cause that hath stirred you, in Ireland, up to band yourselves thus, at your general meeting, to declare against the doctrine of Reeve and Muggleton. So that the Quakers come now of late in troops; they do not come two or three at a time, as formerly; but, as it were, in bands: for it is not long since I had a testimony against this doctrine and commission of the Spirit, at a quarterly meeting of women Quakers, no less than twenty-eight, their names subscribed; and at a quarterly meeting of men Quakers, about thirty, that subscribed their names, as a testimony against the doctrine of Reeve and Muggleton. William Smith wrote the testimony of them both, and a little while after he died. And now here cometh a band of men out of Ireland, twenty-six, who have given testimony against Reeve and Muggleton's doctrine, calling them erroneous, and do deny them as the spirit of error and blasphemy.

These words are the sin against the Holy Ghost; and inasmuch as God hath chosen me, on earth, to be the judge of blasphemy against the Holy Ghost, so that I have considered your testimony, and the names of all you that have subscribed to that paper; your names are written at the beginning of this paper. And you having all jointly set your names, as one man, to this testimony above written.

Therefore, in obedience to my commission from the true God, I do pronounce all those twenty-six persons, whose names are aforewritten, cursed and

damned, in their souls and bodies, from the presence of God, elect men and angels, to eternity.

Written by me,

LODOWICKE MUGGLETON,

*One of the two last Prophets and Witnesses of the Spirit
unto the High and Mighty God, the Man Christ Jesus
in Glory.*

I wish you to read this answer at your general meeting, that the whole congregation may hear it; and, if you please, to record it for ages and generations to come.

Let these two sheets of paper be delivered to the hands of some of the Quakers, at their general meeting, in Cork, in Ireland, to be read, if possible, to the congregation.

*The Postern, near London-Wall,
in London, Aug. 11, 1678.*

A Copy of a Letter sent by the Prophet Lodowicke Muggleton to Mr. Joseph Moss, a Physician, in Cork, in Ireland, August 11, 1673.

Dear Friend in the eternal Truth, Joseph Moss,

THIS is to certify you that I received your letter, with the Quaker's testimony. I am glad to hear you are well in health, and of George Gamble's health; but as for satisfaction of that life eternal I suppose you do not want, for true faith, without doubting, doth remove mountains of objections in the mind to be cast into the sea, where they shall sink, and never rise again to stand before the understanding. And inasmuch as God hath been pleased, in this last age of the world, to chuse two men to be a light unto the world, and to declare the Lord's saving health unto as many as shall receive it, that hath enlightened many that sate in darkness and in the shadow of death, that have been instruments or candlesticks to hold the light of life before people, whereby those that have oil in their lamps may enter into the gate of heaven, (that is, faith in their hearts) may enter into heaven while the door is open, and may sup with the God of Heaven.

This commission of the Spirit is the door of heaven in this last age, and he that believeth in the doctrine of the true God and his commission, doth enter in at the door of heaven: and though these times may be the worst of times as to temporal affairs, yet it is the best time to the seed of faith to exercise itself, that hath been above this thousand years; for who

knew the form and nature of God till now, and the form and nature of the right devil; the knowledge of the one causeth the soul to mount up to heaven, and the knowledge of the other maketh the soul descend into the lowest hell, and ascend out of it again. These things are wonderful hard to understand by them that have no faith, but to those that have faith in the true God, and in the commission of the Spirit, it is very easy; which I do not question you nor George Gamble, though I thus speak.

Friend Moss,

I hope the books that were sent to George Gamble did not receive much damage, though they passed through great casualties. Likewise I heard that George Gamble was in some trouble about quartering of soldiers, but I hope it is not so bad as it was reported. I am a writing an answer to William Penn's book, and as soon as I can I shall get them printed; but I know not how any can be conveyed safe to you in that country.

This is all at present, only my love and my wife's love remembered unto yourself and George Gamble, and my love to Colonel Phaire and his wife, and all friends else in the faith there with you.

I rest your friend in the eternal truth,

LODOWICKE MUGGLETON.

Postern, August 11, 1673.

Friend,

I would desire you to deliver this paper enclosed to what Quakers you think will faithfully read it in the Meeting; I have sent it unsealed for you to read, and, if you think it worth your pains, to take a copy of it before you deliver it to them; because if they should deal deceitfully with that, and hide it from others, you have a copy of the same may the better convince gainsayers.

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Mr. Thomas Tompkinson, of Sladehouse, bearing date from London, August 11, 1673.

Loving and kind Friend in the true faith, Thomas Tompkinson,

I RECEIVED your letter, bearing date June 27, 1673, but I could not well give you an answer of it since, because I have been much employed in writing, both in the answer to Penn's book, and otherwise; so that I cannot perfect the answer not as yet, because of several occasions doth happen which doth hinder me; and as for that business concerning the oaths, and receiving the Sacrament, it doth not belong to you, and if it should come to be forced upon you, it is not lawful for you to take it; for whoever doth take it now, will as soon take an oath to the contrary, when occasion is, for this business will not

hold long at the lock it is now : but I suppose our friend Mr. Delamain hath given you some satisfaction in this business before now ; and as for our friend Hall, that doth desire me to send a book bound altogether, I thought it convenient to let you know before I send it that I had none bound, until about two weeks since I have met with a book-binder that hath bound me some, and there is all the books bound together, except *The Mortality of the Soul*, and there is none of them to be had, nor hath not been a long time ; neither is there any clasps to them that are bound now, it being dangerous to put clasps on, but they are well covered with good strong covers ; besides, there is never a *Divine Looking-Glass* single to be had but what is bound in the whole set, if you would give twice the price, therefore I would wish you to make much of them you have, for they will be very hard to come by ere long ; so that if our friend Hall will have one of them as they are, without *The Mortality* or clasps, I will send him one ; the price of it is eleven shillings, as it always was ; so if he do like of it, let me know by what carrier I shall send it, and I will send it to you.

So being in haste I shall take leave at present, only my love and my wife's love remembered unto yourself, and to your wife, and Thomas Hall, and all friends in the faith there with you.

I rest and remain your friend in the eternal truth,

LODOWICKE MUGGLETON.

*The Postern, London,
August 11, 1673.*

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Mrs. Dorothy Carter, bearing date January 16, 1674.

Dear Friend in the true faith, Dorothy Carter,

THIS is to certify you, that I received your letter dated January 8, 1674, and am glad to hear that yourself, and all the rest of friends you make mention of are in health : and as for Mr. Goodwyn taking no notice, nor speaking any thing concerning his faith in this commission, do not you be troubled at it, neither do you speak to him about it at all, except he speak to you first ; for if his heart be falling from that affection and love he had once to it, in the days of your daughter's life, let him go, for every one must stand by his own faith ; but his faith, which will not hold out to the end, will miss of the end of his faith, which is the salvation of his soul ; and if he did procure a blessing from me, through your daughter's prompting him on to ask it of me, yet if he stick not to it with all his heart, and with all his soul, to his life's end, he will lose the benefit of it as others have done : but seeing he doth not rebel against it, nor speak for it, let him alone ; if he be contented, I am contented ; if he make no mention of it, I advise you to do the same, and there is no question but he will find trouble enough in the world, even as the sparks fly upwards, which is the portion of every man and woman in the world, more or less ; but happy are those that have peace in the faith of this commission of the Spirit.

Also you say William Newcombe is intended to go to Virginia, and take two of his children along with him. I wonder what is in mens minds to run amongst the heathens, that are without God in the world; besides, the climate doth not agree with the English nature to live there contentedly; but some men, when the world frowns upon them, having not patience to submit, they run into a present destruction: just as if a man should seek the living among the dead, so doth all that goeth out of England for want of livelihood, thinking to find it there. I have known several hath done so thinking to find life, but they have found death instead of life. My nature is so contrary to go out of the land of Canaan, of England, amongst the heathen, that I had rather live in prison here all days of my life. But where men cannot bear the Cross patiently, they seek deliverance by running into a present destruction; which frees men from all troubles, but not with peace of mind. As for those books he saith he hath of mine, which he thinks come to fifty shillings, I cannot think he hath so many; I know not what counsel to give you concerning them, neither would I hinder you from doing the man good; for I know money is scarce with most people now-a-days; but I shall lay no bonds upon you in this thing, but leave it to the freedom of your own hearts; but if you do buy those books of William Newcombe, I would not have you send them to Virginia amongst the heathen, it will signify nothing at all; I have lost several books that way, so that I will never send book more by sea; I would wish you to keep them yourselves, and if you cannot tell how to bestow them, if you please send them to me, and I will put them off as I can. This is all I can say as to this, but leave it to your own liberty; and as

for Capt. Wildey, Mr. Cawley, Mr. Delamain, Mr. Saddington, they are all well, but Mrs. Whalley is dead and buried; she got an extreme cold in her head and teeth about Michaelmas last past, and she would needs be let blood; so the doctor let her blood, till her life was almost gone, but with much ado she was preserved alive in a great deal of misery a quarter of a year; she was buried upon New-Year's day, when I was at Braintree, in Essex, at Mr. Whitehead's house; but I saw her before I went, and she was very well satisfied in her mind as to her eternal happiness; she had not the least doubt in her; if she had not been let blood she might have lived many years; and as for Mrs. Griffith she is out of town, and will not be in London this two weeks, as I hear by my daughter White, neither have I seen Mrs. Griffith since she brought me your letter, which desired me to lay out six shillings for Sarah Hatter, which I let Mrs. Griffith have; and as for Sarah I have not seen her since I came to town, but I hear she goeth out to work a-days, and comes home to my daughter's at night; I heard nothing, but that she is pretty well, and that she cannot write to you as she would, she being so bad a scribe; and when she is at leisure then her father is not, and when he is at leisure then she is not. When Mrs. Griffith cometh to town she shall have your letter, hoping she will satisfy you further.

This is all at present, only my love, with my wife's, remembered unto you, and Betty Marsden, Betty Webster, Anne Mallate, and all friends else.

Your Friend,

LODOWICKE MUGGLETON.

Postern, London, Jan. 16, 1674.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, to Mrs. Frances Man, containing her blessing, dated January 23, 1674.

Loving Friend in the true Faith, Frances Man,

I UNDERSTAND that you are not in health, so that you cannot conveniently go abroad, neither is there freedom for me nor my wife to come and see you: therefore I thought good to write these few lines unto you, to comfort and bear up your spirit in your trouble, as followeth:

I have had experience of late days of your faith in the true God, and in this commision of the spirit, though I know it was long before your heart did close with it; but when you received me in the name of a prophet, you did set to your seal, in your own soul, that I was true, and sent of God; so that when you received me, you received him that sent me, even the true God; so that after you believed, you were sealed with the holy spirit of promise, which is the blessing and assurance of everlasting life, then did the day-star arise in your heart; that is, the act of faith is the star that did arise in your heart, to enlighten your understanding in the things of eternity, in those deep hidden mysteries of God becoming flesh, and the devil becoming flesh. Upon these two foundations standeth eternal life, and eternal death, and the act of faith in man is that which giveth the assurance of everlasting life, which assurance of it doth abide in yourself, which hath appeared in you, in that you have not been ashamed of your faith before men, but have justified your faith

in this commission of the spirit against all gain-sayers ; so that you, being justified by faith in your own soul, I know you have peace with God, and so the assurance of your eternal happiness on the other side of death: so that I can truly say by you, as Christ did, when on earth, to his disciples that believed on him, *Blessed are your eyes, for they see, and your ears that hear, and your heart that understandsthe things that belong unto your peace* ; which is the peace of God that passeth all understanding, which none upon earth have but those that truly believe in this commission of the Spirit ; and because you have stretched forth the hand of faith, and have taken and eat of the tree of life, you shall live for ever ; for by faith you have eaten of the flesh of God, in that you have believed that God became flesh ; and you have drank of his blood, in that you have believed that God died, and shed his most precious blood to redeem the seed of Adam ; so that faith in his blood it hath purified your heart from that thick darkness of unbelief, which lieth upon all people in the world ; but those of this faith. That is that water of life that doth quinch the thirsty soul, so that you shall never hunger and thirst more after the forgiveness of sin, nor after the assurance of everlasting life ; and these words of mine shall be as the leaves that fall from the tree of life, which is for the healing of the nations, so shall they be for the healing of your troubled soul with the seed of the serpent in this life. This faith is the faith of God's elect, that removeth that mountain of darkness and ignorance that lieth before the understandings of all mankind by nature ; this faith is that which doth ascend up to heaven, and pierceth through the sky, and beholdeth our God, our king, and our redeemer, upon the throne of his glory :

which faith is an evidence to the soul, that we shall see him face to face, who was dead, but is alive ; and behold he is alive for evermore.

These things considered, let faith and patience bear up your soul in this troublesome world, and after a little season you shall enter into the possession of those eternal joys, and endless pleasures.

This with my love presented unto you, I rest and remain your friend in the eternal Truth,

LODOWICKE MUGGLETON.

January 23, 1674.

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Elizabeth Dickinson, Jun. being her Blessing, bearing date March 6, 1674.

Elizabeth Dickinson the Younger,

I UNDERSTAND, by Goodwife Love, that you are not well, but rather drawing near the grave, and that you would gladly have seen me before you die ; yet being comforted in yourself that you shall see me hereafter in heaven, I was desired to write a few lines unto you, to add to your comfort before you go hence, and shall be seen no more. I have considered your tender age, and weak distempered body, ever since you were born ; yet with tender looking to, your weak distempered nature hath been preserved and upheld to this day, yet the root of your

disease doth still remain, and cannot be cast out but by death, it being born with you ; but in the resurrection this vile distempered body of yours, which is now mortal, shall rise an immortal, spiritual body, capable of eternal joy and glory, where no diseases, pain or sorrow can come, where body and soul shall live in joy and pleasure for evermore. And though I know there can be no fears of death to arise in your heart, because of the tenderness of your age, you being incapable of actual sin, the sting of death is taken away from you, for the sting of death is sin, and the strength of sin is the law ; but that being not capable of the breach of any law, so no sting of death can lay hold of you ; I knowing this, would add a word of comfort to strengthen your spirit here, and to your happiness hereafter in the kindom of eternal glory, where is joy and pleasure at the right-hand of our God and King, and our Redeemer, for evermore. And that you may be the more satisfied and comforted in the assurance of everlasting happiness in the life to come, I do declare you, Elizabeth the younger, one of the blessed of the Lord, both in soul and body, to all eternity. And if you do live till Whitsuntide, I do intend to see you if possible.

So resteth your friend,

LODOWICKE MUGGLETON.

The Postern,
 March 6, 1674.

Postscript of a Letter to Mrs. Futerell.

SOVEREIGN means to give you peace in this life, and in the life to come; and you seem to be very well satisfied in it ever since; but now about the death of this child, I perceive your faith faileth you, in that you have let such a conceit (that your child was bewitched) to enter into your heart, to cause this melancholy humour in you, that maketh shipwreck of your natural peace here, and will eclipse your spiritual peace hereafter, if it be not reasoned out in your own soul, for my faith is stedfast in what I said unto you, therefore let your faith be stedfast in me without doubting, and you shall never perish in the peace of your mind, neither in this life, nor in the life to come, but shall have everlasting life; and let not melancholy thoughts of your child's being bewitched, or evil surmise, enter into your mind, but let your faith on God, and in this commission of the Spirit, and patience in temporal troubles, possess your soul, then will you receive an hundred fold of peace and satisfaction in the life to come, and life everlasting.

This is the true way to have peace in this life, and in the life to come; and what can I do more for you than I have done to settle your mind in peace? Yet if you have conceived any prejudice in your heart against any believers, though it be causeless, yet I shall part you asunder, so that you and your husband shall have no society with them, nor they with you, no more than any stranger; so that you may be satisfied, and your peace may be perserved, all shall be well.

This is as much as can be said in this matter, and all I can say at present, hoping you will take my advice in what I have said in this paper, that my words may take place in you to your peace of mind here, and eternal happiness hereafter, as it hath done in several others.

This with my true love remembered to yourself, I rest your friend in the eternal Truth,

LODOWICKE MUGGLETON.

*Postern, London,
June 11, 1674.*

A Copy of a Letter wrote by the Prophet Lodowicke Muggleton to Mrs. Hampson of Cambridge.

Dear Friend Mrs. Hampson,

I UNDERSTAND you have some trouble upon your mind about the death of your child, as if it was bewitched ; I thought your faith, in what I had declared concerning witches, had been stronger than so to think that witches should have power over infants, which are not capable of fear, for fear and belief is the inlet to all witchcraft, fear entered first into the mind, and belief enters into the blood, and so men, women, and children comes to be bewitched ; but I suppose your child was not capable of any of these two ; likewise frights to children may cause fits, like to witchcraft fits, yet not bewitched in the least ; besides, children in the conception, when they are conceived in the womb, may partake of that me-

lancholy blood in the nature of the parents, or of any other distemper or disease in the parents, as I by experience do know by my own children, two sons by my second wife, as sweet children as eye could look on, yet partakers of their mother's nature, who was a comely woman to see to, yet of a melancholy dropsical nature and humour, if things did not go well in this world, as no man can assure his wife all things shall prosper always, because troubles are as sparks of fire that fly upwards, and fall down to its centre again, especially where children are. The first-born son was stricken with a convulsive fit, when it was a year old, as it sat upon my knee, when it was merry, and it lived till it was three years old; afterwards the second son I had by her did grow up and prosper till he was three years old, after that the evil did break out, and it increased to the running evil from place to place, and he lived thus till he was nine years old, though I used means to help him, but all in vain; and when the child died I was glad, knowing all the children I had by her did partake of her melancholy and dropsical nature, and not any witchcraft powers in the least; and I know your nature is given much to melancholy and discontent of mind, produced out of your own surmisings, which are as false as God is true, so that you have created to yourself fears where no fear is, and sorrow where you might have had joy, and grief where you might have had comfort; and though you are not sensible of the hurt it doth your person, it being grown strong, yet your mind being troubled, it corrupts your nature, in that it enters into your blood; and the grief your husband hath to see you in this condition, that nothing will comfort you, it hurteth his nature also, which never was very healthful since I knew him; so that what evil is produced in your body by fears and melan-

choly, you must expect your children must partake at one time or another, and you have no remedy but patience ; therefore I shall say this unto you, I remember when you were first married your melancholy mind wanted rest, not only in this life, but you wanted peace and assurance of happiness in the life to come, and for that purpose you desired a blessing of me, which upon your request I gave you, and you seemed to be satisfied in it ever since ; and my faith is stedfast in what I said unto, therefore let yours be stedfast in me, without doubting, and you shall never perish, but have everlasting life ; and let not these melancholy thoughts of witchcraft, or evil surmises, enter into your mind, but let your faith in God, and in the commission of the Spirit, and patience in temporal troubles, refresh your soul, then will you receive an hundred fold of peace and satisfaction in this life, and in the life to come life everlasting. This is the true way to have peace in this life, and in the life to come ; and what can I do more for you than I have done, to set your mind in peace ? Yet if you have conceived any prejudice in your heart against any of the believers, though it be causeless, yet I shall part you asunder, so that you nor your husband shall have no society with them, nor they with you ; so your peace can be preserved, all shall be well. This is as much as can be said in this matter, and all I shall say at present, hoping you will take my advice in what I have said in this paper, that my words may take place in you to your peace of mind here, and eternal happiness hereafter, as it hath done in several others.

This with my true love remembered to yourself and husband, I rest your friend in the eternal Truth,

LÖDOWICKE MUGGLETON.

Postern, London, June 11, 1674.

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Isabella Malum, Quaker, dated from London, October 1, 1674, and directed to her at Nottingham.

Isabella Malum,

I RECEIVED a letter, dated Nottingham, the 12th of the fifth month, 1674. I know it is not of your hand-writing, but it is the testimony of your own heart, as you have declared; wherein you have shewed what seed and nature you are of, even the seed of the serpent, in that you have been left to the reasonings of your own heart, as King Saul was, to reject the prophet of the Lord, in sinning against the commandment of the prophet Samuel, and go to a witch; so that the good Spirit of the Lord departed from him, and an evil spirit of the Lord was sent unto him; so it is with you: you have rejected and despised me, the prophet of the Lord, and have given your testimony against the good Spirit of the Lord, and did strive with your evil spirit of reason, the devil in you; which good spirit would have led you through that narrow gate which leads to life eternal, which few do find, or enter therein. But I perceive the evil spirit of reason in you hath prevailed, and hath the victory over you, and hath led you captive, insomuch that it hath caused you to despise and reject the good Spirit of the Lord, in his messenger, which brings glad tidings of salvation to all that truly believe in him.

1. This Spirit of truth you call a seducing spirit of Lodowicke Muggleton, which you say leads to

death and destruction ; so that the good Spirit of the Lord that did strive with you, and had almost persuaded you to join with it, as you have expressed in your testimony, is now departed from you ; and the evil spirit of reason in you is now to be your guide ; and the good Spirit shall strive no more with you ; for you shall be given up to a reprobate mind, as Saul was ; and the hope of such hypocrites as you shall perish.

2. You say, it is now upon your heart to declare something how you came to lose your condition, and to backslide from the Quakers, and from that light within, which you call the light of Christ, which did reprove you of sin, and convince your conscience of the vanities, and customs, and fashions of this world.

As to this, I say, if you had been at rest, and peace of mind, in the Quakers principles and practice, you would never have backslidden from them. For the cause why people run from one thing to another is, because they are not at rest where they are. For this I say, if religious people could find peace, and rest of mind, in the doctrine and practice of the seven churches, there would never a man or woman believe me ; for there is none believes me, but those that are lost ; for I am in the same condition as Christ was when upon earth ; he came but *unto the lost sheep of the house of Israel*, not to those that were settled in a form of religion, as the Scribes and Pharisees were, and as all the seven churches are now : so that if you had found rest in the Quakers way, why did you not keep there ? Why did you backslide from them ? Certainly, if the Quakers way had been the truth, (as you say now,) it would have given you rest then. And are you so bewitched, to

think that you shall find more peace in that truth you backslided from now, than you did when you were in your innocency? Will the Quakers love backsliders better than they did before? I am sure, the true God, nor his messengers, doth not love backsliders, nor hypocrites, nor rebels, as they do integrity and uprightness of heart. But the Quakers people being ignorant of the true God, perhaps their God, an infinite Spirit without a body, or that God in them, will be more merciful than the true God: perhaps their God, an infinite Spirit, will love you better for your backsliding from them; and the more because you had like to have been caught in Muggleton's snare, as you say. But I can do as Peter did by his, pick out of his snare or net the good fish, and cast the bad away. I can spare such as you are very well. And whereas you say you backslided from that light within you, which you call Christ, which did reprove you, and convince your conscience of sin, and of the vanity of this world; this light of Christ was nothing else but the law written in your heart, which did accuse you when your mind was vain; and when your mind did not run after vanity, the law written in your heart did excuse your conscience.

Indeed this law was written in every man's heart by Christ, the only God; therefore may be called the light of Christ, *that enlighteneth every man that cometh into the world*: but Christ's person is distinct from this law written in man's heart; and this light of the law is distinct from Christ; and whoever maketh the law written in his heart, that accuseth and excuseth, to be the very Christ, as the Quakers do, that Christ within them shall prove the greatest devil to all eternity.

3. You say, you desired to see Lodowicke Mug-

gleton's books : you say you heard some places here and there read, and you were asked the question, whether ever you heard friends declare such things ? And you said, nay. Likewise you do confess, you were bid to take heed of judging or speaking against him. Here was the desire of reason, the devil in you, to see those books : and you say you heard them read. Did those that shewed you those books, force them upon you, without your desire, and contrary to your mind ? They were lent unto you ; for I am sure you bought none. What provoked you to desire to see them for your own hurt ? Likewise you had a charge given you, not to speak against them ; but you contrarily have spoken evil of them in a high nature, insomuch that you have spoken against your own soul ; for had you not been of that reprobate seed, you would have had a care of speaking evil of those books that were so lovingly lent you : they cost you nothing : had you been of the elect seed, though you could not have believed them, or not liked them, you would have been kept from speaking evil of them.

4. You say you had got some of his books, and reading of them, your heart became dark, having lost your guide, which caused you not to believe in him, as the only prophet and messenger of the most High God. Here the spirit of reason was struck dark in you, by reading those books, because the doctrine contained in those books did so far surmount the doctrine or principles of the Quakers, as the sun in its brightness doth the twinkling star ; so that the light of the law in you, which was but as the light of a star in you, which is nothing else but the light of nature, which guideth men to do things honest and just between man and man. And this light of nature

is that light of Christ in you, and that truth you so much talk of; for this I know, that there is never a Quaker in the world that hath any other light of Christ in him, but the light of nature, not as he is in the state of a Quaker; and this was the cause you were stark dark in the reading those books, because the light in you was put out, and caused you to walk in darkness; having lost the light of nature, you lost your guide; which, if you could have stood still awhile in patience, you should have seen the salvation of the true God, and have been brought out of that darkness into his marvellous light, which is heavenly, far exceeding the light of the law in you; which would have caused you indeed to believe him to be the true prophet and messenger of the most high God; but you being the seed of the serpent, heaven was not appointed for you, but hell only.

5. You say, I sent a letter to a follower of mine at Nottingham, that if the two women that were fallen from the Quakers, would turn to them again, let them return; but if they do, they will perish for ever. Likewise I said in that letter, if I be in the truth, all that believe in my commission shall be saved; but if I be not in the truth, all shall be damned that believe in me. These, or to this effect, you say, was part of my letter. Further you say, the hearing of this letter struck you to the heart, and much trouble seized upon you, that you should venture your salvation upon the words of a mortal man.

Also you say, Oh! how you cried to the Lord, that you might once more be worthy to be a door-keeper amongst the congregation of the faithful, before you go hence, *and shall be seen no more.*

As to this, I did send a letter to a follower of mine at Nottingham, that if the two women that were

fallen from the Quakers would return again to them, let them return; for I did understand, that the Quakers did solicit them much, with exhortations, and persuasions, and by-letters to them, to return to them again. The letters I have yet to shew; and I find in those letters, that those two women were in a great streight in their minds, to give the Quakers an absolute answer, whether they would return to them, or keep to Muggleton. I heard those two women were in a great quandary, whether to keep to me, or return to them; and especially Isabella Malum was inclinable to fall back to the Quakers. Whereupon I wrote that letter to my friend, that if they would return back to the Quakers again, let them go; but if they did, they would perish for ever; and so you will; for whoever setteth the hand to the plough of faith, in this commission, and looketh back, will perish to eternity.

And further I say, that if I be a true prophet, as I know I am, all those that truly believe me, and hold out to the end, shall surely be saved; but if I be a false prophet, as you say I am, then all those that believe me shall be damned, and I myself shall be damned, for being deceived myself, and deceiving others.

This must be ventured by all men and women, else no salvation can be attained unto in this life.

Therefore it concerns all you ministers and speakers, to be sure you are not false ministers of Christ yourselves, to deceive others; for I can assure you, if you are, you will be damned to eternity yourselves; and all those that are deceived by you will perish also.

Likewise you say, the hearing of this struck you to the heart, and much trouble seized upon you, in

that you should venture your salvation upon the words of a mortal man.

As to this I say, it had been well for you, had you ventured your salvation upon the words of a mortal man. Was not all the Scripture given forth by mortal men? Was not Moses a mortal man, who set life and death before the people; and those that put their trust in his words did live; but those that did not venture their lives upon his words were put to death, as may be read abundantly in the Scriptures. Were not Peter, and the rest of the apostles, mortal men? yet the keys of heaven, and of hell, were given unto them; and whose sins were forgiven by them on earth, were forgiven by God in heaven; and whose sins were not forgiven by them here on earth, were not forgiven by God in heaven.

Now ought not those that heard them, and believed them, to venture their salvation upon the words of these mortal men, that preached life and salvation by Jesus Christ unto them; yea, all that were saved by faith in their doctrine, ventured their salvations upon the words of those mortal men; and whoever did not venture their salvation upon those mortal men's words that heard them, were damned to eternity: so likewise, if you had ventured your salvation upon the words of me, the Lord's true prophet, which am but a mortal man, you should assuredly have been saved, as many others can witness: but in regard you could not venture your salvation upon the words of a mortal man, you will assuredly be damned to eternity; for this was God's way ever since he chose Moses, to give authority to mortal men to bless and curse to eternity; and that men

and women should believe them, and venture their salvation upon their bare words.

Also you say, Oh ! how you cried unto the Lord, that you might be once more worthy to be a door-keeper.

Here you speak like an ignorant, silly, foolish woman, that desires to be a door-keeper amongst the congregation of the faithful.

To discover your ignorance, let me tell you, that there is no door-keepers of the congregation of the faithful but men, and they must be such as prophets and apostles, who have the keys of heaven and hell. Such men as these do open the doors of mens hearts here on earth, and letteth the spirit or soul of man out of that prison of darkness, which every man and woman's souls are in by nature. Such mortal men as these have the keys of the door of heaven, to open the door of man's heart, that he may see the light of heaven, and the glory of God in heaven, with the glory of saints and angels, in form like men, by the preaching of Christ, as Peter did : he opened the door of Lydia's heart, and shewed her the glory and benefit she should receive, even life and salvation to eternity, by the death, resurrection, and ascension of that man Christ Jesus, which the apostles preached.

Such men as these are door-keepers of the house of God here on earth ; which house is the congregation of faithful believers. Therefore it is that David, who was a king and a prophet, desired to be but a door-keeper in the house of the Lord, and God granted his desire, and gave him the key of heaven, that is, to prophecy of the coming of God, in the flesh, who was Christ, who was the door, the

way, the truth, and the life ; and no man could enter into life eternal, but by this door, and none could open this door but those that have the key ; and none hath the key but commissioned men, as Moses, the prophets, the apostles, John Reeve and Lodowicke Muggleton.

These mortal men were made door-keepers in the house of God here on earth ; but they shall sit upon thrones of glory in heaven.

But I never read of any woman that God made door-keeper of his house here on earth ; so that your choice shall not be granted you, but the contrary ; for you shall have the door of hell opened unto you, where you shall go among the congregation of the faithless and unbelieving reprobates, where is utter darkness for evermore.

6. You say you had a book written by Lodowicke Muggleton in your house, called, A Looking-Glass for George Fox. You say a most wicked book ; and you often wished it out of your house ; it being an aggravation of your trouble, when you thought of it.

It seems this book became a wicked book to you, and an aggravation and trouble when you thought of it. The cause why it was an aggravation to your mind was, because you were the seed of the serpent, as aforesaid ; for those books are an aggravation to the mind of none but reprobates ; for the book cost you nothing. If you had bought it, you would have esteemed better of it, and it would have been no trouble to your mind ; and if you could not have believed, you would have been kept from speaking evil of it. But I perceive for the most part, those that have these books lent them for nothing, are the greatest despisers, and do stumble

most at them, as you have done. But I know the cause why they have been such an aggravation and trouble to your mind is, because you thought if you should believe Muggleton's writings, there will not be so many loaves and fishes in believing this, as there will be among the Quakers people; for he promises no loaves nor fishes at all; and there is so few that believe him in those parts; so that you cannot expect but very few loaves and fishes here. But the Quakers people are many, and there is more loaves of bread and fishes to eat; therefore said you in your heart, I will return to the Quakers again; for you are of the same mind as those hypocrites were that followed Christ for the loaves; for I am confident that if I had promised more loaves and fishes than you found among the Quakers, you would never have returned to them again. But, much good may you do the Quakers, now they have got you back again; they have laboured hard for you. For this I say, it never was my practice to hire people to believe my doctrine; for if I could but promise all those that believe me loaves and fishes, then should I have more disciples than the Quakers have; therefore it is that so few poor Quakers believe me, hardly any; (but a many rich Quakers believe me), because I cannot feed so many of your hypocrites with five loaves and two fishes as Christ did when on earth; for there was very few of those five thousand, but poor; and that they were hypocrites is clear by Christ's words, *John vi. 26. Jesus said, verily, verily, I say unto you, ye seek me not because ye saw the miracles, but because ye did eat of the loaves, and were filled.* So likewise you would have followed me, not for my doctrine-sake, but for the loaves-sake; if I could

have fed you with loaves to the fill; for I know your desire of heart is only to *labour for the meat which perisheth*, and not for the meat *which endureth unto everlasting life*; which all those that do truly believe my commission and doctrine do eat of, and are satisfied, in the assurance of everlasting life, which God shall give them in the resurrection at the last day, which will not be a quarter of an hour after their death; for there is no time to the dead; time belongeth only to life.

7. You say, now it is in your heart further to declare, that you do for ever judge and condemn that spirit of darkness that did lead you from the light (as you say) to join with Lodowicke Muggleton. You say you do also believe that Lodowicke Muggleton is a false prophet, and seducer, and a blasphemer of the living and true God, who is an infinite and unchangeable Spirit, and lives and walks in his people, meaning the Quakers.

Here you have brought death and destruction upon your own head. You have sought after eternal death as for hid treasure, in that you, being an ignorant sottish woman, should undertake to judge a prophet, whose revelation and knowledge of God's mind in the Scriptures is beyond the knowledge and revelation of all the men in the world at this day, as my writings do declare. You, who have not the common knowledge and learning of women, and that without a cause, did never persuade you to believe me, or my doctrine. I never gave you any enticing words to encourage you to believe me. Were not the books lent you freely? they cost you nothing: was there not the wine, milk, and honey of heaven given you, without price, without money; yet your full stomach loathed the honey-comb of

heaven. Were not you left to your liberty to eat or not to eat, to chuse or to refuse; but you must take down into your stomach that which could not be digested, which caused you to vomit up such blasphemy against that holy Spirit that sent me, and against me that God sent.

First. You have called the holy Spirit that sent me, a seducing spirit, which leads to death and destruction.

Secondly. You call that book that was lent you, a wicked book.

Thirdly. You do judge and condemn that spirit that wrote that book, which had almost persuaded you to be a true Christian, to be the spirit of darkness.

Fourthly. You say you do believe that Lodowicke Muggleton is a false prophet, and that he is a seducer and a blasphemer.

In these words you have blasphemed against the holy Spirit that sent me. And seeing such sins as these are unpardonable, both in this world and in the world to come; therefore what measure you have met, shall be met to you again, in that you give judgment first; therefore what judgment you have judged you shall be judged with.

Therefore, in obedience to my commission from God, for this your blasphemy against the Holy Ghost aforesaid, I do pronounce Isabella Malum aforesaid, cursed and damned, both soul and body, from the presence of God, elect men, and angels, to eternity.

Your body shall be your hell, and that spirit of reason in you, which you call the light of Christ, shall be your devil; shall be as fire to torment you to eternity. And while you are in this world, you

will hardly escape the exemplary judgment of God in this life, besides your damnation hereafter; neither can that infinite spirit without a body (which you call God, which lives and walks in you, as you imagine) deliver you from the curse a mortal man hath passed upon you.

Written by

LODOWICKE MUGGLETON.

London, October 1, 1674.

I did not write this so large only for your sake, but for the sake of others that shall come to see it, or hear it read, because it shall be recorded for the age to come.

A Copy of a Letter wrote by the Prophet Lodowicke Muggleton to John Gratton, of Derbyshire, bearing date October 8, 1669.

John Gratton,

I UNDERSTAND you sent a letter to Thomas Page; I perceive you are the man that lives in Derbyshire, and was acquainted with some of my friends there; which thereby you came to see some of my writings, for I think you never bought any but what you borrowed: also I remember you writ a letter to me then, to answer some questions you propounded;

and you pretended to our friend at that time, as if you did believe many things in the book ; to which I sent you an answer, that you deserved the curse rather than an answer to those questions : this is many years since ; I have not heard any thing of you since till now ; and not only so, but you are turned Quaker, and a speaker of the Quakers, so that now you are a two-fold child of the devil more than you were ; before you were a child of the devil, when you writ to me, and you turning Quaker made you a two-fold child more than what you seemed to own my writings ; for being a speaker of the Quakers, it is impossible for you to repent, or to be saved ; for God hath given you up to a reprobate mind, in that you did not like to retain your true God, who hath both form and nature ; I say you did not like to retain him in your knowledge, therefore he hath given you up to a reprobate mind, to be a Quaker, to believe that there is no God, but what is in you ; and that the light that is within you, that convinceth you of sin, is the very God, and very Christ ; so that your God hath never a body, nor your Christ hath never a body neither ; this is the absolute spirit of Antichrist in this last age ; so that I perceive by your letter, that you have not only slunk away from that doctrine which you did once seem to like, but have spoken evil of that, and me also, and your letter is a sufficient witness against you to me, that you are the seed of the serpent, a reprobate, who is given over to a strong delusion to believe a lie, that there is no God but what is within you ; who denies God to become flesh, and that all the fulness of the Godhead dwelt in him bodily, as saith the Scriptures : this is denied by you anti-christian Quakers ; for which thing sake hath the wrath of the true God fallen upon many of your

leading Quakers. And now you have taken upon you to be a teacher, or leader of the anti-christian army of Quakers, so that you may expect the same wrath that your brethren have undergone before you ; for this your wickedness before said, I do pronounce John Gratton cursed and damned, both soul and body, from the presence of God, elect men and angels, to eternity. Your light of Christ within you, nor that God within you, shall not deliver you from that curse a mortal man hath passed upon you ; and you shall know, to your endless pain and shame, that Muggleton's words will reach your life, which you say is in God ; so that your God and your life shall perish together ; and my God, which you say will be found no God, shall keep you and your imaginary God, a spirit without a body, in utter darkness to eternity.

Written by

LODOWICKE MUGGLETON.

*From the Postern-gate,
October 8, 1674.*

A Copy of a Letter written by the prophet Lodowicke Muggleton to Mr. Thomas Tompkinson, of Slade-house, in Staffordshire, dated from London, July 1, 1675.

Loving Friend in the true Faith, Thomas Tompkinson,

THIS is to certify you, that I received your letter, dated June 17, 1675 ; as also to let you know,

that I received the cheese that our friend Anthony Hall, and his wife, sent me; and I give them many thanks for their kindness.

Also this is to let you know, that Mr. Delamaine saith to me, that he hath received the coat, and those things you speak of in your letter. I suppose he hath given you notice of it by writing, before this will come to your hands.

And for the difference with the parliament, it is true there was a great difference between the House of Commons and the House of Lords, about privileges, insomuch that the House of Commons did send several great lawyers to the Tower; insomuch that the king was constrained to prorogue the parliament to the third of October next. The contention between the House of Lords and Commons was so great, that it is thought by many, that they will hardly ever agree again; but the next morning, these lawyers the Commons had committed to the Tower, were delivered by a *Habeas Corpus* out of the prison, contrary to the vote of the House of Commons: so that there is no act of parliament this sitting at all; neither is there any thing done touching persecution of conscience at all, but things stand as they were: so that many justices that were hot upon persecution, are cooled. And as for London, and all about London, the meeters are quiet, and not one justice doth stir. And as for your being churchwarden this year, I would advise you by all means to put it off this year. Who knows what the next year will produce?

Thus in short I have given you a hint of things, as they are at present; and being in haste, I must take leave, only my love presented unto yourself and wife,

and to all the rest of our friends in the true faith there with you. I rest

Your friend in the eternal truth,

LODOWICKE MUGGLETON.

Postern, London, July 1, 1673.

A Copy of a Letter wrote by the Prophet Lodowicke Muggleton to Mr. Henry Henn, bearing date from London, August 20, 1675.

Mr. Henn,

I RECEIVED a letter from you by the hand of a boy ; the substance of your letter was, a complaint against yourself of your wicked actions, and great sin against God, and against your wife ; and of your great sorrow, and unfeigned repentance for it ; I do confess I have not been altogether ignorant of your wicked proceedings against your wife, yet because you have writ to me in your necessity, of your own accord, and hath confessed your sins, and laid open yourself in your confession, and it is to be minded by me, and I remember that saying in Scripture, that *whosoever confesseth his sins, and forsakes it, shall find mercy.* You have made a good confession of your sin and wickedness towards your wife, and her friends, and if you do but forsake them, as you have promised in your letter to me, there is no question but you will find mercy in the thing you require of

me ; and as to your liberty only ; this I must tell you, how you came to have so grievous a fall : it was because you were ignorant of the words in Scripture, which saith, *Man shall forsake his father and mother and cleave to his wife* ; but you have done quite contrary ; you have forsaken your wife, and cleaved to your relations, which were not so dear unto you as father and mother ; and what fruit have you found or reaped by it ? Have you not destroyed your wife's estate, in what you could, and your own interest in it ? You have utterly destroyed it, by forsaking your wife and cleaving to your relations ; this is the first entrance into sin and wickedness ; and so brought destruction upon your wife and yourself in the estate ; you being not content here, but added sin to sin, far worse than the first ; in that you made yourself the member of harlots that was unclean, which act of yours did not only defile your soul, as a breach of God's commandment, but defiled your body ; and the effects of this sin is the very cause of that separation between your wife and you ; she would with ease pass by all that wrong you did in wronging her in her estate ; but this nature itself doth abhor, that is not given over to a reprobate mind. After this, you proceeded on to a sin of cruelty, to abuse your wife, by laying violent hands upon her ; putting her in such frights, as if death had possessed her, which caused her friends to fear you do intend to murder her ; which is the cause they do intend to put you in prison ; to prevent her from being murdered, and you from being hanged ; for it is to be feared, by your rugged carriages to her, that you have made a covenant with death and hell, and that you can be but hanged if you kill her, or do her some other mischief ; then hell must follow after death ; this is the very

cause that her friends do seek to prevent you from doing this wicked deed; and not merely for your wickedness done unto her estate, in forfeiting your bond; she and her friends could and would have passed that by; and not have troubled your person for it, but have sat down in silence in the loss of it; considering that your person being in prison, would do her nor them no good; but this violent practice of yours towards your wife, both in words and actions, doth give all her friends and acquaintance suspicion that you do intend to murder your wife, or do her some other mischief, if you meet with opportunities; therefore it is that they will endeavour to secure your person, to prevent you; but seeing you have made your request to me, and have desired me to use my utmost endeavour to your wife, her father and mother, and brother Atkinson, to let you have your liberty, to try you this once more, and that you will never disturb nor abuse your wife more, either in words or actions, unbecoming an honest man, let you endure all the punishment that is possible to be inflicted upon you: you have spoken with your pen as good words as can be spoken, and if your heart be right to perform what you have said, it is pity but that you should find mercy in the thing; for this I say, it is a dangerous thing to dissemble with God and man; for whoever dissembles with his own heart, dissembles with God; for God hath placed his law in man's heart, as his watchman, to tell God of all his doings, either good or evil; but I am apt to believe that you do not dissemble with me; but I will perform what I have promised concerning your wife, that you will never abuse her more, in words nor actions, and I will do my best endeavour that you shall have your liberty. The case is this; I know your wife and fa-

ther, out of tenderness to you, though you have done them this great wrong, is willing to pass it by and let you alone, but the power of the law lieth in Mr. Atkinson's hands, and he can prosecute the law, whether your wife or father will or no; and if you had not writ these lines unto me, you would assuredly have been prosecuted; so that my business is only to persuade Mr. Atkinson to let you have your liberty, and I think you need not doubt but I shall prevail with him, that you shall have your liberty; do you keep your promise, and he shall keep his; this shall be sufficient to satisfy you that you shall not be arrested by him for any of your former faults. Written by me, your friend in this matter,

LODOWICKE MUGGLETON.

August 20, 1675.

Since I wrote this letter I spake with Mr. Atkinson, and I have prevailed with him to call back that warrant from that serjeant that was to arrest you, so that now you are relieved from him, and those that are related to him, for the present. Witness my hand,

LODOWICKE MUGGLETON.

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Mrs. Susanna Moss, of Dublin, in Ireland, bearing date September 5, 1675.

Friend in the true Faith, Susanna Moss,

I RECEIVED your letter, dated August 23, 1675. I confess you are a stranger unto me, but not unto the doctrine of the true God declared by me: for I have heard of you several times, of your faith in the commission of the Spirit, and that your husband died in the faith of it also.

Likewise I perceive by your letter, that you have procured by your faith the hatred of your relations, and others; but this I know, that the peace of your mind is more worth, than the whole world; especially that peace, which the world cannot give, even the *Peace of God which passeth all understanding.*

And this peace of God, it doth arise from the seed of God, which is God's own nature, in that it doth believe in his prophet's report; so that the arm of the Lord is revealed to that soul, according to that saying in Isaiah; *who hath believed our report, and to whom the arm of the Lord is revealed.*

And what is the arm of the Lord, but his saving health; that is, the assurance of everlasting life, abiding in the soul of man, which cannot be attained unto any other way, but by believing the prophet's report.

God hath honoured all his chosen prophets with heavenly wisdom, knowledge and power, above all other men; therefore it is said in Scripture, *How beautiful are the feet of them that bring glad tidings of*

salvation ; and of that saying, *Whoever received a prophet in the name of a prophet, shall have a prophet's reward.* And what is a prophet's reward, but a blessing of everlasting life : for he that receiveth him that is sent of God, receiveth God that sent him.

Now consider, that all religious men in these our days, do confess and say, they do believe the prophets of old that are dead, and the apostles that are dead, and that they wrote and spake as they were inspired by the Spirit of God ; but doth utterly deny, that God shall send any prophet in these our days ; saying, that prophesy and revelation is now ceased, yet they will undertake to preach the word of God, as it is written, without any revelation from God.

So that you may observe that the seed of the serpent, the seed of reason in man, doth always believe dead prophets, but would never have believed them when they were alive. So on the contrary, the seed of faith, the seed of God, doth always believe live prophets, rather than those that are dead ; because the living prophet gives them to understand the meaning of those dead prophets' writings, and would have believed them dead prophets had they been alive : according to that saying of Christ to the Jews, *Had you believed Moses, you would have believed me.*

So can I truly say, that if people did truly believe the prophets and apostles, as they say they do, they would believe me ; for God hath chosen me one of the two last prophets and witnesses of the Spirit, as truly as he chose Moses, Aaron, and the prophets and apostles in their time ; and there is as much ground for professors of the Scripture to believe me, and more, than to believe those that are dead.

Why ? Because God hath give me understanding of his mind in the Scriptures, above all the men in the

world; nay, if I did not know more of God's mind than those that wrote the Scriptures, I would not speak or dispute with men about spiritual matters; neither do I speak this out of a conceited pride of heart (as most wise men in reason do), but out of true knowledge; for true knowledge is never proud.

But the Lord of Heaven, who hath redeemed my soul with his most precious blood, and hath given me my part in the first resurrection, in that the seed of faith in the true God, which is the day-star, is risen in me, and hath freed me from the fear of the second death. And he hath set me as it were upon a hill, for the seed of reason to shoot their poisonous arrows at me; but the shield of faith, and the breast-plate of righteousness hath preserved me.

Also he hath set me as a light upon a hill, to give light upon the earth in these last days; so that in light men may see light; so that you, the seed of faith, who hath the day-star risen in your hearts, hath light, and in light you shall see light.

This light hath shined into darkness in this last age; but the darkness doth not comprehend it, but doth hate the light, and me also; because some people do believe in the light of heaven; that is, in the hidden mysteries in the Scriptures declared by me.

As, *First*, What God was in his form and nature from eternity; and how he became flesh, and dwelt amongst men here upon earth.

Secondly, What the right devil was in form and nature before his fall; and how he became flesh, and dwells among men here on earth.

Thirdly, The place and nature of hell, and the devil's torment.

Fourthly, The place and nature of heaven, with the joys the saints shall have.

Fifthly, The persons and natures of the holy angels.

Sixthly, The mortality of the soul.

These, and many other heavenly mysteries, have been declared by us, the two witnesses of the Spirit; so that the light hath shined through darkness in this last age, and hath made the rough ways plain, and the crooked paths strait to some.

And I can truly say, I know I am of God, and the whole world lieth in wickedness, and darkness, and blindness, not knowing any one of these heavenly mysteries aforesaid.

So that I can truly say to you, as Christ did to his disciples, *Blessed are your eyes that see the things that belong to your peace*, and your ears that hear, and hearts that understand the secret mysteries of God, revealed by his two last prophets now in this last age.

This is that hath made the world to hate me; for when I was a zealous professor, a puritan, yet ignorant and blind, the world did love me, and religious men did love; but now they hate me, because I do not walk in darkness with them; for when I was blind and ignorant of the true God, and the right devil, as they were, we did agree well enough; but this commission and knowledge of God in the Scriptures, above all men in the world, causeth all men to hate me; so that they hate you that believe, for my sake; so that they do not only hate you, but they hate me, and they hate God that sent me; for if they could avenge themselves of me, they would love you; but because they cannot, therefore they hate you. But consider, every true prophet cometh to bring a sword upon the earth, to set the nearest relations one against another: but blessed are those that are not offended with such a prophet.

It was Christ's own words and practice when on

earth ; for when the world expected he should have brought peace upon the earth, he brought a sword, and instead of making peace between relations, he caused a greater difference between the most nearest relations than ever ; even against husband and wife, father and son, mother and daughter ; the husband and wife being in bed together, the one was taken by his doctrine, and the other was left in ignorance and darkness. The father and son being in bed together, the one is taken, and his eyes opened to see the glory of God, even life and salvation to his soul ; and the other is left in ignorance and blindness of mind, and hardness of heart, to perish in his ignorance and unbelief to eternity. The mother and daughter being in bed together, one was taken as aforesaid, and the other was left.

These things I have had great experience of these twenty-three years and more, since I received my commission : and I have seen those words of Christ fulfilled in these my days.

Also I have seen two grinding in the mill of the affairs of this world together ; and by this doctrine, declared by John Reeve and myself, the one hath been taken out of ignorance, and the other hath been left.

These things I have had perfect knowledge of, I being the last prophet that God will ever send to stand in the place of God here on earth, to act the same things as he did when he was upon earth : and as he was hated of all men, for his doctrine-sake, and saying he was the Son of God, so I am hated of all men for my doctrine-sake, that hath laid the axe to the root of the tree of all opinions and religions in the world.

And that I am the last true prophet that God will

ever send to the end of the world, which hath caused the world to hate me ; for I have no dealing with the world ; I neither buy, nor sell, nor trade with them ; I owe the world nothing ; I never wronged any in the world the value of sixpence in my life, to my knowledge ; yet all the world hates me, both righteous and unrighteous, only because I am of God, and they are not of God. If I could love the ways of the world, and speak well of them, and their religion, they would love me ; and then I should be a liar like unto them. For if I should say, that I do not know more of God's mind, in the Scriptures, than all the men in the world at this day, I should be a liar like them.

This is that strait and narrow gate that leads unto life eternal, but few do go therein.

Consider the parable Christ spake, *There was a man had an hundred sheep, and one of them went astray ;* and there was an hundred righteous persons, and one of them went out from his righteousness, and was lost in himself, as the sheep that went astray.

Now the shepherd went out, and found that one sheep that went astray, and brought it home, and rejoiced over this more than the ninety-nine that went not astray. So there was joy in heaven of the holy angels, more over that one sinner that repented, than over the ninety-nine just persons that needed no repentance.

The interpretation and meaning is this, that the ninety and nine just persons were all damned ; and that one person that repented, was saved ; and so of the sheep.

For if the ninety-nine just persons, that needed no repentance, were saved ; and that one repented, saved also ; then the whole hundred were saved ; so

that none were damned. This is the judgment and opinion of all professors of the scriptures.

But the seed of faith knoweth to the contrary; that the meaning of Christ was, that all the ninety and nine just persons were damned. Why? because they needed no repentance: therefore the angels did not rejoice over them at all.

[From this place it is torn out.]

This is the Copy of the Answer (of the Prophct Lodowicke Muggleton's) unto a Letter which our brother Lad had sent him.

John Lad,

I RECEIVED your letter, dated August 1, 1676, wherein you have expressed your faith and confidence in the doctrine declared by us the witnesses of the Spirit, and persons of us, who were sent of God, to bring glad tidings of peace and salvation to as many as shall receive our report, and to whom the arm of the Lord's saving health is revealed, to lead those that were in captivity, in ignorance and darkness, captives into that glorious light of life eternal, and to open the prison-doors of mens hearts, and to let their souls that were prisoners go free. This many can experience in these our days; and what can be said more than what Christ said to his disciples, and those that believed in him, *Blessed are your eyes that see, and your ears that hear, and your hearts*

that understand the things that belongs to your peace. Thus it is with every true prophet that is sent of God ; and what things can a man understand that belongs to his peace, more than to know the true God in his form and nature, and the right devil in his form and nature, and angels their persons and nature, and to have the prison-doors of mens hearts opened, and to let the King of glory enter in ? These are things that belong to a man's eternal peace, which none can have or receive, but those that do receive a prophet in the name of a prophet, receiveth God that sent him ; for whoever believeth in a prophet for his doctrine sake, shall see the treasures of heaven, both new and old. That is what the prophets of old did lay up in heaven, believing that God would become a little child, and grow up to a man, and suffer death, and rise again, that he might give them in the resurrection life eternal, and a crown of glory to wear for evermore. This is that treasure the prophets of old did lay up in heaven, therefore called old treasures, and the treasures the apostles laid up in heaven were counted new by Christ in that time, in that he compared the kingdom of heaven to a good scribe, that brought forth of the good treasures of his heart things new and old ; likewise we the ministers of the Spirit have brought forth out of the good treasures of our heart things new and old, we have declared unto you the deep things of old, the very foundation of God's council of old, which he revealed to Moses, the righteous fathers and prophets of old, and so of the apostles. And now is the new wisdom of God and treasure of heaven brought forth to the view of the world, by us two prophets and witnesses of the Spirit, in a more abundant measure than all that went before us, as may be seen by our writings ;

and there will never be no more new treasures of heaven brought forth into the world, any more than what is declared by us while time is no more. And seeing God hath chosen me to be one of his two last prophets and messengers unto this bloody and unbelieving world, and that caused and preserved me to be the longest liver, and hath lengthened out my days and years; and he hath made me a scorn to fools, that nothing understand; yea, he hath set me as a mark for every wicked man to shoot at me, yet faith in my God hath preserved me from being wounded by the cunning archers. He hath made me as a wall of brass against all men, both righteous and unrighteous. They have all strove to bear me down, both with spiritual weapons and carnal weapons, but he hath delivered me from them all: I did not think, when I was chosen a messenger of God, that I should have been so hated of all men for declaring of truth, but rather thought all men should love me; but when I went into the sanctuary of the Lord, I found it quite contrary; for when I had considered the trouble Moses and the prophets went through, both with the wicked and the righteous, even with those that served in the tabernacle of God, how did they rebel, which caused Moses to wish himself blotted out of the book of life, rather than to undergo the burthen of the Lord; but more especially the prophet Jeremiah, the burthen of the Lord was so heavy upon him, that he cursed the day of his birth, and desired God to send whom he would send, so he would let him alone; but God would have him and none else to deliver his message, else he would consume him before the people: so it was with John Reeve and myself, God would send none else but us two, which was sore against both our desires; but

being forced by a curse from the Lord, and I being the last liver, the burthen of the Lord hath lain heavy upon me this many years: but what am I! And what was Moses! Or what was Jeremiah, and the rest! that we should resist the voice of God, to stand in the gap in God's stead for every legal righteous man to shoot at us, and every wild beast to rend and tear, blaspheme, reproach, revile, despise, even bloody-minded men, whose soul do thirst after my life as for sweet wine! my blood would be more sweeter to them than honey, or the honey-comb! But knowing it was so with God himself when on earth, and that they would do so by him as they do by me, where he in my place, the consideration of these things doth bear up my spirit, and causeth me to strengthen myself, my God, my King, and my Redeemer. I have had great experience of David's condition, how he prayed to be delivered from his enemies; as Psalm lix; and so have I in like manner, *Deliver me from mine enemies, O my God; defend me from them that rise against me; deliver me from the workers of iniquity, and save me from bloody men, for lo! they lie in wait for my soul, not for any sin I have committed, or any wrong I have done to any man, but merely because I have declared the true God unto them, and because I say God sent me, therefore have they waited for my soul to kill it; and were it not for the outward law of the land, they could not be prevented; for they have altogether stifled that righteous law God hath written in their hearts, and hath made it useless unto them, so that my life could not be preserved, were it not for the outward law of the land; so that I have just cause to say, Lord, be not merciful to any wicked transgressors that hateth me for truth's sake, let not the Lord be merciful to*

such wicked men ; but God hath and will let me see my desire upon mine enemies, and bring them down to destruction, O Lord my God, for they have hated me without a cause, and hateth thee that sent me. Also I have had experience of the prophet Jeremiah's condition, Jer. ii. ver. 19. I know not that they had devised devises against me, saying, *Let us destroy the tree, with the fruit thereof* ; that is, let us destroy this Muggleton and his doctrine, which is the fruit of the tree, and let us cut him off from the land of the living, that his name may be no more remembered. I have had great experience that wicked men have had several devises against me, saying in their hearts, let us destroy the tree, with the fruit thereof ; and let us cut this Muggleton off from the land of the living, that his name may be no more remembered. Every true prophet is the tree, and his doctrine is the fruit thereof. The reprobate, the seed of the serpent, cannot endure that any man should eat of the tree of life, and live for ever ; the serpent would have all to eat of the tree of knowledge of good and evil as himself doth, therefore he devises how to destroy the tree, that is, the prophet, and the fruit thereof, that none of the seed of faith might receive his doctrine, that is eat of the tree of life, and live for ever ; therefore it is that the seed of the serpent hath devised devises against me, to destroy me and my writings, which is the fruit, that I might be cut off from the land of the living, that my name may be no more remembered ; that is, if wicked men could but destroy me, and burn my writings, then my name would be cut off from the land of the living, and be no more remembered, as they think, because then none could believe me. Thus I have been compassed about with wicked ungodly men, and sometimes with subtil serpents, who

who hath had many devises against me, to destroy me and my writings ; but the God of my salvation hath delivered me out of their hands hitherto, that my life is yet preserved ; and the Lord God of truth, that judgeth righteously, that triest the reins and the heart, let me see thy vengeance on them that are thy enemies as well as mine ; for unto thee have I revealed my cause, and shall wait on thee for the execution of thy wrath upon those wicked, ignorant, blind-dark devils, that hath not so much as the light of thy law written in their hearts. Thus I have given you but a little account of my long experience of the burthen of the Lord upon me ; I have complained as little of it as ever any prophet did, but of these late years I have been compassed about with wicked men more than heretofore, yet I have given less cause of late than before ; but as the saints hath increased, so hath mine enemies increased more and more. I have writ these lines unto you because you did beg them of me, because it is seven years since you received a letter from me, so that I could not well deny your request ; so I have presented these lines unto you for your further consolation, with my love to you also.

I take leave, and rest your friend in the true faith
of the true God,

LODOWICKE MUGGLETON.

*Postern, near Moor-lane, London,
August 26, 1676.*

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Mr. James Whitehead, of Braintree, bearing date from London, December 31, 1679.

Loving Friend in the true Faith, James Whitehead,

I RECEIVED your letter, dated December 26, 1679, by the hand of your neighbour. And I had an hour or two's discourse; but the man said little, and objected less against what I said; only that he was troubled that he had lived to this age, and should be so ignorant of the Scriptures, and of matters of salvation; yet he stuck at continual prayer unto God. I gave him advice to let prayer alone, and to act righteousness between man and man, and let God do what he would with him after death.

This did I do when I was in your condition; for, said I, there is no question but you have prayed unto God this many years, to give you peace of mind, and assurance of salvation. For that is the desire of all men, that the soul might enter into rest in this life; then doth a man cease from his labour of prayer and worship, which he worketh in the fiery furnace of his mind, to make up his full tale of prayers and holy duties, thinking God will reward him with peace of mind, and life, and salvation, seeing he hath wrought eleven hours in the day in God's vineyard of the righteousness of the law; yet we see that man that wrought but one hour in God's vineyard of faith, he received his penny of everlasting life presently, which was the assurance of life everlasting in himself, even in this life; so that his work is done, and is entered

into his rest, as God entered into his rest from the work of creation.

Likewise the penny those had that wrought eleven hours of the day, it was credit, reputation, and honour, amongst men of the world, being righteous godly men, by the people of the world. This is that penny that most religious people do receive for their prayers and holy duties. This I know to be true ; and it is a good penny to have honour and credit with men in this world ; but this penny doth not satisfy the mind of those that work eleven hours in the day, as that penny doth that worketh but one hour in the righteousness of faith ; which was the cause those men did grumble ; and it is the cause now that righteous men do grumble, that a few men that believe Muggleton should be sure of their salvation in this life ; and we that have wrought all our lives long in the righteousness of God's law, cannot have that penny of satisfaction of mind.

Indeed this would cause any righteous man to grumble, as I myself did when I was in their condition ; so that the penny of this world is that penny God doth give to all legal righteous men : and the penny of assurance and satisfaction of mind, is that penny God doth give to those that truly believe in his messengers, though it be in the last hour of their lives.

Many things were spoken, and the man said little, only complained of his ignorance. The man is moderate enough, and able to hear and bear what was spoken ; nor doth not deny, nor receive any thing for absolute truth, to receive it for his own satisfaction, as I can perceive.

It is something a hard thing, when a man is old, to enter into his mother's womb to be born again, as

Nicodemus said; but as Christ said, *It is possible with God*, and it is possible with faith, though it be impossible with reason to understand; for I have known elder than he have been born again by this commission of the Spirit.

I would not have you let him hear this letter; but if he come to you perhaps he may speak something to you, whereby you may perceive whether he did like or dislike any thing he heard or saw.

Thus, with my love, and my wife's love, remembered unto yourself, and to your wife, and Mr. Nicholls, and the rest.

Also Mrs. Man doth remember her kind respects unto yourself. I take leave, and rest,

Your friend in the eternal Truth,

LODOWICKE MUGGLETON.

London, December 31, 1679.

I am willing that John Lad, and you, and all of you, if it be convenient, to have a meeting with this Finch, as he requireth, to see what he can say for himself; and if he give occasion of a sentence, you may pass it upon him: if he denieth and forsaketh the blessing, and sold the books in contempt and dislike, or doth any ways say he was deceived by believing them or me, then you may justly give sentence upon him, never to have any discourse more with him in matters of religion; and if you think it convenient, you may read this letter of mine which follows, unto him, or as many as he will allow to hear it; but let your discourse be first with him, then will

you have the better ground to give sentence, and read my letter. And as for that Finch you spake of, I do remember you and he were once at my house, and the man was much troubled in mind, and did buy some books ; but that did not satisfy him without the blessing ; for, said he, I would have all things that might give me satisfaction and peace of mind. I told him I could give him no sentence of blessedness, except he did believe in me that I had such power ; which after a while discourse he said he did believe : upon which I gave him the blessing, in which he did continue (as I did hear) several years, and he himself did rejoice in it, and did boast of it.

As that woman that came in the coach with me, when I came to your house, as you may remember it, none being in the coach but she and I, she asked, if I went any further than Braintree ; I said, no. She asked, to whom there ? I said, to your house, naming your name. Then she asked, if I did not know one Finch ? I said, I did. Then she mistrusted that I was the man that had given this Finch the blessing ; for the woman had great troubles of this world upon her at that time, besides the fear of a worse trouble after death ; for, said she, would I could meet with that man that blessed Finch, to bless me ; for Finch, said she, was in a sad condition in his mind, and low in the world heretofore ; but, said she, he is now cheerful, and saith, he is sure he shall be happy hereafter, and did thrive in this world. He was asked, how he came by this peace ? He said, by the blessing of that prophet Mr. Whitehead believed in.

This and much more did the woman speak concerning Finch, as we rode in the coach ; but I took no notice that I was the man ; but was glad to hear that Finch had found such peace of mind.

But it seems by your letter, that now he is turned back again to the Quakers, and hath sold his books to John Lad, and doth request a meeting with him, thinking himself so strong now he is at the brink of the pit of destruction eternal, as the push of a little finger will shove him into the pit of eternal destruction ; for he doth practice the same thing as those did in the apostle Paul's time, as in Hebrews vi. who did fall back from that faith they had in his doctrine. Observe what judgment the apostle gives upon those, *For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the power of the world to come ; if such fall away, it is impossible for them to be renewed by repentance.* That is, it is impossible that they should have true repentance again, that would restore them to the same peace again that they had before ; but in the room thereof they will assuredly be damned to eternity.

This is the case of this man ; for he was enlightened by believing in me, and received the Holy Ghost, in that he received the blessing ; and he tasted of the good word of God in reading those books, and of the powers of the life to come, in that he rejoiced in the peace he received in that faith for a season, as afore-related ; but now it seems he is fallen from that faith he had in this commission of the Spirit, and sold the books, not for want, but for contempt, as not worthy to be looked into by him : he hath despised the blessing which he once rejoiced in, as Esau did his birth-right, and hath sold all his interest to heaven, for to trust to the motions of reason, the light within him, the Quakers mess of pottage, for salvation ; for there is no salvation in their principles ; if there had,

why did he not keep to them before? Doth he think to find rest there now? Surely no.

Therefore, if this man be guilty of this great fall, as I suppose he is, it *had been good for him that he had never been born*; but he cannot help it; for it is a dangerous thing to be an hypocrite to God, and to his own soul; for a true prophet represents the peace of God here on earth.

This man is like one of those branches Christ speaketh of, John xv. 6. *If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire.* This Christ spake unto his disciples, he being the true vine, and the believers of him were the branches; he knowing that some that pretended to believe in him that had no true faith, therefore brought forth no fruit, nor did not continue in that faith to the end: so it is with every true commissioned prophet; he is the vine that God hath placed in his vineyard in this earth, and the believers of this prophet are the branches, and by faith they are ingrafted into this vine; and those branches that bring forth fruit of faith, and love to God, and abide in the vine, it bringeth forth new fruit of peace and joy to the end. But those withered and dried branches, which do not abide in the vine, are to be cut off, and cast into the fire of hell: or, as the fig-tree that had leaves upon it, seeming to be a good tree, but when Christ came to eat of the fruit, he found none; therefore he cursed it to wither and die, never to bring forth fruit more to eternity. I have had great experience of such like branches as these since the time of my commission.

Written by me,

LODOWICKE MUGGLETON.

London, December 31, 1679.

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Mr. George Gamble, in Cork in Ireland, bearing date the 12th of January, 1678.

Loving and kind Friend in the true Faith, George Gamble,

I HEARD a letter of yours read, dated the 19th of December 1678, to our friend Mr. Delamain, of the great troubles you are in, concerning the affairs and dealings of this world. I was sorry, and grieved in heart to hear it; but, considering in myself, that it is a common thing, especially in these troublesome days of late years, for men that are incumbered with great affairs and business in this world, to fail, and bring trouble upon themselves. It is grown a common thing, in these late years, as if it were a thing in course in this world. All men have trouble to get a little food and cloathing, let it be ever so small; it cannot be had without care and trouble. But where incumbrance is, and great profit, it creates great losses, and so great trouble. Those things doth befall both to saint and devil sometimes; so that the peace which this world gives is taken away almost from all men, both saint and devil.

As to the troubles of this world, both of the losses and crosses, you must wade through it as patiently as you can: do that moral righteousness between man and man, in these matters of the world, as you would have others do unto you; and you shall have that peace of mind as moral righteousness will afford: but as for that peace which the world cannot

give, which is that *peace of God which passeth all understanding*, which I perceive you have tasted of, in that you have believed this third and last record of the Spirit. I have had several testimonies, in your letters, of your faith in the true God, and in me his true messenger; and this faith of yours will bear your up into everlasting life; for this doctrine of the true God, and the right devil, the knowledge of these two, their forms and their natures, the one giveth the soul the assurance of eternal life, and the other frees the soul from the fear of any devil, or eternal death, which many can witness at this day. It is life eternal to know God as he is, which no man in this world at this day doth, but those who have believed our report. God hath hid these things from the world, and hath revealed them only to his chosen messengers; for the world is so blind that it counts it a needless thing to know God in his form and nature: but, blessed be the God of heaven, that hath blinded their eyes, and hath opened our eyes, to see by faith, that God hath both form and nature, in that he created man in his own image and likeness; for all the comfort of prophets, apostles, and saints, lieth in the knowledge of God's form and nature: his form is brighter than the sun, swifter than thought, yet a glorious spiritual body, in form of a man from eternity; and that this glorious, spiritual, heavenly body, in fulness of time, transmitted itself in the virgin's womb, and became a pure natural body, the Child Jesus, *God manifest in that flesh*; or more fully, *God became flesh, and dwelt among men*: so that eternity became time, and time became eternity again; and immortality became pure mortality in that body of Christ Jesus. And as immortality became pure mortality, so pure

mortality became immortality again: Therefore it is said in John's Revelation concerning Christ, that his face shone as the sun in its strength, and his head, and his hair was white as wool. And in another place he is called, *The Ancient of Days*: and he calls himself, *The first and the last, the beginning and the end*; *he that was dead, and is alive, and behold he is alive forevermore.*

This is that spiritual body that was from eternity, that became time; that immortality that became pure mortality, is now become eternity and immortality, that was brighter than the sun, swifter than thought. That eternity that became time, that immortality that became pure mortality is now become eternity and immortality again; therefore called *The Ancient of Days*, because he was that eternal God that created the two worlds. This is that great mystery of, *God became flesh, and dwelt among men*; which mystery the holy angels desired to pry into; which the tongue of man is not able to express, but in a small measure; this is that mystery of God that was to be finished in the days of the voice of the seventh angel, when it doth sound; which is fulfilled in these our days, and will sound till time be no more: this is that foundation which God hath laid for his elect to believe, to change his own glorious immortal body, first into pure mortality, that we his servants, the prophets and apostles, and you the true believers, may understand the better the power of God, how he will *change our vile bodies, and make them like unto his glorious body*; and that this *mortality shall put on immortality*: and that you that believe may understand, that the Godhead life, when he became flesh, did but change his garment, laid down his spiritual body in the womb of the virgin, and cloathed his

Godhead life with flesh and bone, as a new garment, or new body, which he will wear to all eternity.

These things are hard to be understood by the reason of men, but by faith only: this is that God I have declared unto you the seed of faith, and unto this wicked generation for which I have suffered persecution and imprisonment in several gaols; but the God of my salvation hath preserved my life to this day. This faith and knowledge, I perceive, is the comfort of your soul in this your great afflictions and troubles you are in at present. And what can I say more, but to strengthen your faith more and more in the true God, that he counted you worthy to believe his prophets report in these last days. Oh! it is a blessed thing, to know by faith in this commission of the Spirit, that you shall see God face to face, because you have believed God hath a face. This is the faith of God's elect, and by this faith we know God hath elected us from the beginning of this world. This faith gives us to know the certain knowledge of our eternal happiness. This faith gives us to know God as he is in himself, both his form and nature; and that these vile bodies of ours shall be raised spiritual bodies, and be made like unto his spiritual and glorious body, and shall sing praises unto our God, our King, and our Redeemer, in that kingdom of eternal glory. By faith I know these things will be as if I saw it with my natural eyes; for true faith is as certain an evidence to the soul of man; of things not seen with the natural eye, as the clearest sight of the natural eye can witness to any natural truth whatsoever here upon earth. This will come to pass at the end of the world, which the soul of man will not be sensible that he hath been dead a quarter of an

hour, when he is raised again; for there is no time to the dead; so that the righteous doth but pass through this natural death into eternal life and glory; and the seed of the serpent doth but pass through this natural death, into eternal death and misery.

I have been more large than I thought, but I know it will not be burthensome for you to read, because things of this nature cannot be expressed in a few words; so I shall take leave at present, only my love, with my wife's love, remembered unto yourself and good wife, though unknown to me; and all the rest of friends whom you know in those parts. I rest your friend in the true faith of the one personal God, the man Christ Jesus in glory,

LODOWICKE MUGGLETON.

London, January 12, 1678.

In particular, pray remember my love to Mr. Rogers, whom I once saw, and had discourse with him at our Friend Delamain's house.

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Major John Dennison, of Dublin, in Ireland, bearing date February 24, 1678.

Loving Friend in the true Faith, Mr. John Dennison,

I HAVE received several letters from you, wherein you have expressed yourself to have faith

and confidence in this commission of the Spirit ; but I have quite forgot that ever I sent you any answer in particular ; but having this opportunity to send by your son, I shall write these few lines unto you, as followeth :

I perceive that you have found out that strait and narrow way that leads to life eternal, which very few do find, which is in believing this last record upon earth ; which narrow and strait way to life eternal hath not been shewn to any man this thirteen hundred years and more, till within these twenty-seven years God chose John Reeve and myself, who have declared Jesus Christ to be the very God and very man, who is the way, the truth, and the life. This is that strait and narrow way that leads to life eternal, which so few do find in these our days ; yet more do find this narrow way, at this time, than have a thousand years before.

I doubt not but you have put on the armour of God as I have done, for whoever goeth this narrow way to heaven shall meet with enemies great store, both spiritual and natural. And if a man be not well armed with the armour of God, the spiritual enemies in his own heart will overcome him ; for if a man conquer his own heart, he may conquer the whole world. The armour of God is the shield of faith ; a breast-plate of righteousness, instead of a breast-plate of iron ; a helmet of salvation upon a man's head, instead of a silver head-piece ; the sword of the spirit in a man's mouth, instead of a sword of steel with a silver belt tied to his side. This helmet of salvation, it casteth out the fear of eternal damnation. This breast-plate of righteousness, it keepeth off the fiery darts of the devil's accusations in the conscience. The shield of faith, it keeps off all

doubts and questions that would arise in man's heart, concerning his eternal happiness. The sword of the Spirit is the words of faith, which cuts unbelief in sunder, both in himself and others. This is that armour that doth overcome death, hell, and the devil in man, even as Christ did without man. Oh! blessed and happy are all those that do fight the good fight of faith, there is laid up for them a crown of life, which God the righteous Judge shall give at that day, even that crown of life which he purchased with his own blood. Oh! how few do understand those things that belong to their peace. I perceive you have read our writings, and some of those letters I wrote of late, concerning my sufferings for God's cause. It was the cause of Moses, the prophets, Christ's, and the apostles' sufferings. And, last of all, it hath been the cause of my sufferings. We read the prophets and apostles of old, how they complained of the *burthen of the Lord was heavy upon them*; insomuch that Moses desired to be blotted out of the book of life, rather than be troubled any further with a rebellious people. Jeremiah the prophet was so weary of his messages of the Lord to a gainsaying people, that he cursed the day of his birth, and wished he had never been born. Paul also wished himself *accursed from Christ for his kindred and relations in the flesh*, he being sensible of the miserable condition they were in to be *damned to eternity through unbelief*. People think it is a brave thing to be a prophet, but we find it by experience to the contrary. Our honour and glory is put upon us after we are dead by the world; but while we are alive, hated and despised beyond all other men, only for speaking the truth, which the Lord hath forced us to speak; for if the world be told any judgment

shall befall them, or that God will execute any vengeance upon them, either spiritual or temporal, they will hate us, and spitefully use us : for we cannot speak peace to the people of the world, but to some few that are chosen out of the world. But to give you to understand why such great prophets and messengers of God should curse the day of their birth, and be blotted out of the book of life, and accursed from Christ, after God hath given them so full assurance of eternal salvation.

Answer. That Moses did not desire to be blotted out of the book of life, as to eternal salvation, and so to suffer eternal damnation, for that he knew could not be ; but his desire was, that God would erase his name out of his book as a commissioner, or that God would take away his commission from him, and give it to another man, so that he might be freed from that trouble. And as for the prophet Jeremiah cursing the day of his birth with such a heavy curse, it was because he knew that if he had never been born, or died in his childhood, he should never have known trouble or sorrow ; for he was so sensible of the multitude of his enemies that sought his life, and his sufferings for being a true prophet of the Lord, that he was unsensible of any glory, salvation, or happiness in the life to come ; so that the persecutions and troubles of this present world, weighed in the balance of his mind more heavy than an eternal kingdom of glory hereafter : so that he wished he had never been born, then should have lain still, and have been quiet, and not have been sensible neither of joy nor sorrow. I myself have had experience of this a little, before I was chosen of God, or knew what revelation was. It came to pass that my thoughts were troubled about salvation and damnation ; and the dis-

pute within me grew very great ; and the motions of faith, though I knew it not, were so strong in me, against the motions of reason in me, which then I knew not neither ; but the motions of faith being so well grounded upon the Scriptures, did prove to my reason, that there was a necessity, that some men and women should be saved, and the greatest part should be damned ; so that I saw there was a certain damnation and salvation, and both eternal ; but which way to gain the one, and escape the other, I could not tell, or what course to take ; loth I was to be damned to eternity ; and how to gain the assurance of eternal salvation, I knew not, because it lay in God's prerogative power to make me a vessel of wrath, or a vessel of mercy, which he pleased. I saw my righteousness, nor prayer, nor any good deeds I could do, would not save me, if he had made me a vessel of wrath ; so that my hope was cut off, and almost utter despair in the room ; so that I wished in my heart that I had never been born ; or that I had died in my mother's womb ; for I did not desire so much to be saved, so that I could but escape being damned : I knew no evil I had done why I should be damned ; but God's prerogative will not be limited by any law whatsoever but his own will ; if he will have mercy, or if he will not have mercy, how should I, his poor creature, gainsay it. This lay heavy upon my soul, so that I was forced to summon it to God's prerogative power, and immediately after I found rest to my soul ; and not many hours after, the Heavens were opened, and the windows thereof, and it poured down showers of revelations, and knowledge in the Scriptures above all the men in this world, at this day ; and it hath and doth remain with me to this

day ; which is now almost twenty-eight years. This is but a hint of those things I have had experience of, after I had revelation to interpret Scripture, and satisfaction in my own soul, and assurance of my salvation. I was well contented, for no man can certainly know he shall not be damned, unless he first be sure he shall be saved.

This I know to be true, and when I had all this laid up in my heart, as a treasure in heaven, where no doubt could arise, nor in the least think that God would choose me to be a prophet. I always loved the prophets of old, but was very unwilling to be one myself; so that I have wished since (as Jeremiah did) that God would have chosen some other man, and have let me alone; but God chose whom he will, and who shall gainsay it: and blessed be the God of Heaven that hath redeemed my soul with his own blood, and hath freed me, and many others, from the fear of eternal death, which is the second death; who hath preserved my life from the mouth of the lion, and from the paw of the bear; from the great men of this earth, and from the poor of this wicked generation, these many years, and hath carried me through many dangers, persecutions, and imprisonments, for his name's sake, and for the good of others that do truly believe in this third and last record of the Spirit. I know I shall be missed, when I am gone, by the saints, but the devils will rejoice, because there will never arise another true prophet after me, like unto me, while this world endureth. I have been longer than I thought, but I hope it will be no great burthen for you to read. But shall take leave at present, only my love, with my wife's love, remembered unto yourself, not forgetting Colonel Phaire,

Mr. Gamble, Mr. Rogers, and Captain Gale, with the rest of that little flock in those parts, I rest

Your friend in the eternal truth,

LODOWICKE MUGGLETON.

London, Feb. 25, in the Year 1678.

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Michael Pett, in Kent, bearing date the 25th of February, 1678.

Loving friend, Michael Pett,

I RECEIVED a letter of yours by the hand of Mr. Shelley, wherein your desire is, that I would satisfy a question or two of your wife's, she being, as it seems to me, unsatisfied in her mind concerning her salvation; and she would willingly attain the assurance of her eternal happiness by prayer. For, say you, your wife questions if we are not to pray with motions in the mind for assistance, for want of satisfaction.

In this question you are sore afflicted with fears and doubts.

The second question is, if the revelation which Mr. Claxton writes of, proceeded from God, or if it proceeded from faith.

Likewise you say, if God do not give his in-shining

light with all. For instance, you say, see Matthew, the 7th chapter and the 7th verse.

This is the whole substance of the matter. Now, I know not whether this affliction of fears and doubts doth arise from yourself, or from your wife, her soul being afflicted not only for want of her eternal salvation, but the present fear of her eternal damnation, or endless misery. This is that which maketh the hearts of all men and women, to fear, doubt, and fail. I understand your wife was to see me, with your father Harris, when I was in prison; but I have quite forgot the favour of the woman; neither do I remember her at all; neither do I know whether she did ever believe any thing of the doctrine or power of this commission of the Spirit or no; yet if she hath not been a despiser, blasphemer, or opposer of the doctrine or declaration of this commission of the Spirit, in calling it blasphemy, delusion, and lies, or any thing of that nature, which cometh under the sin against the Holy Ghost; I shall give her any satisfaction, and it shall be effectual to comfort her troubled soul, if she can but believe.

And as for your first question, whether you are not bound to pray with motions in the mind for assistance, seeing you want satisfaction of mind. And for example, you think you have Christ's words for it, in the 7th chapter of Matthew, and the 7th verse, where he saith to his disciples, *Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you.*

This you are to mind, that they were Christ's disciples, that did believe in him; therefore he gave them this exhortation, to pray in faith, knock in faith, and so in faith they should find in their own souls the assurance of everlasting life; so that heaven-gate should be

opened unto them, and they shall enter into their eternal rest, even while in this world; as you may see the like words of Christ, Matthew the 21st, and 22d verse, speaking to his own disciples, who did believe in him, saith, *All things whatsoever ye shall ask in prayer, believing, ye shall receive*; so that there is nothing to be had of heavenly peace, joy, or glory, or the assurance of everlasting life, by prayer, except it be the prayer of faith; that is, to believe in the true God, and to believe that messenger he doth send. Likewise in Mark, the 11th chapter, and 24th verse, *Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them*; so that there is no heavenly gift whatsoever to be had, but by the prayer of faith, which is to believe, as I said before. So James the first, and 5th and 6th verses, saith, *If any of you, meaning believers of his commission, lack wisdom, let him ask it of God*; that is, heavenly wisdom, which maketh men and women wise unto salvation; but let him ask it in faith, nothing wavering, nor doubting; for if the soul doubt, he shall receive nothing of the Lord. This is that prayer of faith which did heal the sick in the apostles time; and this is that prayer of faith that healeth the wounded soul of every man and woman in these our days, who have set to their seals, in believing the doctrine and declaration declared by us the witnesses of the Spirit, and that we two are the two last witnesses and prophets that God will ever send, to the end of this world: this is that faith that many men and women have, by it, removed mountains, and high hills, of ignorance and darkness, which lay before their understandings, by the power of faith in this commission of the Spirit, into the bottom of the sea, that is, into utter oblivion; so that

peace of mind enters into the soul, and bringeth the assurance of eternal life into the soul ; so that eternal life doth abide in them, and are entered into their rest, having no need to pray any more ; for where the assurance of eternal life is granted, what need that soul pray for the same thing again, which he hath in possession. This prayer may be called the prayer of faith, which is the motions of the mind in secret ; and so we pray in secret, and our faith, peace, and joy, and heavenly knowledge, being increased in secret, in the mind or soul, it comes to be rewarded openly in the kingdom of glory : but as for publick prayer to be heard of men, that is the practice of all hypocrites ; they do imitate the words of Christ, which he said to his own disciples and believers ; therefore it is they pray, but are never heard ; they ask for peace, and assurance of God's mercy, but never receive any : they knock at heaven-gate a thousand times, but the gate is never opened unto them, because they are like the foolish virgins, *that have no oil in their lamps* ; so they have many prayers to heaven, but no faith in their hearts ; so that in the day of death the door of heaven is shut against them ; then are they forced to go the broad way into utter darkness : but the prayer of faith, if it be but once in his life-time, it is of that power with God, that he will open the gate of heaven, and let him in, even as the door of his heart was opened to receive his prophet's report, and let the King of glory, that is, the knowledge of the true God, his form, and nature, enter into his soul here in this life.

This prayer need not be said day after day. Let any man or woman pray this prayer of faith but once in their life-time, and the gates of heaven shall

be opened unto them, and they shall enter into the Paradise of peace here on earth, and into the assurance of eternal glory hereafter.

This experience hath shewed me, and many others, both men and women can witness the truth of it; so that you may well perceive, that if you have no faith in your prayer, and do not believe God will answer you in peace, you had better let it alone, and submit to God's prerogative power, let him do what he will with you after death. This was my way, and many more that have followed me have found rest to their souls; for so long as you practise that which was others duty to do, you will never find peace of mind here in this life, no more than all professors of religion do, notwithstanding the multitude of prayers they make; yet not a man of them hath true peace and assurance of their salvation in themselves. Why? Because they act over the apostle's commission again, which was given to those people that believed them. Therefore I shall say this unto the woman, that if she can but believe me, and follow my advice, and let prayers alone, though I know she cannot hinder the motions, if she could she would, her soul would be quiet; but if she can but let God alone, and submit to his prerogative power, in matters of salvation and damnation; for there is no striving with the Creator, neither will he be intreated to alter his will or purpose. If she can but take this yoke upon her, it is but easy and light, but seems very heavy to reason. My soul for hers she shall be saved; and in a small time the day-star of light in her understanding will arise, and bring peace and rest to her soul.

And as for Claxton's revelation, it proceeded from the seed of faith in himself, from that faith he had in John Reeve and myself, and not from God without

him; neither did God choose him as he did John Reeve and myself, by voice of words. But however, the things he wrote concerning God and devil were true; but you need not concern yourself any ways with him as long as I am alive.

I have written the more large, on purpose to satisfy your troubled soul, if possible. So take leave, and rest,

Your friend in what I may,

LODOWICKE MUGGLETON.

London, Feb. 26, 1678.

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Mr. Thomas Nosworthy, in Antigua, bearing date the 3d of March, 1678.

Loving friend in the true faith, Thomas Nosworthy,

THIS is to certify you, I received your letter, dated Antigua, July 12, 1678, by the hands of our friend John Saddington. I am glad to hear of your health; also to let you know, that we received your kind token you sent to my wife, the barrel of pickled limes, and a box of sugar; for which my wife and myself do return you many thanks; but as for those commodities which you sent, and whether any friends will venture any thing in way of traffick for those commodities that country or island doth afford, I

leave it to Mr. Saddington to give you an account of it; for I have not commerce with any men of the world. Also I am glad to hear, that your faith is so strong in the true God, and in this commission of the Spirit: and as for the thing you request of me, to satisfy your conscience as to matter of fighting, in case you are forced to it, I confess the power of liberty in this case lieth only in me. But I have considered, that we have no express command from the Lord to lay that bond upon every believer, let his case be ever so desperate or dangerous, in a strange land, where no hiding-place is, nor none to suffer with himself to utter ruin, the enemies being not of the same profession, neither in the temporal affairs; nor of the same profession in religion; neither is it in those strange islands, amongst the heathen, as it is here in England, Ireland, and Scotland, who profess all one faith, though very few have true faith. Besides, here is many hiding-places here, and safer to be in prison than to go to war, so it be for that cause only: but in those islands people must do as they do, else utter ruin will befall. Therefore, as the old proverb saith, "If you will live at Rome, you must do as Rome doth."

Upon this consideration I do give you leave to submit to the laws and customs of that island, which are for the defence and preservation of the temporal life, and the estates of the people, against the heathen, and any other enemies that seek to invade that island, and you shall be justified in your conscience, as if you had never borne arms at all. Let these lines satisfy you in this matter.

I was intended to send an answer to you long before now, but could never hear that any ship went to Antigua before now.

Mr. Saddington saw Captain Broad, and he said, that he setteth out for Antigua the 10th day of March next.

This is all at present, hoping these lines will come safe to your hands, and find you in good health, as I and my wife are at present, only my love, with my wife's love remembered to yourself, with my love to her that was Mrs. Heathcocke, and tell her that Mrs. Griffith is yet alive.

I rest your friend in the true faith,

LODOWICKE MUGGLETON.

London, March 3, 1678.

The Prophet Lodowicke Muggleton's Blessing to Alexander Delamaine, junior, bearing date November 18, 1678.

Loving Friend in the true Faith, Alexander Delamaine, the younger,

I HAVE considered the tenderness of your age, and the innocency of your nature, and more especially the love and growth of your faith in this commission of the Spirit, in so short a time, even in the sixth hour of the day; and seeing you have desired a line or two of my own hand-writing, I do know what your request is for; and I, having this opportunity, cannot but grant your desire. Therefore, in obedience to my commission, I do pronounce you blessed in soul and body to eternity. Only I shall say unto

you, as Christ did when on earth, to some that he had done some notable miracle upon; he bade them go their way, *and tell no man*, what good they had received from his words; *but they blazed it abroad so much the more*. So likewise I say unto you, let no man see this writing but your father and mother, if you can possible, lest you provoke others to do the same, as several of our friends have done the same heretofore, for want of my giving them a caution to the contrary.

Written by me,

LODOWICKE MUGGLETON.

A Copy of Mrs. Elizabeth Roe's Blessing, written by the Prophet Mr. Lodowicke Muggleton, bearing date December 5, 1678.

Loving Friend in the true Faith, Elizabeth Roe,

YOU have made choice of two persons, whom I love well, to intercede for you, namely, Ann Delamaine, formerly Ann Hall, and my wife, to prevail with me to give you a blessing in writing; which thing I have refused to do unto several, and to yourself, because I gave it to you by word of mouth.

But your desires are so extreme, as the woman's was to the unjust judge, though he neither feared God nor honoured man, yet, because of her extreme suit unto him, for his own greatness-sake, he would

do her justice upon her enemies; or as Jacob, that would not let God go till he blessed him. Here God seemed to put Jacob off without it; but through his great strength of faith he prevailed with God to bless him. Besides, we see by the Scriptures, that God, for to try a man or woman's faith, doth condescend to be counted by the reason of man, to be an unjust judge: and the woman's faith, that was so strong to be troublesome and wearisome to him, as justices are with a brawling woman's tongue; for that parable was spoken, and related to heavenly things.

I write not these lines to you, as thinking you unworthy of a blessing; only I do not usually give it in writing, and by word of mouth both; but considering your desires are so important and urgent, and your advocates aforesaid so well beloved of the Lord, and of me, I do declare you, Elizabeth Roe, one of the blessed of the Lord, both in soul and body, to eternity. And this blessing shall bear you up in the resurrection into eternal life, where you shall see our God, our King, and our Redeemer, face to face, to eternity.

LODOWICKE MUGGLETON.

December 5, 1678.

A Copy of a Letter written by the Prophet Lodowicke Muggleton to his Kinsman, Mr. Roger Muggleton, of Wilbarston, in Northamptonshire, bearing date December 14, 1678.

Dear and loving Cousin, Roger Muggleton,

I RECEIVED your letter, dated November 26, 1678, and am glad to hear of your recovery of the mishap that befel you, to put your ankle out of joint. Indeed I had great hopes to have seen you at Cambridge. I went about the fair at Sturbridge to find you out, and so did several others of our friends, persons of quality, from London, and out of the country, knowing that I would be there, not only for my sake, but hoping to see you, because you are a Muggleton, and my near kinsman; they love you, not only for my sake, but for your own sake, because the name of Muggleton is precious in the eyes of all the saints, but despised and hated of the world, and of reprobated men and women. God hath honoured the name of Muggleton above all the men in the world at this day, in that he hath preserved my life these many years, to be his last chosen prophet and witness of the Spirit, that God will ever send to the end of the world; and the next age and generation, after I am dead, shall call me blessed, though their fathers said, when I was alive, Muggleton was a blasphemmer, a false prophet, a liar, and deceiver, a man not fit to live; but their children shall call me blessed, and say, had we lived in our fathers days, we would not have reviled nor persecuted this Muggleton, as our fathers did that hath declared such heavenly

mysteries beyond the prophet sand apostles that went before him, or any that shall come after him, to the end of the world.

Dear Cousin,

I am glad the God of Heaven hath preserved you, of our father's house, to keep up the name and house from whence I sprang. Our fore-fathers were all plain men, yet downright honest men; men of no great repute in the world, nor of base report, as ever I could hear. And it was always God's practice, in all ages, to chuse men of low degree, and raise them up to the greatest honour and dignity. As for example, what was the first king in Israel, Saul, but a keeper of his father's asses? And David a keeper of sheep, yet made a king? What were the prophets of old, many of them, but herdsmen? and the apostles, but fishermen? Very mean employments; yet God hath honoured them with great honour, that hath made poor men kings, prophets, and apostles. And why should it seem strange to the world, that God should chuse two taylors, namely, John Reeve and Lodowicke Muggleton, to be his two last true prophets, and witnesses of the Spirit, in this last age of the world? A taylor is more honourable with kings, and princes, and noblemen of this world, than herdsmen and fishermen: but no prophet or apostle hath honour in this world, while he is alive; for the honour the world puts upon a prophet is after he is dead; and so it will be by John Reeve and myself.

I write these lines to strengthen and comfort you, in that the God of Heaven hath chosen one of your father's house, and hath revealed unto him life and salvation, as you will find in those writings you have;

and I wish you may peruse them as much as you can ; they will enlighten your understanding in things of eternity.

I have great encouragement to believe you are one of the blessed seed of faith, and my cousin Anne, though you have been kept in darkness, and unacquainted with me, till within these few years ; so that I perceive you do not love me only because I am your kinsman, but because the light of faith which is the day-star, is risen in your heart, though but dimly, yet in truth, which will bear you up into everlasting life, which none of my relations ever did receive before, but my two daughters, this twenty-seven years almost, since I was chosen of God.

I shall not trouble you further at this time, only to let you know that my daughter Whitfield is well, and my son White is well, and myself is very well in health at present ; only I am so racked and taxed, upon that small visible estate in houses, and tenants so bad to pay rent in these troublesome times, the oppression is so great that I am forced to leave my house, and let it stand empty.

Therefore, dear cousin, if you do come to London at the spring, which I hope you will, for I would be glad to see you, or send any letter in the mean time to me, direct your letter, or your person, to Mr. Alexander Delamain, upon Bread-street-hill, a tobaccoist, at the sign of the Three Tobacco-pipes, and it will come safe to my hands.

This, with my love, and my wife's love, presented unto you and your wife, and to my cousin Anne ; I take leave, and rest

Your loving Cousin,

LODOWICKE MUGGLETON.

December 14, 1678.

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Mr. Thomas Tompkinson, bearing date July 29, 1679, directed to Slade-house, in Staffordshire.

Loving Friend in the true Faith, Thomas Tompkinson,

I RECEIVED your letter, dated July 15, 1679, wherein I am glad to hear of your health, and more glad to hear of the joy and comfort you do receive in your soul, by your faith in this commission of the Spirit: for indeed there is no true peace of mind to be found in any man or woman's soul here upon earth, but in the doctrine, declaration, and commission of the Spirit, which God gave unto John Reeve and myself. And as it hath pleased God to preserve me to be the longest liver, I have not been idle in the work of the Lord, since the burthen of the Lord was laid upon me, which is above twenty years since John Reeve died.

I have wondered in myself of late, how I have been enabled to go through those many troubles and persecutions from devils, and to write so much as I have, both in books and letters. It is almost unspeakable, were they calculated all that I have written: besides the many and various disputes, in answering the questions, both in saints and devils, both in prison and out of prison. But the God of my salvation never let that well that was digged in my soul, before I had a commission from him, to stand dry; but the well of living water did continually

spring up in my soul, with new revelations, in opening the scriptures; and to answer to every person's question and objection that could arise out of the heart of man. All questions in spiritual matters were easy to me; the revelation of faith in me never studied what answer to give; for as Christ saith, *He that believeth in me, out of his belly shall flow rivers of living water.* Now, true faith in the soul doth dig a well in a man's belly: Why? Because the heart of man doth lie in the upper part of a man's belly; so that out of the heart of man, which lieth in the belly, doth flow rivers of living water, or rivers of water of death: for there is a well of water in every man, and this well is always springing up: if the well that faith hath digged, then springs up revelations, heavenly wisdom, peace of conscience, joy in the Holy Ghost, the assurance of everlasting life, and never to study for to live a good life, or to gain more faith and knowledge. For out of this well doth spring living water, that satisfies the soul: it taketh away the desire of more knowledge, or more faith, than it hath; for the well-spring of life is always rising in the heart, with motions of peace, the growth of faith, with new and fresh knowledge and experience in those things it hath believed; so that it is a man's own faith that makes him whole. Only God gave faith in the original, in the seed, but God's messengers digged this well in every true believer, in that faith comes by hearing the word of God preached, *and how can he preach except he be sent?* So that he that preacheth the truth diggeth a well in his heart that believeth his report. For believing is faith; and this *faith comes by hearing the word of God preached.* And this faith which came by hearing the word of God preached, is

that seed that was sown in good ground, or that faith which digged a well in man's heart, which in it is that water of life Christ speaketh of, which whoever hath this well of water in him shall never thirst more after heavenly peace, or assurance of eternal life.

These things many can experience at this day, besides myself.

Also the seed of reason, that the reprobate angel gave in the original, hath a well of water in them also; and this well is digged in the souls of men and women, by false preachers, that went before they were sent; and out of this well doth arise water of death, instead of water of life. From this well of water in men and womens' souls, or hearts, doth arise unbelief, a troubled mind, a wounded conscience, the fear of eternal damnation, despair of hope of God's mercy. This is that river, or well of water, that floweth out of the belly of the seed of reason in reprobate men and women. From these two wells of water in men doth spring water of life eternal, and water of death eternal; and from no other wells whatsoever. But blessed and happy are you, and all those that have and do drink of that living water that floweth out of his own belly, by believing, or having faith of, this commission of the Spirit, in this last age. And miserable, and cursed, will those be that hath, and doth, drink the water of death, that floweth out of his own belly, by unbelief, and persecuting of the commission of the Spirit in this last age.

These lines may give you some light into things that have not been treated upon heretofore. And that I can truly say, as the apostle Paul to those that believed in him, that I have declared unto you the

whole council of God, as it hath been revealed unto me. I have kept nothing secret, but have revealed it upon the house-top of men's understanding.

I shall not trouble you further ; but take leave, and rest,

Your Friend in the true Faith,

LODOWICKE MUGGLETON.

July 29, 1679.

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Mr. Thomas Tompkinson, bearing date from London, July 24, 1680.

Loving Friend, Thomas Tompkinson,

I PERCEIVE your brother and sister is in some trouble, and desire my advice in it. I cannot tell how to give advice in that which I do not know the ground and cause. You say there is coming out a distress upon them, or rather a sequestration of the third-part of their estate of land, being proceeded against as persons offending, and taken in with some papists, and thereupon an order came from the sheriff to repair to him such a day, and to pay him eight pounds, as a debt due to the king for his lands, upon default of which two of the sheriff's men came and distrained ; but he loosed his goods, and paid the money.

This is the whole substance of the matter. Now,

whether your brother Burton hath been sued as a papist, or been confederate with papists, and sued as an offender, I know not ; or whether he hath been sued as a nonconformist, or for not going to church. If they take away the third-part of his land, for not going to church, and that is the only fault he hath committed, he being a Protestant, he may have relief by the law hereafter, but not at present ; for it is the grand-jury that giveth away all the privileges of the people, especially if they be Dissenters : the jury doth so in other counties, as well as your's ; and they do strive what they can to do so to all those called fanatics, if they could ; only this city of London is a curb which causeth several counties to forbear ; but if he be a Papist, or not paying of tythes, it will be a vain thing for any person to stand against it, because of Queen Elizabeth's laws ; and several proclamations have been put out lately against them ; therefore to no purpose for papists to stand it out. And if your fault be nothing else but for not going to church, it is dangerous for any sheriff to take away the third-part of a man's land : but how shall any man help it in these times, being given by a jury ? My advice should be to you, as it was to a friend of mine in Kent lately, who was sued at several quarter-sessions, for not going to church ; and the man was freed, and declared by the judge of the court not to be guilty of any penalty ; yet, after the judge was gone from his seat, the grand-jury brought him in guilty, and ordered that his land should be measured, and the third-part for the king.

Now, I advised him to let them measure his land, and see who dares buy it. Nobody dares buy land, or give any money for it upon such an account ; he must be exceeding wicked that would do such a thing.

But how this matter is ended I cannot tell. My advice to you is the same, if your land be your own, and not farmed; if farmed, they cannot meddle with it; and if it be your own, let them sequester, and sell the third-part of it, if they can; for they must not meddle with none of the crop nor stock upon the land; they are to have nothing but the bare land: and who will buy it of the king, or for the king? Perhaps some will beg it of the king, and sell it for a small matter to the person himself.

But I perceive by your letter, that the sheriff's men have distrained his goods instead of his land; and that your brother hath paid eight pounds in money; so that the sheriff's men, and the sheriff himself, is satisfied. In that you have paid to the sheriff the eight pounds, you have satisfied the king's debt, and satisfied for your fault, whatsoever it was: so that your goods and your land are both redeemed, and your fault forgiven for the present, till the next fault is committed; then perhaps half your land may become indebted to the king, and so on, till the king hath it all. If it proves so, let him have it; for you cannot help yourself; so that you need not to have sent to me for any advice in this matter, seeing you have paid the sheriff the eight pounds already: the eight pounds is the sheriff's; he receiveth all the king's debts that is due, of that nature; so that the sheriff hath got the third-part of your land; so he hath left you worth twenty-four more in land. He might, if he would have any mercy for you, have taken half the money; but the other second-part of your land will serve the next sheriff. This sheriff hath got his share. You must bear it patiently; and being for conscience-sake you suffer the loss of your land, your peace will be greater, if you keep your

confidence to the end. Your mind will be made free to part with all your land for conscience sake. You will receive an hundred-fold of peace and content in this life; and you will heap coals of fire upon the heads of your enemies; for the sentence upon you was only out of envy and malice.

This is all at present, but rest

Your friend,

LODOWICKE MUGGLETON.

London, June 24, 1680.

POSTSCRIPT.

After the writing of this, I understand, that your brother Burton and sister did suffer upon the account of being Papists, because they durst not confess they owned Muggleton; because the name of Muggleton at that time was very odious in this nation, and the Papists at that time was very much favoured by the nation in general, and by the powers of the nation were assisted; but Muggleton was altogether despised, and trod under foot; so that you chose rather in the time of persecution, to shelter yourself under the Papists, to save your estate, than to own the name of Muggleton.

Was it the faith you had in Muggleton's doctrine, that caused you to refrain from going to the church of England to worship? Or was it the Papist principle that caused you to refrain, or their liberty? You seemed to own me before the believers of this commission; but before your enemies you durst not

confess me before them; so that you disabled yourselves to give a reason of the faith and hope that was in you, to any enemy that should ask you. You have fulfilled the words of Christ, that saith, *He that denieth me before men*, that is, before enemies; for no man denies Christ before the believers of Christ; therefore, whoever denies Christ before his enemies must be denied of him before God. The case is the same now; whoever denieth the commission of the Spirit before men, even their enemies, denieth God's messengers, therefore ought to be denied by him; but whoever confesseth Christ, or his messengers, before men, they will confess him before the God of Heaven: and whoever doth lose house or land for truth's sake, shall receive as much peace and content of mind in this life, as will weigh in the balance equal with house and land, besides life everlasting in the world to come. But I perceive you have lost the third part of your land for a lie, for being a Papist, which I do think you never did own in your heart; but your silence in not denying it, nor confessing your faith to the contrary, you have received judgment and sentence in not going to church, as an absolute Papist, and not as a Muggletonian. Now many of the judges of the land, and many of the clergy, and bishops of the land, and all the courts of England, both of London and elsewhere, and gaol-keepers, and all sorts of people, do know that Muggleton himself is no Papist; witness those many hundred books they took from me, and the universities are furnished with: and my standing upon the pillory hath witnessed to the whole nation that Muggleton is no Papist; and most of the believers of England and Ireland are known by the name of Muggleton, to be no Papists; neither was ever any person that hath

suffered for not going to church; as I have known several that were Muggletonians; and the judges did know that they were Muggleton's people; but none suffered as a Papist: but now you have given an example.

LODOWICKE MUGGLETON.

Lodowicke Muggleton's Letter to Robert Peirce, concerning the Holy Ghost.

Loving Friend, Robert Peirce,

I RECEIVED a letter from you, dated July 9, 1680, wherein I perceived you received a letter from me, and that you being not at home, but your brother was, and through the ignorance or the covetousness of your brother, the letter was carried back again, for want of one penny more than usually the post hath; it was very weakly done, for posts will not abate any thing of what the letter is marked, so that the letter is absolutely lost, except you go to the post-house in Taunton, and ask for a letter so long ago, directed to Robert Peirce, at St. James's, in Taunton; it was a large letter, but it was not from me, it was from a friend of mine, his name is Alexander Delamaine, from the Three Tobacco-pipes, on Bread-street Hill, tobacconist; he wrote that letter to you.

The other thing of concernment in your letter is, you desire me to shew you the meaning of two places in Scripture, which I perceive you would desire to

know, in what sense you may believe and satisfy your mind, whether the Holy Ghost did descend upon Christ, when he was baptized of John, in a bodily shape really? or whether it is to be understood in some other sense? To which I answer and say,

That the Holy Ghost that descended in a bodily shape on Christ like a dove, it was really so; for when all the people were baptized of John, Christ being the last that was baptized of John at that time; and after Jesus was baptized he prayed, and the *Heavens were opened, and the Holy Ghost descended in a bodily shape, like a dove, and it lighted upon him.*

Now to give you to understand that none saw this Holy Ghost descend upon Christ in a bodily shape like a dove, but Christ himself and John the Baptist; neither did any person see the Heavens open, nor heard the voice from Heaven, which said, *Thou art my beloved son, in thee I am well pleased.* I say no person did see the Heavens open, nor hear the voice, but Christ, and John the Baptist.

Now it may be rejected, whether that voice was from that bodily shape like a dove, that was upon Christ, or from some other person in Heaven.

To which I answer, the voice from Heaven was not from that which appeared in a bodily shape like a dove, the voice was from Elias, that was in Heaven, and it was he which said, *Thou art my well-beloved son, in thee I am well pleased,* Luke iii. ver. 22. This was the same Elias that spake here, that spake the same words in Matthew xvii. ver. 3. *And behold there appeared unto them Moses and Elias talking with Christ.* And in the 5th verse, *While he was yet speaking, a bright cloud overshadowed them, (that is) Peter, James, and John; and behold a voice out of the cloud, which said,*

This is my beloved son, in whom I am well pleased, hear ye him. Here it is clear, that Elias acted his part in Heaven as God the Father of Christ, while Christ that was God became flesh, or God manifest in the flesh: while he went that long and sore journey here upon earth, it was of great necessity that he should put a faithful governor in Heaven to represent the person of the Father, and he invested him with all power in Heaven above while he passed through death, and quickened into life again, and ascended up into the same glory which he had before the world was.

Here you that have faith may see the bright cloud that brought Moses and Elias from Heaven, and that the presence of them talking with Christ caused his face to shine as the sun, and his raiment was as white as the light; and this bright cloud carried Moses and Elias to Heaven again, which cloud, as it ascended up to Heaven, it overshadowed Peter, James and John, and Christ himself; and out of this cloud as it did ascend Elias spake through the cloud; so that James, Peter and John, and Christ himself, heard the voice out of the cloud, which said, *This is my beloved son, in whom I am well pleased, hear ye him.* This voice confirmed Peter, James and John in their faith, that Christ was indeed the Son of God; but Christ charged them to tell no man the vision until he was risen from the dead; neither did they tell it to any man, until afterwards they told it to Matthew, Mark, Luke, and others, for none of the Evangelists nor Epistles were written until after Christ was risen and ascended: so that none saw this bright cloud, nor heard Moses and Elias' voice but these three, Peter, James and John, and Christ himself; and no man saw the Holy Ghost descend in a bodily shape like a

dove unto Christ, but John the Baptist, and Christ himself; yet Matthew and Luke, that never saw any such thing, they must write and publish it by revelation, which is as it were at the second hand, yet ought to be believed, as if God himself had spoken to every man in particular.

And why the Holy Ghost did appear in a bodily shape like a dove? It was only to signify the innocency of his person, and innocency of his practice, and innocent actions, that there should be *no guile found in his mouth*; and to confirm John in his message, *whose shoe-latchets he was not worthy to unloose*. And this is to be minded, that Elias being immortalized of God, before God became flesh several hundred years; but when time appointed was come for God to fulfil the promise made to Adam, and was expected by Enoch, Abraham, Isaac, and Jacob, and the prophets, that *the seed of the woman should break the serpent's head*; which should be done no other way, but in that God became flesh; so that Christ is very God became flesh, as the Scripture saith.

Now upon this wonderful mystery, before God did become flesh, he did ordain, appoint and invest Elias with power and glory, and majesty, to sit in the throne of God as God, on the same throne of glory as he himself was in before he became flesh; so that Elias did govern the Heavens above, and watch over Christ's person as God the Father, **all that time that God was become flesh, until he ascended into the same glory which he had before the world was.**

And when the Holy Ghost doth descend upon a person or persons, as it did upon Christ in a bodily shape like a dove, it was to endue him with an extraordinary power above all other men, that have the gift of the Holy Ghost in a bodily shape like a dove.

It did impower, or give power to Christ after he was baptized of John, to increase in wisdom, knowledge, patience and meekness, above all, and did impower him to work miracles, to open the eyes of the blind, the lame to walk, and dumb to speak, and the dead to be raised, which no man else could do: this power was given to Christ when he was baptized of the Holy Ghost, that descended upon him in a bodily shape like a dove; and Elias being in the glory of the Father, sent his appearance like a dove upon Christ, he being then in the condition of a creature, though without sin: for this is to be minded, that Christ never did any miracle till after the descending of the Holy Ghost upon him, then it was he received his commission from Heaven, to teach and preach, and work miracles, signs and wonders; so that where the Holy Ghost doth appear in any visible form, one or more, it is because some great and mighty work is to be done by that person or persons to whom this visible appearance of the Holy Ghost is presented, as you may see, *Acts ii. ver. 3.* When the apostles were met together, and were to receive their commission to preach from Heaven, as Christ had told them before he was ascended, that he would endue them with power from on high; and now he is ascended into the glory of the Father again, he sendeth the Holy Ghost in the visible shape of *cloven tongues, like unto fire*; and this Holy Ghost sat upon each of the twelve apostles, as in the third verse, *And there appeared unto them cloven tongues like unto fire, and it sat upon each of them*: and the fourth verse, *And they were filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance.*

Here you may see, that when Christ was ascended into the glory of the Father again, the same glory

which he had left with Elias while he became flesh and in the condition of a creature. I say, when he ascended into that glory again, he sent the Holy Ghost to sit upon each of them *like cloven tongues of fire*.

Now mind, no person saw the visible shape of these *cloven tongues like of fire*, but the twelve apostles, who were commissioned, but they declared it to others.

Here we see these cloven tongues of fire was the Holy Ghost, which Christ sent from Heaven to impower them to preach the gospel to all nations, and to speak with other tongues, which they never were taught nor learned in, and to work miracles; and so, many signs and wonders were wrought by them: to be plain, these cloven tongues, as of fire, was the Holy Ghost, which gave the twelve apostles their commission to do these things aforesaid.

Now observe, when Elias was in the glory of the Father, he sent the Holy Ghost in the visible shape of a dove, and it descended upon Christ really in that form beforesaid, but the Holy Ghost that Christ sent down from Heaven, when he was in the glory of the Father, it descended and sat upon the apostles, in the visible shape and form, was *cloven tongues like unto fire*; yet both these shapes are called the Holy Ghost, which did impower both Christ to act those miracles, and the work of redemption for the elect seed, and did enable him to suffer the pains of death, and to quicken out of death, and to rise again, and to ascend into Heaven: and the apostles were enabled by the Holy Ghost, which sat upon them like *cloven tongues as it were of fire*, to preach life and salvation to the world by this Jesus, who suffered death, and rose again, and ascended up into Heaven, whereof

they were witnesses; and these *cloven tongues as of fire* was a visible shape to the apostles.

Now to satisfy you further, this Holy Ghost that descended upon Christ, in the shape of a dove, nor that Holy Ghost that descended upon the apostles in the shape of *cloven tongues like fire*. I say; this Holy Ghost was not God, but proceeded from God; and Elias being in the throne and place of God, he had power to send the Holy Ghost in the shape of a dove.

And when Christ was in his throne again, he had power to send the Holy Ghost on the twelve apostles, like cloven tongues as of fire; for the person of God never was in the form of a dove, nor in the form of cloven tongues like fire, but his person was in the form of a man from all eternity; therefore it is that *he made man in his own likeness*. Therefore I say, let not any man imagine that this Holy Ghost was God, and so ground three persons in the Trinity, as the blind reason in man doth; for God's person was always in the form and shape aforesaid.

Some may say, what then is that which is called the Holy Ghost?

To which I answer, that this Holy Ghost spoken of in the Scripture, is the Spirit of God, and doth proceed from God; so that every true believer may be said to receive the Holy Ghost, or to have the Spirit of God in him, because he believeth the report of those that have either the spirit of prophesy or revelation, or that hath the Holy Ghost by way of vision, as Christ had, and the apostles had in a more extraordinary manner; for he that hath the spirit of prophesy, revelation, or inspiration, hath a great measure of the Holy Ghost in him, but not so large a measure as those that receive the Holy Ghost by

visible appearances. Now all this doth come by receiving the Holy Ghost, which is called the Spirit of God.

And when this wisdom and knowledge ariseth in man's heart secretly, as beforesaid, it is not for such outward visible public work as it did to Christ and the apostles.

Likewise Stephen was a man full of the Holy Ghost, but he was filled with the Holy Ghost by secret inspiration and revelation; and so it is said that David by the Holy Ghost did prophesy concerning Christ, but this was secret likewise, Acts viii. ver. 15. *Peter and John prayed, and the people received the Holy Ghost*, for as yet the Holy Ghost was not fallen upon none of them; and the 17th Verse, *Then laid they their hands on them, and they received the Holy Ghost*; and in the 19th Verse, one Simon proffered Peter and John money, saying, *Give me also this power, that on whomsoever I lay my hands, they may receive the Holy Ghost*. Here you may see, that Peter and John, that were in the state of mortality, had power to give the Holy Ghost on whom they laid their hands.

If mortal men, that received their commission and power from Christ, the only God, when he had passed through death, and ascended into the same glory, could give the Holy Ghost to whom they laid their hands on, why should it seem strange to any man, that Elias, who was immortalized and glorified, who sat in the throne of the Father, even of God, while Christ the God went that far journey in the flesh; it may well be called far, for it was from heaven to this vile earth; was he not able to give the Holy Ghost in a bodily shape upon Christ like a dove, being then in the state of mortality,

and he in the state of immortality and glory? And by the power of this Holy Ghost, did Christ do all his miracles when on earth.

LODOWICKE MUGGLETON.

August 2, 1680.

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Mr. Edward Burton, in Derbyshire, bearing date the 12th of January, 1681.

Loving Friend Edward Burton,

I RECEIVED your letter dated the 3rd of January, by our account here at London, 1681, but by your account 1682; and as for your other letter from your brother-in-law Tompkinson, I received, and the cheese: the token of your love I received also, and do know that your brother-in-law, and your son, have spent a great deal of money to get your release by the laws of the land, but to no purpose.

I cannot see but that all your labour, charge and expence is all lost; neither do I know any thing of the proceedings in those cases; but do understand that he that was employed to manage your cause, hath deceived you of your money, and the courts also. Therefore if you can get any of your money again of him that hath deceived you, it will do well; but to the thing you desired of me, is whether you

may or not go to the church once or twice, seeing they require no more; but as for the receiving of the sacrament, you say you will not do; but you hearing I gave Mr. Powell leave to go to the church, you made bold to send to me, whether you may go to the church or no, to free you from the malice of your enemies, whereof you say you have suffered the loss of 100*l.* all ready.

Answer. That since I have seen the bad effects of giving leave to Mr. Powell to go to church but once, I am resolved never to give leave any more to any person whatsoever; for after he went once to church, that the priest had got fast hold of his right-hand, he would not let him go, till he had fast hold of his other hand also: that is, till he had made him go to church often, and to receive the sacrament and to baptize his child, which hath been a great dishonor to me and all the believers of this commission of the Spirit, and an everlasting shame to himself amongst all that know him, both to saints and devils; neither is he yet delivered out of his troubles, notwithstanding he has wounded his own soul, and lost his credit in this world, (which I fear will never be repaired again,) and wasted his estate to keep himself out of prison; so that I see he had better have gone to prison at the first, and never have put in bail, but stood the trial of the court; then would he have seen an end of all his troubles in a short time, and would have had the love and pity of all saints, and of many devils; but by submitting unto them, hath lost them all; for this I must tell you, that the ecclesiastical authority doth now ride upon the temporal power, even the laws of the land. So that if a man be sued in the spiritual court, or upon a spiritual account, even that knack of not going to

church, the temporal law, which is the birth-right of every Englishman, cannot free and deliver any man from punishment. This I have had experience of in my sufferings; and had I known as much at the first as I did afterwards, I would have saved a great deal of charge and expence in putting in of bail, and court charges, so often as I did, but would have lain in jail at first, and have spent that money in prison; then would my sufferings have been ended quickly.

Therefore he that would keep his conscience clear as to God, must be sure to suffer persecution for his conscience sake, or lose the peace of his conscience, which is of more value than all the riches of this world.

Now what I have suffered upon a spiritual account, it was merely for the commission of God, put upon me, and the cause of Mr. Powell's sufferings was for extravagant words, which he ought not to have spoken; and I understand that the cause of your sufferings, is not because you were a believer of Muggleton, but rather a sider of papists; which has been the grounds of all your sufferings, and how to deliver you out of this I cannot tell. But seeing you cannot sell nor let your land, nor put your son into it without paying such a sum of money in goods and chattels and conformity to the church of England, against the peace of your own conscience, my advice is, that you should rather go to prison as others do; as Quakers, Baptists, and others do, and spend your estate in the jail, and leave your estate to the management of them you can confide in; for the law of England cannot imprison a man's body, and take away his goods and land too; for suffer you must, I see, either make shipwreck of the peace of

your conscience, or shipwreck of your estate : but I would rather advise you to keep your faith and a good conscience towards God ; and in a little time you may see a deliverance ; for I have seen several persons that have been in the jail upon the like account ; yet in six months time of imprisonment have been delivered.

This is but cold comfort that I can give you ; it is like a cup of cold water in the name of the disciple. But it will be the reward of a disciple's peace of conscience, as cold water to cool the tongue of conscience from reasoning, to and fro in the mind. But I perceive by your letter, that they will not accept now of your person going to prison ; neither will they put you in prison, but had rather have your goods or land ; and because you did not appear at the first process or first summons in your own person, and make your defence what religion you were of, then would the court have fined you so much money as 20*l.* for the first fault, or have sent you to prison for six months, without bail or mainprize. But in regard you made no personal appearance from Sessions to Sessions, they knowing you to be a man of estate, they had rather have your estate than have your person in prison ; and your employing a false-hearted man to manage your defence according to law, hath cost you more money than would have satisfied your adversaries, and hath done you no good, but a great deal of hurt, in that it hath enraged your enemies, so that nothing will satisfy their rage but your utter ruin, either of your peace of conscience, or else of your whole estate ; first of your goods, and afterwards of your land ; so that your condition is desperate, and I am afraid you must be forced to make a desperate cure, which will be thus : before any other process can come forth, to drive all your cattle off

your own land, and sell them by degrees ; and as for your household goods, corn, hay, and whatsoever is moveable, take it off the land, and carry it away ; and take your wife and children, and live in some place, and hire ground in some other place, and leave the bare land for the king to take away ; for the king cannot sell it, neither dare any man buy it ; and in a little time your land may be restored to you again, or to your son, upon reasonable terms. I know an example much like this in Kent : there was a landed man, and his land, some of it was let to other tenants of his, but the man himself had no goods nor chattels but what he could remove ; so that they could not get any goods considerable ; so they went to seize his land, the third part for the king ; but no man would buy any such land of the king, because his title was not good to a free-born man's land, and this was for not going to church, but they agreed with the man for 20*l.* only ; it cost him 10*l.* more charges, bailiffs, and others ; so the man enjoyed his land ever since.

For my part, I cannot see how you can possibly be delivered from utter destruction, and keep the peace of your mind, but this way, you may leave your son, and whom you will, upon the land, to look after it, and some necessaries for them that is not of considerable value, and let the officers and them do as well as they can. This is my advice in this matter, but leave it to your own consideration to do as you please.

So, with my love, with my wife's love, remembered to you, and to your wife, I take leave, and rest your friend,

LODOWICKE MUGGLETON.

January the 12th, 1681.

The Copy of the Prophet Lodowicke Muggleton's Blessing, sent to Mrs. Sarah West, of a place called Uver, in Cambridgeshire, dated February 22, 1681.

Loving Friend, Mrs. Sarah West,

I RECEIVED your letter, enclosed in our friend William Dickinson's letter, in which you do acknowledge me to be the only true prophet of the high, immortal, glorious God, Christ Jesus, and that you have believed this many years in this last commission, and that you had an intent to have come to London to see me, but weakness of body did hinder you, and for no other cause, as I perceive, but for a blessing of everlasting life, before you depart out of this natural life here in this world; and I understand, by our friend Dickinson's letter, that you were sorry, or blamed yourself several times since, that you did not ask it when I was there with you. Indeed, you had then a good opportunity, which will hardly ever be again in this life; for salvation was then come to your house, not only in myself, but several other friends, who had the assurance of salvation abiding in them.

I speak not this to daunt you for your neglect, but do say unto you, as Christ said unto Martha, who was troubled with many incumbrances about victuals to entertain Christ and his disciples; for indeed, your husband and yourself did entertain us with several feasts as princes, which will not be forgotten as long as any of us do live. And this I have perceived in you ever since I came acquainted with you, that you

have not had that great experience to talk or discourse of your faith as several others have, but your love to it hath been expressed constantly to this faith ever since I first saw you ; and in this letter you have expressed your faith more than ever, in that you do believe that I am a true prophet of the Lord, and have power given me of God to give a blessing to those that truly believe in this commission of the Spirit.

These things considered, I do pronounce and declare you, Sarah West, one of the blessed of the Lord, both in soul and body, to all eternity ; and this blessing shall bear you up in death, and free you from the fear of that second death, which is eternal ; and in the resurrection you shall remember you were told so by the last true prophet that God will ever send to this unbelieving world, to your everlasting joy and comfort, though you never see me more in this world.

Therefore trouble not yourself with bad times, for in this world there will be troubles, let what come that will come, but let your peace be in God, and in the assurance of your eternal happiness.

I rest your friend in the true faith,

LODOWICKE MUGGLETON.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, bearing date August 22, 1681, to Charles Yeeles, Thomas Millerd, and John White, living in or near Cork in Ireland.

Charles Yeeles, Thomas Millerd, John White,

I RECEIVED a letter as from you three, by the hand of Rebecca Stratton, dated July 22, 1681.

I perceive by your letter that you have viewed some of our writings, and that it hath pleased God, in the reading thereof, you have found great satisfaction, and by faith do believe our commission to be true, and by the same ye are come to believe in the true God, and to know the right devil, with an increase of daily satisfaction in yourselves, though much to the discontent of the children of this generation. I perceive some of you have been Quakers, and that it is but lately that you have seen any excellency in those writings of ours; and it is God's great mercy indeed, that your eyes are opened to believe the true God, and to know the right devil. The knowledge of these two, their forms and their natures, giveth great satisfaction to the mind of man, and without the knowledge of the true God and the right devil, there can be no satisfaction nor assurance of eternal life abiding in any man while upon this earth; for God hath blinded the eyes of all men by nature upon the earth for these many generations, that he might give light unto two men in this last generation, to enlighten the understanding of many in those deep hidden mysteries, how God became flesh, and dwelt

among men here on this earth, and how the devil became flesh, and doth dwell among men here on earth now, and of that great mystery of the two seeds, namely, the seed of the woman, and the seed of the serpent; and from whence these two seeds came; the original how they came to be seed, and of their production; what those two seeds did produce, even eternal salvation to many, and eternal damnation to millions of men and women; with many more sacred things that did belong unto God only, as the form and nature of angels, which were known to God only that created them, which he hath revealed to Reeve and Muggleton only; and we are as a pipe of wood in the earth, that hath conveyed that water of life into many earthen vessels, whose souls shall drink of the water of life, and doth never thirst more. It hath been in the souls of many that have believed our report, as that oil the prophet Elisha filled that woman's vessels with, even enough to keep her and her son as long as she lived in this world.

Thus I have given you a little hint of those heavenly mysteries which have been revealed unto me, which you will find more abundant in those books Mrs. Stratton doth bring, if she come safe to Ireland, as I hope she will; and I do wish you may understand what you read, for I cannot give you understanding, it must arise out of your own seed, and understand with your own hearts the things that belong to your eternal peace; and you must expect the discontent and ill-will of many; for God hath made me, as he did the prophet Jeremiah, to stand as a wall of brass against Israel and Judah, which was only to two kingdoms; but God hath made me a wall of brass not only to three kingdoms, England, Scotland, and Ireland, but unto all Europe that

professeth the Christian religion. I am hated of all nations for nothing else but for the commission of God put upon me, and the most zealous and righteous people of all hate me most of all; yet the God of my salvation hath preserved my life almost these thirty years, in several persecutions and imprisonments, and my life is still within me, without any distemper of body, only age groweth on, which must be submitted unto.

I take leave at present, only my love remembered unto you all three, and unto Jeremiah Stratton, George Gamble, and his wife, George Rogers, and Elizabeth Flaggetter, and all the rest of our friends in the true faith in those parts.

I rest your friend in the true faith in the Lord Jesus Christ, the only wise God, blessed and praised be his name,

LODOWICKE MUGGLETON.

London, August 22, 1681.

The books which Rebecca Stratton paid twenty shillings for are these, and the price:

	£.	s.	d.
1. The Divine Looking-Glass, at	0	5	0
2. The Interpretation of the 11th Revelation, at....	0	5	0
3. The whole Revelation, at	0	2	6
4. Fox's Looking-Glass, at.....	0	2	6
5. The Witch of Endor, at	0	2	6
6. The Answer to William Penn, at	0	2	6

The whole Revelations and Penn's were always at that price, because I have some of them two left still; but all the other are hard to be had single for any money, but what are bound altogether, and they be very dear.

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Mr. James Whitehead, of Braintree, in Essex, bearing date from London, August 30, 1681.

Loving and kind friend in the true faith, James Whitehead,

THIS is to certify you, that I received your letter, bearing date March 23, 1680, wherein you commanded your daughter to dine with me on Saturday last, but upon some occasions it was put off until Monday, which was more convenient, and at a more convenient house, where my wife and I, and other friends, did dine with your two daughters, I suppose to the content of both your daughters, and of us also.

And as for those two things you desire of me, to give you an account concerning your eldest daughter, her lineage and faith, I shall give you my judgment, as far as I can discern, by what I have heard and seen by her myself, and by her letters to Mr. Delamaine, and discourse our friend Delamaine and his wife hath had with her, and experience they have had of her; as thus:

Your daughter Priscilla is of the lineage of Rebecca and Rachel, that is, of the race of the Assyrians; for Laban the Assyrian was Rebecca's brother, and Rachel's father.

Now to give you the reason why I judge the Assyrians is the best of natures amongst the Gentiles, for these causes:

First. Because they are generally honest of their bodies, both men and women.

Secondly. They are in their natures generally just persons in their dealings, especially if they be the seed of faith, or have but the least measure of faith in them.

Thirdly. They are generally wise in their natures, and given to covetousness with moderation; which is indeed but to preserve for another day, that they might not be servants to Canaanites, nor subject to proud Moabites, nor stout-hearted Ammonites, nor scoffing Ishmaelites, nor prophane Esau's; so that they may be subject to none but Jews only. This is counted covetousness by all these sort of people.

These things aforesaid, I do discern are in your daughter's nature, which came by the mother's side, of Rebecca and Rachel, as aforesaid.

And as for her faith in the true God, and in this commission of the Spirit, she hath expressed before Mr. Delamaine and his wife, and me and my wife, besides what she expressed in her letters formerly as much, and more than could be expected, having so little occasion to draw it forth as she hath had; for it cannot be expected that her faith should appear visibly strong as those that had their faith tried in the fiery contests of the world, even as gold is tried, even as you know some have here in London; yet her faith is true, and grounded upon a rock; and time may cause her faith to be tried, as others have been, in the fire of opposition, and come forth to the visible view of this world, as others of her sex, as gold purified seven times in the fire.

Thus I have given you a small account of those two things you desired, and I know you will perceive by these lines more than can be expressed in writing.

Therefore I shall say no more at present in

this thing, but present my love and my wife's love unto yourself, and to your good wife, and to Mr. Nicolls,

And rest your friend in the eternal truth,

LODOWICKE MUGGLETON.

A Copy of a Letter wrote by the Prophet Lodowicke Muggleton to William Wood, of Braintree, in Essex, dated September 26, 1681.

Loving Friend in the true Faith, William Wood,

I RECEIVED a letter from you, dated August 15, 1681, wherein you desire to have a line or two from me; and since that, John Lad was very earnest with me on your behalf, to write a few lines unto you; saying, it would much rejoice your heart.

I was unwilling to write where there was no need; because at that time, I had a great many long letters to write, both into Ireland, and here in England, which were something burthensome unto me, yet did not intend never to write unto you; but now having a little more leisure and opportunity, I shall gratify your desire, and write these lines as followeth.

I perceive by your letter, that your faith is strong in the true God, even the Lord Jesus Christ; which faith and knowledge in the true God and man, should be but one single person, even the Lord Jesus Christ, which our writings have declared is life eternal to know.

Also, I perceive by your letter, that your faith is strong in this commission of the Spirit, and that, by your faith in us, the witnesses of the Spirit, you do in believing know those divine secrets, and heavenly revelations, which are hid from all the world besides, and revealed to none, but those few that believe our report: to them few is the arm of the Lord's saving health revealed.

Again, I do discern by your letter, that your faith is strong in those words I spake unto you when you were at London; and that they were as a seal in your forehead, sealed up unto the great day of God Almighty, unto eternal happiness in the kingdom of glory, in that world above the globe, where the person of God himself, and angels in the persons of men, do inherit; ascending and descending to one another with messages, and praises, and thanks, glory and honour, unto God the Creator eternally. And we that are his chosen prophets, and you his saints, ever since the creation of this world, shall sing the song of Moses, and the song of the lamb of Moses, and the song of the lamb unto our God, and our Redeemer, hallelujah, salvation, and glory, and honour, and power, be to the Lord our God, as he is our Redeemer. And the holy angels shall ascribe all honour, glory, and praise unto the same God, as he was their Creator, but not as their Redeemer, because God redeemed none but the seed of Adam fallen into mortality, and into death. So that by the death of God, and his quickening into life again, he hath redeemed us, not only from this natural death, but from eternal death. And as he quickened himself out of death, and made his pure natural body in the quickening, a spiritual body, to live eternally;

and by the power of this quickening Spirit will he raise our souls; and our bodies that were natural, shall rise in the quickening spiritual bodies, capable of ascending in the clouds of heaven, to meet the Lord in the air.

This is the power of our God, as he is our Redeemer.

This is a great mystery, hard to be understood but by the spirit of faith, which is the evidence of things, which the spirit of reason cannot see. For this I say, that the spirit or seed of faith in me hath been carried up into the third heaven, where God, and the holy angels were resident; where I saw things unutterable. And when the spirit of faith descended upon earth, it brought the abundance of Revelation with it, as hath been declared by word and pen in a great measure, as many can experience and witness it this day. And many that are fallen asleep in the experience and faith of these great mysteries, which have been declared by the abundance of revelation that hath proceeded from the spirit of faith, which did first arise in me in the beginning of the year 1651, which is thirty years ago.

I would not have you think, because I speak thus, that I would lay any burthen upon you, or any other believer of this commission of the Spirit, as to expect that every one should have such a measure of faith as I speak of; but that you may by these lines grow and increase in the knowledge of these heavenly mysteries, according to the measure of faith in you.

Thus I have written these lines to answer your desire, and more than I did intend, because I know you will let other friends there with you, see it or

hear it. So I shall take leave, and rest, and remain with my love, and my wife's love unto yourself,

Your friend in the true faith in Jesus Christ, the only wise God, blessed for ever,

LODOWICKE MUGGLETON.

My love is remembered to Mr. Whitehead, and his wife, and Father Nicolls, John Lad, Goodman Thorndike, with all the rest of our friends unnamed, as those named.

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Mrs. Mary Scott, of Bristol, bearing date October 12, 1681.

Dear Friend in the true Faith, Mary Scott,

I RECEIVED a letter as from you, written to Mr. Jenkins, dated the 8th instant, 1681, concerning your son John being troubled in mind concerning his future state and condition; and that he cannot by no means be satisfied about it; therefore you desire me to send down my answer concerning it, to satisfy your son thereabout; wherein you desire me, and all our friends, to put up our petitions to the Lord for him.

As to this, your request is a thing something contrary to the practice of this commission of the Spirit,

for me to send an answer, or to take off the trouble of a man's mind, which I have had no experience of his practice of life, nor of his faith in the true God, nor in me, the messenger of God, neither do I know what is the cause of his trouble of mind, whether it be for some sin he hath committed, even some actual sin, for actual sin hath the sting of eternal death in it; for *the sting of death is sin, and the strength of sin is the law*, as the apostle saith; or whether this trouble of mind doth arise from his own ignorance in the knowledge of the true God, and the right devil, fearing God's prerogative power in election and reprobation; and that he may be a cast-away by God's prerogative will and pleasure; and who shall gain say it?

These two things are the cause of all men's trouble of mind in this world, both saint and devil: but actual sin is most generally the cause of despair, which doth wound the spirit of men, which is more than he can bear.

So that I cannot give any judgment upon him, neither good nor evil; not absolute good, because he hath not believed our doctrine nor commission; nor evil, because he hath not despised any thing declared by me. Yet this I will say for his comfort, that if sin be the cause of his trouble of mind, let him confess it to you his mother, as in the presence of God, and forsake it, and act it no more, and he shall find mercy and peace in his soul. And if the trouble of his mind doth arise from the other thing aforesaid, or any other cause but sin, then I would desire him to submit to God's prerogative power, to do what he will with him after death; do righteous and just things between man and man, and do not trouble himself what shall become of him after

death; and I do assure him he shall have peace of mind for the present, and may come hereafter to the knowledge of the truth, which will give him the assurance of everlasting life in himself, as you his mother, and many others, have at this day.

These lines will prove a good prayer unto him, if he do but believe and do it.

This is as much as I can say, in answer to your letter, and as to your son; and I wish my words may take place in him, then will salvation encrease in his soul.

So I shall take leave and remain your assured friend in the eternal Truth,

LODOWICKE MUGGLETON.

London, October 12, 1681.

A Copy of a Letter wrote by the Prophet Lodowicke Muggleton to Mrs. Dorothy Carter, of Chesterfield, in Derbyshire, bearing date from London, February 1, 1682.

Dear Friend in the true faith, Dorothy Carter,

I HAVE seen two letters, which our dear friend Elizabeth Marsden (whom I always loved well ever since she was a child, in comparison of age) sent to our friend Mrs. Griffith, which two letters are in your be-

half, as if they had been writ by yourself; the one is dated January 16, 1682, and the other is dated January 24, 1682; and I perceive by these two letters that you are sick of body, and have great trouble of mind upon you, and that your burthen is very great, and lieth heavy upon you, and that you are afraid you have displeased me, because I have not writ to you all this while. As to that, I shall deal truly with you, that I never was offended at you, nor with you, for what you writ concerning John White, but did what you required me to do in your letter to Mrs. Griffith; neither did that letter require any answer from me, which was the cause I did not write unto you all this while; but these two letters coming to my hand so lately, causeth me to write these lines unto you as followeth, as thus: I perceive this great trouble and grief of heart, and burthen that lieth upon you, it is but temporal, about your grand-children; if your trouble had been upon a spiritual account, I could have eased you of your burthen immediately; but people would willingly have prophets to give them peace of mind, and assurance of their eternal salvation in the life to come, but would have the prophets to free them from all troubles in temporal things also; but this I would have you to take notice of, that prophets, apostles, and Christ himself, that gave those that believed in him the assurance of everlasting life abiding in themselves, it was to strengthen them, that they might be the more able to encounter and bear the troubles of this world; I say as Christ said to those that believed in him, *In me you shall have peace, but in the world you shall have trouble*; so that if a man have true peace in God, he shall rather have the more trouble in the world, much less be delivered from all trouble in this world: this I have found by

experience, therefore do you mind your faith, which you once received in this commission of the Spirit, and the blessing I once declared upon you, and that will strengthen you, and enable you to bear those temporal troubles the better, knowing that you shall be free from them in death, and that there is no worse thing after, which is more than all the world can say beside, but those whose faith is truly grounded upon this commission of the Spirit.

And now, dear friend, I perceive there is contained in these letters the ground of your great temporal troubles, and they are about your own grand-children, and those two persons concerned with them. I would not have you offended, nor let your spirit be troubled, nor overcharged with grief, and especially where things cannot be helped, nor called back again ; but let your joy be in God. Besides, I look upon it very expedient, that you might know the utmost of your troubles, and not to hide it from you ; because you will be delivered out of all your troubles, which I am sure a wounded spirit would receive ease, if it did but know that this natural death would end those eternal torments, which it shall endure hereafter. As for those two troubles, which is, and hath been, I shall endeavour to satisfy you in the one, and advise you in the other.

First. You seem to be more troubled at the lesser trouble than the greater.

As for John White's neglect of binding your grandson, I did as you desired me ; I spake with his wife, and left word with her, that I would have her husband to bind John Carter at the hall, and that he should order it so at the hall, that his time should go on from the time he was bound by the scrivener, so that the boy should lose no time, to satisfy his grand-

mother : she told me her husband did intend to do so, and promised me that her husband should bind him at the hall suddenly ; and in a little time shortly after, John White, the same day he bound him at the hall, came to my house, and the boy with him, and said he had done as I had ordered him, and said that John Carter was to send his grandmother word, to satisfy her that it was done ; so I thought all was well, and that you were satisfied, and did wonder that he should be such a great trouble to you now ; nor wherein he is unjust, seeing he hath bound him at the hall according to law, and that he will make him a freeman of London from the time he was first bound, I cannot see any ground of trouble you need be at in this matter, except he hath been cruel to the boy since, which I have heard nothing of.

The second thing is, I know you have had great cause of trouble with your grand-children by Mr. Goodwyn, but you know that I would not, nor ever had any concern in Mr. Goodwyn's affairs, not from the first, when he married your daughter ; for I saw he was not of a prosperous nature, only I was loath to discourage your daughter, or you either. I never did meddle in the marriage of his wife, neither was I ever his counsellor in any of his concerns whatsoever ; neither would I concern myself now to speak of him, but only for your sake, that you might be armed with patience to undergo the trouble that do follow by reason of him.

First, in that you are forced to keep his two children which he had by your daughter ; and as for other concerns you have with him I know not, but I suppose it is certainly true that Mr. Goodwyn is dead, and that his wife would willingly cast that child there in the country upon you to keep for your own ; but

what advice to give you I cannot tell: the child is no more relation to you, than it is to any stranger; so that if you cannot send it home to the mother, nor put it upon the parish where it was born, you must keep it yourself. One of these three must be done.

So I shall leave it to yourself to consider it, and take leave, only my love, with my wife's love, remembered unto yourself and Elizabeth Marsden,

Remain your Friend in the eternal truth,

LODOWICKE MUGGLETON.

London, February 1, 1682.

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Mrs. Elizabeth Flaggerter, of Cork in Ireland, bearing date from London, June 22, 1682.

Loving and kind Friend in the true Faith, Elizabeth Flaggerter,

I RECEIVED your letter sent by your son, dated Cork, May 3, 1682, wherein I perceive you are very much comforted, and have great assurance of all your four children being happy.

As to that I shall not discomfot you, nor in any wise weaken your assurance you have in your childrens happiness, either in this life or in the life to come; but am glad you are so well persuaded in your mind of them, you having the experience of their

natures, and of their actions, by the light of faith in you, besides the light of nature, as they are your own children, and I not knowing any of them, only I have seen this son two or three times ; but I never asked him any question about heavenly things, neither did he enquire after any. It was never my practice to compel or thrust men into the kingdom of Heaven, whether they will or no ; neither do I use to open the gate of heaven, but to those that do know themselves ; for where true actual faith is in the heart risen, it will knock at the gate of Heaven, and it shall be opened unto them. As Christ said to his disciples, which had faith in themselves, *Seek, and ye shall find ; knock, and it shall be opened to you.* And of that saying, *To him that hath shall be given ; and to him that hath not shall be taken away even that which he hath.*

These sayings are quite contrary to the reason of man ; for, saith reason, must none knock at the gate of Heaven, but he that received faith from Heaven first ? What need, saith reason, that he should knock at Heaven-gate that hath received the joys of Heaven by faith in his heart already ? There is more need that Heaven-gate should be opened to him that wants faith in his heart when he knocks, because he wanteth that heavenly peace of mind which the other had before the gate of Heaven was opened unto him. And is it not fit, saith reason, that he which hath not peace of mind, should have some heavenly peace given him, rather than he that hath peace already shall have more given to him. And is it not more fit, that he which is in want should seek, that he might find ; and knock, that it might be opened unto him, than the other that hath enough, and yet must have more given. And that which is worst of all is, that he which hath nothing, yet this nothing must be taken from him

also. This seemeth, saith reason in man, to be injustice and partiality, and not equal dealings in God. These words might be opened, but it would be too large. But I perceive by your letter, that the gate of Heaven which hath been opened unto you, when you knocked, and the cause why, in that you had faith in your heart to believe in this commission of the Spirit, when you heard the sound of it in your ears, by our writings and speakings ; for which you do thank God, that experimentally you can speak this, that by his last messengers you have attained to that knowledge here, and assurance of being an inheritor of incomparable joy and glory hereafter.

Herein the door of your heart was opened by these messengers declarations, as the heart of Lydia was opened at the preaching of Peter : for this I say, that every true messenger that is sent of God doth keep the gate of Heaven, because none but such persons as God sends, have the keys of Heaven given unto them : and there is but two keys, nor but two gates, the one belongeth to Heaven, and the other to hell. And God delivereth these two keys into the hands of those he sends ; so that God's messengers are not only door-keepers of heaven, but door-keepers of hell also. I have known several persons in my time, that have desired but to be but a door-keeper in heaven ; but I never knew any person that desired to be a door-keeper of hell. But we his messengers are forced to be door-keepers both of Heaven and of hell ; because God hath given these two keys into our hands ; and these two keys that do open these two gates, is the knowledge of the two seeds of faith and reason. The key of faith opens Heaven-gate, and enters into that kingdom, and seeth indeed what God is, in his form

and nature : and this key of reason openeth the gate of hell, and entereth into that kingdom, and seeth Lucifer, the prince of devils (even that reprobate angel that deceived Eve, which became the first man-devil, which begat millions of devils like himself ;) his form being the form of a man, and his nature being pure reason, fallen from its purity.

This is not a usual language. But seeing, as I said before, that you have knocked at Heaven-gate, and it hath been opened unto you, by us, God's messengers, therefore to you that have understood the mysteries of God becoming flesh, by which you have peace here in this life, and assurance of eternal life hereafter, in yourself. Therefore to you it shall be given to understand these three great mysteries of God's dealing with men, as followeth :

First. That God doth choose and ordain some particular man, and doth furnish him with revelation, to declare unto the people what the true God is, in the time of his commission. The first man God chose, after the fall of Adam, was Enoch ; and God did furnish him with revelation to write books, wherein he did declare to the succeeding fathers of old, that were of the seed of faith, or seed of Adam his father ; and this revelation of his walking with God, and what God was: he left this revelation to Noah, and Noah left it to Shem, and Shem left it to his sons, until it came to Abraham, Isaac, and Jacob. So that Enoch's revelation and declaration to the fathers of old, and all that did believe the books of Enoch, they were as a parliament, to enact it as a statute-law to their children, from generation to generation, for ever. And so it was with Moses and the prophets, and with Christ and the apostles.

The second secret is, that great difference that there is between reason's Heaven, which they do imagine, and the seed of faith's Heaven, which they are fully assured of; for the seed of reason's Heaven is without substance; there is no persons with bodies in reason's Heaven; there is none but spirits without bodies; there is neither God nor man to be seen, so no joy nor glory at all. But the seed of faith's Heaven hath a real substance to stand upon; and the person and body of God to be seen, and the persons and bodies of the holy angels, and of men, and all other creatures, to be seen in joy and glory, in that Heaven that God hath prepared for the seed of faith: so that there is a vast difference between the seed of reason's Heaven, and the seed of faith's Heaven.

The third secret; that though the prophets and apostles have declared in several of their writings, of that great and wonderful mystery of *God manifest in the flesh*; yet, in all their writings, from Enoch's to Moses's writings, nor the prophets writings, nor the apostles writings, nor Christ himself when upon earth, did ever declare or make known, not plainly, nor clearly, that great mystery of the devil become flesh, and doth dwell among men; and that there is no devil to suffer eternal torments, but men and women, to the end of the world, and to eternity. I say, no writings of prophets or apostles have made known this great mystery, which concerns all mankind, but John Reeve and Lodowicke Muggleton, whom God chose in the year of the world 1651, as our writings do declare.

These things I have written for your sake, and the sake of others of this faith there with you. Take leave; only my love remembered, with my wife's love, unto yourself, George Gamble and his wife, and

to all the rest of this faith there with you. I rest
and remain,

Your friend in the eternal truth,

LODOWICKE MUGGLETON.

London, June 22, 1682.

*A Copy of a Letter wrote by the Prophet Lodowicke
Muggleton to Mr. William Sedley, a Weaver and
Dyer, a Believer of the Commission of the Spirit,
living in Southampton, bearing date from London, the
12th day of January, 1683.*

Loving Friend in the true Faith, William Sedley,

I RECEIVED your letter, dated January 4,
1683, wherein you complain of your great troubles
you have gone through in these late years; what in
oppression, I suppose you mean oppression for con-
science sake. And your greatest troubles, I perceive,
hath been in the natural concerns of this world; in
respect of your first wife being dead, and leaving a
charge of children behind her; and I perceive you
have married another wife, and hath some charge by
her also, which, you say, are in number five; thus
poverty must needs come upon you like an armed
man. These troubles are common to all married men
and people, both poor and rich, but especially to the
poor that do live by trade; for if trade doth fail,

poverty doth increase and grow exceedingly; for trade is a very uncertain thing, especially in a time of persecution; for trade and commerce hath taken the wings of the morning, and fly away in these our days; so that poverty cometh in upon the poor as a flood upon the dry land; this thousands can witness in this nation, as well as you, for want of trade. And poverty is the great common enemy in the nation at this day and time; and in regard this poverty and want of trade is so common, and so natural in this world, therefore it is that no eye pitieth the poor, let him be saint or devil, righteous, or unrighteous. Also I perceive by your letter, that all the rest of your faith in those parts are backslided, and hath forsaken their own peace, and hath conformed for fear of the loss of some of their worldly goods, or fear of imprisonment, even against their own conscience; some only upon threats, others having lost some of their goods, for fear of losing more, or all, have submitted and conformed; so that now you are left alone: these are days of trial, but few are able to stand the trial, to keep faith and a good conscience; and especially in most counties in England several hath conformed: so that in saving earthly riches, they have lost heavenly riches; for they will never recover that peace and assurance of eternal life, which they once had abiding in themselves, not while they live in this world; for you may read in the Scriptures, that he that doth fight the good fight of faith, and holdeth out to the end of this life, shall receive the crown of eternal life and glory; but he that looketh back, as Lot's wife did, to fetch something that was in her house, which she thought might do her a pleasure when she was got out of the flames of fire and brimstone, so it is with those that go back from the prin-

ciples of truth, which led them to Zoar, a refuge of safety; of peace and content of mind to free them from the fear of the fire and flames of hell in the conscience, which we see the Sodomites of this world are in; which makes them blaspheme against the God of Heaven, and persecute stedfast and faithful men; it is a dangerous thing for men that have tasted the good word of God in spirit and truth of heart for many years, according to the commission of the Spirit, which is now in these last days in being; and now, because of a little persecution, to fall from it, and worship that, which all the ignorant and unbelieving people, and those that doth not know God, doth worship. How doth such persons think to recover their peace with God again! Neither doth God regard such worshippers, neither doth God's messenger regard such worshippers, that can suffer nothing for their faith, and they will reap the fruits of their own doings, which is the loss of their peace of their own minds, while they live in this world, and the fear of eternal death hereafter, to save themselves in this world for a little time: for this commission hath laid but an easy yoke, and a burden which is very light upon the necks of the believers of it. Christ said to those in his time, *That his yoke was easy, and his burthen light*; yet those that would take his yoke upon them, must forsake father and mother, wife and children; if persecution should occasion it; nay life itself must go rather than cast off his yoke, else no crown of eternal happiness, life, and glory is to be had; this seems to the eye of reason to be a heavy yoke, yet Christ calls it easy; and the eye of faith doth count it easy. Still you say, that they have made a distress upon you already, and that you are left to wrestle with them, meaning your persecutors,

which say you, according to reason, I am worst able: as to this I say, you are best able to wrestle with them, for these reasons: 1. Because you have suffered for your faith already. 2. Because you are a poor man, and hath a great charge of children, and hath little or no estate to lose; for poverty and a great charge of children, is a fortress, or a tower of defence, against your persecutors; for what town, or city, will persecute a poor man, to cast him out of the town, or put him in prison, that hath committed no crime against the law of God, nor the laws of the land, and that hath nothing to lose, to bring upon the town a great charge? For you may, by the laws of England, throw all your children upon the town, and so shift for yourself elsewhere; and the town must, by the laws of England, provide for your children, and bestow them as they please; if they do persecute you, and throw you into the streets, then do you throw your charge upon the town, and shift for yourself. So that being poor, will make you the more able to encounter with your persecutors, and preserve the peace of your mind, and your faith, that fail not to the end of this natural life, that you may enjoy that eternal happiness hereafter: for riches of this world is a great snare; and many men, rather than lose this earthly riches, and honour among men, they let go their hold of eternal life in the world to come; because that is at a distance, and this is in present being. I hope these lines may satisfy you, and bear up your spirits in the day of trouble, and deliverance will come in its due time.

So resteth your friend in the true faith,

LODOWICKE MUGGLETON.

London, January 12, 1683.

A Copy of a Letter wrote by the Prophet Lodowicke Muggleton to Mr. Capp, upon his death-bed, dated from London, the 15th of March, 1683.

Loving Friend, Mr. Capp,

I PERCEIVE by my son John White's letter, and by that since of your own writing, that you are very sick and weak, even near the point of death; and that you have a desire that I would come to see you, which I cannot do at this season, because you live at such a distance so remote from me; neither can I travel at this time of year so far a-foot, as formerly I could; neither can I come by water, because there is an antipathy in my nature against it; and a coach would be too chargeable; for these reasons I cannot come to see you: I am sorry you are so near your death, as I apprehend you are, but I always looked upon you not to be a long-lived man, but that your life would be but short in this world; but should be glad that you might find the assurance of eternal life abiding in yourself, for the world to come, before your death; I have known you several years; I never knew any harm by you in my life, but that you were a very honest moral man, which I dearly love in all men that hath it; moral wisdom is commendable, both in the sight of God and good men; but spiritual and heavenly wisdom is that which speaketh peace to the mind of man in the hour of death, and giveth assurance of entering into death, and through death into eternal life: likewise you have had a taste of that truth which hath been declared by this com-

mission of the Spirit, you know what I mean ; you have in part owned it, secretly in your heart, but not publicly before men, nor before me, but I hope that secret faith of yours will bear you up in the hour of death : in the assurance of your salvation, and in regard you never did publish your faith to me in this commission of the Spirit, I cannot give that sentence of blessedness upon you, as I could had your faith been publick ; neither will I give any judgment against you in the least to discomfort you, or to weaken your hope within you ; but would rather strengthen your hope, and leave you to wrestle with death, that you might have an easy passage through death ; then will you cease from all the troubles of this life, and, I hope, from the troubles of the life to come. Thus with my love and my wife's love remembered unto you,

I rest your friend, in what I may,

LODOWICKE MUGGLETON.

March 15, 1683.

My son read this letter and wept, and six days after died.

A Copy of a Letter wrote by the Prophet Lodowicke Muggleton unto Mrs. Rebecca Hall, of Arnesby, bearing date from London, May 1, 1683.

Loving and kind Friend in the true Faith, Rebecca Hall,

THIS is to certify you, that I received two pair of gloves from you, one pair for myself, and another for my wife, by which I understand that your husband is dead, which we are all very sorry to hear; for Mr. Delamaine and his wife, and myself and wife, had a great love for him; but we feared when he was sick before, that he was not long-lived, therefore his sister Delamaine and myself had a great desire to see him once more before he died, and were glad to hear of his recovery; so that we did not neglect that opportunity, but did come to see him as suddenly as we could, which was, and is great satisfaction to our minds, that we did see him once more before his death.

I know it cannot but be a great grief to you to lose such a loving and good-natured husband, as I suppose he was, yet your sorrows are not the worst of sorrows, but the best of sorrows, in these two things.

First, though he hath left you three children, I suppose he hath left an estate answerable to bring them up, besides your own estate you brought unto him, which will make your sorrows the easier and lighter.

The second thing is this, which is greater than the other is, by your matching into the family of the Halls, you have come to the knowledge of the truth, whereby you shall come to have the assurance of your own salvation, and the assurance of eternal life

abiding in yourself, which is of more worth than the whole world ; and this I say, if you had matched into any other family in the country, you would never have come to the knowledge of what you do know, and shall know, as to your eternal happiness in the life to come, though you might have been saved, being elected, if you had matched into another family, but you would never have had the assurance of it in this life ; why, because you would never have seen the commission of the Spirit, nor the commissioners, nor the believers of it, as now you have : it is we only that doth make our calling and election sure in ourselves, so that our faith being built upon a rock, even the knowledge of the form and nature of the true God, which shall never fail, which all the people in the world, both religious and irreligious, of only these few, that doth believe in this commission of the Spirit ; and for your own part, I did perceive by your writing, and your love to us when we were there with you, that you are one of those grains of wheat which the God of Heaven did sow in the field of this world, even the seed of faith, though but weak, yet it was sown in good ground, even in the heart, not in stony ground, which is in the head only to talk of, nor by the way-side, for the foolish phantasies of the mind, called the fowls of Heaven, to devour the good doctrine you received by those writings or books of your husband's, and those letters you received of Mr. Delamaine, and your sister-in-law, his wife ; but I judge, and my judgment is true, that you received the truth in the love of it, and do advise you to prize those books of your husband's as much as you can, and I make no question but your understanding will be more and more enlightened in the knowledge of the truth, and grow in experience, and strong in

faith, and in the assurance of your eternal happiness in the kingdom of eternal glory, where you shall be with us, your God, your King, and Redeemer, face to face. These lines I have written unto you, that your faith in the true God, and in the commission of the Spirit, might be strengthened and encreased to your further assurance and comfort while you live in this world. No more at present, but my love and my wife's love remembered unto you.

I take leave, and remain your friend in the eternal truth,

LODOWICKE MUGGLETON.

London, May 1, 1683.

My wife and I do give you thanks for your kind token you sent by the hand of Mr. Delamaine.

A Copy of a Letter wrote by the Prophet Lodowicke Muggleton to Mrs. Elizabeth Flaggerter, of Cork, in Ireland, bearing date from London, June 25, 1683.

Loving Friend in the true Faith, Elizabeth Flaggerter,

THIS is to certify you, that I received your letter by the hand of your son, dated May 24, 1683, wherein you complain of your own heart, that though it doth will to do that which is right in the sight of God, yet you cannot do it; and in that your heart doth will that which is good, and doth not do it,

that which is acting; but to will ill in the mind is no action; therefore it is said, *Do this and live*; and it is said, *Thou shalt not commit adultery; and thou shalt not eat of the tree of knowledge of good and evil*; so that the not doing of evil is an affirmative action, for he that doth refrain from evil actions, it is counted a good action in the sight of God, and of righteous men. Likewise it is said, *Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy strength*. This is a good action, *Do this, and thou shalt live eternally*; but if a man shall blaspheme, persecute, and defy the Lord his God with all his heart, and with all his soul, and with all his strength, as many doth at this day, this is an evil action; and he that doth this shall die a death eternal; for it is not good nor evil in the mind of man that doth make a man happy or miserable, but it is the doing of good or evil actions that doth make a man happy or miserable, therefore I say to all of the faith, that it is good to will well, and better to do well. If these two go together, there will be peace with God, and peace of conscience in themselves, which I perceive you have by your faith in the true God, even in Christ Jesus our Lord, as you say he speaks peace to your soul, and carries you through all your troubles and difficulties of this world; and I am glad to hear you have that assurance in yourself, and of his peace and love, that doth bear up your Spirit in these days of trouble in this world, which I perceive you have had of late in the temporal, but our troubles here in England are altogether in the spiritual. These troubles in the spiritual are at this day all over England, and more especially in this City of London, so that no friend can help one another. This persecution for conscience-sake is against all professors of religion, and Dissenters

of all kinds whatsoever, that will not conform; but blessed are those that do stand in the day of trial, that can keep the peace of their own mind; for peace of conscience is of more value to me than the whole world; and so it is in every man that is sensible; for if a man loseth his peace by conforming against his conscience to save himself, he loseth his peace, which is his life and strength; in seeking to save a man's life, he shall surely lose his life; for peace of conscience is the life of every man and woman in this world; and if you are but sensible of the truth of these lines, as I have been about thirty years since, what it is to want peace of conscience, and afterwards receive that peace of conscience which the world cannot give, even the peace of God that passeth all understanding. This peace is that which will enlighten your understanding, and quicken your weakness of Spirit, and give you boldness in your passage, not only in the kingdom of grace here, but to the throne of glory hereafter, where you shall see the face of God in his bright burning glory to eternity. This peace will take off your complaint of your spirit, being willing, but your flesh is weak and dull; neither would you any more complain of imperfections, for if the eye be single, the whole body is full of light; so if the conscience be at perfect peace with God, the whole man is at peace, no imperfections to trouble the mind. As to things appertaining to God, salvation, life eternal, or any matter or things of that nature, are utterly expelled. These lines I have written unto you, that your spirit may be strengthened in peace, for in peace life is set before you, and in unbelief and doubting is death set before you; the God of heaven hath, by his chosen prophets and apostles, and us the witnesses of the Spirit, every one in their time,

hath set life and death before all people, by writing and speaking; but how few doth chuse life rather than death, and how few hath believed our report in this age! Thus I take leave, only my love and my wife's love remembered unto yourself, Mr. Gamble, and his wife, and the rest of our true friends in the true faith there with you.

Remain your friend in the eternal truth,

LODOWICKE MUGGLETON.

London, June 25, 1683.

A Copy of a Letter wrote by the Prophet Lodowicke Muggleton to Alexander Delamaine, senior, dated in London, June 25, 1683.

Loving and kind Friend, Mr. Delamaine,

I WAS at Mrs. Hooper's this week, and she did complain to me of the sad condition of our friend Ann Cakebread, now her husband is dead, and hath a great charge of children; I told her that the town ought to maintain her children, but I know she will be loath to expose her children to the parish. Mrs. Hooper said, she would never do that, whatever she suffered. I gave her no encouragement at that time that our friends would do any thing in that matter, because of the troubles that are now generally upon our friends in all parts of England, and in this city of London also, so that one friend can-

not help another ; but since I have considered, that she and her husband both hath suffered many things for their faith, almost continually, above these twenty years, and hath kept their consciences free from any defilement in the worship of the nation ; likewise her house hath been a house of entertainment for all friends of this faith in all parts of England and Scotland also ; and she did entertain the prophet Reeve when she was a maid, and was his handmaid, to guide him to other friends houses, before I ever saw her ; and since I have seen her, she hath not been wanting to express her kindness, in entertaining both me and my friends from time to time, as occasion hath had need, to the utmost of her power. These things I have considered, and am moved in my mind to write these lines unto you, knowing that as to yourself, you are always willing to contribute to such a good deed as this is ; but my desire is to put it upon you to speak to others of this faith, to those that are rich in this world, in her behalf, because I am not willing to be seen in this business. I suppose it not convenient to speak to any of our faith ; but those that doth dine with us on the 19th day of July, those are the most able of this faith, for it is not convenient to ask of the poorer sort of this faith ; for if they give but one shilling a-piece, they will make a great noise ; and besides that, they will look for the like to be done unto them upon the least trouble that falleth upon them ; therefore I think if we could get a matter of ten pounds amongst us this once, it would do the woman a great pleasure ; and as for my part, I will give ten shillings towards it, for the great love I bear towards her. I do think it will not be your best course to speak to any of these friends that are to meet the 19th of July about this

business, because that day will be chargeable ; but let that day be over first, and two weeks after will be time enough. My love to you and your wife,

LODOWICKE MUGGLETON.

June 26, 1683.

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Mrs. Mary Scott, of Bristol, bearing date from London, July 19, 1683.

Loving and kind friend in the true Faith, Mary Scott,

THESE lines are to certify you, that I have received the books again safe, and that I have received your letters from our friend Mrs. Jenkins, the last of yours, dated May 22, 1683; likewise I received from Mrs. Jenkins's hand both your tokens; the token of your love was five shillings, and this last was ten shillings. Your love and kindness hath far exceeded my expectation, for indeed I did not expect one penny: but I see that your love for truth's sake, I may say is almost boundless, in that you do those things out of your own free heart, without the least hint of any advisement from me; but I perceive the truth hath made you free indeed, that your faith hath built upon a rock, even upon the Rock of Ages, even upon the eternal God, that was in the form of man from eternity, and in time humbled himself so low as to become a man-child,

and grew up to be a perfect man, making himself capable to suffer the pains of death by his own creatures. This Jesus Christ is that child the prophet Isaiah saith to us, *A child is born, to us a child is given; this is that shall be called the mighty God, the everlasting Father, the Prince of peace;* and now is fulfilled that saying in this commission of the Spirit, for no people in the world at this day doth truly believe that that child Jesus is the mighty God now, nor the everlasting Father, but those few that do believe the doctrine of this commission only. This is that greatest mystery of God, God manifest in the flesh, or God become flesh, and dwelt among men. This is that great mystery which the angels desired to pry into, but God letted them, and revealed it to unlearned men, that we might declare it to unlearned people, as at this day, for unlearned people are the most capable to understand the mysteries of the kingdom of heaven; and so they come to have assurance of eternal life abiding in themselves. Thus the poor and unlearned people being filled with good things, but the rich and learned was sent empty away. These things are fulfilled in these our days; and as for those books you have sent again, I did believe they would be too dear, which made me loth to send them at all; but because I could not furnish you with those four or five books single, as you desired, caused me to send you the whole volume; and I am very well pleased you sent it again, because there is never another left so perfect as that is, to be had for that money; and as for those five books single, which your son Markes in his letter writeth for; that is to say, *The Divine Look-Glass. Secondly, The Interpretation of the 11th of the Revelation. Thirdly, The Interpretation of the*

Whole Revelation. *Fourthly*, The Mortality of the Soul. *Fifthly*, The Transcendent Spiritual Treatise.

These five books single, if they could have been had, would have been five shillings a-piece, both great and small, which would have cost twenty-five shillings, for there is none to be had single of the Transcendent Spiritual Treatise, nor of the Mortality of the Soul, nor the Divine Looking-Glass, nor of the Interpretation of the 11th of the Revelation. There is none of these four books to be had single for any money, but what are bound altogether, and they are very scarce to be had also; therefore I would advise you, and all others of the faith, to make much of those books you have; for if you let them go, you will never meet with the like again for any money while you live. Notwithstanding that shame and reproach I have suffered from writing those books, there are several persons of honour that would willingly pry into those books, as the holy angels did into the mystery of God's becoming flesh; but as God would not reveal this secret mystery unto the holy angels, because, though their natures were pure reason, that they might never understand that great mystery, how their fellow-angel, after he was cast down from heaven, became flesh, and so became a man-devil. This mystery did God hide from the holy angels, and is hid from them to this day, that they might never know that there is a possibility in the holy angels, whose nature is pure reason, to fall into the same condition as their fellow the reprobate angel did; but God hath revealed those two secret mysteries unto his own seed of faith, the prophets, apostles, and us the witnesses of the Spirit only; and we have declared, and made it known unto you that believe a prophet's report, to your present peace.

of mind, and to your full assurance in this life of your eternal happiness in the life to come, which no people in the world hath, or can have, but those only which do truly believe in this commission of the Spirit; therefore it is I am willing to hide these writings of ours from the great men of this world, and learned men, that they might not pry into them while I am alive; for great and rich men, and learned men, are generally of the seed of reason, which came of the reprobate angel, which he and his seed are kept in chains of darkness in their own bodies, till the judgment of the great day, when God shall raise all the seed of faith to eternal happiness, which they did believe in this life, and he will raise the seed of reason in chains of darkness, ever since the reprobate angel became flesh, when he deceived Eve; so am I willing that the seed of reason, that the great and learned men of this world, who are the children of that reprobated angel, should be kept in chains of darkness, from reading any of our books and writings, till the judgment of the great day, when God shall raise all of them to their eternal pain and shame: for this I do know, that there is two seeds, and that these two seeds, the original of them, came from two distinct persons, who were celestial, spiritual, and heavenly persons; the one was all faith, and the other was all pure reason fallen. Now these two persons transmuting their spiritual seed into mortal seed, so that now there is but two seeds of men and women in the world, as the scripture saith; namely, the seed of the woman, the seed of faith, which is the seed of God, and the seed of the serpent, the seed of reason, the seed of the devil; and of these two seeds hath millions of men and women came, both righteous and unrighteous; and here

lieth our peace of mind, even that peace of God that passeth all understanding; and in that we know by faith without doubting, that we are of the seed of faith, and shall be raised at the last day to eternal happiness, where we shall see God face to face, in whom we have believed: likewise we do perfectly know that the seed of the serpent, that live to men and womens estate, shall certainly be damned to eternity; and when they are raised again at the last day, they shall never see the face of God, nor the faces of one another, but shall be in utter darkness to eternity. Thus I have written these lines unto you, not only to strengthen your faith, but to comfort your spirit in these evil days wherein we live: so with my love, and my wife's love presented unto yourself, and to your son John Markes, and the rest of friends there with you, take leave, and remain your friend in the true eternal God, the man Christ Jesus in glory,

LODOWICKE MUGGLETON.

London, July 19, 1683.

A Copy of a Letter wrote by the Prophet Lodowicke Muggleton to Mrs. Eleanor Sudbury, in Nottingham, bearing date from London, August 6, 1683.

Dear friend in the true faith, Ellen Sudbury,

THIS is to certify you, that I received your letter, by the hand of Mr. Delamain, and I am sorry

to hear of your trouble you are like to fall into; but I, considering this kind of persecution at this time, for conscience sake, it is not only upon you, but generally upon all dissenting persons every where. The decree is gone forth among all Dissenters, in all parts of England, and the golden image of common prayer (called divine service, and the Sacrament of the Lord's Supper,) is set up in every town and city in England: and whoever doth hear the sound of the cornet, (which is the citation or summons,) and doth hear the sound of the dulcimer, (which is the informer,) and doth not come to church, and hear divine service, and receive the sacrament, must be cast into prison; which is a far more easy punishment, than to be cast into the lion's den, or to suffer any other corporal punishment upon the body, as I have done. I look upon this to be as easy a punishment, as ever any power of a nation did inflict upon a people, where liberty of conscience is not granted: and truly, friend, what advice to give you in this case I know not, for I cannot advise myself, how to deliver myself out of any of these troubles; no other than to submit, and let the flood of this persecution run over us: and if we be swallowed up of it, it will be well with us, because it is for our faith and a good conscience; which is of more value than the whole world. Only this advice I would give you, in this particular; not to give or enter into bond for your good behaviour, for it is of dangerous concernment, though the things proposed unto you seem ever so fair, innocent, and just, which you may justly keep; but if one informer afterwards do put you in for the least misdemeanour in the world, the justices of the county must be judges then, whether you have forfeited your bond, and not behaved yourself according

to the tenor of your bond, let your innocence be never so great, you must pay what fine the justices will lay upon you, or lie in prison for it: Therefore, my advice is, to deliver up your body into prison at the first, rather than be bound for your good behaviour; for who knoweth what the justice will call good behaviour? Keep the peace of your mind whatever you do, suffer merely for your conscience sake; be not guilty of the breach of any law of the land, nor of the law of God in point of worship; and time may produce deliverance, either by death or otherwise. Faith towards God, and in the true God, and patience in tribulation, will make persecution for conscience sake very easy, and bear your spirit up in all your troubles: and for your further encouragement, I shall give you the same advice as the apostle Paul did to the believers of his doctrine of Christ, in his time; he adviseth them to put on the whole armour of God, for God hath armour to put upon his saints here upon earth, as earthly kings have armour to put upon their captains, and mighty men of war, only God's armour is spiritual, and the world's armour is temporal, suitable to this earthly kingdom: and God's armour is spiritual, suitable to that heavenly kingdom above the stars, where his residence is. Now this armour of God, I do know that you and many more hath put on in part, above these twenty years, and now of late more fully. The armour of God put upon you, is, *First*, There was put upon your head, after you believed in the true God, and our report, there was put upon your head the helmet of salvation, in that the memory is placed in the head; so that you shall never forget it to eternity. In the second place, there was a breast-plate of righteousness of faith put upon your breast, when

your heart set to your seal, that Jesus Christ is God and man, in one single person. *Thirdly*, You being true-hearted to that principle of truth you received, at the first sound of this declaration, there was a girdle of truth girded about your waist, to strengthen you in your principle you once received. *Fourthly*, In that your stedfast believing the doctrine of this commission of the Spirit, your feet are shod with the doctrine of heavenly peace. *Fifthly*, When you first heard of this heavenly doctrine, about twenty years since, you received then the shield of faith; which made you able to oppose strongly those Bemonists and Quakers, which would, and did, shoot their fiery darts of slander and reproaches upon me and mine; thinking to have made you revolt and decline from me, and from the truth you once received. *Sixthly*, That when you received the truth first, there was put the two-edged sword of the Spirit into your mouth, that made you able to contend for the faith, and to convince several, and to convert some, and to give judgment upon others, to eternity. So that the two-edged sword of the Spirit hath been put into your mouth, and it hath proceeded out of your mouth, some to their eternal blessedness, and some to their endless misery. This armour of God is still upon you, and upon all the believers of this commission of the Spirit: and this armour must preserve you still, and strengthen you to bear, and to suffer what trial soever befalls you in this life, until the day of your death. Then shall you and I, and all saints, put off this armour of God, and lay it down in the dust for a moment, and in the resurrection our God will make us of the host of heaven, which shall follow our God, our King, and our Redeemer, upon white horses, clothed in white linen, white and pure; this

is God's armour we shall be clothed with in heaven, in the kingdom of glory. This is better armour we shall be clothed with in the kingdom of glory, than that armour of God was, which we had upon us in the kingdom of grace; which being exposed to all manner of sufferings, even to death itself. But blessed be the God of truth, that clothed us with this armour first, else we should never have been clothed with that glorious armour of heaven, which we shall never put off again to eternity. This is all the advice I can give you in this matter: I have been more large than I thought, being not very well in health these three weeks, nor am not yet; I grow old and crazy, and writing is now somewhat burthensome to old age, which formerly was very easy unto me, as these many writings of mine in the world, and what is not yet seen, will witness when I am gone, after my death: yet I was willing to add some comfort unto you, to strengthen your spirits in these days of trouble; that you may bear your cross the more easy, and take leave; only my love and my wife's, remembered unto yourself, and to your two daughters, and to our dear friend Mary Parker.

I remain your friend in the eternal true God, the man Christ Jesus in glory.

LODOWICKE MUGGLETON.

London, August 6, 1683.

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Mrs. Ann Jackson, living in York, bearing date from London, August 29, 1683.

Loving Friend in the true Faith, Ann Jackson,

THIS is to certify you, that I have received, from the hands of Mrs. Hatter, your letter, dated the 3d. of August, 1683; also I received of her, at the same time, your kind token of your love, which you sent by her, thirty shillings, and one shilling to drink, in remembrance of you; which we did, for I was glad to see her, in that I have not seen her these several years, never since her husband's death, and before. —And as for your part, I do not remember that ever I saw you in my life; I do remember I did write to you many years since, which I did promise to your maid servant; which at that time, as I remember, did deliver me a ten shilling piece of gold, as from you, as a token of your love at that time. I suppose that letter, which you have received so long since, doth give you an account of the receipt of it; so many years ago since I wrote to you, and not hearing no answer from you of the receipt of that letter these many years, I have quite forgot what was contained in it; but I am very glad you did receive it at last, and am very well pleased that it was, and is, so welcome unto your mind, as you have expressed both in word and deed, in that your love hath far exceeded my expectation, or hearing from you any more. But I say by this your letter, that the good seed of faith was sown in your heart many years ago, by those books

and letters ; and your soul was that good ground, and I was the sower which God sent forth to sow in these latter days. Reeve and Muggleton hath sowed the doctrine of truth, which is the good seed in this world ; and some hath fell by the wayside, which the fowls and phantasies of men and women hath picked up ; we have cast some of this good seed among thorns, and the cares of this world hath choaked it up, as soon as ever it began to appear, and so came to nothing. Likewise we have cast this good seed, very much of it, into stony ground, and it came up very quickly into a blade, very green and pleasant ; but when the sun of persecution did arise, it scorched the green blade, and made it wither and die. And some of this good seed we have cast into good ground ; as you and many others can witness at this day, both in England and Ireland, and other places ; insomuch, that they have brought forth good fruit, even the fruit of faith, some thirty, some sixty, some an hundred fold, of peace of mind, the assurance of everlasting life in themselves, while in this life, in that they did believe the true doctrine declared by us, the witnesses of the Spirit, they brought forth the knowledge of the true God, in his form and nature, which causeth them to see God ; for no man can love God, but he that doth know God in his form and nature ; therefore said, this is life eternal to know the true God, which no man or woman in the world, at this day, doth know the true God in his form and nature, but those men and women only, that doth believe the doctrine and declarations written in these books, set forth by the witnesses of the Spirit ; so that we can truly say, we do know the true God in his form and nature, because we have the assurance of eternal life abiding in ourselves. Likewise all true believers of this third and

last commission of the Spirit, hath the knowledge of the form and nature of the right devil; so that all fear of seeing the devil is taken away; for the right devil is man, or Mendinæas; because the right devil is incarnate, the devil became flesh; so that no man of this faith need to fear, or be frightened, at the sight of the devil; except a man-devil comes with a warrant to carry him to jail for debt, or some other misdemeanor. But the whole world lieth in ignorance and darkness in the knowledge of the right devil, as they do in the knowledge of the true God. The religious, and the expounders of the scriptures, are as dark in these two main points, of absolute necessity for every man to know, concerning the true God and right devil, even as the heathen, that never had the scriptures to read; therefore all professors of the christian religion hath created in themselves a devil which God never created, a Spirit without a body, that is invisible, to fright themselves withal. These two great mysteries, and many more heavenly secrets, are declared and plainly opened in those books you say you have of mine, and of Lawrence Claxton; and I would advise you to preserve those books you have, for it is hard to get some of them you have for any money: and if you do seriously read them, I make no question but your understanding will be opened to comprehend those deeper and secret mysteries contained in those books, which will increase your faith and knowledge in those heavenly truths, to the great satisfaction of your own soul, and to the joy of me, the minister of glad tidings of life and salvation to you and others, even as many as the Lord our God shall call to the belief of the doctrine of this commission of the Spirit, and to the glory of our God, the man Christ Jesus in glory. I perceive

that you were one of God's elect ; that you were not overcome by the temptations of the devil. For those Quakers, and other professors, which persuaded you to fling those books in the fire and burn them, for they were all nought ; I say they were all devils, the seed of the serpent, and will be damned to eternity ; but in that you preserved them out of love and care to keep them, out of love to them, you have shewed yourself to be one of God's elect vessels, of the seed of the woman, of the seed of God ; one that is appointed to life and salvation, which you shall have the witness in yourself, in the believing and understanding these heavenly mysteries contained in those writings of the prophets and apostles ; which is a clear proof to me, that if you had lived in the days of the prophets, or in the days of the apostles, you would have believed them ; and would have been saved by your own faith in them, as you will now be saved by your own faith in us, the two last prophets that God will ever send to the end of the world. For I can truly say, as Christ did to the Jews, who said they believed Moses, that God spake to him ; but as for this man, that calls himself Christ, we know not whence he is ; Christ said to them, *If you had believed Moses, you would have believed me, for Moses wrote of me* ; so I say that whosoever would have believed the prophets and apostles, in their time, will believe us now in this last age of the world ; for the prophets and apostles wrote of us, as I could prove by the scriptures, but it would be too large. And as for the Quakers reporting that I was dead, I cannot much blame them for it ; because there was a printed pamphlet cried about the streets, that I was dead, and that I died in the Marshalsea, naming the day when, about four years since : the man that cried the book, in the same yard where I dwell, the boys

knowing I was well, called the man lying rogue, and brought him to my door; and when the man saw me, he asked my pardon, and said he would stop selling of those books that day, and so he did; but many of them was spread up and down London, and sent into many countries, as truth; but the God of heaven hath preserved me to this day with my life and health. Thus I have touched upon all the material things in your letter; whereby you may know that I am yet alive. So that I shall take leave at present; only my love, and my wife's love, presented unto you, though unknown by face to us both, I remain,

Your friend in the eternal truth,

LODOWICKE MUGGLETON.

London, August 25th, 1683.

If you send any letters to me, direct your letters thus: These for Mr. Alexander Delamain, at the sign of the three Tobacco Pipes, upon Bread Street Hill, London, and it will come safe to my hands. I would willingly hear whether you receive this letter.

The Copy of Mrs. Anne Tompkinson's Blessing, given her by the Prophet Lodowicke Muggleton, dated in London, July 10, 1684.

Loving Friend in the true faith, Anne Tompkinson,

I UNDERSTAND by my wife, that your desire and request is, that I would give you the blessing in

writing before you go into the country ; it is not a usual thing in me to give a blessing in writing when the person is near at hand, and may have it by word of mouth ; but when persons are at a distance, and could not have it by word of mouth, I have given it in writing to many, as is upon record at this day, as I know you are sensible of since you came to London ; and I know your desire is to be bound in the bundle of life with God's elect, and that your name might be recorded in the book of life with the blessed of the Lord, both here in this world, and in the world to come. And to grant your request, I shall say this unto you, I have considered the tenderness of your age, even a child, and that the seed of faith did begin to arise in you about twelve years of age, but could not shew itself, for want of more years of age to strengthen your understanding ; and that you are but a child as yet, though your understanding and experience hath been much increased in the knowledge of truth since you came to London, and that you have been called to the knowledge of the true God, and to have faith in this commission of the Spirit in the sixth hour of the day of your life, before you had done either good or evil ; for there is but three hours in which every man and woman is called to life and salvation, either by God's service stirring up the seed of faith in the hearts of his elect, to keep themselves from actual sins, which never heard of a true prophet or messenger, or minister of God, or else they be called by a true prophet, messenger, or minister, which God sends to believe the doctrine declared by him, and that he hath power to bless them that truly believe him, as I know you do, and to curse those that despise him ; and in any of these three hours of the days of a man's life is every

one of the elect of God called to life and salvation ; this is to say, in youth is the sixth hour, as it is with you and several others, which I know ; the ninth hour of the day is the middle age, the eleventh hour of the day is old age. These things I have had great experience of ; so likewise I have considered your innocency, your tender age, your great experience, and your strong faith in this commission of the Spirit ; and to grant your request, I do pronounce you, Anne Tompkinson, one of the blessed of the Lord, both in soul and body, to eternity, where, in the resurrection, you shall see the face of my God and your God in the kingdom of eternal glory.

Your friend in the eternal truth,

LODOWICKE MUGGLETON.

July 10, 1684.

A Copy of a Letter wrote by the Prophet Lodowicke Muggleton to Mrs. Ellen Sudbury, of Nottingham, bearing date from London, July 19, 1684.

Dear Friend in the eternal Truth, Ellen Sudbury,

THIS is to certify you, that I received your letter dated July 8, 1684, by the hand of Mr. Delamain, with the two cheeses, and that which was written in your note to Mr. Delamain ; I confess it was a great while since I wrote to you ; the reason was, I had nothing of consequence to ground my

letter upon to write unto you. I am glad to hear of your liberty of conscience still, but I perceive by your letter they do proceed against you still, as they do to others. This persecution for conscience, is not only to you in particular, but unto all persons whatsoever in cities and countries, that are dissenters; so that all persons that are concerned in it, are put to their shifts what course to take to deliver themselves from it. All people would willingly keep the peace of their minds, and their estates also; but it is a hard thing in these days to keep both; therefore it is that people run some way, and some another; some run beyond the sea, others follow the words of Christ, which gave liberty to his disciples, if they were persecuted in one city to fly into another; this is practised very much in these days, which is the main cause of so bad trading; others, considering that their persecution doth not reach to life, only a man must make shipwreck of his conscience, and conform, to save his estate, and to keep out of prison; and so lose the peace of his mind, which is of more value than all the world's riches; which peace of mind, if it be once lost, will be hard to get again, as long as they live in this world; so that there is but these two ways for you, and those of this faith, to preserve the peace of their mind, and their estates; that is, to remove from that place where they are persecuted, or to deliver themselves up to prison; this will preserve the peace of their minds, and their estates both, if they can submit to either of those two; but if none of this faith can submit to either of these two, they must suffer. The loss of both these things I have had experience of in these late years, in several persons of this faith, because they could not bear the cross, but hath spoiled the peace of their

minds here, and lost their assurance of eternal life hereafter ; so that nothing but a bare hope is left in them, only to save the riches of this world ; and others, for a morsel of bread, to preserve this natural life. And as for Thomas Wyld you speak of, he was twice with me about six weeks ago, with one of his daughters, and he hath placed her with a friend of ours, one John Thomson, a taylor, in Bedlam, his wife keeps shop, and sells hoods and scarfs, and many other things in Old Bedlam. If I had known at that time that he did owe you so much money, I would have persuaded him what I could to pay you ; but I have not seen him since I received your letter. I sent my wife to his daughter, to know if he were in London, or not, that I would speak to him ; she said that he was gone into the country, a matter of forty miles from London, but when he came to London again she would send him to me ; but I will enquire of her mistress, when he comes to town to give me notice of it ; and when I have spoke with him, I will certify you of it : this is all that can be said of this matter at present. Also I would desire you to let our dear friend Mrs. Carter know that Mrs. Griffith is dead ; she died the 16th day of July, about six of the clock in the morning : I having the opportunity to write to you, I thought it convenient, that you might certify Mrs. Carter of it as soon as you can.

This is all at present, only my love, with my wife's love and thanks unto you for all your kindnesses, I take leave, and

Remain your Friend in the eternal Truth,
 LODOWICKE MUGGLETON.

London, July 19, 1684.

Pray present my love to Mr. Parker, and your daughters.

A Copy of a Letter wrote by the prophet Lodowicke Muggleton to Mr. James Whitehead, of Braintree in Essex, bearing date from London, August 12, 1684.

Loving Friend in the true Faith, James Whitehead,

I HAVE read over your letter you sent to our friend Delamaine, dated July 30, 1684, wherein you make mention of me to be the judge of this great difference between Henry Hawkes and you, as if I should do justice between you two, which if it did belong to me to give judgment upon two persons that doth both believe in the same God, and in the same messenger of God, my judgment would be very heavy and terrible to that person which hath, through covetousness and passion of this Spirit, broke forth into such outrage, railing, reviling, reproaching, scandalous judging and condemning a man of his own faith, which hath been longer and stronger in the true faith than himself, and a more righteous man in nature than himself; but in regard this difference between Hawkes and you hath been produced and occasioned through your temporal dealings together, so that it doth not concern me to divide the inheritance between two brethren of the true faith; but if the difference had been in matters of religion, or in spiritual debates or matters of faith, I would willingly have given my judgment between you; therefore I shall leave it to yourselves to agree or not agree, it lieth in your power to forgive him, upon his acknowledging his sin against you, because he hath sinned only against you; and if he doth not confess

his sin against you, but is hardened, as old Medgate was against me upon a spiritual account, who said he would perish first before he would confess his sin against me ; so it lieth in your power to deal with Hawkes, to cast him out of your society, and have no dealings or commerce with him, neither to eat or drink with him, and you will see that all the rest of friends in your town in a little time will follow your example, which will be punishment enough to Henry Hawkes ; for I understand by your letter, that you did employ Henry Hawkes to buy a part of a house for you, but it seems he had a mind to get something by it, not that he would do you that kindness for nothing, therefore he bought it for himself, thinking you would willingly have given him five pounds for his buying of it, seeing you had a desire to have it bought for you ; but you seeing he had, through covetousness, bought it for himself, not for you, he thinking to have got five pounds by it ; but when he saw that you were not willing to meddle with it, nor buy it at all, this occasioned his passion to break forth into such base and wicked, reproachful expressions, to one that was a better man than himself, both spiritual and temporal : which if he had spoke such words to a man of this world, they would have made his body and his purse to have paid for it, and would nothave left him worth a groat ; for of all the men and women I have known, neither saint or devil, these thirty years, did ever act or speak such words to one which he had dealings with, or more especially to one of his own faith, or one of his own principle in religion ; he hath derogated beyond all morality of nature, much more of grace ; therefore I shall relate his bad unhuman words and expressions against a brother of his own faith, as is asserted against him by

several witnesses, as followeth : *First*, That Henry Hawke came with one of the constables to your door, and Doctor Milford, and your cousin Ladd, that is now dead, meaning John Ladd, and many other neighbours, which you can produce to witness; Henry Hawkes called you liar and fool, saying, that you could not carry any errand over the way, in a most abusive manner did taunt and rail, and went from your door to the Black Lion, where brother Thomas Ladd was met with his partners, where he did, to the great grief of brother Thomas Ladd, lash out behind your back with the most basest language, saying you was as great a liar as one he named of your neighbours, who lies under that odium, and that you was a silly fellow, not fit to carry an errand five rod; and further he said, you had been distracted this half year. As to this I say, if Hawkes had not been distracted himself with envy and madness, he would never have uttered such mad expressions to a sober man, that was more in his senses then ever Hawkes was in his life; for it doth not belong to that tribe and nature that Whitehead is of, to be distracted in his brain; but distraction of brain belong to the Gentiles, such as he is, Amonites and Moabites, and Canaanites; and the race of the Gentiles, but not to the Jews, who are zealous of the law of God written in their hearts; but the Gentiles, such as Hawkes is, through their experience of business in this world, and their passionate humours; many of them came to distraction, and to be distracted in the brain, which causeth them in the heat of their minds to utter such expressions out of their mouths, which are unsavoury and unseemly, which causeth repentance, else nothing but hell followeth. As to all these base reproaches, and undervaluing words, and despising speeches aforesaid, I

perceive by your letter that Henry Hawkes did acknowledge his fault unto you, and that you did acknowledge in your letter, that you have forgiven him this tresspass against you before. But now, last of all, in this month of July, 1684, Henry Hawkes hath committed a greater fault against you than the former; for, say you, Mr. Clarke, who owns the other part of the house, that is to say, that part of the house that you was about buying of Henry Hawkes, you having agreed with him. Likewise you say, for no other cause as you know, than for refusing to allow the one half of the five shillings and two-pence charge which you said was needlesly bestowed, and that Mr. Clarke, your partner, and yourself, told the workmen that you would not allow Henry Hawkes it; but he before your partner, Clarke, and Richard Amis, did call you damned knave, and damned rogue, and that you were a likely man to buy a house, when as you owed him money, and could not pay it. These are abominable words, which no man could or should have borne, had he not professed the same faith as you do; however, except he doth repent and acknowledge his fault to you, that you might forgive him, in that he hath sinned only against you in a high nature, you may do as I said before, cast him out of all concerns with you, even as the Jews did the Samaritans, have no dealings with him. If the house be yours and Clarke's which Hawkes lives in, and that he doth pay one half the rent to you, and the other half to Clarke; if he be a tenant to you both, as I perceive he is, give a letter of attorney to any other man whom you can trust, to receive your part of the rent quarterly, or half year, as the tenor of your lease runs; but if he hath no lease, but a tenant at will, you may advise with Mr. Clarke, and turn him out of the house

according to law, and let it to another to put him out of the house ; then you may do as aforesaid, and free yourself from having any dealings with him. This is all the justice I can give you in this particular at present, but take leave,

And remain your friend in the eternal truth, both natural and spiritual,

LODOWICKE MUGGLETON.

London, August 10, 1684.

A Copy of a Letter wrote by the Prophet Lodowicke Muggleton to Mrs. Elizabeth Wheately, of Andover, bearing date from London, dated September 24, 1684.

Dear Friend in the true Faith, Elizabeth Wheately,

THIS is to certify you, that I have read your letter you sent to our friend Mr. Delamain, dated the 3d of September, 1684 ; wherein we have received the kind token of your love also ; I am glad to hear of your good health, and more especially of the strong faith you have in the personal true God, the man Christ Jesus in glory : I know your faith in him is built upon a rock, a sure rock ; which all the fiery darts of reason, (the devil in man) shall not prevail against you ; you being fully assured in yourself, that there is no devil to affright you, but men and women devils. And your faith is built upon a glo-

rious spiritual personal God, in the form of a man, whose nature is all faith, which faith is all power; and you being of the seed of faith, it is the great support of the peace of your mind here in this world, and doth give you the assurance in yourself, of that eternal life and glory in the world to come. So likewise, your faith in the true God doth give you the knowledge of the right devil, his form and nature; which knowledge doth keep you from all fears of the devil when you see him, knowing in yourself, that there is no devil to be damned but men and women: for as men and women are the seed of Adam, which is the seed of God, are appointed to be saved, because the seed of faith is risen into an act of faith, to believe God's messengers; and so come to have assurance of eternal life abiding in themselves, yet they are but men and women that are to be saved: and the cause why men and women are saved, is, because they are of the seed of Adam, which is the seed of God, and for no other cause. So likewise, there is no other devil to be damned to eternity, but men and women. Why? Because men and women are the seed of the serpent, and the serpent's nature, being reason fallen: and no creature else hath the seed of reason in it, but men and women; therefore it is, that when the seed of reason doth arise in man and woman, into an act of rebellion; and so the breach of the moral law, which God hath written in the hearts of men and women; then doth the fear of eternal damnation arise in the heart of the seed of the serpent, which are no other but men and women; so that as Adam and his seed are all appointed of God to be saved, both of men and women; so likewise, the serpent and his seed are appointed of God to be damned to eternity, which are men and women:

for there is but two seeds, that is, the seed of faith, and the seed of reason; and herein lieth your eternal happiness, and all others, in that you have believed a true prophet's report; whereby you come to know yourself to be of the seed of faith, of the seed of Adam, of the seed of God. This is that peace of mind, and comfort of heart, which the world cannot give; neither can any religious man in the world whatsoever, attain to this peace of mind and comfort of heart in these days; but those few that do believe in this commission of the Spirit. I have added these few lines, for the increase and strengthening of your faith, that your joy may be full, and so take my leave at present; only my love, with my wife's love and respects, presented unto you.

I remain your friend in the eternal truth,

L^ODOWICKE MUGGLETON.

London, September 24, 1684.

I perceive you have earnest desire to Mr. Delamain, to procure you these two books of Claxton's writing; namely, The Dialogue betwixt Faith and Reason, and that book, called, Look about you, for that Devil you fear, is within you. Friend, it is a great wonder that we could help you to both, or to either of them; but as it happened, Mr. Delamain looking over all his books, he found one Dialogue that was perfect, and no more, and I myself had the other devil book that was perfect, and no more. The price of the one Dialogue is 2s. and 6d. and the other 1s. and 6d. our friend Delamain will take care to send them.

A Copy of a Letter wrote by the Prophet Lodowicke Muggleton to Mrs. Rebecca Hall, of Arnesly, in Leicestershire, bearing date from London, October 18, 1684.

Dear friend in the true faith, Rebecca Hall,

THIS is to let you know, that I saw a letter of yours to our friend Mr. Delamaine, dated September 21, 1684. In which letter I understand you are like for to come into a great deal of trouble, about your not going to church, and not receiving the Sacrament: these two things are of late the snare to catch every tender conscience; and this snare is spread over all the land at this day, so that no tender conscience can escape being taken in this snare, but by suffering or conforming; so that his conscience must be wounded to save himself from suffering. This sacrament is as a net spread all over the land, to catch not only the fowls of the air, but also the fowls that fly in the midst of heaven, are caught in this net. To open the difference betwixt the fowls of the air, and the fowls that fly in the midst of heaven, (mark!) the fowls of the air be these, viz. the dissenting Presbytery, Independents, Baptists, and Quakers. These be the fowls of the air, that dissent from the church, and yet doth the same things among themselves, and do believe the same doctrine as the church doth: their God is all one, and their devil is all one; their heaven and hell are all one, and their souls are all immortal, and do slip out of their bodies, and never dies, but goes to

heaven or hell. This is the spirit of reason in all men; and the seed of reason is risen more higher in all religious dissenters than in the common, ignorant, dark church people; that is, the righteous law of God is risen, and written in their hearts, more than in other people; which causeth them to be more righteous, that is, more legal righteous, to perform and keep the moral law written in their hearts, than those that are born churchmen, and never knew any other righteousness than to go to church; and to hear a church-boy say grace, and read prayer to a whole congregation. These Dissenters, aforesaid, are the fowls of the air, because the imaginations of reason goeth out of them, seeking and thinking, by reading the Scriptures, and by their righteous life, to obtain eternal life: yet being ignorant of the true God, in his form and nature, and the right devil, in his form and nature; upon these two foundations dependeth the secret decree and council of God concerning life eternal, and death eternal, to all mankind. And these fowls of the air being ignorant of these two foundations aforesaid, that is to say, the true God, his form and nature, and the right devil, his form and nature, they cannot enter into rest: neither can they have eternal life abiding in themselves; for their God is an infinite spirit, without any body or form at all; he fills heaven and earth with his vast spirit, the air and all places; he cannot be confined to no particular place; neither in heaven above, nor this earth, nor the air, cannot contain him. Likewise they have imagined a wrong devil; a spirit without a body, which is in hell-fire, and in chains of darkness; yet this chain is so long, that he comes out of hell upon this earth, and into the air, and at noon-day, to tempt men and women to murder, and adultery, and all manner of wickedness.

Thus the seed of reason in all Dissenters feedeth upon these ærial notions; therefore called the fowls of the air. But the fowls that fly in the midst of heaven, are the saints that are Dissenters. And why do they dissent from the church? Because they know the true God, in his form and nature; and therefore they serve God, because they know God; for it is life eternal to know the true God. Likewise we know the right devil, in his form and nature; therefore we do not fear any other devil but the men devils that seeketh to devour us, in our lives and estates; for I am sure no other devil can do us any harm, but men and women devils. And we, the fowls that fly in the midst of heaven, we do receive the true sacrament every week; because we do, by faith, eat the flesh of God, and drink the blood of God, and feed upon the true God in our hearts, by faith with thanksgiving.

I have administered this sacrament to many, and you, and several others of the fowls that fly in the midst of heaven, have received the true sacrament of the Lord's Supper, in that they have eat the flesh of Christ, which is God become flesh; and they have drank the blood of Christ, which is the blood of God; for God could not become flesh without blood, for no living flesh can be without blood, for blood is the life of the flesh; therefore it was as Christ said when he was upon earth, *Except ye eat my flesh, and drink my blood, ye have no life in you.* that is, you have no assurance of eternal life abiding in you. Now you that have believed our report, who are the witnesses of the Spirit, as you say, let us comfort ourselves in the Scriptures of truth, and in the prophets writings, that bears witness to the truth of them. These words of yours proceeds from the

strength of your faith, which faith of yours will make you perfectly whole, as to the peace of your mind here in this life, and to eternal life in the world to come, because you have believed our report; and have believed our report, and hath believed our doctrine concerning the true God, in his form and nature, and how he became flesh, as our writings hath declared; so that by your faith in them, you do eat the flesh of God, and drink his blood; so that your mind doth feed upon the flesh of God, and drink his blood continually. This is the true spiritual sacrament of the Lord's Supper, which we, the fowls that fly in the midst of heaven, do eat of while we live in this world: this flesh of God is meat indeed; and his blood is drink indeed. This meat and drink doth satisfy the soul, so that it doth thirst no more, nor hunger no more, after salvation, nor eternal life; because we know the seal and assurance of eternal life, abiding in ourselves; so that you, and all true believers of the commission of the Spirit, do, by faith, spiritually eat the flesh of Christ, which is the flesh of God, and drink the blood of Christ, which is the blood of God; so that you have received the true sacrament of the Lord's Supper, and that you have supped with the true God here in mortality, upon this earth; and all those that hath supped with the great God here, when he was upon earth, in the state of mortality, they shall be invited together, with all the fowls that fly in the midst of heaven, to come unto the supper of the great God, now he is glorified; that is, to sup with him in shame in mortality, and suffered persecution for his name sake in mortality. So likewise, in the resurrection, they shall be immortalized, and gathered together, to sup with the great God of heaven in glory; and, as the

apostles did, by their preaching, invite the fowls of heaven in their time to sup, that is, to believe in the name of the Lord Jesus Christ, they did sup with God, so likewise Reeve and Muggleton, the two last prophets and witnesses of the Spirit, God hath chosen us two in this last age, to meet God's elect, the fowls of heaven, and you being one, and you have believed our declaration concerning the true God, how he became flesh, and dwelt amongst men, and hath supped with them here in mortality, you shall be invited to sup with the great God of heaven in glory; and that when you, and all the fowls of heaven, shall have to sup with the great God in this last age to eat, will be the flesh of persecuting kings, and the flesh of persecuting judges, and justices of the peace; and the flesh of persecuting captains of trained bands; and the flesh of mighty men of war; and the flesh of pampered horses, and them that sat on them; and the flesh of all persecuting men for conscience sake, both small and great; as churchwardens, constables, informers, and all inferior officers. This supper with the great God will be when he hath gathered his elect, the fowls of heaven, from the four winds, at the day of judgment, in the resurrection, when the sheep, which is called by John's Revelation, *The fowls that fly in the midst of heaven*, shall stand on God's right hand, and he shall say, *Come ye blessed*, because when I was upon earth in shame you believed in me, and believed my servants, the prophets and apostles, and my two last prophets reports; therefore inherit the everlasting kingdom, which I have prepared for you before the foundation of this worldly kingdom was laid; so likewise all the seed of the serpent; as persecuting kings, judges, captains, mighty men both small and great;

which are called in Scripture reprobates, goats; in the resurrection they shall stand on God's left hand; he shall say, *Go ye cursed into hell-fire, which was prepared for the devil and his angels*; because, when he was upon earth, you persecuted me, and put me to death, thinking in yourselves that I should never rise again. Also, you persecuted the prophets, and did kill them that did foretel of my coming; and ye persecuted my servants and messengers I sent unto you in all ages; therefore go ye cursed, both great and small, into everlasting torments, *where there is weeping and gnashing of teeth* for evermore. Then shall all the prophets, apostles, and we the witnesses of the Spirit, and you the fowls of heaven, shall sup with the great God of heaven, that redeemed us with his own blood: so that God himself with us shall eat the flesh of these persecuting reprobates before-said. That is, God himself, the prophets, and apostles, and we the witnesses of the Spirit, and you the fowls of heaven, shall rejoice in the everlasting damnation of these your enemies, the whole race of that serpent-devil Cain; the first man devil in flesh. For this will be the last supper that God will ever make with his saints, because there will be no wickedness acted between the seed of God, and the seed of the serpent, for ever, to eternity; and this is that we shall eat to eternity, which will be our joy. Thus, with my true love, and my wife's true love, remembered unto yourself, I take leave, and remain

Your friend in the eternal truth,

LODOWICKE MUGGLETON.

London, October 18, 1684.

Dear friend,

I PERCEIVE, by your letter, you have proposed several ways to yourself, what course you should take, how to deliver yourself out of this persecution for conscience sake, and yet keep your conscience free, that the peace of your mind may not be lost; for I perceive that the churchwardens and the constables have taken their oaths at the Sessions, which the justices keeps to persecute their neighbours for conscience sake; so that the churchwardens and the constables are the informers against you, and hath put your name into court, I perceive for one month, which will cost you twenty pounds, by the law which was made in Queen Elizabeth's days against the Papists; but now in these days it is put in execution against all dissenting Protestants. There is three ways to punish all kinds of Dissenters, both rich and poor: *First*, They proceed upon rich by Queen Elizabeth's law, aforesaid, upon the twenty pound act, to take their goods, and not their persons to prison. *Secondly*, They proceed against the poor Dissenters by way of excommunication, that they might keep their persons in prison, and not their goods; so that many of the rich do conform to save their goods; and many of the poor do conform to save their persons out of prison thereby. The law whereby they do persecute Dissenters is for meetings; the speaker twenty pounds, the house-keeper twenty pounds; and if any hearers be rich, he must pay five shillings a man, for a hundred persons, which they will levy upon his goods. This law was made by the Parliament since the King was restored; now you being rich is well known to the informers aforesaid, therefore your persecution is grounded upon Queen Elizabeth's law aforesaid

Now you have thought upon several ways to deliver yourself from all; but I cannot say that any of these ways you have proposed to yourself will do you any good; but the remedy will be worse than the disease. *First*, You say you told the churchwardens you thought to go to your mother, and then, if she were questioned about it, they may say you were gone from home. This will do you no good, except you could carry your lands, your chattels, your corn, and all that you have in the house, and all upon the ground, along with you to your mother; for it is your goods that they come for, or your money, and not for your person. *Secondly*, You say, if they bring you into trouble, you say you shall be fain to move to some other place. To this I say, unless you could remove your land, and all your other goods, to some other place, it will do you no good. *Thirdly*, You say you think you shall be willing to go to prison. To this I say, they will not let you go to prison, neither will they put you into prison; and if you go to prison before you take your land and goods with you, else that will do you no good at all. *Fourthly*, You say you think you shall be forced to make over your chattles and goods to some of your friends, for the use of your children. This you may do according to law; but your land must be made over also; but this I must tell you, if you should make over your estate to any friend whatsoever, your condition will be seven times worse than to stand to the persecution of the nation, let their persecution extend ever so far. Therefore let me advise you, that is now a freed woman, a widow, that hath full power as any lord in the land, over your husband's estate, for the good of your children; and though there be overseers, yet the power lieth wholly in you,

as it did in the man ; so you are the lady of all, and hath the possession of all, as your husband had ; and for you to make over your estate to another man, you will become a mere servant, and your children mere servants to another man ; therefore I will give you my advice and judgment in this matter : I have always given my advice and judgment for the widow and the fatherless, for their good, and those that did follow it did prosper ; and those that would not, if they did miscarry, I could not help it. Therefore my advice to you, and judgment is, that you should not make over your estate to any man, nor to remove to any other place ; but keep at Arnesby for the good of your children. Neither let your mother be grieved, but let your enemies proceed as far against you as they will ; and when they come with their warrant to seize your goods for the twenty pounds, do you pay them the twenty pounds down quietly, and let them not be put to that trouble to seize your goods ; and it will convince and melt the hearts of the most implacable enemies you have, in that you know you are an innocent, harmless woman, that suffers this only to keep the peace of your conscience ; so that perhaps they may never trouble you more : if they should trouble you again, I am confident it will be a great while first. Thus I have given you the best and safest advice I can in this matter.

Your friend,

LODOWICKE MUGGLETON.

London, October 18, 1684.

A Copy of a Letter wrote by the Prophet Lodowicke Muggleton to Mrs. Ann Jackson, of York, bearing date from London, October 18, 1684.

Kind and loving Friend in the true Faith, Ann Jackson,

I SAW a letter of yours to Mrs. Hatter, dated August 27, 1683; in which letter of yours to Mrs. Hatter, you do order her to pay forty shillings to my wife; and you give it her to buy a piece of plate, as a token of your love. I confess your love is very great for truth's sake, for I know of no other inducement to move you thereunto; for I nor my wife never saw your face in our lives, I think, nor you us, neither had I ever any concerns in temporal matters with you; so that your faith in those books and writings of ours, the witnesses of the Spirit, it hath opened your eyes to see, and your ears to hear, and your heart to understand the things that belong to your peace of mind here in this life, and in the world to come life everlasting; in that by your faith you do understand the form and nature of the true God: so that you do know God; for none can love God, but those that know God in his form and nature; which none in the world doth, but those that have faith in this commission of the Spirit. Likewise by your faith you do understand the form and nature of the right devil; which knowledge of the right devil, it casteth out all fears of seeing any invisible devil whatsoever, that hath no body. These are two great mysteries the Scripture speaketh of, and upon these two, the mystery of God become flesh, and the mystery of the devil become flesh, proceedeth all other

spiritual and heavenly knowledge, and secret decree and council of God, concerning the weal and woe of all mankind in the world, which is hid from the world, in that their eyes are blinded, and are kept in chains of darkness in their own minds until the last day, even to the end of the world; so that none can be partakers of these heavenly and spiritual enjoyments, and assurance in this life, but those few that have believed our report, and doth understand those two great mysteries aforesaid; therefore I may truly say unto you, as Christ did, when on earth, *Blessed are your eyes that see at such a distance, and your ears that hear, and your heart that understands these things, that you have read at such a great distance; whom I never saw, nor discoursed with.*

This is to certify you, that Mrs. Hatter was in the country, with her children, at that time, when you sent that letter, dated August 27, 1683, only her son James was in London, and it was almost August again before she came to London; and upon the 13th day of August, 1684, my wife received the forty shillings of Mrs. Hatter, and she bought a piece of plate, which is as you directed, and will keep it for your sake; and doth give you many thanks for your great kindness. I could not write to you before now, till the thing was accomplished, that I might certify you of the receipt of it; neither have I had time of late to write, through one occasion or other. Thus, with my love, and my wife's love remembered unto you, I take leave, and remain your friend in the true faith, in the true personal God, the man Christ Jesus in glory,

LODOWICKE MUGGLETON.

October 18, 1684.

Pray James Doe deliver this letter to Mrs. Ann

Jackson, directed for his loving sister Jane Doe, in the Betheren, in York, but for Mrs. Ann Jackson, of the same city.

A Copy of a Letter wrote by the Prophet Lodowicke Muggleton to Mrs. Rebecca Hall, of Arnesby, in Leicestershire, bearing date from London, January 20, 1684-5.

Dear Friend in the eternal truth, Rebecca Hall,

I SAW a letter of yours, sent lately to our friend Mr. Delamaïne, wherein you sent him a token of your love, and another to me; in which letter of yours I find that your faith doth grow very strong in the doctrine of the true God being in the form of man, and in us the witnesses of the Spirit, which doth comfort your soul, and bear up your spirit, in the troubles you do and shall meet with, in this troublesome world; which I am glad to hear of your strong faith in that personal God the Man Christ Jesus, now in glory, as our writings have declared. And blessed are you that have believed our report; to such as you, and no other, is the arm of the Lord's saving health revealed unto.

Also I find by your letter, that your troubles are like to increase more and more. You say that your brother Barker told you, when he was at your house, that you was indicted for one month; and that at Michaelmas assizes; and that he wrote you word, that if you did not come to church before the next ses-

sions, he thought that you might be indicted for three months, and in the court too. Now what he meant by the court too, I cannot tell; neither doth he nor you relate who it was that put you into the sessions-court first, at Michaelmas, for one month; whether it was the churchwardens of your town, or the constable of your town, which you say presented you: which of these it was you have not declared, nor, I perceive, do well know; and why your brother Barker should write for you to come to church before the next sessions, else he thinks you will be indicted for three months. As to this advice of your brother Barker, you cannot do; for if you should appear at church, the minister must be made acquainted with it, and he will examine you, and you must stay and hear common-prayer read, called divine service; and then he will tell you of a sacrament that you must receive, and that he will give you a certificate to carry to the justices at the sessions, and so you may save your goods, and lose the peace of your mind, which is of more value than the whole world.

Likewise you say, you were presented by the constable of your town, and not by the churchwardens: and you speak as if you are loth it should come to an excommunication. Likewise you desire to know, whether you had best take a lawyer's advice, or whether they can excommunicate you if you go from Arnesby. I cannot understand how they should proceed against you in the spiritual court, to excommunicate you; and sue you, or indict you, upon the twenty pounds act also. For excommunication is always out of the spiritual court, and that extends no further than to put your person in prison, and to keep you there until you do conform, and to pay the charges of the court besides. Before they excommu-

nicate you, they are to cite you before the chief doctor of that court, and to instruct you, and to give you time to conform; and after that time is expired that was given you, if you do not conform, they must publish your excommunication in your own church, by your own minister of your town. Do you know who it is that doth prosecute you in this spiritual court? Or do you know who hath presented you into this spiritual court? or whether they have proceeded, and how far, in relation to an excommunication? If you know these things, it will be your best course to employ a proctor that belongs to that court; he can do you the best good to get you off, for money, of any man.

Likewise I perceive by your letter, that they prosecute you in both courts, both in the spiritual court, and in the temporal court, where the justices of the peace are to be judges; and both for one thing, for not coming to church to hear common prayer, called divine service; and receiving the sacrament, which is a very cruel deed to the widow, and the fatherless children; that is to say, the clergymen, they are to have your soul and body into a prison, whereby to make you confess, that you might utterly destroy the peace of your mind, and that your faith might fail in you; so that they might have full power over you, both in soul and body.

And as for the temporal court, the justices of the peace, they are to prosecute you upon the twenty pounds act, made in Queen Elizabeth's days, and they came by this act for your goods, and not for your body and soul. The justices have left your body and soul to those pretended spiritual men, as the priests of the nation. I confess these things are very hard to be done unto the widow and fatherless

children ; to suffer thus merely for conscience sake, having broke no temporal nor moral law of the land ; for the conscience belongs to God only to judge of, and not to man. You are edged in on both sides ; so that it is hard to give you any advice to do you good : but this I say, you had better fall into the hands of the justices of the peace, rather than into the hands of the pretended spiritual men ; because the justices will be content with your goods, or money ; but the other will not be content without your soul and body doth conform unto their worship ; which you cannot do without destroying the peace of your own soul, which is the peace of God, *which passeth all understanding* ; a peace which the world cannot give.

Now I perceive by your letter, that you had rather fall into the hands of the justices, to take away your goods, than into the hands of the clergy, that will keep soul and body in prison, except you will fall down and worship that great image of common prayer, called divine service, and receive the sacrament to eat a bit of bread, and to drink a spoonful or two of wine, and so destroy, and make shipwreck of, the peace of your mind, and of that comfort and assurance of everlasting life, which you have received already, by eating by faith in your heart the flesh of Christ, which is the flesh of God ; and in that you have drank the blood of Christ, which is the blood of God. This is the true sacrament of the Lord's Supper ; for the flesh of God is meat indeed, and this blood of God is drink indeed ; and as oft as you do eat of this bread of God, and drink of this blood of God, you cannot choose but remember that comfort, joy, and assurance of eternal life, abiding in your own soul, abiding in you whilst in this world ; besides those unspeakable pleasures in the kingdom of glory, where you shall see your God,

whose flesh you did eat of here in this life. I say, you shall see the same God, in the same flesh glorified, which you did eat of here in this life, in his bright burning glory, face to face, in his eternal kingdom of glory; which whosoever doth eat that bit of bread, and drink that spoonful or two of wine, in a sacramental way, as an ordinance of God, against his conscience, to keep himself from suffering, he doth eat and drink his own damnation, not discerning the Lord's body; he doing that which is so directly against his own conscience. It is a dangerous thing to worship a God, which he knows is not the true God.

Dear friend, I would willingly give you the best and safest advice, so far as I understand, in this business of yours, that you might keep the peace of your mind that your own conscience may not condemn you; that you may always look with boldness to the throne of grace. For the conscience of every man is of God's side, and pleadeth for him; and that you might come off the great troubles you are like now to go through, as easy, and with as little loss, as you can;—which is this; if you be indicted and presented into no court, but the court of justices of the peace, which prosecute you only upon the twenty pounds act, then I look upon it your best course to go yourself in person to one or more of the moderate justices of the peace, and plead with him, that you are a widow, and hath so many small children to bring up; and that you never broke any of the King's temporal laws; neither did you ever go to any private meeting, contrary to the act of parliament; you always went while your husband lived, to the church of England, and since your husband died you have stayed at home, and do read the Bible, which is the scriptures, and am very well

satisfied in my mind, and hath peace of conscience towards God, and peace with all men ; I do wrong to no man ; I meddle with no man about religion ; every man ought to worship God as his conscience doth dictate to him ; and if any person should do any thing contrary to his conscience, his own conscience will condemn him ; which if I should do, that which I am indicted for, before your worships, my own conscience would condemn me greatly, which I dare not do, though I suffer much for it : I know it lieth in your power to do me good or hurt ; therefore I shall leave it to your consciences to do what you will by me ; I must suffer it as patiently as I can.

Again you say you are loth it should proceed to an excommunication : I cannot blame you for it, because the spiritual court had rather have your soul and body in prison, that they purge out, through your sufferings, the sincerity of your heart, and that strong faith which you now believe, to fail, and question whether you may not be saved, though you do hear their doctrine, as they call it, and eat their bit of bread, instead of Christ's body of flesh, which you did eat of before ; and that you may drink a spoonful or two of their wine in a golden cup, the priest hath in his hand, instead of that blood of Christ which you have drank many times of before, which hath proved water of life unto your soul ; and that it will be *as a well of water springing up in your soul unto eternal life* : so that you need not come unto this well which is digged, and set up by the powers of the nation, to draw any water, because their well is dry ; and you have no pitcher, that is, no affection in your soul to draw of that water out of the world's well, because, after the drinking of that water of the world's well, you will be more thirsty after the peace of mind, and

the assurance of salvation in yourself, than if you had never taken it at all ; therefore it is a dangerous thing for any man or woman, that hath tasted of the good word of God, that is, that hath tasted of Christ's flesh ; for he is that word of God which was in the beginning ; and hath tasted of the powers of the life to come, which is eternal ; for it is he that hath purchased by the body of his own flesh, and by his own soul, that was in the blood of his flesh, being poured out unto death, and rising again, hath all power, both in heaven and in earth, to give everlasting life to all those that truly believe in him ; which faith in him is to eat his flesh, and drink his blood ; so that if those that have tasted of these things aforesaid, do fall away to the worship of the nation for fear of suffering, contrary and against their conscience, it is impossible, as the apostle saith, to be renewed by repentance.

I would desire you to satisfy yourself in these things following :

First. Whether you be presented or prosecuted in the spiritual court, and Sessions court, indeed, or but in one ?

Secondly. Whether the church-wardens of your town did indict you to the sessions or no ?

Thirdly. Whether the constables of your town did present you into the spiritual court, or at the sessions court only, or into both courts, aye or no ?

Fourthly. Whether the minister of your town hath any hand in this business, against you, aye or no ?

I could wish you to speak with the church-wardens of your town, and with the constable of your town, and with the minister of your town, and they will inform you how they do proceed against you, that you may know how to make your defence the better.

This is all I can say at present in this matter ; only my love, and my wife's love, remembered unto you, and remain

Your friend in the eternal truth,

LODOWICKE MUGGLETON.

London, Jan. 20th, 1684-5.

A Copy of a Letter wrote by the Prophet Lodowicke Muggleton to Mrs. Mary Gamble, of Cork in Ireland, bearing date from London, March 6, 1684-5.

Loving Friend in the true Faith, Mary Gamble,

THIS is to let you know, that I received your husband's letter and your's, dated Feb. 3, 1684 : and because I never saw your face in my life, to my knowledge, nor received a sign from your hand-writing before now ; but I have heard of you by the hearing of the ear, but mine eyes never saw you, nor you me ; therefore it is that I shall direct or write these few lines chiefly unto you, as a true believer of this commission of the Spirit, and of the doctrine declared by us the two last prophets and witnesses of the Spirit, that God will ever send, while this world endureth. I perceive by these few lines of yours, that you have a true affection unto the truth, and to me the messenger of glad tidings of life and salvation,

in that you have a full assurance of your eternal happiness in the world to come, as you have expressed, and as hath been reported of you by others ; so that I can truly say by you as Christ did while on earth, that you *Mary hath chosen the better part, which shall never be taken from you*, in that you have believed our report at such a distance : your faith is so much the rarer, in that you never saw me, nor heard my voice in the streets : for I say by experience them words of Christ to be true, that *a prophet is not without honour, save of them of his own house*, or of his own neighbours : for this I know by experience, this thirty-three years that I have been in this commission, there hath not one neighbour, or acquaintance, or kindred here in London, as I knew of, that hath believed my report, save my own children : but I perceive you have read our own writings, which your father, and mother-in-law, and your husband, brought into that land. These three I have seen, and discoursed with in the days of their ignorance ; and since they all believed, I have written letters to them, to strengthen their faith in the knowledge of the true God, his form and nature ; and in the knowledge of the right devil, his form and nature : these two are the foundations both of hell and heaven, which I perceive you have heard, and read, and hath builded your faith upon that rock, which no fiery darts of reason, the devil, shall enter to wound your soul, as to question your salvation, or to fear your eternal damnation ; only I would strengthen your faith a little further, in what you have read in our writings, concerning these two foundations aforesaid, of hell and heaven, or of God and devil.

Mind, this God and devil were those two trees spoken of by Moses, which stood in the midst of the

garden ; namely, the tree of life, and the tree of knowledge of good and evil. From these two trees came hell and heaven ; that is, eternal life and eternal death. These two trees were two spiritual bodies in the forms of men, as I have declared in my other writings ; and they both descended from Heaven, and they differed in their natures ; the spirit and tree of life was God the father, and Creator of both worlds, and his nature was all faith, by which he created all creatures that hath the breath of life ; therefore he is called the tree of life. Likewise the tree of knowledge of good and evil was, in his creation, an angel of light, and his nature or spirit was pure reason ; but he falling from his created estate, his glory was changed into an angel of darkness, a serpent, a tree of knowledge of good and evil.

Now from these two trees did proceed hell and heaven : likewise these two trees, because these two trees had two several god-like wisdoms in them ; that is to say, the tree of life had the wisdom of faith, which is all power in him ; therefore God created Adam in his own image and likeness ; not only in his inward soul or spirit, but in his outward bodily form also ; only his body was earthly, and God's bodily form was spiritual and heavenly : and this spirit or seed of Adam ought to have eaten of the tree of life, by the motions in his mind continually ; besides the fruits of the wooden trees that was good for earthly bodies to eat, and have lived for ever in that state of innocency. Likewise the tree of knowledge of good and evil, it was a spiritual and heavenly body, cast down from Heaven, which lost his ascending power by his disobedience to his Creator, when he was a companion with the holy angels. This tree of knowledge of good and evil was in the

form of his bodily shape of Adam also, though a spiritual body, and his spirit or nature was all reason fallen; and why Moses calls him a tree of knowledge of good and evil, is, because the Creator hath written the law of obedience unto their creator in the seed of reason; therefore it is written, *Thou shalt worship the Lord thy God, and him only thou shalt serve.* Now, as all men and women in this world, by generation, doth come to be partakers of these two seeds, which came from these two trees, namely, the tree of life, and the tree of the knowledge of good and evil; now that man or woman soever, in their conception, doth partake most of the seed of faith, it is from the tree of life; and so it will stretch forth the hand of faith, and take and eat of the tree of life, and live for ever. And what man or woman soever, that doth partake of the seed or spirit of reason, which is from the tree of knowledge of good and evil in their conception, the spirit of reason in them will put forth its hand, and take and eat of the tree of knowledge of good and evil, and die to all eternity.

Now how these two trees came to be in flesh, and to dwell among men on this earth; that is to say, how he should become very God and very man; and how the angel should become very devil and very man: these are the two great mysteries that hath produced an eternal happiness to the seed of Adam, the seed of God; and an endless misery to the seed of the serpent, the seed of the devil; but these things are more large in print. It is the glory of God's prerogative power to make one vessel for mercy, and another vessel for misery; else how could we, that do believe in the true God, and hath assurance of his everlasting mercy, praise and magnify our God, our King, and our Redeemer, for his infinite wisdom,

and secret prerogative decree, to make us vessels of mercy, if he should not, by his prerogative power, wisdom, and secret decree, make vessels of wrath fitted for eternal destruction ; or, as I may say, fitted for eternal damnation, to the seed of the serpent, the seed of Cain. So that God's prerogative power, he being above all law, hath made a necessity of two seeds, and a necessity of an eternal salvation unto the seed of Adam, and a necessity of an eternal damnation to the seed of the serpent : and who shall withstand a prerogative power, that is absolute above all law ; that made himself capable to die, and to quicken out of death into eternal life again ? By this means he hath purchased an eternal life and glory to the seed of Adam, his own seed ; and an eternal death to the seed of the serpent ; else there would have been no eternal life to the one, nor eternal death to the other. And by this means hath the God of Heaven prepared a kingdom of Heaven above the stars, with thrones of glory for Moses and the prophets, and for the faithful elders of Israel, and for the fathers of old, and for the twelve apostles, and for us the witnesses of the Spirit, and for all true believers in every commission called saints, shall, in the resurrection, enter into that kingdom of glory, where we shall see our God, our King, and our Redeemer, in whom we believe in this life, face to face. Also by this means of God's dying, and rising again, or quickening out of death into eternal life again, which no life could do but the godhead-life which was eternal ; by this means he hath purchased a kingdom of hell for the seed of the serpent ; and this kingdom of hell must be upon this earth here below, where the seed of the serpent hath acted all their wickedness ; and this kingdom of hell will be in eternal darkness, or eternal

death : that is, a living death, and a dying life ; that is, always dying, yet never dead to all eternity. These are wonderful things, which God hath appointed and decreed ; and I know them to be true, and will come to pass in their time ; and I do not doubt but that your faith in this commission of the Spirit will make you suitable to understand these great and wonderful mysteries of God's secret decrees concerng mankind, in that he hath been pleased to honour his poor creatures, the prophets, apostles, and witnesses of the Spirit, in revealing those wonderful things unto us, that we might make them known unto his elect saints, as I perceive, and do know you are one ; which hath caused me to write so large unto you, being as it were a stranger, and at such a far distance, and would be glad to see you with these natural eyes, if with your conveniency, here in London, before I go hence, and shall be seen no more ; for I am old, and cannot live long by the course of nature ; but shall take leave at present, only my love, with my wife's love, remembered unto yourself, and to your husband, rest and remain,

Your friend in the eternal truth,

LODOWICKE MUGGLETON.

London, March 9, 1684.

And as for our friends here in London, there is put a stop for the present to that persecution that was before, only the meeters are a little prosecuted still ; but let us stand still, and see the salvation of God, and we shall see this summer what the effect of these things will amount unto, whether for liberty, or for bondage.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, to Mrs. Priscilla Whitehead, containing her Blessing, bearing date from London, September 24, 1685.

Dear friend in the eternal Truth, Priscilla Whitehead,

I RECEIVED your letter dated September 11, 1684, wherein your request and petition, as you say, unto me, is, that I would be pleased to give you the blessing of eternal life with my own hand writing. You do by me as Hezekiah the King, did unto the prophet Isaiah, when the prophet told the king, that the Lord had added to his life fifteen years more, which pleased the king very well, that his life should be preserved fifteen years longer; but this did not well content him, but the prophet must shew him a sign, else he could not be contented; then the prophet must propose what sign he would have, whether of these two, whether the sun should go ten degrees faster in the dial of Ahaz than was its usual course, or ten degrees backwards; the king was sure to ask the hardest sign; therefore the prophet said, thou hast asked a great thing, yet, notwithstanding, it shall be granted thee; so likewise I do partly remember, that I did once already declare you one of the blessed of the Lord to eternity by word of mouth, and you were well pleased and satisfied with it; but since that, I perceive you have read at Mr. Delamaine's in that you call the book of life, where several of the saints are recorded to have the blessing of eternal life and salvation pronounced upon them by me; so that now you are not contented with the blessing of everlasting life

and salvation by word of mouth, but doth sue and petition, as it were, for a sign; I may say for a sign, and that an hard one two, because it is not usual for me to give the saints a blessing by word of mouth, and writing too; but, however, your petition shall be granted you. I do perceive, that though you have the assurance of eternal life and salvation abiding in yourself by your faith in the first blessing, in that you are recorded in the book of life in heaven. When that book is opened at the resurrection, you are written one of God's elect; but I perceive your desire is to have your name written in the book of life here on earth, that is, to have your name recorded amongst the blessed of the Lord, that the age to come that shall believe, shall call you blessed. You have given in your letter sufficient testimony of your faith to be true and strong in the true God, and in this commission of the Spirit; therefore, to grant your request, I do pronounce Priscilla Whitehead one of the blessed of the Lord, both in soul and body, to eternity.

Written by

LODOWICKE MUGGLETON.

One of the two last Prophets and Witnesses of the Spirit that God will ever send to the end of the World; with my love, and my wife's love remembered unto you.

London, September, 24, 1685.

A Copy of a blessing wrote by the Prophet Muggleton, to Mrs. Mary Whitehead, of Braintree, bearing date from London, June 1, 1686.

Dear Friend in the true faith, Mary Whitehead,

THIS is to certify you, that I received your letter, dated May 18, 1686, written with your own hand, and with your own heart hath indited it, wherein you have expressed the sincerity of your heart, which I do believe: a child, as I may call you, so young, or as a tender plant that is watered with the dew of heaven, which makes you grow in faith, and in the knowledge of the true God, as you say, doth cause you to increase every day more and more. I am glad to hear that there is that well of the water of life digged in your heart, that will spring up in you unto eternal life, so that you may not go to draw any water out of the world's well, that is, the world's doctrine and worship, to satisfy your soul as to things of eternity. Besides, this I can say, as Christ did when on earth, in another case, concerning children, *That of such is the kingdom of heaven*; so I do say by you that do believe, even in your nonage as it were a child, so I say that of you and such as you are, is the kingdom of heaven prepared for. Likewise you say you long to be with me, and that you could live with me night and day; as to that, I perceive your love is great toward me, and other friends here in London, but I perceive it is not expedient at present; but wait a-while, and who knows but that good providence of God may bring things to pass in time, that may satisfy your desire in

the natural ; but this I can assure you, in things spiritual and eternal; that you shall live with me, where there is no night at all, but all day ; that is, an eternal day, or a day that shall never end ; then shall you live with me, and with all true believers of this commission of the Spirit, in that boundless kingdom of glory, which no mortal eye can see, only the eye of faith doth see it at a distance here in mortality ; but when our God shall change these our vile bodies, and make them like unto his own glorious body, then shall we see as we are seen of God, that is, when our bodies are spiritualized and immortalized, then shall we see spiritual bodies, as spiritual bodies doth see us, so that my faith here in mortality is the only evidence of those things we shall see in the state of immortality and glory, which will be fulfilled, when our God shall raise the dead ; and we that die in this faith, doth die in the Lord with all the elect, God will raise first before he doth raise any one reprobate. This may seem to the reason of man at a great distance, and impossible to be done ; but to a strong faith, without doubting, it is possible and easy for God to do ; for the act of faith, without doubting, always taketh God's part, knowing that there is no time to the dead ; therefore when you and I am raised again, we shall live eternally together ; and, as you being but a child in age, yet a woman grown in faith and experience, as you have expressed, that your knowledge in the true God doth increase in you every day more and more, so that your faith is always working, so that your mind is of that world to come. These things I have considered, and of your great love to me as the prophet of God, it doth proceed from a true heart, being but a child for age, and an Israelite, in whom here is no guile ; therefore, that the grace of God, which you

have received already, may increase in you more and more, to the full and perfect assurance of everlasting life abiding in you, I do pronounce you, Mary Whitehead, one of the blessed of the Lord, both in soul and in body, to eternity.

Written by your friend in the eternal truth,

LODOWICKE MUGGLETON,

One of the two last Prophets and Witnesses of the Spirit unto the High and Mighty God, the Man Christ Jesus in Glory.

London, June 1, 1686.

A Copy of another Letter wrote by the Prophet Lodowicke Muggleton to Mrs. Anne Delamaine, Widow of Mr. Alexander Delamaine, Senior, bearing Date from London, February 3, 1687.

Dear Friend in the eternal Truth, Anne Delamaine,

THIS is to certify you, that I received your letter, and your kind token, by the hand of our friend Thomas Ladd. I am very glad to hear from your own hand-writing, but should be far more glad to see your face, and enjoy your good company at your own house again, and so would many friends more here at London; but seeing it cannot be as yet, we may bear it more easy with patience, seeing you do bear it so patiently yourself, that is more concerned in it than we are. Faith and patience are two great virtues, which doth enable a man or woman to go through great troubles; faith makes a man to remove mountains of troubles, that is many great troubles, and pa-

tience, on the other side, doth enable a man to bear mountains of troubles, that is, many great troubles, and not sink under them, as many of this world doth. Faith in the true God doth enable and cause a man to love God so that faith, love, and patience are the three virtues that doth adorn a man or woman's life, and makes it peace. These three virtues I know you have had ever since I first came acquainted with you, which caused me to say I loved you more than other common believers of this commission of the Spirit, you following my advice in all things more than any womankind of this faith, nay, more than my own daughter's, which caused my daughter Sarah, which you knew very well, to express these words to a company of women at a woman's labour, that you, when your name was Anne Hall, were the beloved disciple of her father of all the women in London. The words were true enough, though I never did express it to any person myself. Indeed this cold weather is very unfit for you to take any journey, or to go into the cold air at this present. You give us some good hopes that your cough is breaking away, and that your nature is sound and strong still, and that, about the latter end of March, you do not question but you shall come to London; which doth increase our hopes to wait with patience. So with my love, and my wife's love, remembered unto yourself in particular,

I take leave, and remain your friend in the
eternal truth,

LODOWICKE MUGGLETON.

London, February 3, 1687.

Postscript. My love with my wife's love remem-

bered to Mr. Whitehead, and his wife, and to Priscilla and Mary Whitehead, and give her thanks for her kind token she sent me by Thomas Ladd. Our love to all friends there with you.

A Copy of a Blessing wrote by the Prophet Lodowicke Muggleton to Mr. John Mellford, of Braintree, bearing date from London, April 12, 1687.

Loving and kind Friend in the true Faith, John Mellford,

I DO understand you do truly believe the doctrine of the true God, the Man Christ Jesus, and how God became flesh, and dwelt amongst men upon this earth. This is the greatest mystery of all unto this world; and the second mystery is like unto it, how the devil became flesh, and dwelt amongst men, here upon earth. Upon these two standeth hell and heaven; and in the true knowledge of them both doth arise peace of mind, joy of heart, and the assurance of everlasting life; and on the contrary, the ignorance of both, not knowing these two great mysteries, doth arise the fear of hell and the fear of a devil, that hath no being at all in their sins, and of their eternal torments; which devil is that worm of man's conscience, that doth kindle a fire in the mind of man, which will never be quenched, because the worm of man's conscience doth never die in the body of man to eternity: upon these two dependeth all those wonderful secrets of God's council, which he hath revealed to the fathers of old, as Enoch, Moses, the prophets, the apostles, and to us the witnesses of the Spirit, as is

declared in all our writings, which I do perceive you do truly believe them; else why did you ask a blessing of me by words of mouth; but that will not serve your turn now, but you would have it in writing. But I knowing you are capable to understand more than you have yet read in our writings, I shall inform you yet a little farther of these great secrets of God's dealing with men. *First*, He doth chuse and ordain some particular man, and doth furnish him with revelation to declare unto the people what the true God is; he did to Enoch, and he declared it unto the fathers of old; and all that did believe the books of Enoch, they were as a parliament to enact it as a statute law to their children, from generation to generation for ever; and so it was with Moses and the prophets, and Christ and the apostles. *Secondly*, That great and vast difference that there is between the seed of reason's heaven, which they do imagine, and the seed of faith's heaven, which they are fully assured of. Things, that though the prophets and apostles hath declared in several of their writings of those great and wonderful mysteries of God becoming flesh, and God manifest in flesh; yet in all their writings, from Enoch to Moses' writings, nor the prophets writings, nor the apostles writings, nor Christ himself, when he was upon earth, did ever declare or make known not plainly, nor clearly, that great mystery of the devil becoming flesh, and dwelling amongst men to the end of this world, and to eternity: I say, no writings of prophets or apostles hath made known this great mystery of the devil becoming flesh, but John Reeve and Lodowicke Muggleton, whom God chose in the year of the world 1651, as our writings doth declare. And now, dear friend, I do not question but you do understand these things I have written to

you before, and by your faith you have set to your seal, in believing that God hath chosen me the last prophet and witness of the Spirit, that God will ever send while this world doth endure. This for your farther satisfaction and assurance of your eternal happiness in the world to come, when our God shall come in the clouds of Heaven to raise the dead, then shall we, that die in the faith of the true God, rise first to meet our God in the air; and because my faith hath no doubt in it, I do pronounce you, John Mellford, one of the blessed of the Lord to eternity, both in soul and body, and that you and I, and all true believers of this commission of the Spirit, that doth hold out to the end of their life, shall arise spiritual bodies, like unto the glorious body of our God, in whom we did believe in, and that we shall be capable to enter into the clouds of Heaven; for they shall come down, and receive us, and carry us up to that place, where we shall be glorified, as our God, the Lord Christ Jesus, was after his resurrection. This, with my dear love, and my wife's, unto yourself, and to all our friends there with you, I take leave, and remain your friend in the true faith of that one personal God, which did die, and hath redeemed us from that second death, which the reprobates, the seed of the serpent, must suffer, where the worm of conscience shall never die, nor the fire of conscience shall never be quenched to eternity.

L D O W I C K E M U G G L E T O N .

April 12, 1687.

A Copy of a Blessing wrote by the Prophet Lodowicke Muggleton to Thomas Ladd, of Braintree; bearing date from London, July 15, 1687.

Loving and kind Friend in the true Faith, Thomas Ladd,

I PERCEIVE your desire is very earnest that I should give you a blessing in writing, you being not content with the blessing by word of mouth, because you have seen or heard of the blessing I gave to those two virgins in writing, which you know very well, and of Mr. Mellford's blessing, in which he did, as it were, wrestle with me, as Jacob did with God, that would not let him God go, except he would bless him: so I would willingly have put him off with the first blessing, by word of mouth; but he would not be satisfied with that: I did plead against it; so that he prevailed with me to give it him in writing. Likewise you know, when I was there with you, you pleaded with me to give it you in writing; but I gave you no encouragement that I would do it; neither did I absolutely deny it, but was silent, and was glad I did escape so. But since I came to London, I understand that you have chosen Mrs. Delamaine and Priscilla Whitehead to intercede for you in this matter; so that they have prevailed with me to give you the blessing in writing. Therefore, that I might satisfy your strong desire, I shall say as followeth: I have had several testimonies of your faith, both in your discourse, your words and actions, of your strong faith in the true God, and in me, his true prophet; and this faith of yours will bear you into

everlasting life; for this doctrine of the true God, and the right devil, the knowledge of those two, their forms and their natures, doth free the soul from the fear of eternal death; for men would never be so afraid of this first natural death, if there were not a second death, and hell, which is eternal, that doth follow upon the first death, and hell doth follow the second death; these three doth go, or join, hand in hand together, which causeth the soul of every man, which hath not the assurance of eternal life abiding in himself, to fear, which none hath in these our days, but those that doth truly believe this doctrine and commission of the Spirit, as you and many more can witness the truth of it; I say, is the cause that most men in the time of sickness are so afraid of this first death, because the second death and hell doth follow at the heels of the first death; for it is life eternal to know God as he is in himself, he having both form and nature; his nature being all faith, which is all power, which no man at this day doth know, but those that hath believed our report. God hath hid these things from the world, and hath revealed them only to his chosen messengers; for the world is so blind, that many think it a needless thing to know God in his form and nature, but think a good life and good actions a great deal better, as the Quakers do; but blessed be the God of Heaven, that hath blinded the eyes of the wise and prudent men of this world, that cannot understand that God, the Creator, can admit of any form or nature at all, and yet they do acknowledge that he created all forms and natures, both of man and beast, and all other creatures, yet had no form nor nature of his own. How blessed and happy are we, whom God hath opened our eyes to see by the eye of faith in our souls, that God,

Creator of all forms and natures, had both a glorious form, and a powerful nature of his own from eternity; and from the knowledge of God's form and nature, we come to know the right devil's form and nature; and this is to be minded, that the two seeds are the two natures, or the two keys of faith, that doth open the strait and narrow gate that leadeth into Heaven, and into the presence of God; and the other key, of reason in man, doth open that great and wide gate that leadeth into hell, and into the presence of the right devil (one which has been so long imagined by the seed of reason, to be a spirit without a body) which hath been so long feared; but God hath given these two keys into the hands of none but unto his commissioned prophets and apostles, and unto us, the two last true prophets that God will ever send while this world doth endure. Mine, with the eye of faith, I have opened the straight and narrow gate that leadeth you, and many more into Heaven, where you shall enter into the presence of the true God, in whom you did believe, where you shall see his person in the form of a man, and that he hath a face as you have, even that same face which our God had when he was upon this earth, being glorified; you and I, and all true believers, shall be spiritualized and glorified: then shall we see our God, our King, and our Redeemer, face to face. This will not seem a quarter of an hour's time after our death; there being no time to the dead. Likewise I having the key of reason in my hands, I have opened that great and wide gate that leadeth into hell, whereby you may see many go therein at, and shall come into the presence of the right devil, Cain, which they did imagine in this life was a spirit without a body, which they called a devil and his angels,

they supposing that the devil and his angels were all spirits without a body, which they called the devil and his angels, that were reserved in chains of darkness until the judgment of the great day; but when they came into hell, they found that the devil and his angels had all bodies, and saw that they were grossly mistaken in this life; but now it was too late to repent. This doctrine we have declared, hath opened your eyes, to see the blindness of the seed of reason, that lieth upon almost all the wise and learned men in this world at this day; which is the cause of that great fear of hell and of eternal damnation, when this first natural death doth appear. Likewise I have given to you, by print, and by discourse, many wonderful deep secrets of God's dealing with man, and how God always makes use of man to declare his secret councils; ordered by himself; but man hath declared unto man: Moses and the prophets were men; Christ and the apostles were men; so that God himself became a man, that he might be numbered among those holy men that were inspired to write or speak the Holy Scriptures, which is called the Old and New Testament; and now, last of all, God hath chosen John Reeve and Lodowicke Muggleton, to be the only interpreters of those secret mysteries, hidden in the Scriptures, according to those words God spake to John Reeve, which said, *I have given thee understanding of my mind in the Scriptures, above all the men in the world;* which words of God hath proved true, both by our writings and speakings, as I know you can very well experience the truth of it, in that you have believed the prophet's report; for without faith in the prophet there is nothing can be done. So that by faith we know the worlds were framed by the word of God; and it was God's own faith that moved him

to speak those words that framed the world ; in that he said, *Let such a thing be so*, and it was so. So likewise it is by faith that you came to understand those hidden mysteries, and deep secrets, which God hath revealed unto us, his messengers, which we have declared unto you ; so that, by your faith in God's messengers, it is given to you to overcome the motions of reason in yourself, and to overcome the enemy without you ; so that it is given to you to eat of the tree of life, which is in the midst of the Paradise of God ; and it is given you to eat of the hidden manna, and to have that white stone in your heart, and in thee a new name written by the finger of your own faith, which no man knoweth, saving he that receiveth it. This is the true sacrament which I have administered to you, and to many in my time, in that they eat of the tree of life, which is the flesh of Christ, the same that stood in the midst of the Paradise of God ; Christ being the same God, and tree of life, as stood in the midst of Paradise in the days of Adam ; and in eating of the hidden manna, is when the mind of man doth, by faith, feed upon those heavenly mysteries, and deep secrets of God's council and decree, which God hath revealed unto his servants the prophets, apostles, and us, the witnesses of the Spirit, as we have declared in all our writings, as the mystery of God's form and nature, and how God became flesh ; and the right devil, of his form and nature, and how he became flesh, which is a great mystery, with many other deep secrets, which are hid from all the world besides : therefore by the spirit of revelation this hidden manna to your great satisfaction, so that you need not hunger no more after the assurance of your salvation ; and this white stone, which is given unto you, is your faith, that hath purified your heart, in

that you have eat of the tree of life, and have eat of the hidden manna: So that, by faith in the blood of God, your heart is cleansed and made white as snow, therefore called a white stone, because your heart is enlightened in the knowledge of the true God, and in all those wonderful deep mysteries and secret councils of God, which is hid in the Scriptures, which we have declared unto you ; and the hearts of all unbelievers may be called black, stony hearts ; because their hearts are overspread with blindness, and thick darkness, therefore may be called black stony hearts : so that they can neither see with their eyes, nor hear with their ears, nor understand with their hearts, that they may be saved. And as for a new name written, which none knoweth saving he that receiveth it, this name is to be called the Son of God ; that is, he that hath the assurance of eternal life in himself, hath the white stone in his heart, and hath an assurance abiding in himself that he is an elect vessel, and that he is a Son of God, which is the new name written in his heart, which no man else in the world can know, but he that hath received it, as you have done. These things I have written unto you for your greater satisfaction, knowing that you do truly understand these great and deep mysteries, spoken aforesaid in this letter ; and for the further satisfaction of your mind, and strengthening of your faith, I do declare you, Thomas Ladd, one of the blessed of the Lord, both in soul and body, to eternity.

Written by me,

LODOWICKE MUGGLETON,

One of the two last Prophets and Witnesses of the Spirit unto the High and Mighty God the Man Christ Jesus in Glory.

London, the 15th of July, 1687.

A Copy of a Blessing wrote by the Prophet Lodowicke Muggleton to Mr. James Whitehead, of Braintree, bearing date from London, August 27, 1687.

Dear and loving Friend in the true Faith, James Whitehead,

I RECEIVED your letter by the hand of our friend Ann Delamaine, dated August the 24th, in the year 1687, wherein I perceive you do follow the example of others that are far more younger in the true faith than yourself is; for I think you may be esteemed the father of all the believers of this commission of the Spirit that is in your town. And indeed I have written more letters to you than to all the people in that town; and I have justified your faith and your person to be one of the saved of the Lord in all my writings unto you, besides the blessing of eternal life in the world to come, by word of mouth; yet all this will not satisfy you, without I give you a blessing of eternal happiness with my own hand-writing; which request of yours I cannot well deny, knowing you so long to be a true believer, and a chosen vessel in the seed which God hath elected, even the seed of Adam, which is the seed of God; and as you say you was like that lost sheep, that wandered from the ninety and nine sheep that were never lost, and so never were found by God's shepherd; for all God's sheep were lost in Adam's fall, and are found again by the second Adam, the Lord from Heaven; therefore it was Christ said he came to seek and to save that which was lost, and he came to none but to the lost sheep of the house of Israel;

and this I can say, though God hath chosen me to be the last true shepherd unto this bloody unbelieving world, these five-and-thirty years, there is not one man nor woman that hath believed our report, but those that were lost. So that it is happy for you, and all the rest, that they were of those lost sheep, which were lost in the fall of the first Adam, those only are found by the second Adam, the Lord Jesus Christ, the only true God. But all those that did fall in the fallen angels fall, were never found any more, neither by God himself, nor by his prophets, nor by his apostles, nor by us, the two last witnesses of the Spirit : they are left in utter darkness in their fallen state, that think they see, but are stark blind ; and *have ears, but hear not* ; and have hearts, but understand not any heavenly mysteries at all, yet conceited in themselves that their wisdom of reason is wiser than the wisdom of faith, which is God's own nature ; and those be those ninety and nine just persons that never were lost, nor needed no repentance ; therefore God hath left them to perish in their own conceits to eternity. So that it is happy for you that you are one of those lost sheep ; for I was a lost sheep myself for several years, and whither to go I could not tell ; but in the year 51, I was found of God himself twice in that year, and yet I knew not God, neither in his form nor his nature ; but in the month of April, in the same year, there fell upon me a great trouble of mind about my salvation, and in the multitude of the thoughts of my heart, there arose the spirit of revelation in me, which opened the Scriptures unto me ; and that spirit of revelation did grow and increase in me exceedingly : so that no question was too hard for me to answer ; and I was well pleased, and was well satisfied, and did not mind what became

of all the people in the world besides; and was resolved to live a private life, and not to discourse with any man more about religion. So this continued with me, till the month of February, in the same year, God spake to John Reeve, by voice of words, to the hearing of the ear; then God chose John Reeve to be his last messenger, and gave me to be his mouth, as he did Aaron to be Moses' mouth; so that I have been chosen of God twice in one year, as aforesaid; which forced me to be the publicest man in the world; and in God sparing my life so long upon this earth, I came to understand the Scriptures, and to understand the tribes of Israel, and to distinguish between the Heathen and the Jews; and how God had placed the priesthood upon the tribe of Levi, in that Abraham did pay tithes unto Melchisedech, which was the true God and Creator in those days; and Abraham paid tithes unto him in the person of Levi before Levi was born. So that Abraham did act the person of Levi, signifying that the priesthood should be confirmed upon that tribe; therefore God did chuse Aaron to be Moses' mouth, Aaron being the first high priest that God ever chose, or did ordain, which did continue many generations; and now, in this last age of the world, God hath chosen one of that tribe of Levi to be the Lord's high priest in this latter age, according to those words God spake unto John Reeve, in that he said, *I have given thee Lodowicke Muggleton to be thy mouth*; and this is to be minded, that the Lord's high priest had always power to bless and curse: but our commission is altogether spiritual, therefore the blessings and the curses are all spiritual: also it reaches to eternal life, and to eternal death. These things I know you will understand, because you are of the tribe of Levi, as I am; and I

have the greatest respect for you, being of that tribe, hath caused me thus to write; and knowing that your judgment will be informed some more than it was before; therefore I shall not trouble you, nor myself neither, to enlarge any farther, only I do declare and pronounce you, James Whitehead, one of the blessed of the Lord, both in soul and body, to all eternity.

So resteth your friend in the true faith,

LODOWICKE MUGGLETON.

August 27, in the year 1687.

A Copy of a Letter wrote by the Prophet Lodowicke Muggleton to Mary Gamble, dated August 29, 1687.

Loving and kind friend in the true faith, Mary Gamble,

THIS is to certify you, that I received your letter, dated the 9th of July, 1687, which Mr. Rogers caused to be left at my house, for I was in the country when Mr. Rogers was at my house; so that I never saw him, nor he me, which I was sorry that it was my lot to miss of him; but the chiefest matter of concernment in your letter, I perceive, is concerning a sister of yours, that is now afflicted, as you say,

with very wicked, vile, blasphemous, evil thoughts, and cannot get rid of them by any means. You say she hath had what spiritual comforts you thought needful; but you say evil comes, and turns it all aside. You say she hath taken physick several times, and been let blood, yet it is all one. You say she desires in her spirit, and by prayer, that it might please the Lord to remove that evil from her; for it hath made her despair of ever finding mercy. You say, though you tell her that Mary Magdalen had seven devils cast out of her, and many more of the elect, yet she thinks her condition worst. You say, she would willingly use all the remedies that can be thought on, and hath a desire to see me; you say truly you are free, if the rest of her friends would consent. You say you fear it will produce madness, if it run too long. You say, to all outward appearance, she seemeth to be well enough. You say, O! that it might please God, by his prophet, or some other way, to rid this poor soul of her torments. This is the whole substance concerning your sister.

To which I shall give you this answer as followeth: in the first place I do not know your sister's name, neither do I know the cause of this trouble of her mind, or that melancholy spirit that is produced in her, whether it be from some sins which she hath committed, but loth to confess it to her sister, or any other, for fear of shame, if it should be known: for secret sins hath generally a secret punishment in the mind: or whether trouble of her mind doth arise for want of assurance of her salvation in the world to come; from one of the two that melancholy spirit doth generally arise, which doth cause a despairing in the mind; and it was very ill done to give a woman

that hath a melancholy troubled spirit, to give her physic, or let her blood. It was the only means to procure an absolute despair, and to procure madness of. That is the cause the keepers of Bedlam doth practise to every person that is distempered in the brain; by physic and letting of blood, they make the spirit of the person so weak, that they can never get strength in the brain more to the day of their death. But if you had given her nothing but kitchen physic, that is, all kinds of broths, or spoon-meats, your sister's spirits would have been strengthened, and have been made strong, to reason out those melancholy thoughts: yet, notwithstanding, if your sister's trouble of mind doth arise from either of those two causes aforesaid, or any other cause whatsoever, let her confess it to you, her sister; and if she can but believe that I am a true prophet of the Lord, and hath power to bless some to eternity, and to curse some to eternity, as yourself and several others hath believed, and are blessed both in soul and body to eternity; and you have assurance of eternal life abiding in yourself, by the blessing and faith you have in me that God hath sent; for without faith in God's messengers it is impossible to please God: therefore I shall say this unto your sister, though unknown unto me, that if she doth declare the true ground and cause how this melancholy did first arise in her thoughts to you, her sister, Mary Gamble, and to nobody else, it shall be as well as if she had declared it unto me myself. And let the cause be what it will, I will assure her, if she can but believe my words in this letter, that her sins are forgiven her, and that her faith in me shall give the assurance of everlasting life that shall abide in herself. Thus, with my love remembered to your

sister unknown, and unto you, Mary Gamble, and to your husband in particular,

So resteth your friend in the true faith of the true personal God, the Lord Jesus Christ, upon his throne of glory,

LODOWICKE MUGGLETON.

And if your sister can read print-hand, let her read our books, and if she doth but understand what she reads, it will be great satisfaction to her mind, and cast out all evil thoughts, and will settle her mind in peace.

August 29, 1687.

A Copy of a Blessing wrote by the Prophet Lodowicke Muggleton to Mrs. Mary Whitehead, the Wife of Mr. James Whitehead, of Braintree, bearing date from London, November 17, 1687.

Dear friend in the true faith, Mary Whitehead, the Wife of James Whitehead,

I UNDERSTAND by your husband that you are not satisfied with the blessing which I gave unto you by word of mouth, except I give it you in writing, as I have to several others of this faith. I had thoughts never to have given the blessing in writing to any person more, which had received it by word of mouth before; for that blessing by word of mouth will be as sure and true as the other, in case they that have it by word of mouth, doth hold out in their faith to the end of their lives, and not rebel against it, as some which you know have done; but indeed I never did knew any person, neither man nor woman, that did

revolt or rebel, which had the blessing by me in writing, not this five and thirty years ; but because you made your husband your advocate unto me in this thing, I having no writing nor request from your own hand, nor your own mouth, as I have had from all others, I may say, as one did in the Scriptures, thou hast asked a great thing, yet, notwithstanding, your request shall be granted in this thing. I always had a respect for you in the days of your ignorance, because you did not speak against this commission of the Spirit, though you could not truly believe it ; but since you have truly believed the doctrine declared by this commission of the Spirit, wherein you have received in your understanding the knowledge of the true God, in his form and nature, and the right devil, in his form and nature, with many more heavenly mysteries and secrets of God's dealings with mankind ; and in that you have believed my report, and have owned me to be the last true prophet that God will ever send to this bloody unbelieving world, while this world doth endure, and that I have power to give you a blessing of everlasting life, both by word of mouth, and by writing, by this I do know, that you do set to your seal that I have that power from the true God, as I have declared in all my writing ; therefore your request in this thing shall be granted you. This is all I shall say unto you, my dear friend Mary Whitehead, the wife of James Whitehead, I do declare you one of the blessed of the Lord, both in soul and body, to eternity.

Written by

LODOWICKE MUGGLETON,

One of the two last Prophets and Witnesses of the Spirit unto the High and Mighty God the Man Christ Jesus in Glory.

London, November 17, 1668.

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Mrs. Sarah Delamaine, Daughter to Mr. Alexander Delamaine, Senior, Wife of Robert Delamaine, bearing date December 14, 1691.

Dear and loving friend in the eternal Truth, Sarah Delamaine,

YOUR desire it was to me to give you the blessing of everlasting life in writing, notwithstanding I have given you the blessing by word of mouth many years ago, which I was unwilling to do; but you being so urgent upon me to do it, made me promise to give you the blessing in writing; so that I have considered that you have read in that book which your own father did send for, those letters that were sent to me for the blessing of everlasting life to eternity in many parts of England and Ireland, and many other parts of this world, which many of them never saw me in all their lives, yet were satisfied in their minds, and had the assurance of eternal life abiding in themselves while in this natural life, by believing in this commission of the Spirit, which is the last commission that God will ever send unto this bloody, unbelieving world, while this world doth last; and that book which your husband hath, it was your father's care and charge, and your mother-in-law's too, to get it recorded for the ages to come after my death, and it will be found at the last day as a book of life to all those whose names are recorded therein, to be the blessed of the Lord, because they shall have their part in the first Resurrection, so that the second death shall have no power over them; for God will raise the saints and the elect of God first, before he

doth raise one reprobate or devil. And this I do know, that your own father and own mother, and your mother-in-law, and your own brother, Alexander Delamaine, and your own husband, Robert Delamaine, will all be saved, being all blessed of the Lord to eternity, in that they truly believed in this third and last commission of the Spirit which God will ever send, when they were alive, while this world doth last or end.

And you, Sarah Delamaine, the only daughter of your father Alexander Delamaine that is alive, doth truly believe in this commission of the Spirit, and that God hath given me power to pronounce you blessed to eternity, as I have done to many others; and your desire is, that I would give you the blessing in writing, that you might be numbered amongst the blessed of the Lord; therefore, to satisfy your desire, and in obedience to my commission, I pronounce you, Sarah Delamaine, blessed, both in soul and body, to all eternity.

Written by me,

LODOWICKE MUGGLETON,

*One of the two last Witnesses and Prophets of the Spirit
unto the High and Mighty God, the Man Christ Jesus
in Glory.*

London, December 14, 1691.

FINIS.