

**ILL
NEWS
FROM
NEW ENGLAND**

Or

A Narrative of New-England's
PERSECUTION.

Wherein is Declared

That while old England is becoming New, New-England is becoming Old.

Also four proposals to the honored Parliament and Counsel of State,

Touching the way to Propagate the Gospel of Christ

(with small charge and great safety) both in Old England and New.

Also four conclusions touching the faith and order of the Gospel of Christ out of His last
Will and Testament, confirmed and justified.

By John Clark, Physician of Rhode Island in America.

Rev. 2:25, Hold fast till I come;
3:11, Behold I come quickly;
22:20, Amen, even so come Lord Jesus

LONDON

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to the Rose and Crown,
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Editor's Introduction:

To The Reader Of This Work:

It is usually difficult for me to find fitting words whenever I try to write comments on works that I read. This work, however, showed me so much that I am faced with the difficulty of not being too lengthy in my introduction. As you read this work, consider what the prevalent societal attitudes were of the majority of people and the Government of the Colony of Massachusetts. I wasn't necessarily surprised at their attitudes, but rather at the power they used and the lengths to which they went to proliferate them. In stark contrast, consider the attitudes of John Clarke and Obediah Holmes. Under such conditions as these, these men never demonstrate a spiteful or angry spirit, but rather denounce those who do. You should keep in mind that these men were living in a "Christian society" here on this Continent. As these men sought to defend their faith and practice, take note of their clear, systematic and skillful use of the scriptures. John Clarke takes us step by step through a scriptural refutation both of the "Puritan religion" as well as the unlawful actions of the government of the Colony. Never once does Dr. Clarke make any personal attacks, but accepts all as the will of God.

Much has been written in many works about the Catholic Crusades and purges. Most writers tell of the atrocities committed and make much ado of the Catholics' attitudes and actions. Very rarely does one read an account of persecution at the hands of Protestants. Here are such accounts. This is the society that produced such men as Cotton and Increase Mather, Jonathan Edwards, etc. One must wonder how it is in light of this history what it is that draws modern day men to accept these "Theologians'" works as Christian. I find that it is like spitting in the face of our Christian Forefathers when we give credence to the writings of these men who persecuted the Brethren for the Gospel's sake. I say this not in an angry or haughty way, but rather to simply point out that all that appears "Christian" is not so. As you read through this history from first hand accounts, consider whether you, if you were then alive, would fellowship with the Puritans of that day. If you would not, do you have them in your libraries or homes today? Some will say that the Puritans have some good points and should not be discarded. I answer with a question. Were these Puritans led by the Spirit of God in their faith and practice? If you conclude that they were not, then why go to them for the pure milk of the Word of God? May the Lord bless the reading of this history to the benefit of His Children is my solemn prayer. A Brother most unworthy, J. K. O'Brien

**TO THE RIGHT HONORABLE THE HOUSE OF PARLIAMENT, AND
COUNCIL OF STATE for the Commonwealth of ENGLAND,**

the author humbly craves of that mightily Counselor, that Prince of Peace, a large donation of the sprit of Counsel, and of the sprit of courage, with a suitable and happy success for the Peace, Liberty and Enlargement of these nations.

The Purpose of this Treatise

May it please your right Honorable, in some of these few vacant hours which it pleases the most High (whose rod and staff you are) to afford unto you, from these many, weighty, difficult, and distrustful encumbrances, and affairs, that do flow in and press upon you daily, to cast your eye (at the least for recreation sake) upon this Treatise, and the rather, because it contains in it matters of no small concernment, as in itself, so especially to your honored selves.

The Persecutions in New England

For in the first part, which the narrative, you may please to read a tragic story, wherein I hope your eye will not a little affect your tender hearts, to see such a discourteous entertainment of strangers, and wayfaring-men that were passing by, and tarried but for a night or two, and that by their neighbors, men professing the fear of the Lord as they also do; who together for liberty of their consciences, and worship of their God, as their hearts were persuaded, long since fled from the persecuting hands of the Lordly Bishops; your adversaries and ours, unto those utmost parts of the World, to the extreme hazard of their lives, the wasting of their estates, and upon the point, to the total loss and deprivation of their near and dear relations, and the comforts thereof in this their native land; and the rather to see this acted by that sword, that hand, which from your honored arm they are betrothed with, and so to see your sword, your power, your hand betrustrusted therein.

The Faith and Order of the New Covenant

In the second part, is the confirmation of my testimony by the Word of God and the testimony of Christ Jesus the Lord, and especially in the later part thereof. Also, you that count it your greatest honor, and highest presentment in this world to be servants of Christ, Who is indeed the Lord or Lords, and King of Kings, whose Sword-Bearers, you are, as was also that Caesar although he knew it not, you (I hope to say) shall find that He has not required such things at your hands. Generally they who have been His sword-bearers before you have been so apt to conceive.

The Antichristian Rule in New England

Thereupon they have been too deeply engaged in the shedding of much innocent blood in this Land. They being also persuaded thereunto by their teachers, who to maintain their superstitions, human, invented religion and worship, for filthy lucre's sake, it being the only courious art, and craft by which they had their wealth and livings as those of old, not having the two-edged sword of the Spirit, which is the Word of God, to defend themselves, and to maintain their craft, against the poor illiterate and despised servants and witnesses of Jesus Christ, have been forced to call for the sword of steel, the power of the Magistrate, to help to stop their mouths, to cut them off, and so to take them out of their way. By casting amiss before their Rulers eyes they have still persuaded them, that this is their office, and duty to do so. And that hereby they did God's best service with that sword which they were betrustrusted. Whereas, indeed, they did but make their sword guilty of the blood of the innocent. Thus were they taken off from attending upon the very

thing for which this sword was put into their hands, to attend upon their private, and carnal interests, and so were brought into a double transgression.

Christ's Two Edged Administration of His Power

By whose errataes, Right Honorable, I hope the Lord will teach you to beware, and by giving you a clear discerning of His mind, and will in these more bright sinning days (wherein the Earth begins to be filled with the knowledge of the Lord as the waters cover the Sea) will give you to understand that as all power in earth is given to Him, so He to the glory of God His Father, whose power, and wisdom He is, does wisely manage the same by a two fold administration of power suitable to the two fold state or being of man, whom in the earth, and in the things thereof he has appointed Lord.

Christ's Earthly or Outward Administration

One may be called an earthly, and outward administration, which suits the outward man, and all those outward and visible things (in reference unto man) that do belong thereto. As he is Lord thereof, and so is managed by an outward visible, sword of steel, and by a carnal or audible voice, or word of him, or them that holds in it their hand, and to an outward and carnal end. (Yet it is righteous, just and good, which being diligently attended to tends to the peace, liberty and prosperity of a civil State, Nation and Kingdom so far as it concerns the outward man and visible state thereof.). This end is the preservation of itself, the whole, and every part, and person, belonging thereunto, safe in their person, name, and estate from him, or them who would rise up visibly to oppose, or wrong them in the same.

Thus in the general; and to instance more particularly, in case by the caution of a wholesome Law, and just penalty annexed thereunto, which by a carnal hand or way, is presented to a carnal and visible eye, or ear, the Oppressor takes not warning, and will not be deterred from offering violence to the person, name or estate of his neighbor, then by this power shall he be made responsible, and be forced no less violent, so far as he is able to make it good, and to restore. In case any be impoverished, or fallen to decay in their outward man, and estates, by age, sickness, fire, or by some other way or hand of God; so far as their present strength extends, by this power they are to be employed, and where it fails, to be relieved, and that by an equal, and just levy of their neighbor's estates to be taken also by force in case there be not so much love, and charity in them toward their poor distressed neighbors to constrain in them there unto, and by the same way also to maintain itself, and all other just undertakings that may be presented for the preservation of the whole.

And this in brief is the sum of that administration of Christ's power in earth so far as it merely concerns the outward man with respect to others who may uphold it, or molest it, and is managed by that sword of steel which in reference unto him is called in scripture the rod of iron by which he rules the nations, and breaks them to pieces like a Potter's vessel; and which this administration of His power on Earth (Right Honorable) hath He (who is the Lord of Lords and shall ere long appear as King and Judge of all) betruusted you in these three Nations, having as a manifested token thereof put into your hand that iron rod, and to admiration has strengthened and upheld your arm for the subduing, and ordering of the same.

The Inwardly Administration of Christ's Power on Earth

There is yet besides this, another administration of Christ's power on earth, which compared with this, may be truly termed heavenly and spiritual. It being that which deals with, and principally is

exercise about the spiritual or inward part of man, to wit, his spirit, mind, and conscience, which is indeed the most natural Lord and commander of the outward. It and all things belonging thereunto being but naturally subject, and readily obedience, from which very considerations it is, that it is more safe, and also more honorable, for the powers on earth to have 1,000 souls to be subject to them out of love and conscience sake among than to have 10,000 times 10,000 bodies seemingly subject, were wrath's sake, and out of fear of revenge. This spirit and great commander in man, is such a sparkling beam, from the father of a lights, and fear if, that it cannot be ordered over, commander, or forced, either by men, Devils, for angels, but only leaving its first station, wherein it came so near to the light and glory of God, it is now called to possess that death and darkness, and by that means is in the capacity by man and Devils to be deceived, and so by persuasion to be misled.

Christ's Spiritual Administrations

This spiritual administration of Christ's power is in and over the spirits and consciences of man. It extends to all the inward and hidden motions and acting of the mind. It also extends to all the outward manifestations of its powerful commands in the outward man, in reference unto God, and especially unto such as pertains to the visible worship and service of God. God has declared Himself to be a spirit, and will be worshipped in spirit and in truth, and seeks such, and only such, to worship him.

This spiritual administration, as it is concerned with the outward man, is to managed not by a sword of steel which cannot come near or touch the spirit or mind of man, but by the sword that proceeds out of the mouth of his servants, the word of truth. This is especially so as to the efficacy, and to the inward man, by the two edge sword of the spirit. But that spiritual law and light by which these candle are enlightened, by Himself, Who is that light that lights every man who comes into the world.

The Spiritual Administration of Christ's Power is by the Holy Spirit

This spiritual administration of His power in and over the spirit, mind, and consciences of the sons of man, which also calls for the outward man to worship merely, is committed into the hand of the Spirit of Christ. He is Christ's vice-roy here on earth. He, and no man, is only able to deal with spirits by way of convincing, converting, and transforming. He does this, as it were, by a new creating of them to translate them out of the kingdom of darkness, in which they are by nature, into the glorious Liberty of the saints in light. He is pleased to make use of the mouths of His servants, and through them, as empty reeds, and crooked Ram's horns, to overturn the spirits, and spiritual strong holds of men and Devils. By His servants, also to convict, avenge, and execute the sentence written upon such as manifest the enmity that is in their minds in the highest degree even against the Holy Spirit Himself, the only sin unpardonable. For all sin and blasphemy shall be forgiven. I say the written sentence that is to the executed upon such, is anathema maranatha, that is, accursed with this intimation, our Lord comes. Therefore, we are to leave them there until He meets with them. Otherwise than this the servants of Christ cannot proceed. They Have expressed command not to strive, but the patient, apt to teach, in meekness instructing those who oppose themselves, and to wait it God at any time we'll give them repentance to the acknowledging of the truth.

The Father of Lights

If it pleases the Father of Lights to give you, right honorable, to distinguish between these two administrations of Christ's power here on earth, and to leave that part to Christ Himself, in the hand of his spirit, and wholly give up yourselves to improve that part that belongs unto, and well

suits with that sword which you are now in trusted with, it will much conduce to His glory, your own praise, and the peace and settlement of these three nations, over which the Lord has placed you.

The Publication of the Gospel

And whereas, right honorable, it is in your hearts to publish the gospel of Jesus Christ; the thing is excellent that is in your hearts, and I hope the way to effect this is before you, which is, thus the Lord of hosts has said, that works of this nature are carried on, *not by might, nor by power, but by His spirit*. Therefore to give way to His spirit for the effecting thereof. To this end I humbly suggest that your way to further this glorious design, as to the might and power this Lord of Hosts has entrusted you with, is:

No. 1. Not so much as to touch his Anointed, and do his Prophets no harm. Their ointment is the spirit of Prophecy, and the spirit of prophecy is the testimony and witness of the gospel of Jesus.

No. 2. As in obedience, the faithful servants to that Lord of Hosts do allow the Tares, which the adversary sowed after the wheat, must be erroneous, heretical, and anti-Christian persons to professing the gospel. I say, let the tares alone, in that part of the field, or world, over which the great Lord of the harvest has placed your Honors. It is His pleasure that they thereof remain to the time of a harvest, being the end of the world. Because of His tender mercy to the wheat, lest in plucking up the tares, though evidently discerned by His servants, the wheat should be rooted up also.

No. 3. To the same end, do not give your sword to the Beast. Do not allow your power either in these three nations, nor in any foreign part of the world to be misused by any prone it is committed, as by power thereof out of an ignorant zeal, and blind devotion, pretending to pluck up the tares, which yet is contrary to the expressed mind of the Lord, to root up the wheat also.

No. 4. To countenance and encourage, as though God's merciful hand on your hearts in some measure you do, such as are faithful, and upright in the land. By this means shall a wide and effectual door be opened, and so shall the word of the Lord, which is the gospel of Christ, go forth, run, and be glorified through all these parts of the world that acknowledge your power. That which is of God shall stand, increase and be promoted, and that which is not of God shall fall, decay, and come to nothing.

Thus shall you also accomplish the words of the Prophet of old, by becoming the nurturing fathers unto the servants and children of God. Under you they shall live a peaceable and quiet life, in all godliness, and honesty, and shall be greatly obligated to him through their interest in the Father of Mercies by their presenting to Him constant and earnest petitions, supplications, intercessions, and giving of thanks on your behalf.

For the furtherance of those worthy thoughts of your hearts, they shall not cease to preach, and declare great and small what they have seen, and felt, and heard, concerning the gospel of Christ, and to pray the Lord of the harvest to send forth faithful and painful laborers into his harvest, which is also the request of your heartfelt and Ernest request of your humble and faithful subject,
John Clarke.

**To the honored Magistracy, the Presbytery,
And all their dependency in the Mathatusets Colony in New England, The Author
wishes repentance to the acknowledgment of the truth as it is in Jesus Christ.**

Honored friends, or so without scruple or dissimulation can I call you, I honored some of you for your parts, and others for your places, and both for many good things I see in view, and because of the evils you have reformed. Yes, I'd call you friends, for my love to you, in truth, is true, neither are there any evil thoughts in my heart to you. I bless the Lord notwithstanding the discourteous usage which I and my friends received from you, because I judge you were put on what you did by a zeal toward God. I do not think it was because of private or carnal interest. You were thinking thereby to do Him service. Although I confidently believe, and therefore boldly so affirm that His soul hates it. That I may deal plainly with you as a friend, I will tell you what I think and judge in my heart. Such a zeal of God is not according to true knowledge, or knowledge of the truth as it is in Jesus Christ. This would soon take you off, and free you from that soul murdering and bloodthirsty lie.

Why This Account is Now Made Public

I hope you will not be offended to see this narrative brought forth into the public view. It is upon this point came forth from me by your friends and agent here saying all matter, which is contained therein is of no less than of public concern. These things were not done in a corner. But they were the fruit of your zeal. Wherein I suppose you glory and count yourselves herein a worthy pattern for all to follow you who fear the Lord, and with all their might to be conformed to yourselves. Which if true I then will save you labor and further your design, yea I publish your praise, and glory, my own disgrace and shame. But if this is a mistake and a falsehood, I shall then hereby give occasion unto your faithful friends. Their words may be of more prevailing power, and force than mine, though prejudice for present are likely to be, to no user-friendly, and yet plainly, that you do but glory in your shame so that the time may come, if it so be the will of God, that you may smite up on your thigh, and say within yourselves, what fruit had we then of those things, were of we are now ashamed? Neither let it be offensive to your spirits to see my testimony for which thing's sake among you we were shamefully treated, being also strangers to you and we belonged to another jurisdiction where and by whose means some of you and yours, and such as have been of main note, and most highly regarded by you, have enjoyed cruelties with far greater liberty in point of conscience no man gainsaying. Let it not offend, I say to see this testimony and none of you, upon the often reputed notion, would come forth to uphold this, then to be made yet more public, and by the word of God and testimony of Christ Jesus the Lord to be brought forth into the open view of all, confirmed and justified.

Neither take it ill that since I could not with freedom, and upon equal terms, speak with you, and discuss these points for which we have been sentenced, that then I have made bold to write unto you some few lines, that thereby I might remind you, least you let it slip, that we were brought before you as by a hand from beneath, so not without a special and good hand from above, and that to be a testimony against you in these two weighty particulars:

New England Pedobaptism is Babel

First, to bear testimony against **your standing with respect to the worship of God appointed by Christ, which in plaint terms (for it is not now a time to dissemble seeing the Lord is at hand) is false and evil, not the order of the Gospel of Christ as you pretend, and therefore disorder, confusion, and that which in Scripture language is called Babel.**

New England Pedobaptism maintained by the Sword of Steel is Antichristian

Secondly, to bear testimony, or witnesses against that way by which you maintain it, which being chiefly as it appears by **carnal weapons**, which cannot reach to the heart or spirit of a man, which is the principal part, and upon the point the whole in the worship of God, without which there is no acceptance with him. This I say must needs also be **false, but yet far worse, it being no way appointed, or approved of Christ**, nor yet groundedly expected or practiced by Christians who first trusted in Christ, and therefore, **upon due examination will prove most unchristian, yes Antichristian.**

I shall use but these two arguments in this place to convince you, the first whereof standeth thus:

The Carnal Order and Way of Pedobaptism is not from Christ

The order, and way to maintain it which neither has precept from Christ, and His Apostles in His last Will and Testament, nor yet precedent, or example among those who first trusted in Christ, **that order cannot be the order of the Gospel of Christ, nor that way His way to maintain it.**

But the order which you call the order of the Gospel of Christ, and the way which you say is His way to maintain it, had neither precept, nor precedent in His Last Will and Testament.

The Plainness of these Two Propositions

The first proposition I suppose none of you can deny unless you can find a later than that which is called His Last Will and Testament, and as for the second, the truth therefore will as easily appear if you bring your order, and way to maintain it to the precept of Christ, and practice of those who first trusted in Him.

Their False Order

And First, for your order, what precept from Christ do you have, or practice among those who first trusted in Him do you have, for the baptizing of infants (who are declared to be but flesh and by nature the Children of wrath one as well as another;) for ranting and sprinkling them, and not baptizing or dipping them; for accepting such as were sprinkled with superstitious hallowed water, and by the hand of a superstitious consecrated a ministry of Antichrist, and for receiving of such as are sprinkled by yourselves to be the ordinance of baptism as you call it, but yet do deny them communion in the Apostles' doctrine, and in breaking of bread? And if you cannot find either precept from Christ or His Apostles, or example among those who first trusted in Christ for none of these, then will you be at a loss for the rest, and neither, find precept or president for your joining together, or for your imitation of those who first trusted in Christ in that ministry of continual together in the Apostles' doctrine and fellowship, and breaking of bread, and prayer?

The False Way of Maintaining this False Order

Touching your way to maintain it, where have you a precept and president in the last will and Testament of Christ for such a gathering together with respect to the order of the Gospel of Christ in the name of and by the authority of the Magistrate, so as to make it a thing unlawful for the servants of Christ to do it, without the Magistrate, by the civil sword to correct error, heresies and all false worships, and so to constrain all Church members, and such also as are without (and so cannot be by you be looked upon to be without faith, without which it is impossible to please God) outwardly and hypocritically to conform to your worship, or to restrain them in like manner

outwardly and hypocritically from enjoying their own, when according to that rule (to which is annexed the promise of peace to such as walk thereby) the greatest Apostasies and Blasphemies (that unpardonable sin itself not excepted) were but punished with a delivery of the person that was guilty thereof unto Satan the God of this world, that he might learn not to blaspheme the God of heaven, and so to leave him to the coming of the Lord who shall come in flaming fire to rend vengeance upon such; and so much is signified by the word Anathema Maranatha.

The Inability of the Magistrate to Control the True Worship of God

And I pray consider whether this be not to place the Magistrate too high, or too low? Too high in case you make him the chief, and upon this point the only Judge in spiritual things (such as appertain to the mystery of godliness that is so great, and such as belong to the mystery of the Kingdom of Christ, that is so wonderful) so as to judge, and determine what is truth, and what is error and heresy, and what is the right way of the worship of God, Who being a Spirit has declared that He will be worshipped in spirit and in truth, and what is not spirit and truth? How can the Magistrates tell who are the worshippers God seeks for, and who are such as His soul abhors? Again, are they too low in case you make him but the executioner only of other men's judgments, which indeed is the ordinary practice? I am done with the first argument, the second stands as thus:

Argument No. 2

The False Order and The False Way to maintain it

That order, and that way to maintain it which is **not only different from, but contrary unto the precept of Christ** in *His Last Will and Testament, and the practice of the Christians who first trusted in Him*, that order I say, cannot be the order of the Gospel of Christ, nor that way be His way to maintain it. But the order which you call the order of the Gospel of Christ, and the way which you say is His way to maintain it, *is not only different from but contrary unto the precept of Christ, and the practice of those Christians who first trusted in Him.*

The first proposition is undeniable. The second will easily appear to be true if your order, and that way by which you seek to maintain it, is brought to and compared with the precept of Christ, and His Apostles, and the example of those churches that first trusted in Him. First, compare but your order with either precept, or precedent. It will evidently appear not only to be differing from, but contrary unto the order of the Gospel of Christ. For according to the precept of Christ every creature to whom the Gospel is to be preached is by that preaching thereof to be made a disciple before he is to be baptized. Then being so made, and baptized, he is to be taught to observe all things that Christ has commanded. This was in reference to a sober, righteous, and godly conversation in the order of His House.

1. According to this precept was the practice of those who first trusted in Christ, for they, and only they who gladly received His word of salvation by Jesus Christ were baptized, Acts 2.
2. They, and they only who were baptized were joined without the authority of the Magistrate.
3. And they only continued together steadfastly in the Apostle's doctrine, and in fellowship, and breaking of bread and prayer.

Evils of New England Pedobaptism

But your joining is not at the command of the Lord, but by the authority of the Magistrate. Your continuing together is not in imitation of the first Churches. You appoint a ministry before you

are baptized, and so visibly planted into the death of Christ as they were. Your administering baptism (as you call it) to such as are not the true subjects thereof before they are taught, or made disciples is after a false manner, that is, by sprinkling. This in no way resembles the death, burial and resurrection of Jesus Christ, as His baptism is appointed to do. You admit some unto baptism (as you own it) which you refuse to admit unto breaking of bread. You receive such to the breaking of bread, which yet were never baptized with the baptism appointed by Jesus Christ the Lord. You shut out the exercise of the gift of prophesying, which in the Church of Christ does admirably tend to edification. You introduce a mixed constituted way of singing that fills the ear rather with a loud sound of words rather than the heart with anything is truly edifying.

This is all Babel

All which is not only differing from, but contrary unto both precept, and precedent, and so cannot be the order of the Gospel of Christ, and therefore is no better than disorder, confusion, and a part of that which in the Scripture language is called Babel.

Compare the True Gospel Order from Christ

Compare the way you maintain it, either with the precept of Christ or with the precedent of primitive Christians. If you do, it will as evidently appear not only to be different from, but contrary unto them both. For first, the precept of Christ was to learn of Him Who was meek and lowly. Then they were to expect trouble and persecutions from others. They were not to persecute, or force the Jews who would not follow him, or yet to bring down fire on the Samaritans who would not receive Him. Yea, He expressly commands His servants to let the tares alone with the wheat, and suffer no small inconvenience thereby to avoid a greater inconvenience. He further declares that the servant of the Lord must not strive, but be gentle unto all men. He must be apt to teach, (not to strike) and be patient, in meekness instructing those who oppose themselves, if God peradventure will give them repentance to the acknowledgment of the truth by Him at His will. According to these precepts of Christ we find the primitive Christians were meek, gentle, and yet able by sound doctrine both to exhort and convince the gainsayers. They called not for carnal weapons to manage their warfare, but declared their weapons were mighty through God. They either by the word and good conversation won men to the acknowledge of the truth as it is in Jesus, or else left them without excuse together with the world, unto the judgment of the great day of the Lord.

The Pedobaptist Way is Antichrist

Now all men may see that your way is not only different from but contrary unto this precept of Christ and precedent of Christians. Therefore it cannot be esteemed any better than unchristian, yea, Antichristian.

Beware of God's Judgments

Let not your adversary and mine (dear Countrymen) fill you heart with indignation, and thoughts of revenge against him, who in a faithful discharge of his conscience both towards God and you, must have made bold to deal plainly with you, least my God to whom vengeance belongs, repay it upon you, and smite you with blindness of mind, and hardness of heart that cannot repent. Rather set before your eyes that memorable practice, and worthy pattern of those noble Bereans, and (laying profits, honor and prejudice arise if it be possible) peruse my testimony, and search the Scriptures diligently to see whether the things contained therein be so or not? If you find them so,

that is, confirmed, and justified by God's Word, and by the testimony of Christ Jesus the Lord, then consider, not I but the Lord from heaven calls upon you to break off your sins by repentance, and let me hereby give you warning to take heed that you despise not Him who speaks from heaven.

As touching the wrong and injury done to us, you having thereby much more wronged your own souls in transgressing the very law, and light of nations, doing as you would not be done unto, it is in my heart to pity you rather, and to petition my Lord in heaven not to lay this sin to your charge, than to complain against you, or to petition your lords and ours here on earth for justice herein. No, no, we have better learned Christ than so, having also given up our hearts to be led by His spirit and to walk in His steps, who when He was reviled, reviled not again, when He suffered, He threatened not, but commanded His case to Him who judges righteously, and who know but that the spirit of judgment, and the spirit of burning, had been, or may be ere long in your hearts, whereby you may be made affectedly sensible, that the cause is the same, or very little differing from this.

A Friend Helps Deliver the Poor from the Strong

A poor innocent traveler passes along the Country upon his occasion. A man having strength in his arm finds him, frames himself offered with him for no cause has given him, and because he cannot draw him unto his part, either to rob, or to kill, or to say amen to his practices, he therefore binds him and casts him into a pit and declares himself resolute there to keep him, till he has his blood, unless he will deliver him his purse. The man either has not a purse about him, nor a heart to deliver it. Being unwilling either to part with his blood, or that the other should be so deeply guilty in taking it from him, he meekly and earnestly thrice moves the strong man for a discourse, and humbly entreats him that he would not seek by the strength of his arm, but by the force of some arguments to convince his understanding and conscience, and so to draw him (as a man) to his party, but the strong man delays him, and so put him off. Whereupon a good tender hearted Samaritan passing by, and perceiving how the case stood, and that the strong man would have his purse or his blood without any dispute, being moved with compassion to redeem this innocent blood from the hand of the strong man, he delivers him his own purse. So the man is now released.

Take it not ill that have used so much plainness of speech, for my study is now to speak plainly, and neither flatteringly nor inventively, and to use plain dealings with all men, although I verity the Proverb and die a beggar; for as I account him a wife man who does not here dissembling, or that does love to dissemble; and therefore said Solomon rebuke a wise man and he love thee, &c., and David the King said on this wife, let the righteous smite me and it shall be a precious balm. I know instruction is grievous to him that is out of the way, but said the wise man, he who hates instruction shall die. Consider I pray what has been spoken and turned away your eye, not your ear, nor your heart from instructions, least that which was said by the prophet of old, Isa. 9:14, 15, 16; be in you verified, which to prevent is the humble and earnest request unto the father of Mercies of Your Loving Friend and Countryman,

John Clarke.

To the True Christian Reader

The State of this Present Evil Word

Thou may herein, Christian reader, see and peruse thy destiny in this present evil world (which seems in a great measure to be subjected unto devils) through which thou are to pass unto that purchased possession, and promised inheritance of the Saints in light, which is in that better world, which is not subject unto Angels, but unto the Son of God Himself; thou must herein also observe, and take notice of the hand by whom from thy heavenly Father thou art to receive that bitter cup, which He drank of when He was here below. For thy sake chiefly was this treatise brought forth into the public view.

Persecutions, Trials and Tribulations is the Normal Way for Christians

I hope not to discourage thee, but to strengthen your hearts, that thou mightest not fear any of those things which thou shalt suffer, either from men or devils for thy testimony that Jesus is the Christ. (This will shortly appear the only prevailing and victorious truth in the entire world). For herein shalt thou also see that worthy saying lively accomplished, If ye suffer for the name of Christ blessed are ye, for the Spirit of the Lord, and of glory rests upon you. Thou hast a worthy name called on thee.

True Spiritual Prayer

My heart's desire, and prayer to God on thy behalf, therefore is that thou may enjoy such a plentiful pouring forth of that holy Spirit into thine heart that thereby you may be enabled to walk worthy of it. That you also having so bright a beam of the Father's glory in thy soul, it may so shine forth before the sons of men, that they seeing thy good works may have cause administered to glorify our Father, which is in heaven. It is not words now Christian, (although they were spoken with tongues of men and Angels) when that worthy name is every where swell spoken of, but faith that works by love, and love by works that will distinguish a heady from a hearty Christian.

The False Ways of the Quakers and Seekers

Say not in thine heart that Christ's Commands are low, and His appoints carnal, legal injunctions, and at the best, but meat for babes, lest hereby thine heart be declared to be vainly puffed up in your carnal or fleshly mind, and to have too low and carnal conceits of Christ Himself, Who is the enjoiner, appointer and commander thereof. He shall before long appear as Judge. Yea, lest hereby you shall be declared ignorant, or at the best forgetful of this one thing, that it is the great design of God in Christ as to glorify Himself to administer in poor sinful flesh, so while He does it to hide pride from men, and therefore as He has chosen not many wise, mighty, nor noble of this world, but the foolish, weak, base, despised nothings thereof, so has He suited His commands and appoints thereunto, and intends through those foolish things so to cause Him wisdom to shine forth as thereby to confound the wise. These weak things do cause His power to appear, as thereby to confound the things which are mighty, and these base and despised things that are not, to bring to nothing those noble, glorious and excellent things of the world that are.

Thou may herein see (gentle reader) that I have rather chosen to bear witness to the faith and order of our Lord, and to show unto the world, but especially unto thee, what is the mind of Christ in this thine of His absence as to faith and obedience, to show I say rather what is truth, which is but one, than to bear witnesses against the lie, which is so various, knowing that the truth once established shall discover the falsehood, and light breaking forth shall scatter the darkness. And

while I lead you forth to seek Him whom thy soul loves, and were fed by such pastors according to His own heart, as He gave them, God forbid that thou should be as one that will turn aside by the flocks of His companions, but should be found remaining either on the left side in a visible way or worship in deed, but such as were neither appointed by Christ, nor yet practiced by those who first trusted in Him, or on the right in no visible way of worship, or order at all; either pretending that God is a spirit and so will in spirit be worshipped and not in this place or that, in this way or that. Well if thou be in these ways misled I can no longer forbear in tenderness of spirit, and compassionate bowels of love to stretch forth a helping hand thereby to try whether it be the good pleasure of God at this time to drop down a world of light, and life, and power into thine heart, that thou mayest be thereby awakened, and quickened to be still saying within thy soul, Lord what will thou have me to do? So shalt thou hear such a saying as this, Come out from them, (Oh my people) and be ye separate from them, and touch no unsanctified thing, and I will receive you, and be a father unto you and you shall be my sons and daughters, saith the Lord God Almighty, and also such a saying as this, Blessed are they that do His commands for they have a right to the Tree of Life and shall enter in through those gates of pearl into that glorious City, Revelation 22:14.

The Spirit of Christ and the Promises of the Gospel

Know that these are the commandments of Jesus Christ, As you have received Christ Jesus the Lord, so walk ye in Him. Behold I come quickly, hold that fast which thou hast, yea hold fast till I come. Such as may be under the later deceptions, let me entreat thee to ponder these words in thine heart also. That prophecies although marvelous plain, and easy to be understood, cannot warrant a pure conscience to neglect, much less to cast off the commandments and appointments of Jesus. Neither can the Spirit of Christ direct or encourage the hearts of a Christian to cast off His Lordship. No, no, the Spirit of Christ is hereby distinguished from that of Antichrist. He shall unfaintedly confess that Jesus is the Christ, and that this Christ Jesus is come in the flesh. When He is come according to promise into the heart of a Christian, He shall not speak of Himself, but as a messenger His office is to glorify Christ by taking of Him, and His, and showing it unto, yea writing it in the heart of a Christian.

The Holy Spirit Exalts Christ and not Himself

I can boldly say that there is none for the exaltation of Christ Jesus the Lord according to His last Will and Testament, and for the nourishing a lively hope, in comparison to that Holy Spirit of Promise. Because He is also the Spirit of Truth, He shall guide the souls of the Saints to worship the Father, as in Spirit, so like in Truth. That spirit that speaks of Himself, and is so far from taking of Christ's to exalt, and glorify Him according as He has foretold, and His Father intended, that He takes from Christ and ties Him low and diminishes His glory, that Spirit cannot be the Spirit of Christ, or that Holy Spirit of promise.

Seducing Spirits of the Last Days

For as much as the Spirit speaks expressly that in these latter days there shall be seducing spirits that shall deceive it if were possible the very elect of God, whose encounter will not be so much with flesh and blood, but with wicked spirits in high places, let me therefore exhort thee in the words of that beloved disciple of Christ to believe not every spirit, but try the spirits. Do so by this rule, whether they be of God or no, bring them to the wholesome words of the Holy Apostles, Prophets and Son of God. Ye err (said Christ) not knowing the Scriptures, and the power of God. Let it be thy care (Christian) therefore to search the Scriptures, and therein to wait for the power and glory of the Spirit of God.

Why Satan was Able to Possess the Bodies of Men Before Christ Came

Look to thy spirit for as immediately before Christ's appearing in the flesh, Satan in a large measure possessed the bodies of men, that by his casting them out, His power in flesh might appear. So before His coming again in glory I have grounds to expect that the minds and spirits of men shall be strongly possessed. I also hope that as this fundamental conclusion, Thou are Jesus the Son of the Living God, shall be improved to the utmost by the Holy Spirit of Christ in the hearts and lives of the sons and daughters of God, so shall the same conclusion be improved to the utmost by way of a bewitching deception in the hearts and lives of the sons of men by the spirit of Antichrist.

The Destruction of the Mystery of Iniquity

When this mystery of Antichrist is brought to its highest point, then shall Christ destroy him with the brightness of His coming. Therefore (Christians) stand thou upon thy watch, and know, that if Christ be formed in thee, thou can not but be transformed by Him, and the best form that you can be found in when thy Lord shall appear, will be in that form, and so doing, as He has appointed, walking wisely and in peace toward all men. Consider what has been spoken to thee, and the God of truth and peace give thee to understand and do His will. This is the constant and earnest supplication and prayer of thine in Christ Jesus,

John Clark.

**A Brief Discourse touching New England as to the mater in hand and to the part of it, specifically, Rhode Island where my residence is together with the occasion of my going out with others from the Massachusetts Bay and the many providential occurrences that directed us thereto and pitched us thereon,
As also the Contents of the whole Treatise**

New England is a name (as is generally known) that was and still is called upon that place in reference to Old. Yet not so much because it is peopled and planted from thence for so are many other plantations of the English in those Western parts, but because it resembles the same as the daughter the mother. It resembles it in the climate, in the times and seasons of the year, in the fruits which the land naturally produceth, in the fowls and the fish that are there in abundance. It resembles it in their political affairs for their governments, laws, Courts and Officers are in a great measure the same and so are the names of their towns and Counties. And in point of good husbandry that which is raised and produced in New England more substantially and whether it be for food or raiment, it is the same with that which is here produced in Old. It is a place (in the largest acceptation) that contains in it all the Plantations of the English upon the coast of America that lie between the Dutch Plantation on the West and the French on the East and extends itself upon the Sea coast above one hundred leagues. In it is contained the four Colonies which call themselves the united Colonies. The Colony called by the name of the Province of Providence Plantation, lying on the South and South-East thereof and two or three more lying on the East or North-East in Agamenticus, Saco, Casco Bay and Pemaquid where is that measure of Masts for ships. The names of the united Colonies are these: in point of precedency, first, Massachusetts etc., but in point of antiquity first, Plymouth, then Massachusetts the Connecticut and 1st Quinipiuck. The chief towns of these colonies and the seats of their government are these: Boston of the Massachusetts, Plymouth of the Plymouth, Hereford of Connecticut and of Quinipiuck New Haven. Now as the name New England in the largest and truest acceptation extends to all the Plantations of the English between the French and the Dutch, so in a scanty and improper acceptation of the word (especially when it makes for advantage) it is taken for these four united Colonies, by reason of the precedency they have of the others. And for the same issue and upon the point as well, it may be taken for the Massachusetts and the Town of Boston therein. When I speak of New England, understand it of that part which hath got the precedency (by reason of shipping) and start of the rest, specifically, the Massachusetts as both in my Epistle and Narrative is plain to be seen which I have here also inserted for fear of mistake.

In the Colony of Providence Plantation, in point of antiquity the Town of Providence is chief, but in point of precedency Rhode-Island excels. This Island lieth in the Narraganset Bay, being 14 or 15 miles long, and in breadth between 4 and 5 miles at the broadest. It began to be planted by the English in the beginning of the year 39 and by this hand of providence. In the year 37 I left my native land and in the ninth month of the same, I (through mercy) arrived at Boston. I was no sooner on shore, but there appeared to me differences among them touching the Covenants. And in point of evidencing a man's good estate, some pressed hard for the Covenant of works and for sanctification that be the first and chief evidence. Others pressed as hard for the Covenant of grace that was established upon better promises and for the evidence of the Spirit as that which is more certain, constant and satisfactory witness. I thought it not strange to see men differ about matters of Heaven, for I expect no less upon Earth, but to see that they were not able so to bear each with other in their different understandings and consciences as in those utmost parts of the World to live peaceably together, whereupon I moved to the latter. For as much as the land was before us and wide enough with the proffer of Abraham and Lot, and for peace sake to turn aside to the right hand or to the left, the motion was readily accepted and I was requested with some others to seek out a place which accordingly I was ready to do. And thereupon, by reason of the

suffocating heat of the summer before, I went to the North to be somewhat cooler, but the Winter following proved so cold that we were forced in the Spring to make towards the South. So, having sought the Lord for direction, we all agreed that while our vessel was passing about a large and dangerous Cape, we would cross over by land, having Long Island and Delaware Bay in our eye for the place of our residence. So to a town called Providence we came which was begun by one Mr. Roger Williams (who for matter of conscience had not long before been exiled from the former jurisdiction) by whom we were courteously and lovingly received and with whom we advised about our design. He readily presented two places before us in the sane Naraganses Bay- the one upon the main called Sow-wames, the other called then Acquedneck, now Rode-Island. We enquired whether they would fall in any other patent for our resolution was to go out of them all. He told us (to be brief) that the way to know that was to have recourse unto Plymouth. So our vessel as yet not being come about, and we thus blocked up, the company determined to send to Plymouth and pitched upon two other besides myself requesting also Mr. Williams to go to Plymouth to know how the case stood. So we did and the Magistrates thereof very lovingly gave us a meeting. I then informed them of the cause of our coming unto them and desired them in a word of truth and faithfulness to inform us whether Sow-wames were within their Plantation. For we ere now on the wing and were resolved through the help of Christ to get clear of all and be of ourselves, And provided our way were clear before us, it were all one for us to go further off as to remain near at hand. Their answer was that Sow-wame was the garden of their Patent and the flour in the garden. Then I told them we could not desire it, but requested further in the like word of truth and faithfulness to be informed whether they laid claim to the Island in the Narragansett Bay and that in particular called Acquedneck. They all with a cheerful countenance made us this answer. It was in their thoughts to have advised us thereto and if the provident hand of God should pitch us thereon, they should be assistant unto us upon the main etc. So we humbly thanked them and returned with that answer. So it pleased the Lord by moving the hearts of the natives even the chiefest thereof to pitch us thereon and, by other occurrences of providence that are too large here to relate. So that having bought them off to their full satisfaction, we have possessed the place ever since and notwithstanding the different understandings and consciences among us without interruption we agree to maintain civil Justice and judgment. Neither are there such outrages committed amongst us as in other parts of the Country are seen.

The Narrative declares:

1. *How those three strangers were apprehended, imprisoned, sentenced and for what.*
2. *How the motion was made for a public dispute often repeated and promised and yet disappointed*
3. *How two escaped and the third was cruelly handled*
4. *How two, for taking him but by the hand after his punishment, were apprehended, imprisoned and sentenced to pay forty shillings or be whipped.*

In their Testimony laid down in four conclusions is opened and proved:

1. *That Jesus is the Christ (i.e.) the Anointed Priest, Prophet and King of Saints.*
2. *This Christ is also the Lord of his Church in point of ruling and ordering them with respect to the worship of God.*
3. *That Baptism is one of the commandments of Christ and to continue till he comes*
4. *That visible Believers are the proper subjects thereof*
5. *That they are as well to wait for the promise of the Spirit as for the presence of Christ*
6. *That every Believer ought to improve his talent both in and out of the Congregation*
7. *That no servant of Jesus hath any authority from him to force upon others either the faith or order of the Gospel of Christ wherein are produced 8 arguments against persecution for case of Conscience*

A Faithful and True Relation of the Persecution of Obediah Holmes, John Crandall and John Clark merely for Conscience towards God by the principal Members of the Church or Commonwealth of the Massachusetts in New England which rules over that part of the world. Whereby is shown their discourteous Entertainment of Strangers and how that Spirit by which they are led would order the whole world, if either brought under them, or should come in unto them. Drawn forth by the aforesaid John Clark not so much to answer the Importunity of Friends as to stop the mouths and slanderous reports of such as are enemies to the Cause of Christ. Let him that readeth it consider which Church is most like the Church of Christ (that Prince of Peace, that meek and gentle Lamb that came into this World to save Men's lives not to destroy them) the Persecuted or Persecuting.

The Crime: Preaching the word of God

It came to pass that we three, by the good hand of our God, came into the Massachusetts Bay upon the 16 day of the 5th month, 51. And upon the 19th of the same, upon occasion of business, we came unto a Town in the same Bay called Lin where we lodged at a Blind man's house nearly two miles out of the Town, by the name of William Witter, who, being baptized into Christ, waits, as we do, for the kingdom of God and the full consolation of the Israel of God. Upon the 20th day, being the first day of the week, not having freedom in our Spirits for want of a clear call from God to go unto the Public Assembly to declare there what was the mind and counsel of God concerning them, I judged it was a thing suitable to consider what the counsel of God was concerning ourselves. And finding by sad experience that the hour of temptation spoken of was coming upon all the World (in a more eminent way) to try them that are upon the Earth, I fell upon the consideration of that Word of Promise, made to those that keep the Word of his Patience which present thoughts while in Conscience towards God and good will unto his Saints, I was imparting to my companions in the house where I lodged and 4 or 5 strangers that came in unexpected after I had begun, opening and proving what is meant by the hour of temptation, what by the Word of his Patience and their keeping it and how he that hath the Key of David (being the Promiser) will keep those that keep the word of his Patience from the hour of Temptation. While I say I was yet speaking, there comes into the house where we were two Constables who with their clamorous tongues made an interruption in my discourse and more uncivilly disturbed us than the Pursivantes of the Old English Bishops were wont to do, telling us that they were come with Authority by which they thus proceeded whereupon they plucked forth their warrant and one of them with a trembling hand (as conscience he might have been better employed) read it to us. The substance whereof was as followeth:

The Arrest Warrant

By virtue hereof, you are required to go to the house of William Witter and so to search from house to house for certain erroneous persons being strangers and them apprehend and in safe custody to keep and tomorrow morning by eight of the clock to bring before me. Robert Bridges.

The Brethren Arrested And Forced To Attend The State Religion

When he had read the warrant, I told them, "Friends, there shall not be (I trust) the least appearance of a resisting of that authority by which you come unto us. Yet, I tell you that by virtue hereof you are not so strictly tied, but if you please, you may suffer us to make an end of what we

have begun. So may you be witnesses either to or against the Faith and Order which we hold.” To which they answered they could not. Then said we notwithstanding the Warrant or anything contained therein you may nevertheless, if you are straightened in respect of your understanding and consciences in point of hearing, do but withdraw yourselves before the door. The time will not be long. Which, when they refused, we told them then here we are. Let out Lord do with us as he please. So (although there were that preferred to be bound body and goods for our appearance before Mr. Bridges the next morning according to the warrant) the apprehended us and carried us away to the Ale House or Ordinary where, after dinner one of them said to us, “Gentlemen, if you be free I will carry you to the meeting”. To whom was replied, “Friend, had we been free thereunto we had prevented all this. Nevertheless, we are in thine hand and if thou wilt carry us to the Meeting, thither will we go.” To which he answered, Then I will carry you to the Meeting.” To this we replied, “Because we perceive thou hast not long been employed in this thine Office, and that may follow hereupon which thou expectest not, we will inform thee. That if thou forcest us unto your assembly, then shall we be constrained to declare ourselves that we cannot hold communion with them.” The Constable answered, “That is nothing to me. I have not power to command you to speak when you come there or to be silent.” To this I again replied, “(friend) know a little further. Since we have heard the word of salvation by Jesus Christ, to be obedient unto him both by word and deed wherefore if we be forced to your Meeting, we shall declare our dissent from you both by word and gesture.” After all this, when he had consulted with the man of the house, he told us he would carry us to the Meeting. So to their Meeting we were brought. While they were at their prayers and uncovered and at my first stepping over the threshold, I unveiled myself, civilly saluted them, turned into the seat I was appointed to, put on my hat again and so sat down, opened my Book and fell to reading. Hereupon, Mr. Bridges, being troubled, commanded the Constable to pluck of our hats which he did and where he laid mine, there I let it lie until their prayer, singing and preaching was over. After this I stood up and uttered myself in these words the following, “I desire as a Stranger, if I may, to propose a few things to this Congregation, hoping in the proposal thereof I shall commend myself to your Consciences to be guided by that wisdom that is from above which being pure is also peaceable, gentle and easy to be entreated.” And therewith I made a stop, expecting if the Prince of Peace had been among them, I should have had a suitable answer of Peace from them, but no voice I heard, but of their Pastor as he is called and their Magistrate. Their Pastor answered by way of query whether I was a Member of a Church etc. Before I could give an answer, Mr. Bridges spake saying, “If the Congregation please to give you leave, well, I will not. I shall require your silence.” “For, said he, “we will have no objections made against what is delivered etc.” But as my by my gesture at my coming into your assembly I declared my dissent from you,, so lest that should prove offensive unto some whom I would not offend, I would now by word of mouth declare the grounds which are these: First, from the consideration we are Strangers each to other and so strangers to each others inward standing with respect to God and so cannot conjoin and act in Faith and what is not of Faith is sin. And in the second place, I could not judge that you are gathered together and walk according to the visible order of our Lord” which when I had declared, Mr. Bridges told me I'd done and spoke that for which I must answer and so commanded me silence. When their meting was done, the Officer carried us again to the Ordinary where being watched over that night as thieves and robbers, we were the next morning carried before Mr. Bridges who made our Mittimus and sent us to the Prison at Boston. The words of the Mittimus are these:

The Brethren Are Sent to Prison For Not Honoring The State's Religion

To the Keeper of the Prison at Boston

By virtue hereof, you are required to take into your custody from that Constable of Lin, or his Deputy, the Bodies of John Clark, Obediah Holmes and John Crandall and them to keep until

the next County Court to be held at Boston. That they may then and there answer to such complaints as may be alleged against them for being taken by the Constable at a Private meeting at Lin upon the Lord's day, exercising among themselves to whom divers of the Town repaired and joined in with them and in that time of Public exercise of the Worship of God as also for offensively disturbing the peace of the Congregation at their coming into the Public Meeting in the time of Prayer in the afternoon and for saying and manifesting that the Church of Lin was not constituted according to the order of our Lord and for such other things as shall be alleged against them concerning their seducing and drawing aside of others after their erroneous judgements and practices and for suspicion of having their hands in the re-baptizing of one or more among us as also for neglecting of refusing to give in sufficient security for their appearance at the said Court. Hereof fail not at your peril 12/5/51. Rob.Bridges

The Brethren Stand Trial

We being by virtue hereof committed to prison upon the 5th day sevensnight after we were brought to our trial. In the forenoon, we ere examined. In the afternoon, without producing either accuser, witness, jury, law of God or man, we were Sentenced. In our examination, the Governor upbraided us with the name of Anabaptists. To whom I answered, "I disown the name. I am neither an Anabaptist, nor a Pedobaptist, nor a Catabaptist." He told me in haste I was all. I told him he could not prove us to be either of them. He said, "Yes, you have re-baptized." I denied it saying, "I have baptized many, but I never re-baptized any. Then said he, "You deny the former baptism and make all our worship a nullity." I told him he said it. Moreover I said unto them (for therefore do I conceive I was brought before them to be a testimony against them) if the testimony which I hold forth be true and according to the mind of God, which I undoubtedly affirm it is, then it concerns you to look to your standing. The like to this affirmed the other two. So after much discourse, we were committed again to prison and in the afternoon towards night, we were called forth again and immediately after the Court was set, my sentence was read which was as followeth:

John Clark's Sentence

The Sentence of John Clark of Road-Island 31.5.51

Forasmuch as you John Clark being come into this jurisdiction about the 20th of July did meet at one William Witters' house at Lin upon the Lord's day and there did take upon you to Preach to some other of the inhabitants of the same Town, and being there taken by the Constable and coming afterward into the Assembly at Lin, did in disrespect of the Ordinances of God and his Worship, keep on your Hat, (the Pastor being then in prayer) insomuch you would not give reverence in veiling your Hat till it was forced off your head, to the disturbance of the Congregation, and professing against the institution of the Church, as not being according to the Gospel of Jesus Christ, and that you the said John Clark did upon the day following meet again at the said Witters and in contempt to Authority, you being then in the custody of the Law, and did there administer the Sacrament of the Supper to one excommunicate person, to another under admonition and to another that was an Inhabitant of Lin, and not in fellowship with any Church, and upon your answer in open Court, you affirmed that you did never Re-baptize any, yet did acknowledge you did baptize such as were Baptized before, and did thereby necessarily deny the Baptism that was before to be Baptized, the Churches no Churches, and also all other Ordinances and Ministers as if all were a nullity, and also did in the Court deny the lawfulness of Infants, and all this tends to the dishonor of God, the despising the ordinances of God among us, the peace of the Churches and seducing the Subjects of this Commonwealth from the truth of the gospel of Jesus Christ and perverting the straight ways of the Lord; therefore, the Court doth fine you 10 pounds to be paid or sufficient sureties that the said sum shall be paid by the first day of the next

Court of Assistants, or else to be well whipped and that you shall remain in Prison till it be paid or security given in for it.

By the Court, Encrease Nowell

Clark Testifies Of The Magistrate's Promise

After my sentence was read, the sentence of the other two were likewise pronounced. The sentence of Obediah Holmes was to pay by the aforesaid time 30 pounds, or be well whipped. And the sentence of John Crandall was to pay 5 pounds or be well whipped. This being done, I desired to know whether I might not speak a few things to the Court. To which the Governor replied, "Your sentence is passed." I told him that which I was to speak was in reference unto a promise that was made us by Mr. Bridges when we were first apprehended and brought before him. Then said the Governor, "Speak on." "When we were at first apprehended and brought before Mr. Bridges", said I, "I said unto him we are strangers. And strangers to your laws and may be transgressors of them before we are aware. We would therefore desire this courtesy of you as strangers that you would show us the Law by which we are transgressors. But then no other answer could we have of him than this ("when you come to the Court, you shall know the Law"). Now we have been before the court in the forenoon upon examination, this afternoon we have heard our Sentence read, yet have we not heard the Law produced by which we are condemned. We therefore now desire to see the Law in which our Sentence may be read and the rather because we find in the beginning of you Laws this provision for the security of your own and we hope you are not less regardful of strangers viz. That no man shall be molested, but by a Law made by the general Court and lawfully published or in defect of a Law in a particular case, by the Word of God." When this was spoken, Mr. Bridges could easily turn to the Law by which we might be freed, but none were able to turn to the Law of God or Man by which we were condemned" At length, the Governor stepped up and told us we had denied Infants' Baptism and being somewhat transported broke forth and told me I had deserved death and said he would not have such trash brought into their jurisdiction. Moreover, he said, "You go up and down and secretly insinuate into those that are weak, but you cannot maintain it before our Ministers. You may try and discourse or dispute with them etc." To this I had much to reply, but that he commanded the Jailer to take us away. So the next morning having so fair an opportunity, I made a motion to the Court in these words following:

Clarke Defends Gospel Faith and Order And Asks For A Debate

To the Honored Court Assembled at Boston

Whereas it pleased this Honored Court yesterday to condemn the Faith and Order which I hold and practice and after you had passed your Sentence upon me for it, were pleased to express, I could not maintain the same against your Ministers and thereupon publicly proffered me a dispute with them, be pleased by these few lines to understand, I readily accept it and therefore do desire you would appoint the time when and the person with whom in that public place where I was condemned, I might with freedom and without molestation of the Civil Power dispute that point publicly. Where I doubt not by the strength of Christ to make it good out of his last Will and testament unto nothing is to be added nor from which nothing is to be diminished. Thus desiring the Father of Lights to shine forth and by his power to expel darkness, I remain Your well wisher
John Clarke

From the Prison 1651

Clark's Request For A Debate Is Granted

This motion, if granted, I desired it might be subscribed by their Secretary's hand as an Act of the same Court by which we were condemned. It was presented on the sixth day and after much ado upon the last day it was concluded it should be granted and the disputation should be upon the fifth day following. And so by one of the Magistrates information was given me in prison. Upon the second day when their elders were come together, there was no small stir (as I heard) about the business. And afterward about the stating of the Question we should dispute upon. Whereupon in the closure of the day, the Magistrates commanded the Jailer to bring me before them into the Chamber, which, when he had done, they drew forth the motion and showing it to me, asked me if I owned that paper. I answered yea. They queried further whether I was of the same mind touching a disputation. I told them I had not the least reluctance in my mind touching the thing provided my motion might be granted and the grant subscribed with the Secretary's hand as an act of the same Court by which I was condemned. They answered that was but reasonable, etc. Then they demanded of me what the question was that I would dispute upon.-whether I would dispute upon the things contained in my sentence and maintain my practice, for, said they, the Court Sentenced you not for your judgement or conscience, but for matter of fact and practice. To which I replied, "you say the Court condemned me for matter of fact and practice. Be it so, but I say that matter of fact and practice was but the manifestation of my judgement and conscience and I make account that man is void of judgement and conscience with respect unto God. That man hath not a fact and practice suitable thereunto. And for the things contained in my sentence, they are rather collections which the Court was pleased to make and draw from my words, than my words themselves. Nevertheless, I do not say they were unduly collected. For in truth, I f the faith and order which I profess do stand by the word of God, then the Faith and order which you profess must needs fall to the ground. And if the way you walk in remain, then the way I walk in must vanish away. They cannot both stand together to which they seem to assent. Therefore I told them that if they please to grant the motion under the Secretary's hand, I would draw up the Faith and order which I hold as the sum of that I did deliver in open Court into three or four conclusions which conclusions I will stand by and defend until he whom you shall appoint shall by the word of God, remove them from me. In case he shall remove me from them, then the disputation is at an end, but if not, then I desire like liberty by the word of God to oppose the Faith and order which he and you profess. Thereby to try whether I may be an instrument in the hand of God to remove you from the same. They told me the motion was very fair and the way like unto a disputant and thereupon concluded in my hearing and directed also their speech to me saying because the matter is weighty, and we desire that what can, may be spoken, when the disputation shall be therefore would take a longer time. Whereas therefore the time appointed was the next fifth day by reason of the commencement which will be the next week and the meeting of the elders. We must defer it now until the fifth day come fortnight. And so I told them (to be brief) I was their prisoner and should attend their pleasure. So I returned with my keeper to prison again, drew up the Conclusions which I was resolved through the strength of Christ to stand in defense of. And through the importunity of one of the Magistrates, the next morning very early, I showed them to him having a promise I should have my motion for a dispute granted under secretary's hand.

Dr. John Clark's Personal Testimony and Confession

The Testimony of John Clark a prisoner of Jesus Christ at Boston, in the behalf of my Lord, and of His people, is as follows:

.1.

I testify that Jesus of Nazareth, whom God has raised from the dead, is made both *Lord and Christ*. This Jesus I say, is the Christ [which] in English [is] *the anointed One*, has a Name above every name; *He is the anointed Priest*, [and] none [compares] to [Him], or with him in point of

atonement; [*He is*] the *anointed Prophet*, [and] none [compares] to him in point of instruction; [*He is*] the *anointed King*, who is gone unto His Father for His glorious Kingdom, and shall ere long return again; and that this Jesus Christ is also the Lord, [and] none [compares] to [Him], [or] with Him by way of commanding and ordering (with respect to the worship of God) the household of Faith, which being purchased with His blood as Priest, instructed, and nourished by His Spirit as Prophet, do wait in His appointment as He is the Lord, in hope of that glorious Kingdom which shall ere long appear.

.2.

I testify that baptism, or dipping in water, is one of the commandments of this Lord Jesus Christ. A visible believer, or disciple of Christ Jesus, that is, one that manifests repentance towards God, and faith in Jesus Christ, is the only person that is to be baptized, or dipped with that visible baptism, or dipping of Jesus Christ in water. That visible person is to walk in that visible order of His House, and so to wait for His coming the second time in the form of a Lord, and King, with His glorious Kingdom according to promise; and for His sending down, in the time of His absence, the Holy Ghost, or Holy Spirit of Promise. All this is according to the last will and Testament of that living Lord, whose will is not to be added to, or taken from.

.3.

I testify or witness that every such believer in Christ Jesus, that waits for His appearing, [waits] in point of liberty, yea ought in point of duty to improve that talent his Lord has given unto him. Moreover, in the congregation [he] may either ask for information [for] himself or, if he can, may speak by way of prophecy for the edification, exhortation, and comfort of the whole. And out of the congregation at all times, upon all occasions, and in all places, as far as the jurisdiction of his Lord extends may (yea ought to walk) as a child of light, justifying wisdom with his ways, and reproofing folly with the unfruitful works thereof, provided all this be shown out of a good conversation, as James speaks with meekness of wisdom.

.4.

I testify that no such believer, or servant of Christ Jesus has any liberty, much less authority, from his Lord, to smite his fellow servant, nor yet with outward force, or arm of flesh, to constrain, or restrain his conscience, no nor yet his outward man for conscience sake, or worship of his God, wherein injury is not offered to the person, name or estate of others. Every man, being such as shall appear before the judgment seat of Christ, and [who] must give an account of himself to God, therefore, he ought to be fully persuaded in his own mind, for what he undertakes, because he that doubts is damned if he eat, and so also if he act, because he does not eat or act in faith, and what is not of faith is sin.

These conclusions being seen, at least by one of the magistrates, notwithstanding the message to the prison, answer to my self in the chamber, promise by him that came for the conclusions, common report abroad that a disputation was granted, the court broke up, and did nothing; and the next second day following, a messenger was sent to the prison from the magistrate, with a release to the keeper, which having received, he speedily put me forth. The words of the release follow:

Clark Is Released From Prison Contrary To His Wishes

The Keeper of the prison.

By virtue hereof you are to release and set at Liberty the Body of Mr. John Clarke, and this shall be your discharge for so doing. Given under my hand the 11th of the 6th month, 1651. William Hibbins.

To be brief etc. Understanding that some friends had laid down the Money although contrary to my counsel, when formerly at several times and by several persons I was moved thereunto and perceiving now that the Country's expectation (which was not a little raised) touching a disputation was utterly frustrate. And being sensible that it was an easy matter to lay the blame on me, being a person condemned, and also absent, I drew up the former motion and added thereunto these words following:

Whereas through the indulgency of tender hearted friends without my consent and contrary to my judgement, the Sentence and Condemnation of the Court at Boston (as is reported) have been fully satisfied on my behalf, and thereupon a Warrant hath been procured by which I am secluded the place of my imprisonment by reason whereof I see no other call for present, but to my habitation, and those near relations which God hath given me there, yet, lest the cause should hereby suffer which I profess is Christ's, I would hereby signify that if it yet shall please the honored Magistrates, or general Court of this Colony to grant my former request under their Secretary's hand, I shall cheerfully embrace it. And upon your motion, shall through the help of God come from the Island to attend it and hereunto I have subscribed my name,
11th. 16 51; John Clark.

Clarke Again Asks For A Debate

Both these the next morning I delivered to the keeper to deliver to the Magistrates who were to meet at the Commencement at Cambridge which being accordingly performed, it was noised abroad the motion was granted. And the writing was in Mr. Cotton's hand who was thereby judged to be the man and best of all approved of by myself for that same purpose. He being the inventor and supporter of that way in these parts wherein they walk. And thereupon I tool the thing for granted and to that purpose wrote to my friends who sent to visit me in the prison, but upon the fifth day, a little before their Lecture at Boston, I received a writing subscribed with five of the Magistrates' hands which when I had perused and saw that they waved the motion, and instead thereof laid two or three snares before me, I drew up an Answer to their Writing, being hopeless of a disputation, desired the jailer to deliver it to the Magistrates, took my leave of my friends and so departed to go towards the Island having ten miles that night to travel. Here followeth their Writing and my answer also:

The Court Denies Ever Granting a Debate, But Again Agrees To One

Mr. John Clarke,

We conceive you have mis-reported the Governor's speech in saying you were challenged to dispute with some of our Elders. Whereas it was plainly expressed, that if you would confer with any of them, there were able to satisfy you. Neither were you able to maintain your practice to them by the word of God. All which was intended for your information and conviction privately. Neither were you enjoined to what you then were Counseled unto. Nevertheless, If you are forward to dispute and that you will move it yourself to the Court or Magistrates about Boston, we shall take order to appoint one who will be ready to answer your motion. You keeping close to the questions to be propounded by yourself and a moderator shall be appointed also to attend upon that service. And whereas you desire you might be free in your dispute keeping close to the points to be disputed on without incurring damage by Civil justice observing what hath been before written, It is granted. The day may be agreed if you yield the premises.

John Indecott, Governor
Tho. Dudley, deputy Govern
Rich. Bellingham
William Hibbins
Encrease Nowel
11th. of the 6th. 1651

Clarke Again Agrees To Debate

My answer followeth superscribed:

To the Honored Governor of the Massachusetts and the rest of that Honorable Society, these
present:

Worthy Senators,

I received a writing subscribed with 5 of your hands by way of an answer to a twice-repeated motion of mine before you which was granted as I conceived sufficiently upon the Governor's Words in open Court. Which Writing of yours doth in no way answer my expellation, nor yet that motion which I made. And whereas (waiving that grounded motion) you are pleased to intimate that if I were forward to dispute and would move myself to the Court or Magistrates about Boston, you would appoint me to one to answer my motion, etc. Be pleased to understand that although I am not backward to maintain the Faith and Order of my Lord the King of Saints, for which I have been Sentenced, yet am I not in such a way so forward to dispute or move therein, least inconvenience should thereby arise, I shall rather repeat my former motion which if it shall please the Honored General Court to accept, and under their Secretary's hand shall grant a free dispute without molestation or interruption, I shall be so well satisfied therewith that what is passed I shall forget and upon your motion shall attend it. Thus, desiring the Father of Mercies not to lay that evil to your charge, I remain your well-wisher,

John Clarke

1651

This answer with the motion for a dispute upon these fair terms the third time repeated (being a thing also generally desired and longed for), was (as I said before) by me delivered to the Keeper and by him presented to the Magistrates and so to the General Court. Yet there was no answer returned. What made obstruction considering the equity of the Case, the former consent and grant of the Magistrates and the people's earnest desire thereof, I know not. Neither will I too readily conclude (lest it should savour of prejudice) that it was either an apprehension it would be disgraceful, first to judge and condemn the persons and afterward to have the matter examined, or else a fear and jealousy If upon the examination thereof by the word of God (which is a quick and powerful divider asunder of the Soul and Spirit and of the joints and marrow and a discerner of the thoughts and intents of the heart) their standing (in reference to the worship of God) should appear false and evil and the way by which they maintain the same with a forcing of others thereto should appear far worse. Surely the standers-by and such whose minds are disengaged in the business will aptly conclude, and not without probable grounds, that the utmost they can say for themselves and to stop the mouth of him that is contrary minded, lies in the Sword and power of the Magistrate. Which although it be a good Ordinance of God in this present evil World to restrain the oppressor and let the oppressed one go free, and so approved and owned by Christ and all true Christians, in case of wrong and wicked lewdness as Gallio expreseth it. Yet it was never appointed by Christ (to whom all power, not only in earth, but also in heaven is committed and by whom all Earthly powers are to be judged in that day in which he shall judge the World in righteousness. I say it was never appointed by Christ) to inform and rectify the minds and consciences of men in the worship of God in that great mystery of Godliness and in those matters concerning the Kingdom of Christ. That being a matter that only belong to the Holy Spirit of Promise and to the Sword of that Spirit which is the Word (not of man, but) of God to effect much less to conform their outward man contrary to their minds and consciences in the Worship of God and therefore that Sword and Power ought to take heed how they meddle herein (lest they attempt to take the place and enter upon the throne and Kingdom of Christ) either to force such as be conceived to be true worshippers to the true Worship and service of God. For it is written, "Not by

might, nor by power, but by my Spirit saith the Lord of Hosts.” And again, “In the day of thy power, thy people shall be a willing people” Much less to force such as are no worshippers or false to that worship which is true and yet much less to force false to that which is false, or true to that which is false and hence it is that although the Kings of the Earth have been deceived and through the righteous judgement of God have given their power to the Beast, to their own dishonor and detriment, who have improved the same to bear up the Whore, and to bear down and crush the Spouse of the Lamb, so that Babel hath for a long time rejoiced and Sion hath mourned. Yet, when the time appointed is come, at the voice of her King, Sion shall deliver herself from the Daughter of Babel. Though all the powers of this World seek to withstand it, neither shall the gates of Hell prevail against it. For it is written, “and the testimony of Jesus that they overcame him (that great red dragon called the Devil and Satan who also gave his power to the Beast, they overcame him I say) by the Blood of that Lamb and by that word of their testimony and they loved not their lives unto the death.”

The Court’s Dealings With John Crandall

Now touching John Crandall aforesaid, to whose charge they had also nothing to say, but his being with us owning the same Faith and Order of the Gospel, and therefore refusing to stoop to that likeness thereto which they had set up, yet as is said they sentenced him to pay 5 pounds by the next Court of Assistants or else to be well whipped. Whereupon the day following, he inquired of the Keeper when the Court of Assistants would be (being resolved not to choose his punishment. They being not able to make it appear by the Law of God or Man that he was a transgressor so to be punished) and being by him informed that it would be a quarter of a year before that time came and also, that if he were so resolved, he might put in Bail for his appearance at the time aforesaid and so depart. He forthwith paid in Bail and so departed to visit his family being distant from thence threescore and ten miles. He was no sooner at home, but his Spirit was unsatisfied in what he had done in leaving us behind in prison though with our consent and counsel he did what he did. Whereupon leaving his harvest upon the spoil, within a few days he returned to us again and tendered his person unto the Keeper who refuse it saying, “Since your departure I perceive your Sentence is that you should not depart Prison without either paying the money or putting in security for the payment of it. Wherefore, now either you or your Surety must pay it.” To whom Brother Crandall replied, “You informed me otherwise before I went and upon other terms I departed. Wherefore for my own part I am resolved I will not pay it and for my Surety he is at his liberty being no otherwise bound than for my appearance. And her I am and am your prisoner. Nevertheless when I was released and turned out of Prison and could no longer upon that account there remain, I counseled him to put the matter quite out of doubt.” Wherefore he said to the jailer, “Let me know what I shall trust to for if you accept me upon the former account, well, I shall willingly tarry and remain your prisoner, but if not, I shall now repair home with my Friend to my Family.” So after the Jailer had advised with the Magistrate, he friendly told him if he would promise to appear at the time appointed, he would take his word, become his surety and he might be gone. Whereupon I being doubtful though he was confident concerning the time (there being an other Court between) desired him to send us certain word to the Island when the Court of assistants would be. So having his promise, we thankfully accepted his kindness and so departed. And being at home, we waited for a word from the Keeper for a return, but the first word we heard touching that matter was that the Court was passed (which was that Court I suspected) and that Brother Holmes had had his trial by cruel scourgings and that the Jailer being Brother Crandall’s Surety by reason of his non-appearance was constrained to pay the money. Hereupon, not long after, Brother Crandall went to Boston and charged the Jailer with his misinformation and neglect of his promise. And moreover declared that he had told him that, being innocent, he would not make himself a Transgressor by choosing his punishment and therefore had resolved as he also knew, not to pay them a penny. And further he told him that there was no

necessity he should lay down the money, it being but through a mistake and he being but Surety when the Principal was present and was able through the strength of Christ to answer the penalty. And thus, having argued the case with the Jailer, he left him without any grounds of hope to have it repaid. Nevertheless, if advantage will be so strictly taken upon the Keeper's mistake, neither Conscience nor Equity will suffer us (it appearing to be a mere mistake and no plotted thing) not to suffer him to bear it. And thus it appears how a second came off and escaped a scourging. Now, as concerning the third, by name Obediah Holmes, what is laid to his charge the Sentence under Secretary's hand (a Copy whereof is here underwritten) will plainly express:

The Sentence Of Obediah Holmes

The Sentence of Obediah Holmes of Seacuck, the 31 of the 5th M, 1651

Forasmuch as you Obediah Holmes, being come into this jurisdiction about the 21 of the 5th M. Did meet at one William Witters' house at Lin and did hear privately (and at other times being an excommunicate person did take upon you to preach and to baptize) upon the Lord's day or other days, and being taken the by the Constable and coming afterward to the assembly at Lin, did in disrespect of the Ordinance of God and his worship, keep on your hat, the Pastor being in prayer, insomuch that you would not give reverence in veiling your hat, till it was forced off your head to the disturbance of the Congregation, and professing against the Institution of the Church as not being according to the Gospel of Jesus Christ, and that you the said Obediah Holmes did upon the day following meet again at the said William Witters', in contempt to Authority, you being then in the custody of the Law, and did there receive the sacrament being Excommunicate and that you did baptize such as were baptized before and thereby did necessarily deny baptism that was before administered, the Churches no Churches and also other Ordinances and Ministers as if all were a Nullity; and also did deny the lawfulness of baptizing of Infants, and all this tends to the dishonor of God, the despising the ordinances of god among us, the peace of our Churches and seducing the Subjects of this Commonwealth from the Truth of the Gospel of Jesus Christ, and perverting the straight ways of the Lord; the Court doth fine you 30 pounds to be paid or sufficient sureties that the said sum shall be paid by the first day of the next Court of assistants, or else to be well whipped, and that you shall remain in Prison till it be paid or security given in for it.

By the Court,
Encrease Nowell

And now because his sufferings and the sense which his Souls felt of the Lord's support according to the promise, it affectionately set forth and commended as a token oh his love in a letter written with his own hand and sent unto those that have obtained like precious faith in London or elsewhere, whereby by an experiment which God hath been pleased to give to him and us, they may evidently discern that Jesus Christ is in point of tender compassions touching those that confess his name before the Sons of men, the same today that he was yesterday-that as yesterday, so today it may be said as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. So that they which keep the commandments of God and Testimony of Jesus Christ may be hereby encouraged to fear none of those things they shall suffer before they come, nor when they look them in the face and begin the encounter with them. Be soon weary and wax faint in their minds, but faithfully and hopefully expect (they suffering for the name of Christ, and as Christians) that the Spirit of their Lord and of glory shall rest upon them. The words of his Letter followeth:

Obediah Holmes Writes To The Brethren In London, England Recounting The Lord's Dealings With Him While In Custody

Unto the well beloved Brethren John Spilsbury, William Kiffin and the rest that in London stand fast in that Faith and continue to walk steadfastly in that Order of the Gospel which was once delivered unto the Saints by Jesus Christ. Obediah Holmes, an unworthy witness that Jesus is the Lord and, of late, a prisoner for Jesus' sake at Boston, sendeth greeting

Dearly beloved and longed after,

My heart's desire is to hear from you and to hear that you grow in grace and in the knowledge of our Lord and Savior Jesus Christ and that your love to him and one to another, as he hath given commandment, aboundeth. Would the very joy and great rejoicing of my Soul and Spirit had I not been prevented by my beloved Brethren of Providence who have wrote unto you (wherein you have my mind at large) and also by our beloved Brother Clarke of road-Island who may (if God permit) see you and speak with you mouth to mouth. I had here declared myself in that matter, but now I forbear. And while I have an experimental knowledge in myself that in members of the same body, while it stands in union with the head, there is a sympathizing Spirit which passeth through and also remains in each particular so that one member can neither mourn nor rejoice, but all the members are ready to mourn or rejoice with it. I shall rather impart unto you some dealings which I have had therein from the sons of men and the gracious supports which I have met with from the Son of God, my Lord and yours, that so like Members. You might rejoice with me and might be encouraged by the same experiment of his tender mercies to fear none of those things which you shall suffer for Jesus' sake. It pleased the father of Light, after a long continuance of mine in death and darkness, to cause life and immortality to be brought to light in my soul and also to cause me to see that this life was by the death of his Son in that hour and power of darkness procured. Which wrought in my heart a restless desire to know what the Lord who had so dearly bought me, would have me to do. And finding that it was his last will (to which none is to add and from which none is to detract) that they which had faith in his death for life should yield up themselves to hold forth a lively consimilitude or likeness unto his death, burial and resurrection by that Ordinance of Baptism.. I readily yielded thereto being by love constrained to follow that Lamb (that takes away the sins of the world) whither soever he goes. I had no sooner separated from their assemblies and from Communion with them in their worship of God, and thus visibly put on Christ, being resolved alone to attend upon him and to submit to his will, but immediately the adversary cast out a flood against us and stirred up the spirits of men to present myself and two or more to Plymouth Court where we met with four Petitions against our whole company to take some speedy course to suppress us-one from our own Plantation with 35 hands to it; one from the Church (as they call it) in Tanton; one from all the Ministers in our colony, except two, if I mistake not; and one from the Court at Boston in the Massachusetts under their Secretary's hand. Whereupon the Court straightly chargeth us to desist and neither to ordain Officers, nor to baptize, or to break bread together, nor yet to meet upon the first day of the week. And having received these straight charges, one of the three discovers the sandy foundation upon which he stood, who when the flood came and the wind blew, fell. Yet it pleases the Father of mercies (to whom be the praise) to give us strength to stand and to tell them it was better to obey God rather than man and such was the grace of our God towards us. That though we were had from Court to Court, yet were we firmly resolved to keep close to the rule and to obey the voice of our Lord. Come what will come. Not long after these troubles, I came upon occasion of business into the Colony of the Massachusetts with two other Brethren. As Brother Clarke, being one of the two, can inform you where we three were apprehended, carried to the prison at Boston and so to the Court and were all sentenced. What they laid to my charge you may here read in my sentence. Upon the pronouncing of which as I went from the Bar, I expressed myself in these words, "I bless God I am counted worthy to suffer for the name of Jesus." Whereupon John Wilson (their Pastor as they call him) struck me before the judgement seat and cursed me saying "The curse of

god or Jesus go with thee!” So we were carried to the prison where not long after I was deprived of my two loving friends. At whose departure the Adversary stepped in, took hold on my spirit and troubled me for the space of an hour and then the Lord came in and sweetly relieved me, causing me to look to himself, so I was stayed and refreshed in the thoughts of my God. And although during the time of my Imprisonment the Tempter was busy, yet it pleased God so to stay at my right hand that the motions were but sudden and so vanished away. And although there were that would have paid the money if I would accept it, yet I durst not accept of deliverance in such a way, and therefore my answer to them was that although I would acknowledge their love cup of cold Water, yet I could not thank them for their money if they should pay it. So the Court drew near and the night before I should suffer according to my sentence, it pleased God I rested and slept quietly. In the morning, many friends came to visit me desiring me to take the refreshment of Wine and other comforts, but my resolution was not to drink Wine, nor string drink that day until my punishment were over and the reason was, lest in case I had more strength, courage and boldness than ordinarily could be expected, the World should either say he is drunk with new Wine or else that the comfort and strength of the Creator hath carried him through, but my course was this: I desired Brother John Hazel to bear my Friends’ company and I betook myself to my Chamber where I might communicate with my god, commit myself to him, and beg strength from him. I had no sooner sequestered myself and come into my chamber, but Satan lets fly at me saying, remember thyself, thy birth, breeding and friends, thy wife, children, name and credit, but as sudden, so there came in sweetly from the Lord as sudden an answer, ’tis for my Lord, I must not deny him before the sons of men (for that is to set men above him) but rather lose all. Yea, wife, children and mine own life also. To this the tempter replies, O I but this is the question, is it for him? And for him alone? Is it not rather for thy own or some other’s sake? Thou hast so professed and practiced and now art loath to deny it? Is not pride and self in the bottom? Surely this temptation was strong and thereupon I made diligent search after the matter as formerly I had done. And after a while there was even as if it had been a voice from Heaven in my very Soul bearing witness with my conscience that it was not for any man’s sake or sake in this world that so I had professed and practiced, but for my Lord’s case and sake and for him alone whereupon my spirit was much refreshed. As also in the consideration of these three scriptures which speak on this wise, “who shall lay anything to the charge of God’s elect? Although I walk through the valley of the shadow of death, I will fear no evil. thy rod and thy staff they shall comfort me. And he that continueth to the end, the same shall be saved.” But then came in the consideration of the weakness of the flesh to bear the strokes of a whip, though the spirit was willing. And hereupon I was caused to pray earnestly unto the Lord that he would be pleased to give me a spirit of courage and boldness, a tongue to speak for him, and strength of body to suffer for his sake and not to shrink or yield to the strokes, or shed tears, lest the adversaries of the truth should thereupon blaspheme and be hardened and the weak and feeble-hearted discouraged. And for this I besought the Lord earnestly. At length, he satisfied my spirit to give up as my soul, so my body to him. And so I addressed myself in as comely as I could, having such a Lord and Master to serve in this business, And when I heard the voice of my Keeper come for me, even the cheerfulness did come upon me and taking my testament in my hand, I went along with him to the place of execution. And after common salutation there stood. There stood by also one of the Magistrates by name Mr. Encrease Nowell who for a while kept silent and spoke not a word, And so did I expecting the Governor’s presence, but he came not. But after a while, Mr. Nowell bade the executioner do his Office, Then I desired to speak a few words, but Mr. Nowell answered, “It is not now a time to speak.” Whereupon I took leave and said, “Men, Brethren, Fathers and Countrymen, I beseech you give me leave to speak a few words and the rather because here are many spectators to see me punished and I am to seal with my blood, if God give strength, that which I hold and practice in reference to the word of God and the testimony of Jesus Christ. That which I have to say in brief is this. Although I confess I am no Disputant, yet seeing I am to seal what I hold with my blood, I

am ready to defend it by the Word and to dispute that point with any that shall come forth to withstand it.”

Mr. Nowell answered me now was no time to dispute. Then said I then I desire to give an account of the Faith and Order I hold. And this I desired three times, but in comes Mr. Flint and saith to the Executioner, “Do thine Office, for this fellow would but make a long Speech to delude the people.” So I being resolved to speak, told the people, “That which I am to suffer for, is for the Word of God and Testimony of Jesus Christ.” “No”, saith Mr. Nowell, “It is for your error and going about to seduce the people.” To which I replied, “Not for error, for in all the time of my imprisonment, wherein I was let alone, (my Brethren being gone) which of all your Ministers in all that time came to convince me of Error? And when upon the Governor's word a motion was made for a public dispute, and upon fair terms so often renewed, and desired by hundreds, what was the reason it was not granted?” Mr. Nowell told me it was his fault that went away and would not dispute, but this the writings will clear at large. Still, Mr. Flint calls to the man to do his Office, so before, and in the time of his pulling off my clothes, I continued speaking, telling them that I had so learned that for all Boston, I would not give my body into their hands thus to be bruised upon another account, yet upon this I would not give the hundredth part of a Wampon Peague (1/100 of an English penny) to free it out of their hands. And that I made as much conscience of unbuttoning one button as I did of paying the 30 pounds in reference thereunto. I told them moreover, “The Lord having manifested his love towards me in giving me repentance towards God and Faith in Christ, and so to be baptized in water by a messenger of Jesus into the name of the Father, Son and Holy Spirit, wherein I have fellowship with him in his death, burial and resurrection, I am now come to be baptized in afflictions by your hands so that I may have further fellowship with my Lord and am not ashamed of his sufferings for by his stripes am I healed.” And as the man began to lay the strokes upon my back, I said to the people, “Though my flesh should fail, and my spirit should fail, yet God would no fail.” So it pleased the Lord to come in and so fill my heart and tongue as a vessel full and with an audible voice I brake forth praying unto the Lord not to lay this sin to their charge. And telling the people that now I found that he did not fail me and therefore I should trust him forever who failed me not. For in truth, as the strokes fell upon me, I had such a spiritual manifestation of God's presence as the like thereto I never had, nor felt nor can any fleshly tongue express. And the outward pain was so removed from me that indeed I am not able to declare it to you. It was easy to me that I could well bear it, yea, and in a manner felt it not although it was grievous as the spectators said. The man striking with all his strength (yea spitting on his hand three times as many affirmed) with a three corded whip giving therewith thirty strokes. When he had loosed me from the pole, having joyfulness in my heart and cheerfulness in my countenance, as the spectators observed, I told the Magistrates, “You have struck me as with roses.” And said moreover, “Although the Lord hath made it easy to me, yet I pray God if may not be laid to your charge. After this, many came to me rejoicing to see the power of the Lord manifested in weak flesh, but sinful flesh takes occasion hereby to bring others trouble, informs the Magistrate hereof, and so two more are apprehended as for contempt of authority. Their names were John Hazell and John Spur who cam indeed and did shake me by the hand, but did use no words of contempt or reproach to any. No man can prove that the first spoke anything and for the second, he only said thus, “Blessed be the Lord.” Yet these two for taking me by the hand and thus saying after I had received my punishment were sentenced to pay 40 shilling or to be whipped. Both were resolved against paying their fine. Nevertheless, after one or two days imprisonment, one paid John Spur's fine and he was released. And after six or seven days imprisonment of Brother Hazell, even the day when he should have suffered, another paid his and so he escaped. And the next day went to visit a friend about six miles from Boston where he the same day fell sick. And within 10 days, he ended his life. When I was come to the prison, it pleased God to stir up the heart of an old acquaintance of mine, who, with much tenderness, like the goo Samaritan, poured oil into my wounds and plastered my sores. But there was present

information given what was done and inquiry made who was the surgeon. And it was commonly reported he should be sent for, but what was done, I yet know not. Now thus it hath pleased the Father of Mercies so to dispose of the matter that my bonds and Imprisonment have been no hindrance to the Gospel. For before my return, some submitted to the Lord and were baptized and diverse were put upon the way of inquiry. And now being advised to make my escape by night because it was reported that there were warrants forth me, I departed. And the next day after, while I was on my journey, the Constable came to search the house where I lodged so I escaped their hands and was by the good hand of my heavenly Father, brought home again to my near relations. My wife and eight children, the Brethren of our Town and Providence having taken pains to meet me 4 miles in the woods where we rejoiced together in the Lord. Thus I have given you as briefly as I can, a true relation of things. Wherefore my brethren, rejoice with me in the Lord and give all glory to him, for he is worthy to whom be praise for evermore to whom I commit you and put up my earnest prayers for you that by my late experience, who have trusted in God and have not been deceived, you may trust in him perfectly. Wherefore my dearly beloved brethren, trust in the Lord and you shall not be ashamed nor confounded, so I rest,

Yours in the bond of charity,
Obediah Holmes

Clark's Summation Of Holmes' Letter

Three things would be well minded in this relation: 1) that God gave me power to confess his name before the Sons of men; 2) that he kept my tongue that I did not speak evil of men, nor of authority; 3) that he gave strength to weak flesh that it failed not.

Holmes Answers The Court's Slander Of Him

This tragedy being thus acted in the face of the Country must needs awaken and rouse up the minds and spirits of many, cause sad thoughts to arise in their hearts and to show forth at their mouths as men offended to see strangers professing godliness so discourteously used for no civil transgression, but merely for conscience. And that by their hands who pretended that liberty of conscience was also the cause of their flight together with the other to the hazard of their lives by hard hearted, cruel and savage barbarians and other mischiefs with a vast and howling wilderness is apt to produce. Wherefore so stop their mouths and lull them to sleep, the old subtle serpent as his custom ever hath been, raised up a cloud of disgrace thinking thereby to darken the truth he profest and to obscure the glory that appeared in his sufferings. Giving out that he was but an excommunicate and so an accused person and that it was vehemently suspected that he was notoriously given to that filthy lust of uncleanness which God will judge. And that the same was hinted in open court and that by persons of no mean credit. Wherefore again to resist the adversary who hath been a liar from the beginning and thereby a destroyer and murderer and to deliver the children of truth at least from his snare whereby they might be taken captive at his will, he drew up and sent a letter unto the Governor of the Massachusetts colony and desired it might be published so that the Sons of Men, so far as the lie and slander might spread, might be acquainted therewith. The letter followeth:

The 12. Of the 7th M. 51. To the Honored Governor
Honored Sir,

However you may judge of me, yet am I daily waiting to stand before him who shall judge quick and dead. And now because I am under reproach and censure by many and the more by reason of some words spoken by yourself as though I were an evil person in life and conversation, and

although I may be counted as a fool, yet hear me a little to plead mine innocence. And I hope you will not too far condemn me until you hear me speak. Sir, I acknowledge only free grace and that by his power alone I have been kept. And what my life and manner of conversation was for six or seven years while I was with you, I appeal o yourself and the experiences you have had of me and to your elders and to the whole church. Whoever reprov'd me of evil? And ye recommend me to others and for four years time I walked with them at Rehoboth who also should have reprov'd me if under sin, but when it pleas'd the Lord to cause me to hear his voice and I separated from them which was occasioned by an unrighteous act of theirs as I judg'd which was that seven of the brethren should pass an act of admonition upon a brother without the consent of the rest. We being 23 in number who might all in one hours space if in health have come together. So when I heard of it, I went to Mr. Newman and told him of the evil which he and the other six had done. He told me they were the church representatives and if 4 of them had done it, it had been a church act. When this comes to the congregation, with much ado, he got five more to himself and then they were 12 and we eleven. Then they own'd themselves to be the church and so began to deal with me for saying they abus'd the church and had took from them their power. Whereupon I told them I should renounce them and have not anymore fellowship with them till either they saw their sin or I further light. After which divers others to the number of seven or eight fell off from them and we met once a week and every first day and so continued for a long space of time. Yea, and the day was known when we intended to be baptized and there were many witnesses observing our faith and order. And yet not one man or woman of Mr. Newman's company that ever came to deal with me for evil, neither in judgement, nor practice, until a long time after that appointment of our Lord was dispensed. This I say, when I had separated from them and a long time after, I understood by their messenger that they intended to proceed against me so I desired the messenger to tell me for what evil. He told me I should know when I come there. So I sent one of their own brethren to tell them from me though I own'd them not as brethren. Yet if any man or woman had ought against me, I would come to them although they had not dealt with me according to any rule, but none came to me nor charg'd me with any evil. And when upon occasion I came before all the congregation and strangers, I demanded for what cause it was that they proceeded against me seeing I had sent to them before and no man accus'd me. Mr. Newman told me it was for non-appearance. And now judge of the evil in your own way and that for my excommunication as you call it. I am by you rendered that wicked person. As for the suspicion of that most abominable evil of uncleanness and adultery which many think I am guilty of by reason of some persons speeches, I desire to bless my Lord who hath call'd me to deny all uncleanness and wickedness. And God forbid that I should take the members of Christ and make them the members of an harlot and I challenge all men and women that dare stand before the judgement seat of the Lord to come forth and say if they ever heard unclean words proceed out of my mouth or an unseemly gesture much less action to any in my life at Salem, Seacunck or elsewhere. Yea, let them come forth before any to meet me in private or public upon any friend's request without the Magistrate's warrant, but I remember my Lord was call'd Belzebub and what though I be call'd an adulterer or witch or blasphem'er, and everyone saith what he pleaseth, yet I stand before the judgement of my Lord. And whereas it was also reported I baptized Goodwife Bowdish naked, I bless the Lord he hath taught me to do that which is comely and of good report. Yea, and I know a man or woman may be drown'd in their cloths or buried in tomb with their clothes, but that she had comely garments from the Crown of her head to the sole of her foot many being present with her also and can testify. And if any be please to reproach me behind my back and not to speak to my face, let them know the Lord knows how to deliver the innocent unto whom I commit myself with my prayers for you and am,

Yours still as formerly to command in all lawful things,
Obediah Holmes

Two Men Are Moved By The Spirit At Holmes' Whipping

Whilst he (through the spirit of the Lord that rested upon him) bore these bloody strokes with so cheerful a spirit as if he felt them not, divers of the standers-by beholding it were so affected with joy, that when he was loosed could not forbear to come to him and to shake him by the hand. Thereby to manifest their rejoicing with him that the Lord had supported him, but information hereof being given to the Magistrates, warrants were sent forth (as is reported to the number of 13) whereupon some through fear were feign to hide themselves and being strangers, to hasten away or change their habit. Two of them were taken as aforesaid that is to say John Spur and old John Hazell and committed to prison as the warrant herewith declares:

The Two Brethren Are Arrested For Manifesting Their Love

To the Keeper or his deputy:

By virtue hereof, you are to take into your custody and safekeeping the body of John Spur for a heinous offense by him committed. Hereof not to fail. Dated the 5th of the 7th month 1651. Take also into you safekeeping John Hazell. By the Court,
Increase Nowell

Brother John Spur's Testimony

John Spur professed to me and before many witnesses that his heart was so taken with what he saw and heard, that he could not but go to him, take him by the hand and bless the Lord who had been so present with him, but to save me a labor his own words here followeth:

“Mr. Cotton, saith he, “ in his sermon immediately before the Court gave their sentence against Mr. Clark, Obediah Holmes and John Crandall, affirmed that denying infants' baptism would overthrow all and this was a capital offense. And therefore they were foul-murderers when therefore the Governor Mr. John Indicot came into the Court to pass sentence against them. He said thus, “You deserve to die, but this we agreed upon, that Mr. Clark shall pay 20 pounds and Obediah Holmes 30 pounds fine and John Crandall' 5 pounds fine and to remain in prison until their fines be either paid or security given for them or else they are all to be well whipped.” When Obediah Holmes was brought forth to receive his sentence, he desired of the Magistrates that he might hold forth the ground of his practice, but they refused to let him speak and commanded the whipper to do his office. Then the whipper began to pull of his clothes upon which Obediah Holmes said Lord lay not this sin unto their charge. And so the whipper began to lay on with his whip upon which Obediah Holmes said O Lord I beseech thee to manifest thy power in the weakness of thy creature. He neither moving nor stirring at all for the strokes, broke out into these expressions, Blessed and praised be the Lord, and this he carried it to the end and went away rejoicingly. I John Spur being present, it did make such an impression in my spirit to trust in God, and to walk according to the light that God had communicated to me and not to fear what man could do unto me, that I went unto the man (being inwardly affected with what I saw and heard) and with a joyful countenance took him by the hand when he was from the post and said, “Praised be the Lord.” And so I went along with him to the prison. And presently that day, there was information given to the Court what I had said and done And also a warrant was presently granted out that day to arrest both myself and John Hazell which was executed in the morrow next upon us. And so we were brought to the Court and examined. The governor asked me concerning Obediah Holmes, according as he was informed by old Mr. Cole and Thomas Buttolph of my taking of him by the hand and smiling. And I did then freely declare what I did and what I said which was this, “Obediah Holmes I do look upon as a godly man and do affirm that he carried himself as did become a Christian under so sad an affliction. And his affliction did so affect my

soul, that I went to him being from the post and said, "Blessed be the Lord." "But, saith the Governor, what do you apprehend concerning the cause for which he suffered?" My answer was that I am not able to judge of it. Then said the Governor, we will deal with you as we have dealt with him. I said unto him again I am in the hands of God. Then Mr. Simmons, a Magistrate, said, you shall know you are in the hands of men. The Governor then said, "Keeper, take him." And so I was presently carried away to prison. The next day about one of the clock, I was sent for again into the Court. The Governor (being about to go out of the Court when I came in) delivered this speech to me. Said he, "You must pay 40 Shillings of be whipped." I said then to those of the Court that remained that if any man suffer as a Christian, let him glorify God in this behalf. Then I desired to know what Law I had broken and what evil I had done, but they produced no law only they produced what the two witnesses had sworn against me. My speech thereto was this, "y practice and carriage is allowed by the word of God. For it is written in *Rom12 Be like affectioned one towards another. Rejoice with them that rejoice.* And it is contrary to my judgement and conscience to pay a penny. " Then said Bendall, "I will pay it for him." And there presented himself. I answered then and said I thanked him for his love, but did believe it was no acceptable service for any to pay a penny for me in this case. Yet notwithstanding, the Court accepted of his proffer and bid me be gone. Then came John Hazell to be examined.

John Spur

Two Testify Against John Spur

Here followeth the testimony of those that came in against me.

1. Cole being in the marketplace when Obediah Holmes came from the whipping post, John Spur came and met him presently, laughing in his face and saying Blessed be God for thee Brother. And so did go with him laughing upon him up towards the prison which was very grievous for me to see him harden the man in his sin and showing much contempt of Authority by that carriage as if he had been unjustly punished and had suffered as a righteous man under a tyrannical Government. Deposed before the Court the 5th of the 7th M.1651
2. I Thomas Buttolph, did see John Spur come to Obediah Holmes so soon as he came from the whipping post laughing in his face and going along with him towards the prison to my great grief to see him harden him in his sin and show such contempt of authority. Deposed the 5th of the 7th Month 1651. Before the Court

Increase Nowell

John Hazell's Great Crime

As for John Hazell, to my knowledge, although he had some occasion of business in these parts, yet the main business that drew him hither was to visit the prisoner whom he at this time took by the hand who indeed was his near neighbor, lived in the same Town together, walked together in the same fellowship and faith of the Gospel and had their hearts knit together in a more than ordinary bond of love. And as a manifestation thereof, he undertook so great a journey (it being between forty and fifty miles) to visit him. He being indisposed by reason of his age for such an undertaking (being between three and fourscore years old) and when he was there understanding it would not be long before he should suffer, out of the same tender love, could not leave him before it was over who also accompanied him from the prison to the post and so back again. Now, for him, only for taking his friend by the hand, when he had suffered his punishment and was loosed from the post to be thus handled, shall not the Nations that know not civility that neither fear God nor reverence him, be astonished at this? If this be to do to others as we would that others should do to us which is the law and the prophets, the command of Christ and his apostles, let all true Christians judge. The man being old did profess as I was informed that if they should have laid the strokes upon him, they would certainly have killed him which I know seized not a little upon him.

And how far what was done had influence into his death the Lord only knows. For as is before said, the same day he went forth, he fell sick and within ten days he died. The Lord grant that no part of his death may be laid to their charge and that they may see the exceeding greatness of the evil of thirsting after the blood of the innocent before the Lord come to avenge it. And so that is the story. I shall say no more, but leave the reader to his own relation which partly in prison and partly upon his death bed, as he may be perceived, he wrote and left behind him with an intent it should be published. The relation followeth, writ and subscribed with his own hand.

John Hazell's Personal Testimony

A relation of my being brought before the Magistrates the 6th of the 7th Month 1651

I going from place to place to buy and take up commodities for my use, was attached by the Marshall by virtue of a Warrant from the Court to appear in the Court and there to answer for a high misdemeanor committed by me. And coming into the Court(which was then privately kept in the Chamber), they asked me divers questions amongst which this was one: Whether I did think that Obediah Holmes did well or not in coming among them to baptize and administer the sacrament, laying this to my charge, that I was one of them and of the same judgement. And whether I did think he did well or no in his so carrying himself. To which I answered I had here nothing to do with that which another man did, but I was here to answer for what I myself had committed against their law. Then said they, "You have offended our Law and have contempered authority for you took him by the hand and did countenance him in his sin so soon as he was gone from the post." To which I said. "If I have broken any Law of the place by what I did, I am willing to submit to punishment." "Yea", said the Governor, "You took by him the hand, did you not?" And spake to him. "What said you? Did you not say so and so? Blessed be God, etc.?" To which I said "I shall refer myself into the testimonies that may or can be brought against me." "Well, said the Governor, "we shall find testimony enough against you." And so I went to prison. This was the sum and substance of the first time I was called before them. The next day being the last day of the week and the last day of their Court, I was in expectation all the forenoon to be called forth, but was not. So after dinner, when(as it appeareth), the Court was risen and some of the Magistrates departed, I was sent for again into the chamber where was the Governor with three others, Mr. Bedingham, Mr. Hibbins and Mr. Encrease Nowell. As soon as I was come into the room, the Governor read my sentence which was that I must pay 40 shillings or be well whipped. And so immediately he departed. And when he was gone (for I could not have time before), I answered that I desired the privilege of an English subject which was to be tried by the Country, to wit, a Jury, and to be made to appear(if they can) to be a transgressor by a law. To which they said I had condemned authority and they had a law to punish such and, said they, you did show your contempt of authority in that you did take such a person by the hand as soon as he was from the post, To which I answered I could not do that which I did in contempt to authority seeing he had satisfied the law to the full and was departed from the place of suffering. An din the next place, what I did, I did unto him as my friend. And further I said, "If I had taken him by the hand as soon as he was loosed from the post and had led him out of town, I should not have broken any law either of God or man. To this they said that there was a law in all Courts of Justice, both in Old England and other Countries, to punish contempt of authority and so had they such a law among themselves. To which I said that in Old England and in other places, they had such a law I denied not, but that Law also was both enacted and published, but what law have I broken in taking my friend by the hand when he was free and had satisfied the law? To this they replied that he had not satisfied the Keeper. To this I answered that he had talked with his keeper and there was some agreement between them and so in that sense also not under the law, but free. Then said they if you would have showed kindness unto your friend you might have forborne in that place and done it more privately. To which I answered I knew not but that one place was as free as

another he having satisfied the law. The testimony that was given by Mr. Cole was this, "I saw John Hazell take Obediah Holmes by the hand, but what he said I can not tell." This was the substance of all the proceedings until the last day at night and then they said I should be whipped, but said some of their officers, the Whipper cannot be found. Then they commanded that they should be ready by the second day morning and then I did expect to be called forth, but neither that day, nor the third, nor fourth was I called, but am, I as I understand, reserved unto the fifth day to be more public in the view of the World. And when the fifth day came, as I had many before so also then that would have paid the fine if it would give my consent which I denied to do and so set myself by the power of Christ to suffer what should be inflicted upon me. But when noon came, I was told I should not suffer whipping. Yet not having discharge I did not look to be freed until the Keeper told me I might go about my business. Then I demanded a discharge(meaning under Magistrate's hands) so he bad me go. He would discharge me.

The strokes I was enjoined to by the Court to have were 10 with a three-corded whip. The very same number I understand that the worst malefactors that were there punished had of which some were guilty of common whoredom, other of forcing a little child, and one Indian of coining money. Thus far have you a relation according to my best remembrance from the first to the last off all the passages concerning this matter. By me, John Hazell, written with mine own hand in Boston, the 13th day of the 7th month, 1651

A postscript. Since I wrote, I understand there is a report that I was willing to pay my fine and that the Magistrates would not accept of it without I were willing. Gentle Reader, Be pleased to understand that this is false for it was without my consent or approbation. And further understand that the fine was taken by them upon the proffer of Mr. Bendall for John Spur. It was willingly accepted by the Magistrates and approved of although John Spur did to their faces contradict it and oppose it. Therefore, Good Reader, believe not such reports.

By me, John Hazell

John Clarke's Summary Of The Whole Matter

Now of what hath been spoken in this narrative(Reader) this is the sum:

1. Thou maist understand that the next morning after we three being strangers were come to our friend's house at Lin where we lodged(it being two miles out of the Town), we were pursued and also apprehended by the Constables under the name of erroneous persons being strangers. And by that power were carried(after a full and clear manifestation of our unfreeness) unto their Assembly, then to prison and after a while were also brought before their judgement seat. In the which two Assemblies, to which we were forced, they drew forth matter enough as they conceived to make us transgressors and thereupon proceeded to sentence us without producing either accuser, witness, Jury, Law of God or man. Whereby either we might appear guilty or they to be just and justified in their proceedings against us.
2. After we were thus pursued and apprehended under the name of erroneous persons and strangers and by their Court condemned and sentenced as heretics or schismatics, a motion being made by their Governor touching a discourse with their Ministers, was readily accepted by us and often repeated and as often promised by them, but yet could not be obtained as is here at large to be seen.
3. Although through the merciful hand of our God upon us, we had wronged no man, corrupted no man, defrauded no man, as he, together without consciences, then did, and still to this day, do bear us witness. Yet besides the exceeding great loss and detriment otherwise sustained, we had all no doubt met with as cruel scourgings as his faithful servants of old. Had not the provident hand of our God so disposed the hearts of some of our friends to lay down our ransom by which two did escape and this did evidently appear in the third who came under

their zealous, yet merciless hands and received from them 50 stripes above the restraint of the Jews, as writers report. Yea, and such entertainment no doubt should strangers or angels from heaven, yea, Christ Jesus himself have received at their hands, if they could effect it in case they should have come in among them and not submitted (as it is not possible they should) unto that golden and glorious image or likeness of the worship and way of God appointed by Christ which they have set up.

4. When this faithful martyr and witness that Christ is the Lord had borne this fourscore and ten stripes cruelly laid on, not only with a patient mind, but with an exceeding great joy of the Holy Spirit as the spectators could not discern and was loosed from the post and was going to prison again, some being inwardly moved with joy in beholding the gracious support which the Lord afforded him (as they have affirmed) could not forbear to take him by the hand. For which thing sake, two of them were apprehended and sentenced to pay each of them 40 shillings or else be whipped. Let the actors themselves and all that peruse their practice for cautions sake consider whether the spirit by which they are led thus to act be not very like unto, if not the same which is seen, Revelation 13 Acting the second Beast that arose up out of the Earth which had two horns like a lamb, yet spake like a dragon, and exercised all the power of the first Beast that was before him, caused a lively image to be made unto him, and forced the earth and them that dwell therein, both small and great, rich and poor, free and bond, to worship his image and that no man might buy or sell save he that had the mark or the name or the number of his name. Here is wisdom and let such as desire from their hearts to live godly in Christ Jesus, and do as really expect to suffer with Christ in this present evil world, as they do reign with him in that good world which yet is to come, let such I say consider and bear still in the mind these expressions: Revel 13.10. He that leadeth into captivity shall go into captivity. He that killeth with the sword must be killed with the sword. Here is the patience and faith of the saints. Rev. 12.11 *And they overcame him by the blood of the Lamb and by the word of their testimony and they loved not their lives unto the death.* Rev. 6.9,10,11 *I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held. And they cried with a loud voice saying how long holy and true wilt thou not judge and avenge our blood on them that dwell in the earth etc.* Rev. 20.4. *and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God and which had not worshipped the beast neither his image neither had received the mark upon their foreheads or in their hands and they lived and reigned with Christ a thousands years.*
1. That they that will not, or else in conscience towards God, cannot conform to their worship, or suspend the worship of God as their souls are persuaded, are by the authority of their laws to be forced to the one and restrained from the other. And that the Magistrate is thereby not only justified in, but also enjoined unto such a proceeding against them although the men otherwise walk not only as civilly or soberly as themselves, but also righteously and godly in the present evil world. And are such indeed as are a law unto themselves.
2. Although they have laws thus to proceed to force all to their worship and to restrain those that differ from them, from that worship to which their souls are persuaded, yet in our case, they were so far transported with zeal that what they did unto us, they did without law, yea, against those cautions which their own laws have provided.

John Clarke Lists Several Of The Laws Enacted By The Commonwealth Of Massachusetts

Certain laws established in the Colony of the Massachusetts in New England and drawn forth (by constraint) to prove that the authority there established cannot permit men, though of never so civil, sober and peaceable a spirit and life, freely to enjoy their understandings and consciences,

nor yet to live or come among them unless they can do as they do and say as they say or else say nothing and so may a man live at Rome also.

It is ordered by this Court, and the Authority thereof, that no man's life shall be taken away; no man's honor or good name shall be stained; no man's person shall be arrested, restrained, banished, dismembered, nor any ways punished; no man shall be deprived of his wife or children; no man's goods or estates shall be taken away from him, nor any ways indamaged under color of Law or countenance of Authority, unless it be by virtue or equity of some express Law of the Country warranting the same, established by a General Court and sufficiently published, or in case of the defect of a Law in any particular case, by the word of God. And in capital cases, or in cases concerning dismembering, or banishment, according to that word to be judged by the General Court. See p.1.

For the suppressing of Anabaptists.

It is ordered by this Court and Authority thereof, that if any person or persons within this jurisdiction shall wither openly condemn or oppose the baptizing of infants, or go about secretly to seduce others from the approbation or use thereof, or shall purposely depart the congregation at the administration of that ordinance, or shall deny the ordinance of Magistracy, or their lawful right or authority to make war, or punish the outward breaches of the first table, and shall appear to the Court willfully and obstinately to continue therein after due means of conviction, every such person or persons shall be sentenced to banishment. See p.3.

Against blasphemy being a capital transgression.

It is ordered, that if any person within this jurisdiction, whether Christian or Pagan, shall wittingly and willing presume to BLASPHEME the holy name of God, Father, Son or Holy Ghost, with direct, express, presumptuous or high-handed blasphemy, either they by willful or obstinate denying the true God, or his creation, or government of the world, or shall curse God in like manner or reproach the holy religion of God as if it were but a public device to keep the ignorant men in awe, or shall utter any other kind of Blasphemy or the like nature and degree, they shall be put to death. Lev. 24.15,16 See p.5.

To raise money for Public charges in Church and Commonwealth

It is ordered by the Court and the Authority thereof, that every Inhabitant shall henceforth contribute to all charges both in Church and Commonwealth whereof he doth or may receive benefit and every such inhabitant who shall not voluntarily contribute proportionally to his ability with the Freemen of the same Town to all common charges, both Civil and Ecclesiastical, shall be compelled thereto by assessment and distress to be levied by the Constable or other Officer of the Towns in other cases. And that the lands and estates of all men(wherever they dwell) shall be rated for all town charges both Civil and Ecclesiastical as aforesaid. Where the lands and states shall lie, their persons where they dwell. See p. 9.

Laws Ecclesiastical

1. All people of God within this Jurisdiction who are not in a Church way, and be orthodox in judgement, and not scandalous in life, shall have full liberty to gather themselves into a Church estate provided they do it in a Christian way with due observation to the rules of Christ revealed in his word. Provided also that the General Court doth not, nor will hereafter approve of any such companies of men as shall join in any pretended way of Church

fellowship unless they shall acquaint the Magistrates and the Elders of the neighbor Churches where they intend to join and have their approbation therein.

2. It is further ordered, that no person being a member of any Church which shall be gathered without the approbation of the Magistrates and the said Churches, shall be admitted to the Freedom of the Common-wealth.
3. Every Church hath also free liberty to exercise all the Ordinances of God according to the rules of the Scripture.
4. Every Church hath free liberty of election and ordination of all her Officers from time to time provided they be able, pious and orthodox. Now the question is who shall judge of these words of restraint, Christian way, rules of Scripture, word of God, able and orthodox.

13 That if any Christian(so-called) within this jurisdiction shall contemptuously behave himself toward the Word preached, or the Messengers thereof called upon to dispense the same in any Congregation, when he doth faithfully execute his Service and Office according to the will and word of God, wither by interrupting him in his preaching, or by charging him falsely with any error which he hath not taught in the open face of the Church, or like a son of Korah cast upon his true doctrine any reproach to the dishonor of the Lord Jesus who hath sent him, and to the disparagement of that his holy Ordinance, and making God's ways contemptible and ridiculous, that every such person or persons (whatsoever censure the Church may pass) shall for the first scandal be convented and reprov'd openly by the Magistrates at some Lecture and bound to their good behavior. And if a second time they break forth into like contemptuous carriages, they shall either pay five pounds to the public Treasury, or stand two hours openly upon a block or stool four foot high, on a lecture day with a paper fixed on his breast written in Capital letter [AN OPEN AND OBSTINATE CONDEMNER OF GOD'S HOLY ORDINANCES] that others may fear and be ashamed of breaking out into the like wickedness

14. It is ordered and decreed by this Court and Authority thereof, that wheresoever the ministry of the word is established according to the order of the Gospel throughout this jurisdiction, every person shall duly report and attend thereunto respectively upon the Lord's days and upon such public Fast-days, and days of Thanksgiving as are to be generally kept by the appointment of Authority. And if any person within this Jurisdiction shall without just and necessary cause withdraw himself from hearing the public ministry of the word, after due means of conviction used, he shall forfeit for his absence from every such public meeting 5 shillings. All such offences to be heard and determined by any one Magistrate or more from time to time.

15. It is ordered by this Court, that the civil authority here established hath power and liberty to see the peace, ordinances and rules of Christ to be observed in every Church according to his word. As also to deal with any church-member in a way of civil justice notwithstanding any church relation, office, or interest, so it be done in a civil and not in an ecclesiastical way. Nor shall any church censure, degrade or depose any man from any civil dignity, office or authority he shall have in the Common-wealth It is ordered that from henceforth, all lands, cattle and other estates of any kind whatsoever, shall be liable to be rated to all common charges whatsoever, wither from Church, Town or Common-wealth in the same place where the estate is from time to time. See pag. 18,19,20.

Heresy

Although no human's power be Lord over the Faith and Consciences of Men, and therefore may not constrain them to believe or profess heresies tending to the observation of the Christian Faith, and destruction of the souls of men, ought duly to be restrained from such notorious impiety, it is therefore ordered and decreed by this Court:

That if any Christian within this Jurisdiction shall go about to subvert and destroy the Christian Faith and Religion by broaching or maintaining any damnable heresy as denying the immortality of the soul, or the resurrection of the body, or any sin to be repented of in the Regenerate, or any evil done by the outward man to be accounted sin, or denying that Christ gave himself a Ransom for our sins, shall affirm that we are not justified by his Death and Resurrection but by the perfection of our own works, or shall deny the morality of the fourth commandment, or shall endeavor to seduce others to any of the heresies aforementioned, every such person continuing obstinate therein, after due means of conviction, shall be sentenced to banishment. See pag. 24

Disturbing of Churches

It is ordered and decreed by this Court and the Authority thereof, that if any person, whether in Church-fellowship or not, shall go about to destroy or disturb the orders and peace of the Churches established in this Jurisdiction, by open renouncing their Church Estate or their Ministry or other ordinances dispensed by them, either upon pretence that the Churches were not planted by any new apostles, or that ordinances are for carnal Christians or babes in Christ, and not for spiritual or illuminated persons, or upon any other such like grounded conceit, every such person who shall be found culpable herein, after due means of conviction, shall forfeit to the public Treasury forty shillings for every month so long as he continues in that his obstinacy.

Torture

That no man shall be beaten with above forty stripes for one Fact at one time. Nor shall any man be punished with whipping except he have not otherwise to answer the law, unless his crime be very shameful and his course of life vicious and profligate. See p. 50.

The Testimony of John Clarke, Obediah Holmes and John Crandall Wherein They Demonstrate Their Biblical Position In Opposition To The Government's Antichristian Dealings With Them

The Testimony of John Clarke, Obediah Holmes and John Crandall, prisoners at Boston in New England, concerning the faith and order of the gospel of Christ Jesus the Lord, as the same was laid down in four conclusions, and professed to be openly and publicly defended against all gainsayers; when none would come forth thus to oppose it now against by the aforesaid John Clarke reviewed, particularly, and strictly examined by the Word of God, and testimony of Jesus, and thereby, (as is here at large to be seen) confirmed and justified.

The First Conclusion - About Jesus Christ

I testify that Jesus of Nazareth, whom God has raised from the dead, is made both Lord and Christ. You may see this testimony clearly, and plentifully witnessed and confirmed by the Scriptures of truth.

First, that God raised Him from the dead, appears by the testimony of twelve chosen witnesses, Acts 2:24, 32. This Jesus, say they, has God raised up, whereof we are witnesses, so also chapter 3:15. And being alive again He was seen of above five hundred brethren at once, being faithful witnesses, children who will not lie, see I Cor. 15:6. Last of all He was seen of Paul, whom He sent to the Gentiles, see I Cor. 15:8; Acts 22:18, 21. Moreover, Paul lays this as the foundation of the hope of the Israel of God, that they shall be raised, and shall share in that glory that shall then

be revealed. Yea it is that word of truth (as Peter witnessed) by which the Father of mercies does again beget such as had fallen of the glory of God, and were without hope, unto a lively hope of the glory of God, in an inheritance, incorruptible and undefiled, that fadeth not away, and is reserved in heaven for them, see I Peter 1:3, 4. And in the second place, that God hath made this Jesus whom he hath raised from the dead, both Lord and Christ, see it also confirmed in Acts 2:36; 10:36 and 2 Cor. 4:5; also Acts 18:5.

Jesus the Preeminent Christ

This Jesus, I say, is the Christ, (in English, the anointed One) [and] hath a name above every name. That he is not only said to be a Christ and an anointed One, which, although it be a name of eminency among men, yet may there be found many both before the time of Reformation, and since, upon whom this worthy name of Christ, or anointed one may be worthily called, as were those names of eminency among the Israel of old, as King, Priest, and Prophet, and such as being washed in the blood of the Lamb are also anointed, and made kings and priests unto God, and prophets to men (compare 2 Cor 1.21, I John 2. 27, with Rev. 5:10,19,10). I say he is not only *a Christ*, but that he might appear in this eminent name to have the preeminence, He is called *the Christ* (see Mark 8:29; John 11:27; 6:69; 20:31), which in English is the anointed One as will appear, John 1:41. We have found, saith Andrew to Simon, the Messiah, being the Hebrew word, which being interpreted into the Greek Language, is *Christos*, or the Christ, but rendered in English as in the margin is the Anointed, and hence He is called in Luke 9:20, the Christ of God, or in more plain English, the Anointed of God, suitable to this are such expressions of the Spirit of God, in the Scriptures of truth, as these; Him hath God anointed, and that with the oil of gladness above his fellows, (see Acts 4:27; 10:38; Heb. 1:9). And that He hath a name above every name doth evidently appear; for it pleased the Father that in Him should all fullness dwell, yea, all the fullness of the Godhead bodily, that in all things, or as it is in the margin, among all, he might have the preeminence, (see Col. 1:18, 19; 2:9; so Phil. 2:9). Wherefore (saith the Apostle) God hath also highly exalted him, and given him a name above every name, he hath a name above the anointed, kings, priests, and prophets of old, they being but types and shadows of Him, and yet were the highest names in Israel which was a family that had a name above all the families of the earth; and so a name above all the names on the earth: and yet this is not all, for he hath a name above all principality, and power, and might, and dominion, and every name that is named, not in this world only, but also in that which is to come, (Eph. 1:20,21, 22; Phil. 2: 10,11).

Jesus, The Anointed Priest of God

He is the Anointed Priest; none [compares] to [Him] or with Him in point of atonement. That He is the anointed Priest, (compare Heb. 3:1 with 1:9). There shall we see the Spirit of God, calling Him an High-Priest, who was of God anointed with the oil of gladness above his fellows, which cannot but be understood of His fellow priests, either such as were ordained of old, before the time of reformation and so were types, or shadows of him, or else of such, as were since by Him made priests unto God and so received of the fullness of His ointment. Now that there is none to[compare] to Him in point of atonement, will easily be made manifest if these three things be considered:

1. The nature of the atonement itself.
2. The weakness or insufficiency of all other priests, whether ordained, or made to perform such a work.
3. Lastly, the sufficiency of this High Priest to make a perfect atonement for all those who come to God through Him.

Touching the nature of the atonement, it is not amiss to consider, what this word atonement expressed under the first Testament, while that priesthood stood, and has been since under the administration of the last Testament that is established upon better promises than the first, and [has] been expressed more frequently by the word *reconciliation*. Moreover, therefore, the word that in Romans 5:11 is rendered atonement is in 2 Cor. 5:18, 19, and in all other places translated by the word reconciliation. Now reconciliation does pre-suppose an estrangedness, or enmity rather, between two parties, and if the parties were men, peradventure there might be found a man to mediate; but the enmity lies not so much between man and man; or between men and angels, good or bad, but between God and man, the Creator and the creature, and who is he in Heaven, or in earth, that dare interpose, or step in to make a reconciliation between these two? Yea, who can effect it? Especially if we consider that the enmity on the creature's part is rooted in his mind, and cannot be eradicated (I had almost said, and yet I think I shall not need to retract it) by the powerful hand of God himself stretched forth in His wrath, his mind still remaining, as indeed doth notably appear out of the mouth of himself by His prophet, Isa. 57:16, 7: For the iniquity of his covetousness, was I wroth, and smote him; I hid me, and was wroth, and he went on frowardly in the way of his heart. So see it confirmed also (in Rev. 16: 11:21) when the wrath of God breaks forth with an exceeding great plague; then shall you find men blaspheming the name of God, who has power over those plagues, because of their pain and their sores, and repented not of their evil deeds, to give Him glory, and if the wrath of God does not [make reconciliation] how unlike is the wrath of man to effect it?

But, further to show the greatness of the work of reconciliation as it lies on man's part; for as he has not an alienation only, but an enmity in his mind, so is he apt upon all occasions to the utmost of his power to manifest the same, by wicked provoking works against the God of heaven, so that let but God himself be manifested in the flesh, or any bright beams of his glory break forth, and shine through mortal flesh, presently all the Jews and Gentiles, though otherwise full of enmity one against other, concur; yea Herod and Pilate shall be made friends, and shall agree to crucify the Lord of Life and Glory; to pour forth the precious blood of God, and tread under foot the Son of God, and to count the blood of the covenant as an unholy thing. So that from hence we may conclude that as he that hated his brother in his heart may be said to murder a man, so he that hates God in his heart may be said in a sense to murder God. Now as on man's part there appears such enmity in his mind, such an aptness to vent it, and such backwardness (as I might show) in him to accept of but especially the Gospel terms of Reconciliation, whereby the work appears to be great. So if we consider it on God's part, that the wrath of God is revealed from Heaven against all ungodliness, and against all unrighteousness of the sons of Men, and that his word is gone forth and cannot be recalled. In the day that thou eatest thereof, thou shalt surely die; and the soul that sinneth, it shall die; and cursed is every one that continueth not in all things that were written in the Law to do them. So that His Wrath, justice, and Truth are all engaged in this main controversy that He has with His creature, and by reason thereof, he will not be pleased with thousands of Rams, nor yet with ten thousand Rivers of Oil, etc. And therefore, if the question be asked who is worthy, or who is able to stand between God and Man, to make the atonement, to slay the enmity, and so to make peace, the answer will be the same, That no man (that is merely so, no nor Angel)) in heaven, nor in Earth, nor under the Earth, is either worthy, or able to undertake this great work, no nor in that sense to look thereon; and therefore in the second place all other Priests will be found insufficient; for as for the Priests of old, and all that belonged to them, as Vestures, Vessels, Altars, Temple, and all that was officiated by them, as their Sacrifices, Atonements, Oblations, blessings, they were too weak to accomplish this work, for they were not able to make him perfect that did the service, as appertaining to the conscience, but brought their sins to remembrance, instead of blotting them out, so as to remember them no more, and were indeed but mere shadows of good things to come, which they that believed had in their eye, and law a far off, see Hebrews 7:18, 19; 9:9; 10:1-4,11; and as for others that are made Priests unto God, they do but receive of

His fullness, and will readily acknowledge with Paul, that through the Law they are dead to the Law, so as by their own works of righteousness (which now appears to be but glistening wickedness, and no other than fruits of that enmity that was in their minds, by them I say) not to expect to make their own peace with God; and although it is true they have liberty to enter into the holiest, yet it is by the blood of Jesus, and by a new and living way which He has consecrated from them; and although they may draw near unto the Holy God with a true heart and full assurance of faith, yet they must have their hearts sprinkled with His blood from an evil conscience, and their bodies washed with pure water; and although being in the holy presence of God, they may, as the Priests of old, offer up prayers with strong cries for themselves, and others, yet much they be offered upon the golden Altar that is before the Throne, and must be mingled, and perfumed with much sweet incense out of the golden censer that is in the Angel of the Covenant's hand, and the smoke of the incense must ascent with their prayers before God out of the Angel's hand: Rev. 8:3,4. So that in this point they are nothing, yea less, and worse than nothing; but Christ is the very power of God in this point, the substance of all those shadows, and what he did in reference to the work of atonement, and reconciliation, he does it substantially and effectually, both on God's part and man's. For he has both natures in Himself, and by reason thereof is an apt Mediator fit to interpose between both to make reconciliation; for He is declared to be the Son of God, wholly without sin, consecrated with an oath of God to be a Priest for that purpose for ever, Hebrews 7:21, compared with 27:28, why by the eternal spirit of God offered up himself with out fault to God His Father, the just for the unjust, so that by one offering, He hath consecrated for ever them that are sanctified, so that there is no more need of offering for sin, (see Heb. 9:4, compared with 10:14, 18, and is now entered, not into the Holy places made with hands, but into Heaven, to appear in the sight of God for those who believe through Him, and not with the blood of others, but with His own blood, thereby their consciences are purged from dead works to serve the true and the living God, see Hebrews 9:26, 14. Yes, and there remaineth, and is set down at the right hand of the throne of the Majesty in the highest, being the mediator of that better covenant, even that which is established upon the best and absolute free promises, Hebrews 1:3; 8:1; which are to pardon their enmity, and iniquity, and to be to them a God, and to undertake that they shall be to him a people; so that as God was in Christ, Heb. 8:6; 10:11, 12; reconciling the world to Himself, not imputing their trespasses unto them; so in the ministry of reconciliation Christ is by His Spirit in man shedding abroad the love of God in his heart, and thereby slaying his enmity, by which means he is reconciled to God; so that whom He blesseth, being the High Priest and Captain of our salvation, shall be blessed indeed; see Acts 3:26. By all which it does appear to be a truth, that there is none to Him in point of atonement to make reconciliation between God and Man. And now that there is none with Him in that great work, either person, nor service, is also as evident. God the Father had designed Him alone in that businesses, that no Flesh might glory in His presence, see Acts 4:11,12; I Tim. 2:5; Colo. 1:20; I Cor. 1:29. And Paul tells the Galatians who were about to join circumcision, and so works together with Christ in this point of acceptance with God, that then Christ would not profit them, and that they were fallen from grace, see Gal. 5:23.

Christ is the Anointed Prophet

(He is the Anointed Prophet, none to Him in point of instruction.) That he is the Anointed Prophet, or a Prophet Anointed with the Spirit of Prophecy above his fellows prophets, and a Teacher immediately sent from God from Heaven, see John 9:17; Luke 24:19; Hebrews 1:9; John 3:2; 13; 6:36; 16:28.

And that there is no Prophet to Him, will evidently appear; for all the other prophets of God were such as did bear witness to him, or were types of Him, Acts 10:43; John 1:45; yes, Moses and Elias, those who great Prophets, say themselves how that He may be exalted; wherefore, Deut. 18:15; I (said the Lord by the hand of Moses) will raise them a Prophet from among their Brethren

like unto thee, and will put my words in His mouth, and He shall speak unto them all that I shall command him, Acts 3:21; 7:37; that whosoever will not hearken unto my words which He shall speak in my name, I will require it of Him. And John 3:30,31, He must increase (said John the Baptist, who came in the spirit of Elias, and was, saith Christ, more than a Prophet, Matt. 17:12, 13; Matthew 11:11-14) so that among those who were born of Women before him there was not a greater) and I must decrease; he that cometh from above (saith he) is above all, he that is of the Earth, is Earthly and speaketh of the Earth, he that cometh from Heaven is above all, and what he hath seen and heard, that he testifieth, and no man receiveth his Testimony ; he that hath received his testimony hath set to his seal that God is true, for he whom God hath sent speaketh the words of God, for God giveth not the Spirit by measure unto him ; and as these great Prophets thus witness to Christ so the voice that is heard from Heaven by James, Cepas, and John, do confirm their testimony, that there is no Prophet to him) for when upon the Mount, Moses and Elias appeared talking with Christ , and Peter would have three Tents or Tabernacles, for Christ, one for Moses; and another for Elias, that so no doubt at times, and in some cases , he might be hearkening to them immediately upon the motion, and as an evident manifestation of a dislike thereof, they both vanished, and a cloud overshadowed them all, and Christ being the Prophet only remaining, there comes a voice out of the cloud which said, this is my well beloved Son in whom I am well pleased, hear ye him ; Mat 17:5, 6,7. Now that there is none to him in point of instruction, will also appear with respect both to the matter and efficacy.

- I. For the matter of instruction, he that cometh from above being also in the bosom of the Father, must needs be above all in his matter of instruction, for what he hath heard and seen in the Fathers bosom, that he Testifies, and speaketh the very words of God, yea declareth and maketh known God Himself, being the bright breaking forth of the Father's glory, which was that which Moses, that great Prophet did so much desire to behold, and could not obtain it; and hence it is, that it is said his hearers were astonished at his doctrine, conceded no man ever spoke like this man, and the best of them knew not whether to go to better themselves, for as much as he had the words of eternal life, yea, that Holy Spirit of promise which the Saints were and still are to receive was but to glorify Him, to take of him and his words, and to show unto them the treasures of light and life, and refreshment that is contained therein, see the proof of all this, John 17:18; John 3:31; 32, 34; He. 1:3; Ex. 33:18, 27; Matt. 7:28; John 7:7:46; John 6:68; John 14:26; and 16:12, 13, 14. Moreover, as for excellency of matter, so for efficacy and powerful instructing, there is none to Him in point of instruction, for he it is in whose hand is the Key of David. He openeth the heart to understand the scriptures and to show a lively experiment of his powerful instructing. When he was here upon Earth, he passed by the wise and learned Rabbis and called the illiterate and foolish Fisherman. To this day doth choose not many wise, nor many learned, but the poor foolish and despised ones, that as a teacher, he may show his abilities thereby giving understanding to the simple speaking words of light and life and spirit unto them and by them to confound the wise and learned and mighty. Yea, He indeed is the Light of the gentiles which sat (and still in a great measure of it) in darkness and is the true Light that enlighteneth every one that cometh into the World. See Luk 24:45, 1 Cor 1:26, 27, Joh 6:63, Acts 13:47, Joh 1:9. As He was the Prophet opening his Father's bosom and showing things that were past and present, so the things also that were to come. He tells them how many things he must suffer of the Elders and the Chief Priests and Scribes, and be killed and raised again the third day and therein forshoweth his Office of Priesthood. He also foretells how after he is risen as a Lord, He will set his house in order and so depart to his Father to receive his Kingdom and to return and what shall befall His servants in the time of His absence by the reign and rage of the Beast and spirit of Antichrist and what will be each one's portion at His return as appears in the book of the Revelation which is surrounded with blessings to him that readeth Chapter 1:3

and curses to him that addeth to it or taketh from it(Chapt. Last 18,19) Wherefore, seeing there is no Prophet or Teacher to Christ and His Spirit in point of instruction, it well suits with Christians to be still cleaving close to this Prophet. Concluding with the Disciples that first trusted in Him, "“hither shall we go? Thou hast the Words of eternal life.”"

Christ is the Anointed King

He is the Anointed King Who is gone unto His Father for His glorious Kingdom and shall ere long return again.

That Jesus of Nazareth is the anointed King could not be hid in the day of His humiliation (Luk 23:2,3 & 19:38).

The Majesty of a King did appear in that lowly and meek form while He rode upon an ass that if the multitude of the disciples had not confessed him, but had held their peace, the stones would cry out. His word had a powerful efficacy like the word of a King among men and devils, the winds and Seas so that he speaks but the word and the blind see, the lame walk, the deaf hear, the dumb speak, the dead are raised, the devils are cast out, the poor receive the Gospel. When He is at the weakest, then is Pilate forced to confess that he is King of the Jews and to propagate this confession as far as Latin, Greek and Hebrew will carry it. This appears more evident since He was raised and sits as Lord at the right hand of the Father, at least in the hearts and lives of his servants by pouring forth that Spirit or ointment received (Acts 2:33-36). The Kings of Israel were but His types and the Kings of the Nations are but His sword-bearers, for He is King of Kings, but most lively shall this truth be made manifest when all enemies shall become His footstool. He shall appear indeed in the form of a King with thousands of His saints and ten thousand times ten thousand of the heavenly hosts and shall in the powerful word of a King, command the Earth and the Sea to give up their dead and both wicked men and devils to go together into torment and they shall be tormented and the saints to enter the joy of their Lord and it shall be unspeakably glorious (Mat 25:31,32; Luk 9:26; Joh 5:28, 29).

That He is gone unto His Father to receive His Kingdom and shall ere long return again will be made manifest by these scriptures: Joh 20:17, Luk 19:12,13; Heb 9 last; 2 Tim 4:1, Rev last) As certainly as He hath had a time for His Prophetical Office and for His Priestly, so shall He have a time for His Kingly. As the dream of Nebuchadnezzar hath been found certain, and the interpretation of Daniel sure concerning those four Monarchies or Kingdoms of men which should come to pass in the earth, so certain and sure it is that the day is approaching that the God of Heaven will set up His Kingdom by that despised yet Cornerstone that was cut out without hands (Dan 2:44,45)

This Jesus Christ is also the Lord, none to or with Him.

That He is the Lord appears (2 Cor 4:5). We preach Christ Jesus the Lord, saith Paul, and Acts 10:36 saith Peter, "“He is Lord of all.”" And hence it is that He is called Lord of Lords (Rev)

That there is none to Him by way of commanding and ordering with respect to the worship of God, the household faith, will evidently appear if the nature of the household of faith, the worship of God and the commanding and ordering power that suits therewith be considered with respect unto Him.

The Nature of the Household of Faith

They are a company of faithful ones that are bought with the price of His blood, knit together in one by His Spirit, founded wholly upon Himself, built up by Him to be a holy habitation O God

and therefore, not in the least measure to be defiled with the inventions and commandments of men. From whence it is that they are still with their eye fixed upon Him Whom they look upon to be as well the finisher as the author of their faith. Still in their hearts calling on Him that hath bought them and saying, Lord what wilt thou have me to do? Still standing upon their watch to hearken what the Lord will speak, for the voice of a stranger they will not hear. So that by this, it evidently appears that there is none that hath too much right unto this household of faith by way of ordering it. Not yet by freedom in it by way of commanding as hath Christ Jesus the Lord. And from the nature of the worship which is spiritual to be performed by a spiritual worshipper and after or in that true manner that the Father of spirits hath appointed, it will as evidently appear that there is none to him by way of Commanding and ordering in this matter who is the only begotten of the Father, came out of, and yet is in His bosom, and hath declared Him, the true way of His worship and who are such worshippers as He seeks for. Who, as a Lord faithful over his house before his departure, gave order thereto, commanded his servants to watch and to hold fast till he come. In His absence being at the right hand of His father, it is mindful to shed abroad of that Holy Spirit of promise whereby the true worshippers shall be led from truth to truth until they be brought into all truth. If the nature of the commanding and ordering power that suits both with the worship and with the worshippers which the Father of Spirits seeks for be also considered, which is not a law of carnal commandment seconded with carnal weapons, or an arm of flesh, but a spiritual law or, as the Apostle calls it (Rom 8) A law of the Spirit of life from Christ Jesus spoken unto, or rather, written in the heart of a Christian by the Spirit of Christ by reason whereof he obeys from the heart, readily, willingly and cheerfully that form of doctrine which is engraven and laid therein (Heb 8"10; 2 Cor 3:3; Rom 6:17).

If this, I say, be considered that the worship is spiritual such as just begin in. Spring up and rise from the heart and the spirit, and to be directed to the Father of Spirits, and so the commanding power that suits herewith, must speak to the heart and spirit of a man, then is there no Lord in this matter to Christ Jesus the Lord Who speaks to the heart in the Spirit, and His words are as commands from the Head to the members which convey together spirit and life to obey them by reason of which His commands are not grievous for where the Spirit of the Lord is, there is liberty. And they, beholding the glory of the Lord, are transformed into the same image, from glory to glory by the Spirit of the Lord (2 Cor 3:17, 18). That there is none with Him, He is the only Lord and Law-Giver of this spiritual building, and so the spirits in this sense, appears by such scriptures as *say One is your Lord and law-giver* (Jas 4:12; Eph 4:5; Mat 23:8, 10) and by such as *say Ye are bought with a price, be ye not therefore the servants of men*. The Apostles that had greater authority in this point that any men living acknowledge they had not dominion over men's faith and therefore, declare this to be the express mind of God that the servants of this Lord must not strive(as if they were Lords), but be patient, in meekness instructing those that oppose themselves, or , as the word imports, that set themselves by covenant in opposition to that living Lord. Whereas it is declared in the testimony that this household of faith was purchased by His blood as Priest, instructed and nourished by His Spirit as Prophet, etc., will all evidently appear to be true (Acts 20:28; Joh 16:7-16; 1 Cor 2:9-12; Rom 8; John 1:2,26,27; Rev 2:11,17,29; 2Thes 14,15; 1 Cor 11:2 and 1:7). So is the first part of the testimony by the word of God confirmed and justified.

I testify that baptism or dipping in water is one of the commandment of this Lord Jesus Christ.

That this commandment of Jesus is by way of dipping, and, as it were by drowning, overwhelming or burying in water and not by sprinkling with water, appears many ways.

1. In that although there be frequent mention made of that appointment of Christ in His last will and testament, yet is it never expresses by the word that may be rendered *rantism*, or sprinkling, but by the word that is rendered *baptism*, or dipping.
2. In that the word by which it is so frequently expressed doth in proper English signify to dip, to plunge under water, and as it were, to drown, but yet so as with safety so that the party(as to the manner) may be drowned again and again, see the instance of Naaman. He dipped himself seven times in Jordan (2 King5:14) and to this sense of the word(at least in that place) both the Greek, Latin and English Churches agree.
3. In that the phrase(in which there is mention made of such an appointment of Christ)doth necessarily import such a thing, and, therefore, when mention is made of baptizing, there generally followeth that word the preposition (iv) which is commonly translated in or into which suits the dipping, and not the preposition (sun) which signifies with and so suit with sprinkling. It may as well be rendered I baptize you in water and he shall baptize in the Holy Spirit (Mar 1:8) as it is rendered John did baptize in the wilderness and in the river of Jordan (vs 4, 5) or that John was in the Spirit on the Lord's day (Rev 1:10) and they were baptized in the cloud and in the Sea (1 Cor 10:2). Yea, it might as well be rendered I baptize, or dip you, into water as it is rendered they were casting a net into the Sea (Mar 1:16) for the words are the same and it would be an improper speech to say John did baptize with the wilderness and they were casting a net with the Sea
4. That this appointment of Christ is by way of dipping, and not sprinkling, appears in that for the resemblance and likeness hereunto. The Israelites passing under the cloud and through the Sea where the Egyptians that were their lords and commanders, their pursuers and enemies, that sought their destruction were drowned, left behind and seen no more, is by the Holy Spirit called a baptism (1 Cor 10:1,2) They were baptized in the cloud etc. Observe, it is not here rendered with the cloud and with the Sea, as in the other place (Mar 1:8) with water, because it suits with sprinkling although the word be the same, but in the cloud and in the Sea which suits with dipping or overwhelming. So, with the appointment of Christ, they passing through the midst of the red or bloody Sea on dry land which stood on both sides as a wall, and being under the Cloud, were as men, in a carnal eye, overwhelmed and drowned and yet truly saved and safe from their enemies.
5. That this appointment of Christ was not by sprinkling, but by dipping, or putting the person into or under the water appears by Phillip's baptizing the Eunuch. It is said They went down into the water, both Philip the baptizer and the Eunuch that was the person to be baptized, and being there in the water, Philip baptized, or dipped him in that water as John did Jesus in the river of Jordan. Then it is said as they descended, or went down into the water, so they ascended or went straight way up out of the water. See Acts 8:38, 39; Matt 3:16. Mark the expression: "And Jesus, when He was baptized, went up straightway out of the water..", therefore had he been down in the water.
6. That this appointment of Christ was not by sprinkling, but by dipping, or , as it were a drowning, appears in that John the Baptizer, his work being to baptize, remains in the wilderness by the river of Jordan and afterward in Aenon. The reason that this is rendered by the Spirit of God why there he abode, was, because there was much water there, which need not have been if that appointment could have been performed by sprinkling and not by dipping. See Luke 3:2,3 John 3:23.
7. That this appointment of Christ was not to be performed by sprinkling, but by dipping etc. Appears from the nature of the Ordinance itself. It is such an Ordinance as whereby the person that submitteth thereto doth visibly put on Christ Jesus the Lord and is hereby visibly planted into His death, holding forth therein a lively similitude and likeness unto His death. Whereby only through faith he now professeth he hath escaped death and is in hope to obtain life and peace everlasting and so to have fellowship with Him in His death as to be dead with Him and thereupon to reckon himself to be dead indeed unto sin, Satan, the law and the

curse. See Gal 3:27; Rom 8:2,3; 5:7,8,11; 1 Cor 15:29. But the planting of a person into the likeness of death is no ways resembled by sprinkling. But by dipping it is lively set forth and demonstrated.

8. This appointment of Christ, Baptism, is an ordinance whereby the person that submitteth thereto, doth visibly and clearly resemble the burial of Christ, and his being buried with Him. So, as in respect of the old man, the former lusts and conversation, like the Egyptians, to be taken out of the way and seen no more. See Romans 6:4,6; Col 2:12. But sprinkling doth no way lively resemble the burial of Christ, or the persons being buried with Him as dipping doth.
9. This appointment of Christ, Baptism, is an ordinance whereby the person that submitteth thereto doth visibly and lively hold forth herein the resurrection of Christ, declares Him Whose life was taken from the Earth to be alive again, Who although he died and was buried, yet was He not left in the grave to see corruption, but was raised again and behold He liveth for evermore. As hereby he holds forth the resurrection of Christ, so doth he also his own being planted in the likeness thereof so as to reckon himself to be in his soul and spirit quickened and risen with Christ from henceforth to live unto God the fountain of life and to Christ Jesus the Lord Who died for him, and rose again and so to walk in newness of life in this present evil world, being also begotten unto a lively hope that in the world to come, he shall be raised and quickened both in should and body to a life everlasting. See (Rom 6:4,5,8,11; Acts 8:33,35,36; Col 2:12; Rom 8:11; 1 Cor 15:29; 1 Pet 1:3. Sprinkling doth no way lively resemble the resurrection of Christ, or the souls or bodies rising, or being raised by Him, as the way of dipping doth. Therefore, this appointment of Christ was, and still is, to be performed by way of dipping or putting the person into or under the water and not by sprinkling.

That this dipping in or into water in the name of Jesus is one of the commandments of this Lord Jesus Christ doth evidently appear Matt 28:19; Mark 16:15, 16 compared with Acts 2:38, 41; 8:36, 38 and 10:47, 48. And that it is also to be observed by all that trust in Christ, as other of is commands, as He is Lord, until He come again, is likewise expressly manifested to be His will: Matt 28:20; Gal 1:7, 8; Jude 3; 2 Tim 2:2; Col 2:5, 6; Rev 2:25; 3:11 Hold fast till I come. Rev 22:14, 19; Heb 12:25. But to proceed:

A visible believer or disciple of Christ Jesus (that is, one that manifesteth repentance towards God and faith in Jesus Christ) is the only person that is to be baptized with that visible baptism or dipping of Jesus Christ in water

That a visible disciple or scholar of Christ, one that manifesteth himself to have heard Him, to have been taught by Him and to have yielded himself to Him as his teacher, is the only person, etc. Will be made manifest:

1. By the commission itself and the argument stands thus-they and they only have right t this ordinance and appointment of Jesus Christ, whom the Ordainer Himself, Christ Jesus the Lord, hath appointed it to disciples and to believers and to such only.

The first proposition cannot be denied and the second will easily be roved. See the commission by which the apostles were warranted to administer this ordinance. So must all baptize or they will appear but usurpers (Mat 28:18, 19). All power is given to me in heaven and in earth, saith the Lord, Go ye therefore and disciplize or make disciples not among the Jews only, but among the Gentiles and Nations and baptize them. If the question should have been made, Lord whom shall we baptize of the Nations among the Jews and Gentiles? His answer was given in the words before. He would have given no other. You shall baptize amongst the Nations Jews and Gentiles, such as first been taught, and by teaching have been

made my disciples. Mar 16:16 go ye into all the World, saith the Lord, and preach the gospel to every creature-to the Gentiles as well as the Jews. He that believeth and is baptized shall be saved etc. If the question should be here propounded again who among the religious and strict Jews and the loose and profane Gentiles should be baptized, the answer is plain-those to whom the Gospel first hath been preached and they through that Gospel have also believed.

2. By the practice of the commissioners of Christ who were faithful unto their Lord and to the charge which He gave them. The argument stands thus:

Such as faithful Apostles, and first commissioners of Christ Jesus the Lord administered this ordinance of baptism unto such and only such ought to be made partakers thereof.

But the Apostles and first commissioners of Christ administered not this ordinance unto carnal babes, infants of days(these are by the scriptures declared to be conceived in sin to be brought forth in iniquity, and in being born of the flesh to be but flesh, and so by nature the Children of wrath, one as well as another, being also untaught), but to such as first were taught and were ordained by the immortal seed of the world to be born again and as new born babes in Christ, having tasted of the sincere milk of the word, desire still more of the same that they might grow up thereby and such as appeared to be converted and to become as little ones, such little ones as believed in Jesus.

The first proposition I suppose none that own Christ and his Apostles will dare to deny. And the second which is more questionable will also be proved. See Acts 2:38, etc. Although Peter with the 11 calls upon the convicted Jews to repent and to be baptized every one in the name of the Lord Jesus for the remission of sins, and tells them that then they shall be made partakers of the Holy Spirit, and that they should not need to distrust it, he shows them the largeness of the promise that was made concerning the pouring forth of the Holy Spirit, it being promised to be poured forth upon all flesh as they had expressed in the beginning of their discourse out of Joel 5:16, 17 and therefore saith 'tis to you and to your children and to all that are a far off even as many(of you, your children and such as are a far off) as the Lord our God shall call. Yet, he baptized none, but such as were called by the holding forth the word of salvation by Jesus Christ as appears in the words. For they that gladly received his word were baptized and they only, for they that were baptized were added and continued together in the disciples' doctrine and in fellowship and in breaking of bread and in prayer and continued daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. This place, therefore, if rightly considered, will be so far from affording a ground for the baptizing of the children of believing parents, because here it is said the promise is to you and your children, that it will sufficiently evince the contrary. Such an apprehension is accompanied with 2 or 3 evident mistakes. There is a mistake in the promise, in the parties to whom the promise belongs and the manner how it is to them and their children.

1. There is a mistake if the promise in that it is looked at as the covenant of Grace which doth ingratiate the soul into and gives it an interest in all the privileges of the Gospel of Christ. So in order doth go before baptism or any other visible ordinance and appointment of His whereas is very truth by promise there, is meant that Holy Spirit of promise which they which believed in Christ, and obeyed Him, should, according to promise, receive after He was ascended unto the right hand of the Father as appears John 7:39; 14:16; 16:7. That which He had here shed abroad in a powerful manner upon the Apostles, and that which these Jews also believing and obeying the Gospel of Christ should also receive and therefore saith Peter, Repent and be baptized and ye shall receive etc. And was no other than that which was of old prophesied of by Joel as is declared in v.16 and so is a promise that follows faith and obedience and not such as goes before to give right to this appointment of Christ.
2. There is a mistake in the parties to whom the promise belongs. For whereas it is said to you and to your children, and thereupon it is conceived to be meant believers, and their

infants of days which upon that account are to be baptized, it is plain and evident when the apostle spoke these words to them, they could not be looked upon as believers, forasmuch as they being pricked at the heart and only convinced of their evil in murdering the Lord of life, propounded what they should do to be saved which is far from believing. To which the apostle replies, Repent and be baptized in the name of the Jesus for the remission of sins. To conceive that by their children were meant infants of days, it may be as well as understood by your sons and daughters which should so receive of the promise of the Spirit as to prophecy mentioned in the seventeenth verse of this chapter to which these words are related: and to make it appear that the promise was not so either to them or their children(as yet manifested) to give them right unto baptism. After many more words used by the apostle to persuade them to save themselves from this adulterous generation, it is said, but as many as gladly received his word, were baptized and but only such and not their infants of days. They that were baptized continued together in such appointments of Christ as infants are in no measure capable of.

3. There is a mistake in the manner how this promise is to them and their children, not spoken to them now as believers and their children as having right and interest peculiar by them, but, indeed, to them and their children no otherwise than to all that are a far off. If taken in the general, cannot be understood but with respect to the general promise which is to pour forth His Spirit upon all flesh. But, if with the restriction, which is, even as many as the Lord our God shall call, then parents and children, Jews and Gentiles, such as are near, and such as are a far off, must be called by the word of His grace before they can have a peculiar right and interest in this Spirit of promise. So a child that is called to believe and obey the Gospel may have this promise made good unto him before his father, and a Gentile that is a far off before a Jew that is near.

This will appear also by other instances as of Philip baptizing in Samaria. They were men and women that he baptized there, such as believed and received the word with great joy (Acts 8:8, 12). When the Eunuch seeing the water, asked what should let him to be baptized. Philip intimates that although he had been taught, yet want of a manifestation of faith would be a let (v. 36, 37) and whereas there is mention made of whole houses that were baptized, that the commissioner might appear faithful unto their Lord, and keep close to the very words of their commission, you shall find they were first taught, and by teaching, were made His disciples, and gladly received His word. See it in Cornilius' household (Acts 16: 33, 34) compared with the 44 47. The jailers' household (Acts 16: 32, 34) They spake unto him the word of God and unto all that were in his house, and he set meat before them, and rejoicing, believing in God with all his house. See it also in Crispus' household (Acts 18: 8-11), Stephanus' household (1 Cor 1:16, 17 compared with 16:15). And as for Lydia's household (Acts 16), the Spirit of God being more silent therein, they that cannot interpret it by the other four, nor yet by the commission itself, nor by the commissioners' faithful observance thereof in all other instances, let them prove, if they can, these three particulars: a. That Lydia ever had a husband. B. In case she had, that ever she had any children by him, and if so, then in the c. That they were not dead or so grown up that they might hear and receive the word gladly as well as their mother.

A third argument to prove that a visible believer is the person that according to the mind of Christ is to be baptized in water may be taken from the order which the Spirit of Christ lays down: faith and baptism, in the scriptures of truth, putting faith still in the first place witness Mark 16: 15, 16, Matt 28: 19; Heb 6; Eph 4.

A fourth argument may be taken from the nature of the ordinance and a fifth from John's baptism. Yea, much more might be said to this point, but this may suffice.

The only person that is to walk in the visible order of his house and so to wait for his coming the second time in the form of a Lord and King with his glorious Kingdom according to promise.

That he is the only person that is to enter into and walk in the visible order of His house will evidently appear, if the order in which our Lord left His house when he went to His father to receive His Kingdom, be duly considered. In His last will and testament, we shall find it thus recorded. When our Lord was about to be gone, he gave order unto His apostles whom He made stewards in His house of the mysteries of God to make Him disciples of all Nations and that such as were to be made should then be baptized and so visibly be planted into Christ and put on Christ, and having so received Him, should walk in Him, observing all things whatsoever He had commanded. The first thing whereof as touching order was to be added or joined one to another in the fellowship of the Gospel by a mutual professed subjection to the Scepter of Christ and being a company thus called out of the world, from worldly vanities, and worldly worships after Christ Jesus the Lord (which is the proper English of these words—the Church of Christ, and is in other terms called the Household of faith) should steadfastly continue together in the Apostles' doctrine, the consolation, reproof, and instruction thereof, in fellowship, the mutual support both inward and outward, in breaking of bread, thereby remembering the death of our Lord whose soul was made an offering for sin. As His flesh is meat indeed, and His blood drink indeed by the help of the Spirit to nourish our souls and spirits up unto eternal life and in prayer, one with and for another. This is the absolute order which the Lord hath appointed in His last will and testament. This appeareth both by His own precept and command, and by the practice of such as first trusted in Him. And, if so, then neither infants of days, nor yet such as profess themselves to be believers in Jesus, but refuse as a manifestation thereof, according to the practice of such as first trusted in Christ, to yield themselves to be planted into the death, burial and resurrection of Christ, and so visibly to put Christ on, as did the Christians of old, I say, such have no right to enter into, or walk in the order of the Gospel of Christ. To conclude the point the argument stands thus: they, and they only, have visible right to enter and walk in the visible order of Christ's house, and so to wait for His coming, whom Christ Jesus Himself being the Lord of the house, hath appointed, and His Apostles being His stewards, have approved of, but such as first have been taught and made disciples or scholars of Jesus and believers in Christ, and afterwards have been baptized or dipped and thereby visible and lively planted in to the death, burial and resurrection of Christ, are they, and they only, whom Christ hath appointed and the apostles approved of. See His commission. Peruse their practice, ergo, they and they only have visible right to enter into and walk in the order of Christ's house and so to wait for His coming the second time in the form of a King with His glorious Kingdom according to promise. See for a further confirmation of the last clause in the first epistle to the Corinthians 1: 7; 1 The 1: 10; 2 The 3: 5. To proceed:

He is the person that is also to wait for His Lord's sending down from the right hand of His Father in the time of His absence the Holy Ghost, or Holy Spirit of promise, and all this according to the last will and testament of that living Lord.

That this living Lord did promise when He left this present evil world, that is in a great measure subjected to devils, and went to His Father, not only to return again, but in the time of His absence (as a testimony of His great love unto such as are called to be His

disciples and manifest the same by loving Him and keeping His commandments, and are as a testimony of His loving acceptance at the right hand of the Father) to send down the Holy Spirit which should be in them as a well-spring of living water flowing forth unto eternal life. Who, being a Spirit of truth, and sent by Christ Who is the truth which God will exalt, shall glorify Him, take of Him and His and show it unto them and so lead them from truth to truth until He hath brought them into all truth. As a Comforter or Spirit of comfort, shall He fill their hearts with joy in believing, by bearing witness with their spirits that they are the children of God, and by revealing unto them the precious things which God hath prepared for them that love Him which neither eye hath seen, nor ear hath heard, neither hath it entered into the heart of man to conceive. As a Holy Spirit He shall set them apart that are justified by the blood of His Son unto the Holy God, and sanctify them throughout in soul and spirit and body. As a Spirit of supplication, He shall help them to speak unto God, as a Spirit of prophecy to speak unto men. That this Lord, I say, did promise unto His disciples who love Him and keep His commandments I the time of His absence the presence of such a Spirit as this which hath supplies in Him beyond what the soul lacks, and that therefore they are to wait will clearly appear:

1. out of the words of the Lord Himself. See John 14: 15-17. So v. 26 chap. 25: 26; chap 16:7, 8. So v. 13-15. Five times that night in which He was betrayed doth He repeat that promise to His disciples that loved Him and kept His commandments. That He intended the same unto other visible disciples that should love Him and keep His commandments unto the end of the world, will also appear. For if the appointment of Christ, the supper that went before and is expressed in chapter 13, and the prayer of Christ that followed after, and is expressed in chapter 17, did belong unto them that should believe through their word till He come again, then this promise that is so often repeated between doth as well belong unto them as to these, but the former is true. See John 17: 20; 1 Cor 11: 26; therefore the latter. If the consequence be denied, it will still be proved out of Christ's own words. See John 7: 37, 38 and the consideration even in reason of Christ's exceeding love and tender care towards all His disciples that love Him and keep His commandments, and their sensible wants of the same supplies of the Spirit will clearly evidence it.
2. It will clearly appear out of the words of the Apostles of Christ. See John's interpretation of these words of Christ, Out of His belly shall flow rivers of living water. This spake he (saith John) of the Spirit which they that believe on Him should receive, for the Holy Spirit was not yet, because Jesus was not yet glorified. Joh 7:29 See also what they all say with one mouth after they had received this Holy Spirit with power whereby they were furnished as apostles or ambassadors (of Him that had all power in heaven and earth in His hand) to go forth with the embassy of peace into all Nations and could deliver the mind of their Lord unto them in their own language (Acts 12: 38, 39 repent and be baptized every one of you in the name of Jesus for the remission of sins and ye shall receive the gift of Holy Spirit. For the promise is to you and to your children and to all that are a far off, as many (of all these) as the Lord our God shall call (to repentance from dead works to faith in Christ Jesus, to this visible manifestation thereof by being baptized, and so visibly planted into the death, burial and resurrection of Christ for the remission of sins.
3. This will also appear by the enjoyments of those that first trusted in Christ, and visibly manifested their faith and love in and to the Lord by keeping His commandments. The disciples which were also called Apostles, waiting in the appointment of their Lord at Jerusalem, received and were filled with that Holy Spirit with power according to promise. See. Acts 1:4 compared with 2: 2. So that great number that were about three or rather five thousand souls that believed through their word and were baptized in Jerusalem, and waited in the appointments of the same

Lord, that is to say, together steadfastly in the Apostles' doctrine and in fellowship and in breaking of bread and in prayer. They also enjoyed this Holy Spirit according to promise (Acts 4: 31). The like may be found among the saints in Samaria (Acts 8: 17), in Ephesus (Acts 19). The same may be found among the saints that thus put on Christ and walked in Him among those that first trusted in Him in all places. See it in Romans chap. 5: 5 and chap. 8 at large. See it in the Corinthians epistle 1 chap. 2:10-12 and 6: 11-19 and chap 12 at large. In the Galatians ch 3: 2-6. In the Ephesians chap. 1: 13. In the Phillipians chap 3: 3. In the Colossians chap 1: 8. In the Thessalonians Ep. 1 chap 1:5, 6 and chap. 5:19. This promise is also found true in the little children that John writes to and is often repeated 1 John 3: 24, 4:13 and in the 2:27, he speaks unto them after this manner, But the anointing (speaking of this Holy Spirit of promise) which ye have received of Him abideth in you and (such is his supply) that you need not that any man teach you, but as the same anointing teacheth you of all things and is truth and is no lie, even as it hath taught you, ye shall abide in Him. And now, little children, abide in Him etc. Jude telleth us that the very ground why some that had made a profession of the faith and order of Jesus caused divisions and offences contrary to that doctrine they had received and separated themselves, was, because they were sensual, not having the Spirit, Jude 10. And as all this hath been proved by the last will and testament of that living Lord, so is it also clear that His will is not to be added to, or taken from. Compare Gal 3:15 with Rev. 23: 18, 19 which notwithstanding, if any man shall attempt to, let him know this Lord is alive and will ere long appear sufficiently able to avenge it.

I testify that every such servant of Christ Jesus, may in point of liberty, yea, ought in point of duty, to improve that talent which His Lord hath given unto him.

4. That it is their duty to improve the talent the Lord hath given unto them, and that for that end it was given also, will appear by those two instances of the Lord Himself. The first is Matthew 5:13-15. Ye (saith the Lord to His disciples) are the salt of the earth, the light of the world, etc. Neither do men light a candle and put it under a bushel, but on a candlestick. He intimates there that if it be far from the intention of men (who are but weak and foolish in their intentions and actions) to light a candle which is for use and then put it under a bushel and to make it useless, then much further from the purpose and intention of God, who is the Father of lights, to enlighten the spirit of a man which is the candle of the Lord and then to have it concealed and withheld. It therefore follows Let you light (saith the Lord) so shine before men that they may see your good works and glorify your Father which is in heaven. The other instance is in the 19th chapter of Luke 11-27 in which the parable is lively declared by the Lord. A. That glorious Kingdom of God that shall certainly appear should not so immediately appear as some thought it should for which end is the parable spoken (verse 11). The first words of the parable will prove the same thing. For the Noble-man (which is Christ Jesus the Lord) must first go into a far country to receive his kingdom, which is, to the right hand of the Father, there to sit until all His enemies become His footstool and so return; b. Here is declared the order in which this Lord left this household when he went to receive his kingdom. He bestowed gifts or talents upon them and commands them as his servant in their several places to occupy till he come (verse 13) which proves that for which I produced this scripture and for further encouragement unto a servant of Christ to improve his talent in his Lord's service that He hath bestowed upon him; c. In the third place is declared the exceeding great countenance and rich reward which this

Lord will bestow upon a faithful servant that hath thus improved his talent. When he shall have received the kingdom and shall return in the glory of His Father, the countenance (I say) appears in these words: he will say, well, or as it is in the 25 of Matthew, well done thou good and faithful servant. Thou hast been faithful in a few things. The rich reward appears in these: Enter into the joy of thy Lord, or have thou Authority (in my kingdom) over ten cities. Be thou also ruler over five cities, etc. But to proceed

And in the congregation, he may either ask for information to himself.

This was a liberty amongst the Jews in their Synagogues or congregations as appears Luke 2: 46 where Christ being about twelve years old, is found by his parents among the doctors in the Temple, not only hearing them, but asking them questions. When He also taught in the Temple or elsewhere, the people did not only hear Him, but asked Him questions, yea, made objections against what was delivered, without interruption. It cannot be conceived but this is much more a liberty in the congregations and Churches of Christ and therefore 1 Cor 14: 35 where women are directed to ask their husbands at home if they will learn. The reason given is that it is a shame for them to speak in Church. It is plainly declared that men that will learn, may ask in the Church for it is not a shame for them to speak there. But to proceed.

Or if he can, he may speak by way of prophecy for the edification, exhortation and comfort of the whole.

By prophecy here, I mean a plain and brief declaration of the mind and counsel of God in words significantly and easy to be understood, confirmed by the words of the apostles and Prophets of God and brought forth for the edification, exhortation and comfort of the whole. The 14th of the 1 Cor will plentifully clear this truth and make this liberty good unto the saints in the Churches of Christ. It cannot be shut out by the spirit of Antichrist. See verse 1, 5, 12, 24, 26, 30, 31, 39, 40. So 1 Thess 5:19, 20, Quench not the Spirit is the exhortation to him that is thereby moved to speak. And despise not prophesying is the exhortation to them that are present to hear. But to proceed.

And out of the congregation at all times, upon all occasions, and in all places, as far as the jurisdiction of his Lord extends.

This jurisdiction is not only to the utmost parts of the Earth, but also to heaven. See Mat 28: 18; Heb 1: 2; Eph 1: 20, 21, 22.

May(yea ought to) walk as a Child of light, justifying wisdom with her ways, and reproving folly with the unfruitful words thereof, provide, etc.

For a warrant here, see Deu 6: 7; Matt 5: 14, 16; 10: 32, 33; 11: 19; Eph 5: 11; Acts 4: 20; James 3: 13. And so have I done also with the 3rd conclusion. The fourth followeth:

I testify that no servant of Christ Jesus hath any liberty, much less authority, from his Lord to smite his fellow-servant

This will be evidenced to be a truth many ways from the mouth of the Lord.

1. In that it is the great commandment of this Lord to His disciples and servant to love one another, and so to bear one another's burdens who ought to have their love

stronger than death so as to lay down their lives for the brethren. See John 13: 34; 15; 17; 1 John 2:23; 4: 21; Gal 6: 2; 1 John 3: 16. Now, to smite one another is a breach of that law of Love in a very high degree. Therefore:

2. The servants of Christ are called upon by their Lord to learn of Him to be meek and lowly and are put thereby into a capacity to be further taught the way and fear of the Lord, to increase their joy. They are such as shall inherit the earth and also heaven for they shall find rest for their souls. This meek, quiet and gentle Spirit is declared by the Spirit of the Lord to be an ornament of very great price. See for a proof of all this Matt 11:29; 21: 5; Psalm 25: 9; Isaiah 39: 19; Matt 5: 5; 1 Pet 3: 4, but to smite is an argument of a domineering, proud and lofty spirit which is far from a Spirit that is meek and lowly. Therefore:
3. The servants of Christ are called upon by their Lord to be so far from smiting their fellows that in case they should be smitten by others for his, and the gospel's sake, merely on one cheek, they should rather turn the other, than seek to revenge it. See Luke 6:20; Rom 12: 17; 1 Cor 6: 7 Why do ye not rather take wrong (saith the Apostle). Why do you not rather suffer yourselves to be defrauded? This is far from smiting one another. Therefore:
4. This Lord being also that Prince of Peace, doth so far dislike such practices as these among any servants of His, that belong to His house that He hath absolutely and expressly declared that He by no means will have a striker to supply the Office of an Elder or Steward therein. No, nor one that is of a lordly or domineering spirit, nor yet one that is froward and will be soon angry. See in the first epistle of Timothy 3: 3; Titus 1: 7; Peter 5: 3. Therefore:
5. That no servant of Christ hath such authority from His Lord to smite his fellow doth plainly appear in that parable Matt 18:34 where it is said, The Lord was so wroth that he will have that wicked servant delivered to the tormentors that did but take his fellow by the throat and him that fell to smiting his fellows in his Lord's absence. In Matt 24:51, it is said The Lord shall come upon in a day when he looked not for Him, and in an hour that he is not aware of and shall cut him asunder and appoint him his portion with the hypocrite where there shall be weeping and gnashing of teeth. But to proceed in the testimony, where it is said:

No, nor yet with outward force, or an arm of flesh to constrain, or restrain another's conscience, nor yet his outward man for conscience's sake, or worship of his God, etc.

That this is a truth made out by the scriptures of truth, and that many ways, the first argument to prove it standeth thus:

1. Arg. If any servant of Christ Jesus (be high or low, rich or poor) have any such liberty, or authority from his Lord so to do, then he is able to show it (as that which may be his warrant so to act) either out of the words of the Lord himself, or out of those that were spoken, or written by the Apostles which were His Ambassadors and were furnished from their Lord with commands for His servants' observance until he come again. But no servant of Christ (I suppose) is able to show either out of his own words or out of the words of the apostles any such liberty, or authority from the Lord as that which may be his warrant so to do. Therefore:

This first proposition cannot be denied which is this, if any servant of Christ Jesus have any such authority from his Lord, he is able to show it, either out of his own words, or from the Apostles. Indeed, for a man to act in the name of the Lord, and not to have a word or warrant from Him, is high presumption. So it will appear if these things be considered:

1. In that it is plainly declared that all power in heaven and in earth is given to Christ and therefore must all authority in heaven and in earth, be derived from Him. Hence it is that it concerns the feet and the toes of that great image, if it be possible, to stand clear of him who is that little stone cut out without hands, and shall ere long become a great mountain and fill the earth.
2. In that it is as plainly declared that the living God hath in these last days spoken to us by Christ (Heb 1: 1), hath made him the heir of all things and thereupon hath called upon everyone that hath an ear to hear Him, hath threatened that soul what will not hear Him that he shall be cut off. Therefore it concerns every servant of His to take heed he use no such authority over another which he hath not heard and received from Christ.
3. In that it is declared that Christ Jesus the Lord is that one Law-giver and that they are blessed that do His commandments, yea, so blessed that the Apostle saith he is become the author of eternal salvation to those that obey Him and that He is also the Judge unto whom the living God hath appointed a great and notable and terrible day in which and by whom He will Judge the world in righteousness, yea, the secrets of the hearts, according to the gospel. See James 4: 12; Rev 12: 14; Heb 5: 9; Acts 10: 42 and 17: 31; Rom 2: 16. From the which consideration it also appears that it concerns the servants of Christ that they despise not such a Law-giver and such a Judge as He is in taking such liberty or exercising such authority over other men's consciences which cannot be made out from his words that He hath given them. All the which, as so many arguments, will prove the first proposition.

And as for the second, which is this-no servant of Christ can show a warrant from Christ for such an authority either out of His own words or His Apostles'. If that be denied, we must then call for the warrant which must be showed either out of the Evangelists, the book of Acts of the Apostles, the apostles' epistles, or the Revelation of Jesus, but I suppose it cannot be shown out of any of these. If the 13 of the Romans be produced for a warrant, no man can deny that the power there spoken of was such as belonged to a heathen. I think no man will acknowledge that he had such an authority from Christ to order men's consciences or outward man with respect to the worship of God and therefore that word cannot be their warrant.

If the words of Paul (gal 5: 12), I would they were cut off that trouble you be produced for a warrant, let the words be considered (and in the first place) there is no mention made of outward force or outward affliction, and therefore no warrant for any outward or carnal hand so to afflict. Secondly, the words were spoken to the churches in Galatia which were spiritual societies and concerning spiritual transgressors and therefore their cutting off must be from that spiritual relation and union which hitherto they enjoyed. How is that done? Compare acts 3: 23 with 18: 8, 17; Rom 11: 17, 19, 20, 22. the carnal cutting off from the carnal Israel (before the rime of reformation) was but a type of this spiritual cutting off and calling out from the spiritual Israel of God since. And, thirdly, consider the words were spoken by the Apostle Paul who would have us to know (as he declares it 2 Cor 10:4) that the weapons of his warfare were not carnal. He was not wont to strive with them that opposed themselves with carnal weapons. If he speaks to such persons as these Galatians were (that had received such power from the Lord) touching a cutting off, which is a business that belongs to a sword, it would be too carnal an understanding of the place to conceive that this should be done by any other sword than by the sword of the Spirit which is the word of God and can reach to their spirits and is the only offensive weapon the saints are to take in such cases as this against their spiritual opposers. So I have done with the first argument. A second, to evince this, is taken from that law wherewith Christ Jesus, that Son of Righteousness, hath more or less enlightened the Nations which I may therefore call the law of Nations being that law by which the Lord will judge those which may otherwise be said to be without law. The law

is this: Do, as thou wouldest be done unto, which is also(as Christ speaks), the law and the Prophets. This argument standeth thus:

2. Arg. If every servant of Christ Jesus have a commandment from his Lord, as he will answer it before Him when He shall appear as Judge, to do to others as he would have others to do unto him, then no servant of His can have either liberty or authority from Him thus to force another man's conscience or his outward man merely for conscience's sake. But every servant of Christ hath this command from his Lord, viz. Do unto others as ye would that others should do unto you.

The second proposition is undeniable. See Matt 7: 12; Luke 6: 31. The consequence of the first proposition can scarce be denied, but if any should rashly deny it, then I appeal to that man's conscience, not being feared which also knows but in part, in the sight and presence of God, whether he can be willing that another who is further informed in the things of God, and also stronger than he(whether he can be willing, I say, that he)should by such a force constrain or restrain his conscience although in smaller differences, but how much less in things that do so vastly differ.

3. Arg. The third argument standeth thus:

If Christ Jesus the Lord instructed His servant to be meek, lowly and gentle, yea, kind and courteous to all, sent forth the chiefest of them and told them that they should be as lambs in the midst of wolves, yea, holds them and us, and all that shall reign with Christ, when He shall appear with His Kingdom, in a continual expectation of a persecuted and afflicted condition in this present evil world, then it cannot be expected that they should have any such liberty, much less authority from Him thus to persecute, prosecute or enforce others.

But the first is true. See Mat 11: 29; 1 Cor 13: 4; Eph 4: 34; 1 Pet 3: 8; Mat 15; Tim 2: 3, 12. All that will live godly in Christ Jesus (saith Paul who well discerned the spirit that was abroad and that which should remain and increase in the world) shall suffer persecution. The servant is not greater than his Lord, saith Christ (Mat 10: 24, 25) so that by this it appears that the first is true and therefore the second, which is this: That no servant of Christ can expect any such liberty or authority from the Lord thus to persecute, prosecute or enforce others.

A fourth argument against forcing men against their consciences in the things and worship of God, which are both spiritual, and it standeth thus:

4. That which the Lord hath reserved in His own hand and hath intended to manage as part of His own Kingdom by His own power or Spirit, and by another manner of ministry and sword than that which is put forth in the Kingdom of men, as it's a spiritual thing, and with the worship of God, which is also spiritual, that, I say, can no servant of Christ have authority from Him by another sword or arm of flesh to undertake, manage or think to effect.

But the Lord hath reserved this great work of ordering the understanding and conscience, which is the spirit of man, by way of constraint or restraint and also the outward man with respect to the worship of God. He hath reserved this great work in His own hand and in the hand of the Spirit and hath intended to manage it as a part of His Kingdom, by His own Spirit and by another manner of ministry than that which is put forth in the Kingdom of men. Therefore:

The first proposition, I judge, cannot be denied because if it be by Him reserved in His own hand and power, then by His authority it cannot be in the hand of another. If intended by Him to be managed by another manner of ministry and sword than that which is put forth in the Kingdoms of men, then not by the same

And as for the second, it will appear to be a truth by these following testimonies:

- a. That the great work of ordering the understanding and conscience, which is the spirit of a man, by way of constraint or restraint, and also the outward man with respect to the worship of God, is reserved(as a part of His Kingdom, the spirits of men being the throne

of the Lord) in His own hand and in the hand of the Spirit doth appear: Luke 17: 26; Rom 11:32; Isa 45:22; Zach 4:6; Prov 2:6; James 1:5, 9, 10; Luke 24:45; 2 Cor 4:6; Eph 1:18, 19; Acts 2:47; 11: 21.

- b. That He hath intended to manage it by another manner of sword or ministry than that which is put forth in the Kingdoms of men is also evident in that He did neither speak to nor yet make use of the Kings of the earth to make Him disciples, nor yet call for their sword to constrain them or others to the worship of God or to restrain them from their own although it was performed to dumb idols and so unto devils, but make use of the sword of the Spirit, which is His own word, and by the ministry of this Apostles and servants to hold it forth to the world. Thereby were disciples made unto Him and so by Him brought from their own to the worship and service of God. See John 16: 8-11, 26; Acts 15: 16, 18; 1 Thes 1: 8, 9; 2: 13; Heb 4: 12.

The fifth argument against forcing men's consciences, or rather, the outward man for conscience's sake in the worship of God standeth thus:

5. Arg. That which presupposeth one man to have dominion over another man's conscience, and is but a forcing of servants, and worshippers upon the Lord, at the least, which He seeks not for and is the ready way to make men dissembler and hypocrites before God and man which wise men abhor; to put men upon the profaning the name of the Lord that no servant of Christ Jesus have any liberty, much less authority from His Lord to do But by outward force to seek to constrain or restrain another's conscience in the worship of God, etc, doth presuppose one man to have dominion over another man's conscience and this is but to force servants and worshippers upon the Lord, which He seeks for, and is the ready way to make men dissemblers and hypocrites and to put them upon the profaning the name of the Lord. Therefore:

- a. The first proposition is undeniable because it is evident that it is not the will of the Lord that anyone should have dominion over another man's conscience; no, not such as had the largest power and presence of the Spirit of God and the largest interest in the hearts of His people as had the Apostles, Elders and Brethren. See 1 Cor 8: 11, 12; 10: 29; 1 Pet 5: 3; Phil 3: 15; 2 Cor 1: 23, 24; 4: 5. This would indeed be to enter upon the Throne of Christ to sit in the Temple of God and it is the highest design of the spirit of Antichrist. See 2 Thes 2: 4; 1 Cor 3: 10. For any man to enter upon the throne of Christ to set foot into the Temple of God is to defile it. He that defiles the Temple of God(saith the Apostle) him shall God destroy. For a man to put servants and worshippers upon the Lord when He would not have others to put servants upon Him, and make men dissemble when, if he be a wise man, he cannot but hate dissembling, must needs be much more abomination to the Lord so the first proposition (as I said) cannot be denied.

The second will easily be proved in each particular thereof.

- a. This forcing all to conform in the worship of God doth presuppose one man to have dominion or lordship over another man's conscience for who knows not that the worship of God is a case of conscience and that the worship and service that is pleasing to Him must have the spirit and conscience chief in it? Therefore, that man which by outward force would cause others to conform in point of worship, must presuppose to have power over his spirit and conscience to cause it to conform likewise or else he cannot attain unto his religious intent.
- b. B. This is but a forcing of servants and worshippers upon the Lord and I say at the best, for it is more likely to force worshipers from him. This will clearly appear because the true worshipers and such as the Father seeks for, are such as worship Him in Spirit and in Truth. See John 4: 23, 24. Who having received from Christ the Spirit of life and love, have His word stand in their heart as the word of a King so that thereby they become a willing people to do Him service and stand not in need of such outward force to compel them thereto. They therefore that stand in need to be, and are therefore by outward force

compelled to the worship of God, to the faith and order of the Gospel of Christ(they say I) are such servants and worshipers, as are forced upon the Lord, whom He seeks not for.

This outward forcing men in the worship of God is the ready way to make men dissemblers and hypocrites before God and men which wise men abhor. The truth of this will be thus demonstrated, for if they be spiritual, true and willing worshipers, such as the Father seeks for, then what need is there of a constraint or restraint? Such are a law unto themselves, but if they be not, then what make they there before Him who calls for the heart and wisheth men to look to their spirits, for He is a Spirit and will be sanctified of all these that draw near unto Him? See Prov 23: 26; Mal 2: 15; Rev 10: 3, 4. Then as they are forced upon the Lord against His will and without any warrant from Him, so are they also against their own and therefore although their bodies may be present and through fear of the stroke or hope of reward, may seem to conform, yet their hearts and minds not being changed(and the strong holds thereof not being beaten down as by such carnal weapons they are never likely to be) they, I say, are absent and far from the Lord. So then while their hearts and consciences still cleave to their idols, and yet their bodies are caused to conform, what is this but to make men dissemblers and hypocrites before God and man? That it is the way to put upon the profaning the name of the Lord is also evident. Understand by name His attributes, word, ordinances, worship, they are all profaned by such a person that stands in need to be forced to religion. See Hag 2: 13. For him to call upon the name of the Lord is to profane the name of the Lord for their prayers are abomination to Him. Gen 4: 26; Prov 28: 9; Isa 1: 13. A calling the name of God or Christ upon such is counted by Him a blaspheming His name. See Rev 2: 9; 13: 1, 5, 6. And unto the wicked saith God (Psa 50: 16) *What hast thou to do to declare my statutes or to take my covenant in thy mouth. Seeing thou hatest instruction and castest my words behind thee?* By all which it doth evidently appear that the second proposition doth also stand firm.

A sixth argument against the forcing of men against their understandings and consciences is taken from the prohibition of Christ and stands thus:

6. Arg. If Christ Jesus the Lord hath expressly forbidden His servants by such a force to seek to constrain or restrain another man's conscience or his outward man against his understanding and conscience in things appertaining to God although his understanding and conscience be clearly discerned to be erroneous and evil, then can no servant of Christ Jesus have any liberty, much less authority, from Him so to practice. This cannot be denied.

Christ Jesus the Lord hath expressly forbidden His servants so to practice. For the proof thereof, take two or three instances: Mat 15: 14 where Christ speaking to His disciples touching the Pharisees who were blind guides, seducers, hypocrites, strong opposers of Christ, yet seemingly full of zeal and devotion and as such brought a vanity upon the worshippers of God and made His commandments of none effect by their traditions as appears vss. 3-9 of the same chapter, yet vs 14 saith Christ to His disciples. *Let them alone. They are blind leaders of the blind* and so leave them to that sad event which is their falling into the ditch or perishing together. See the parable of the wheat and tares. Matt 13: 24 interpreted by Christ Himself vss. 37, 38. And he that soweth the good seed (saith Christ) is the Son of Man, the King of the World. The good seed are the children of the Kingdom(which being sown by the Son of Man must needs be meant faithful and sincere hearted professors of the truth of the gospel) But the tares(saith he) are the children of the wicked one and the enemy that soweth them is the devil which being the children of the wicked one and sown by the devil after the children of the Kingdom must needs be meant such as crept in unawares and were sent in as Paul speaketh. See Gal 2: 4 to spy out the saints' liberties that they might bring them into bondage. So were the formal professors of Christ at the first, but afterwards discovered to be heretics, schismatics, apostates,

blasphemers, such as was Hymintus, Phyletus, Alexander, Demas and such false teachers as Peter speaks of 2 Pet 2: 12 *that should bring in damnable heresies even denying the Lord that bought them and bring upon themselves swift destruction whose pernicious ways many should follow and by reason of whom the way of truth should be evil spoken of.* But to go on, the harvest, saith Christ, in the end of the world and the reapers are no other than the angels. Now the question (for our instruction in righteousness) being made by the servants unto their Lord, when the tares were discovered, whether it was His will that they should go and gather them up and take them out of the field, His first answer (vs 29) is nay. The reason he renders is this *“lest while ye gather up the tares, ye root up also the wheat with them.”* The next answer (vs 30) is an express word of command that they should both grow together in the field which is the world and until the time of harvest which is the end thereof and then His purpose is to speak to the reapers which are not men, but Angels, to gather them up and bind them into bundles to burn them. I shall produce but one instance more to show that our Lord Jesus forbids such a practice as this among His disciples or servants. 2 Tim 2: 24-26. The servant of the Lord, saith Paul, in the word of the Lord, *must not strive, but be gentle unto all men, apt to teach, not to strike, patient in meekness, instructing those that oppose themselves.* This signifies a setting a mans self in an opposition to the truth in a more than ordinary manner even by way of covenant or resolution of spirit, yet are they still to be waiting with meekness upon them. *If God at any time will give them repentance to the acknowledgement of the truth. That they may recover themselves out of the snares of the devil who are taken captive by him at his will.*

Another argument that there can be no warrant from Christ for such a practice as this is taken from such expressions of His wherein He shows His dislike thereof and it standeth thus: 7. Arg. If Christ Jesus the Lord have sharply reprov'd and checked His servants when He hath espied such a spirit as this but breaking forth in them, then can no servant of His have any countenance much less authority from Him so to practice.

But this first is true, He hath sharply reprov'd them when He espied such a spirit as this but breaking forth. Witness His words in Luke 22: 24, 25; John 18: 10, 11; Matt 26: 51-54 and Luke 9: 46-56 where it is said when the Samaritans perceived that Christ's face was towards Jerusalem, they did so envy Him for Jerusalem's sake which was the place of God's worship, that they would not receive him nor afford Him such common courtesy as belonging unto strangers for which discourteous repulse of their Lord and matter James and John in a preposterous zeal judged that they deserved to die and thereupon moved the question to Christ in these words vs. 55 *Wilt thou that we command fire to come down from heaven and consume them?* But what is the answer of Christ? It is said He turned and rebuked them saying, *ye know not what manner of spirit ye are of.* They were scarce aware that they were hereunto moved by no other spirit than the spirit of Antichrist. For saith He, *The Son of Man is not come to destroy men's lives, but to save them.* If He came into this world to save men's lives and not to destroy them and will have His servants to learn of His meekness and mercy and to be as He was in this present evil world, I say, if He came to save men's lives, even the rebellious, then no servant of His can have any authority from Him for such cases as these to destroy them.

The last argument standeth thus:

8. Arg. That which of itself is inconsistent with the civil peace, liberty, prosperity, and safety of a place, Commonwealth or Nation, no servant of Christ Jesus can have liberty, much less authority, from His Lord to do.

But this outward forcing of men in matter of conscience towards God to believe as others believe and to practice and worship as others do cannot stand with the Peace, Liberty, Prosperity and Safety of a Place, Commonwealth or Nation. Therefore no servant of Christ can have any liberty, much less authority, so to do.

The first proposition can scarce be denied if these things be considered. Christ Jesus the Lord is the Prince of Peace (Isa 9: 6; Heb 7: 2) and the more a man is made partaker of and led by the Spirit of the Lord, which is the Spirit of Peace, the more peaceable and quiet is he like to be towards all men with whom he hath to do. For this Prince of Peace hath given express command unto all His servants, who are the children of peace,(in whose hearts His word stands with power as the word of a King) to be at peace among themselves (1 Thes 5: 13) to live in peace (2 Cor 13: 11) to follow peace with all men (Heb 12:14) to seek peace and ensue it (1 Pet 3: 11) to follow after those things that make peace (Rom 14: 19) if it be possible as much as in them lieth to have peace with all men (Rom 12: 16) Yea not to seek their own, but every man another's wealth (1 Cor 10: 24) To seek the peace of the place where God hath bounded His habitation, yea, and to pray unto God for it and for the rulers thereof (Jer 29:7; 1 Tim 2: 2) By all which it doth evidently appear that that which of itself cannot stand with the peace and prosperity of a place and nation that can no servant of Christ have by the authority of this Lord unless by a just judgement from Him upon the rulers of this world for giving their power and sword to the beast thus to be abused and made drunk with the blood of the saints which His tender heart cannot but avenge upon themselves and upon the nations for their loving to have it so.

And as for the second proposition which is this that this outward forcing of men in matters of conscience towards God to believe as others believe and to practice and worship not as themselves (but as others) as persuaded, cannot stand with the peace, liberty, prosperity and safety of a Place, Nation and Commonwealth. This will plainly appear in the examination of each particular thereof.

1. It cannot stand with the peace of a Commonwealth. For as there could be no peace expected in the Israel of old so long as that harlot Jezebel (who thirsted after innocent blood) could at her pleasure obtain the seal and power of the King to effect her bloody design upon the servant of the Lord who withstood her idolatrous priests and that idolatrous way and worship that they had set up, so likewise as long as that spiritual Jezebel among those that account themselves the Israel of God(who is seen in Rev 17: 3 to ride upon that scarlet-colored beast and to own herself as the City and spouse of that great King, the King of Saints, so long I say as she) can by her glorious deckings and splendors so deceive and allure the Kings and Rulers of the earth to commit fornication with her and to give their sword and power to the beast that bears her up, there can be no expectation of peace in the earth, but still of wars and rumors of wars until men's hearts fail them for so long as there is an outward force or power to be had to maintain and uphold the carnal interests and advantages of some upon religious accounts, and to persecute others who for conscience's sake towards God dare not, yea, cannot conform to their way. What hope are hereby begotten and nourished in some? What jealousies, suspicions and fears in others? What revengeful desires in most? Yea, what plottings and contrivings in all? And as a fruit and effect hereof what riding? Running? Troublesome and tumultuous assemblings together and sidings? Yea, and outrageous murderings and bloodshedings are hereby produced in a Nation to gain that power and sword to their party either to crush, suppress of cause the other to conform or at the least and best to save themselves from being crushed, suppressed or forced to conformity? But were this snare of the destroyer and murderer once discovered and broken which is under a specious and religious pretence of doing God good service to oppress and slay His innocent servants and children and so to force men to that which their minds and consciences are not persuaded unto which is worse than idolatry or at least would it please the most high to help the Kings and Rulers of the earth to take King David's counsel (Psa 2) which is to kiss the Son, lest being angry and in His anger smite that glorious image(which Nebuchadnezzar saw in his dream) Dan 2: 31-34 upon his feet that were part of iron and part of clay and so break them to pieces that the iron, the clay, the

brass, the silver and the gold be broken to pieces together, become as chaff and so vanish away that there should be no place be found for them. And would it please the most high to put it in their hearts to manage that power and sword of steel which He hath put into their hands (and takes out again at His good pleasure) so that it might only attend the very thing for which it is bestowed upon them which is to do justly and to show mercy as those that walk (in such eminent places) humbly before the Lord which are things more pleasing to Him than such burnt offerings and sacrifices although they amounted to thousands of rams, or ten thousands of rivers of oil especially being such as He hath not required at their hands. How soon would the earth which now is moved exceedingly, reels to and fro like a drunkard, and is removed like a cottage, become a quiet and peaceable habitation? For if there were neither fear on one hand, nor hop on the other, that this sword should be drawn forth to maintain the carnal interests of some which they enjoy upon religious pretenses, and to suppress the understandings and consciences of others to the hazard of their proper and lawful interests and outward enjoyments, and all men should see the Rulers as resolute in this point as Galia was, so that men of all sects and religions which now are various, were become hopeless of any other help to support themselves and their way, or to draw others thereto than what by the word of God they can attain unto, how soon would these tumults cease the enmity in point of religion being slain and all things in peace? And for my part I cannot expect that the swords should be beaten into plowshares and the spears into pruning-hooks, that nation shall not rise against nation, neither shall they learn war any more which is a thing which the mouth of the Lord hath spoken of until that be accomplished which should occasion it which is expressed by the prophet in these words: *“For all people will wake every one in the name of his God and we will walk in the name of the Lord our God for ever and ever”* (Micah 4: 3-5).

And as this forcing of men for their conscience’s sake cannot stand with the peace of a Nation or Commonwealth, so neither can it stand with the liberty thereof as those two instances Rev 13: 10 and 15-17 together with daily experience do lively demonstrate. In which Scriptures it is plain to be seen that whilst the Beast reigneth through the power of the Kings of the Earth, all are restrained of their liberty and brought to conformity. They cannot buy or sell unless they conform to the Beast, no, not the great ones. Kings and Rulers themselves, they shall rather cease to be Kings than cease to conform when once they gave their power to him for then they have not been able to stand before him as Emperors, Kings, Princes and Governor have by woeful experience (trough a sad hand of God) found to be true. And as by the righteous judgement of God they that have upon this account killed with the sword must have a time also to be killed with the sword. So they that have led into captivity must also be led into captivity. So that by this it appears, it cannot stand with the liberty of a place and Nation.

And that it cannot stand with the prosperity and safety thereof will appear from a two-fold consideration. The first whereof is with respect to piety, the second to policy.

That which is taken from piety is this. If the matter be duly considered and weighed, it cannot be expected but that this outward constraint or restraint of men in matters of conscience and for the worship of God (in this present evil world, and by the powers therein) much chiefly reflect and light upon such as being called out of the world, but to the pure voice and word of God and to the testimony of Christ Jesus the Lord. Which, If true, as indeed it cannot be denied, then it will easily appear to be both unsafe and unprosperous for a state or nation to be found meddling herein. For as much as the Lord of Hosts hath said *“he that toucheth you toucheth the apple of mine eye (Zach 2: 8). And again “Touch not mine anointed and do my prophets no harm (! Chro 16: 22) and King David had well observed concerning the Israel of old, that the Lord suffered no man to do them wrong, but even reproved Kings for their sakes (Psa 105: 14). And if the Lord of*

Hosts Who is full of bowels of compassion be so taken with the oppression of the poor and sighing of the needy that He will no longer forbear, but will arise to relieve him and set him in safety from him that puffeth at him or would ensnare him (Psa112:5), shall He not much rather avenge His own elect which give Him no rest, but cry night and day unto Him? (Luk18: 7) Yea, I tell you (saith Christ) he will avenge them speedily. And now how unsafe and unprosperous it is for a Kingdom or State to lie thus open to the vengeance of God which, if it breaks forth, is like to overturn, overturn it as the prophet speaks (Ezek 21: 25-27) will not be a hard thing to discern.

And it cannot well stand with the prosperity and safety of a State or Nation upon a political ground or consideration. For it best suits with policy (be the power in the hands of Kings and Princes, but especially of States and Commonwealths) a. To engage (not only one party or sect alone, but) all parties therein to the present power and to the supporting thereof; b. To do this (not by giving away any part of the power to any party or sect to oppress or enforce others to their way for their carnal and private respects for that (as hath been shown) is the way to lose it themselves except they conform, yea, to be brought to conformity, but to afford its protection equal to all without respect unto any, at least in this, keeping them thereby safe under God in respect of their of their persons, names and estates; c. And to engage them all upon the strongest engagements which are not carnal outward advantage (they being oftentimes so far from advancing the same that they prove notable means to make the obstruction, but this wherein one man may be as well assured that he shall not be forced to another man's understanding or conscience as that another shall not be forced unto his. Which indeed is an engagement that is stronger than death. The voice of each man's conscience being to him as the voice of God. By this means shall all parties be deeply obliged to the utmost of their lives and states to beat up that power without which they cannot expect to enjoy peace, liberty and safety themselves. So shall the Rulers also have somewhat more vacancy to consider what it is that the Lord of Hosts doth require at their hands which is to do justly, to love mercy, and to walk humbly before the Lord (Micah 6: 7, 8). And whereas it is added (every man being such, etc.) which is to show that whether such liberty as this should be granted or not in this present world, yet it concerns and also well becomes the servants of Christ not to alter their course, but to be still found keeping the commandments of God and the testimony of Jesus and to be bearing in mind what is said (Rev 12: 11) ***And they overcame him by the blood of the Lamb and by the word of their testimony. And they loved not their lives unto the death.*** Harkening also for His voice who saith (Rev last) Surely I come quickly with the like closing therewith as there is expressed: ***Amen, Even so come Lord Jesus.***

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