

T R U T H

Lifting up his head above

SCANDALS.

Wherein is declared

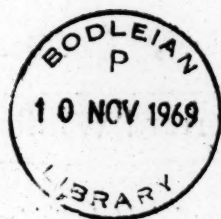
What	{ God, Christ, Father, Sonne, Holy Ghost,	{ Scriptures, Gospel, Prayer, Ordinances of God	} are.
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By Gerrard Winstantly

Professours of all forms, behold the Bridegroom is in coming; your profession will be tryed to purpose, your hypocrisie shall be hid no longer. You shall feed no longer upon the Oyle that was in other mens Lamps (the Scriptures) for now it is required that every one have Oyle in his own Lamp, even the pure testimony of Truth within himself; for he that wants this, though he have the report of it in his Book, he shall not enter with the Bridegroom into the chamber of peace.

L O N D O N

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**To the Schollars of *Oxford* and
Cambridge, and to all that call them-
selves Ministers of the Gospel, in City
and Country.**

S I R S,



You are the men that stand up, assum-
ing the power to your selves to
teach the People the mystery of
the Spirit; and that you are the
onely men sent of him for that
Office: Therefore you are called
spirituall men, or men that are all spirit. #

Many differences you see about spiritual things,
arises up daily amongst the people; it doth not
belong to you to make parties; but to judge of
these differences; with a moderate and meeke
spirit between people and people; you are not to
suffer flesh or selfish distemper to breake forth
from you; a hasty rash spirit cannot judge any
thing.

There are onely these two roots, from whence
these differences spring up, that is, either from
the Spirit that made all things, or from humane
flesh, which is the Creature that is gone astray;
and he that walks after the flesh, denies the
Spirit.

Now if you be spirituall, as you say, you are to
judge

judge of these differences, and declare what is of the Spirit, that it may stand; and what is of the flesh that it may be trod under foot; that so the Lord alone, that made flesh, may be exalted above flesh, in the day of his power, that doth begin to shine forth. The rule that you judge by, you say are the *Scriptures* of Prophets, Apostles and ancient writers; if so, then you are not spirituall, or all spirit; neither have you the alone priviledge to judge; for the People having the *Scriptures*, may judge by them as well as you.

If you say no, the people cannot judge, because they know not the originall: I answer, neither doe you know the originall; though by your learning you may be able to translate a writing out of *Hebrew* or *Greek* into our mother tongue, *English*; but to say this is the originall Scripture you cannot: for those very Copies which the Prophets and Apostles writ, are not to be seen in your Universities.

You say you have the just Copies of their writings; you doe not know that but as your Fathers have told you; which may be as well false as true, if you have no better ground then tradition. You say that the interpretation of Scripture into our mother tongue is according to the mind of the spirit; you cannot tell that neither, unlesse you were able to say, that those who did interpret those writings, had the same testimony of Spirit, as the pen-men of *Scriptures* had; for it is the Spirit within that must prove those copies to be true:

of the the ove to are ent all to ay use er ur ng ue, re he in i- rs e, ou ur ne ou et t, ne be e:
true: now you know that there are many translations and interpretations, which differ much one from another; which of them must the People take to be the truest; seeing you your selves are at a losse?

One company of you sayes this translation is the truth; and then the People must be forced to follow you: loe, here is Christ, saith the Prelats; another company of yours saies, such a translation is the truest; and then the People must be forced to follow them: at this halfe day of the Beast, cry loe here is Christ:

First, here in the Presbytery; then there in the Independency: and thus you lead the People like horses by the noses; & ride upon them at your pleasure, from one forme and custome to another, and so quite from the Spirit.

You presse the People with much violence, to maintain the Gospel: the People demands, What is the Gospel; You say, it is the Scriptures. The People replies again; *How can these Scriptures be called the everlasting Gospel, seeing it is torne in peeces daily amongst your selves, by various translations, inferences and conclusions; one pressing this, another that; and the People are lost in the midst of your waters?* #

If you say, you can judge by the Spirit, why, then you have not the alone priviledge to judge neither; for the Spirit is not confined to your Universities; but it spreads from East to West, and enlightens sons and daughters in all parts.

If you say that visions and revelations are cea-

fed and that the Spirit and Scriptures are still together; then you erre mightily in spending constructions upon the Scriptures, which is a revelation; and doe not rather leave the Scriptures to their own genuine language, that People may read the very letter without alteration.

Two things as you are Scripture men, you must judge of. First, what is the Gospel. Secondly, what is the report or declaration of the Gospel: I declare positively what I know, doe you take the Scriptures and disprove me if you can. First The Gospel is the Spirit that ruled in the Prophets and Apostles which, testified to them, that in the later dayes the same Spirit should be poured out upon all flesh. Secondly, then their writings is not the Spirit; but a report or declaration of that law and testimony which was within them.

Now the Spirit spreading it selfe from East to West, from North to South, in sons and daughters is everlasting, and neve r dies; but is still everlasting, and rising higher and higher in manifesting himself in and to mankinde.

But now the declaration of the Spirit, being but words gon out of the mouth, may be, and daily are corrupted by the subtilty of imaginary flesh; it is the Spirit within every man that tries all things: words cannot try all things: he that speakes from the flesh; shall of the flesh reap corruption, shall tast of misery that flesh brings upon himself: but he that speaks from the Spirit, shall of the Spirit reap life: or he that preaches the Gospel, shall

shall live of the Gospel; that is, he speaks from the Spirit, shall have inward peace, life, and liberty from the Spirit, in the midst of all worldly straightis, he shall not want life and peace within.

You will say, what of all this?

I answer, it is matter of the greatest concernment; your Pulpit wrings against Errors: The People cries what are those errors? You answer, that there are a company of men rose up that denies God and Christ, and the Scriptures, and the Gospel, and prayer, and Ordinances; and yet you have not considered with a meeke spirit what these men say; but cry them downe without tryall: is this spirituall judging?

Well, matters of this nature, are to be judged with a wary and moderate spirit; covetous rashnesse can judge of nothing. I my selfe being branded by some of your mouthes, as guilty of horrid blasphemy, for denying all these, as you say; though you cannot prove it, was drawn forth by the Spirit to write what here followes; which I leave to the spirituall men all the world over to judge.

Whether you your selves, be not the very men that doe deny God, Scriptures and Ordinances of God; and that turnes the truthes of the Spirit into a lye; by leaving the letter, and walking in your own inferences; and so by holding forth spiritual things by that imagination of the flesh, and not by the law and testimony of the Spirit within: and let them likewise judge whether those

those men you count such blasphemers; be not those men that advance God, Christ, Scriptures and Ordinances, in the spirituality of them.

When the Apostolicall gifts^e ceased, which was to speak from an inward testimony of what they heard and saw; as the Father did will it should cease for a time, times and halfe time; or fourty two month; then began the false Christs and false Prophets to arise, that speak from tradition of what they had read in Books; expounding those writings from their *imaginary* thoughts; getting a power from the Magistrate to protect them and to punish such as speak from the testimony of Christ within them, which flesh is willing to oppose.

And then the flesh began to be advanced above the Spirit, from the time that the universall Bishop was raised, to this very hour; and so in every government; which imagination hath set up since that time false Christs, and false Prophets have arose from your Schools, and have filled the earth with darknes; so that now when the King of righteousness begins to arise, and fill the earth with his light, the Earth growes mad and full of rage: but though flesh be angry; assure your selves Christ will take the Kingdome, and rule in *flesh*. And here I rest,

A servant to
the Father

October 16. 1648.

GERRARD WINSTANTLY.

To

To the gentle Reader.

Dear friend it is slanderously reported (by reason wherof som of you may be troubled to here) that Chamberlain the Redding man, called after the flesh, William Everard; doth hold blasphemous opinions : as to deny God, and Christ, and Scriptures and prayer; and they call him a deceiver, and many filthy names; and upon this report of the raging multitude (some that call themselves Ministers, and some common people) the Buyliffs of Kingston have put him in prison, as he came through their Town and tooke a nights lodging; and hath kept him there this weeke, upon these supposed scandals.

Now I was moved to write what here followes, as a vindication of the man and my selfe, being slandered as well as he (by some of the Ministers) having been in his company; that all the world may judge of his and my innocency in these particular scandals; and that it may appear as it will upon tryall, that the parish Ministers themselves and every one that followes their way of worship; doth turn the Scriptures into a lye, by leaving the old letter that the Apostles writ, and new moulding those Scriptures into their own language; walking according to their owne inferences and conjectures thereupon; and by holding forth God and Christ to be at a distance from men; they are the
only

only men that deny God and Christ and Scriptures, and Ordinances, walking in the practise of their owne invention, to which ignorant flesh closeth without examination, and so the greatest beeves cry, stop these first.

And here I shall adde one word as an accompt wherefore I use the word Reason, in stead of the word God, in my writings, as you shall meet withall: If I demand of you, who made all things; And you answer God. If I demand what is God; You answer the spirituall power; that as he made, so he governs and preserves all things; so that the sum of all is this, God is the chiefe Maker or Governour, & this maker & governer is God: Now I am lost in this wheel that runs round, and lies under darknes.

But if you demand of mee, why I say Reason did make and doth govern and preserve all things: I answer, Reason is that living power of light that is in all things; it is the salt that savours all things; it is the fire that burns up dross, and so restores what is corrupted; and preserves what is pure; he is the Lord our righteousness.

It lies in the bottom of love, of justice, of wisdom; for if the Spirit Reason did not uphold and moderate these, they would be madness; nay, they could not be called by their names; for Reason guides them in order, and leads them to their right end, which is not to preserve a part, but the whole creation.

But is mans reason that which you call God? I answer, mans reason is a creature which flows from that Spirit to this end, to drawe up man into himselfe: it is but a candle lighted by that soul, and this light shining through flesh, is darkned by the imagination of flesh, so that many times men act contrary to reason, though they think they act according to reason.

By

By that light of Reason that is in man, he may see a
surablenesse in many thing, but not in all things; for the
reason that aske in another man, may see a weaknesse of
reason that aske in me; but now the Spirit Reason, which
I call God, the Maker and Ruler of all things, is that spiri-
tuall power, that guide all mens reasoning in right order, and
to a right end: for the Spirit Reason, doth not preserve one
creature and destroy another; as many times mens reason-
ings doth, being blind by imagination of the flesh: but it
hath a regard to the whole creation; and knits every crea-
ture together into a onenesse; making every creature
to be an upholder of his fellow; and so every one is an
assistent to preserve the whole: and the neerer that mans
reasoning comes to this, the more spirituall they are; the
farther off they be, the more selfish and fleshy they be.

Now this word Reason is not the alone name of this
spirituall power; but every one may give him a name ac-
cording to that spirituall Power that they feel and see
rules in them, carrying them forth in actions to preserve
their fellow creatures as well as themselves.

Therefore some may call him King of righteousness and
Prince of peace: some may call him Love, and the like: but
I can, and I doe call him Reason; because I see him to be
that living powerfull light that is in righteousness, ma-
king righteousness to be righteousness; or justice to be justice,
or love to be love: so without this moderater and ruler, they
would be madness; nay, the selfewillednesse of the flesh; and
not that which we call them.

Lastly, I am made to change the name from God to Rea-
son; because I have been held under darknesse by that word
as I see many people are: & likewise that people may rest no
longer

longer upon words without knowledge; but hereafter may
looke after that spirituall power; and know what it is that
rules them, and which doth rule in and over all, and which
they call their God and Governour or preserver. And this I
hope will be a sufficient accompt why I alter the word :
what here followes may give more light into the thing.

Gerrard Winstanly.

Read and judge, let flesh be silent ; let the
Spirit be honoured.

Truth



TRUTH.

Lifting up his head above

SCANDALS.



Have said, that whosoever worships God by here-say, as others tells them, knows not what God is from light within himselfe; or that thinks God is in the Heavens above the skyes; and so praies to that God which he imagines to be there and every where: But from any testimony within, hee knowes not how or whence; this man worships his own imagination, which is the Devil.

But he that is a true wroshipper, must know who God is, and how he is to be worshipped, from the power of light shining in him, if ever he have true peace.

And from hence a report is raised, and is frequent in the mouthes of the teachers; That I deny God; And therefore, First, I shall give account
what

what I see and know is to be; and let the understanding in heart judge me. *Qu. What is God?*

Ans. I answer, He is the incomprehensible spirit, Reason, who as he willed that the Creation should flow out of him: so he governes the whole Creation in righteousness, peace and moderation; And from hence he is called, The Lord, because there is none above him: And he is called the Father, because as the whole creation came out of him, so he is the life of the whole creation, by whom every creature doth subsist.

Qu. When can a man call the Father his God?

Ans. When he feels and sees, by experience that the spirit which made the flesh, doth governe, and rule King in his flesh, and so can say, I rejoyce to feele and see my flesh made subject to the spirit of righteousness.

Qu. But may not a man call him God, til hee have this experience?

Ans. No: for if he doe, he lyes, & there is no truth in him; for whatsoever rules as King in his flesh, that is his God. As for example; If pride, envy, frowardnesse, hypocrisie, uncleannesse, fear of men more then feare of God, or covetousnesse, If all; or any one of these, rule and governe thee, either all, or any one of these is thy God, and so thou worships the flesh, and that Devill is thy God, And the Spirit of righteousness is not thy God, for thou dost not yet submit unto him.

Qu. But I hope that the Father is my Governor: and therefore may I not call him God?

Ans.

Ans. Hope without ground is the hope of the hypocrite; thou canst not call him God, till thou be able in pure experince to say, Thy flesh is subject to him; for if thy knowledge be no more but Imagination or thoughts, it is of the Devill, and not of the Father: or if thy knowledge be meerly from what thou hast read or heard from others, it is of the flesh, not of the spirit.

Qu. When then may I call him God, or the mighty Governour, and doe not deceive my selfe?

Ans. When thou art, by that spirit, made to see ~~him~~, rule and governe, not onely in thee, but in the whole creation: so that thou feels and sees, that the spirituall power that governes in thee, hath a community in thee with the whole globe, and thou art made subject to that spirit of righteousness, peace, meeknesse and love, who doth subject all things to himselfe, and brings all things into a one-nesse. Now thou mayst call him God warrantably, for thou knowest him to be the mighty governour: And that the government of the whole creation is upon the shoulders of that spirit, to which thou art made experimentally subject.

Wait upon him till he teach thee, All that read do not understand; the spirit only sees truth and liveth in it,

Qu. But how shall I know the spirit of the Father, so that I may call him God?

Ans. The spirit of the Father is pure Reason: which as he made, so he knits the whole creation

together into a one-nesse of life and moderation; every creature sweetly in love lending there hands to preserve each other, and so upholds the whole fabrique.

Qu. Where doth this Reason dwell, which you call Father and Lord of all?

Ans. He dwels in every creature, according to the nature and being of the creature, but supremely in man. Therefore man is called a Rationall creature; and the welbeloved son of the Father, because by this creation, he is to live in the light of Reason. But when he acts unrighteously, he lives without Reason; and so contrary to his creation as a man. But when he acts righteously, then he lives in Reason, and Reason in him; and so according to his creation, to the honour of his Maker.

Qu. Give some example, how Reason made and governes the creation?

Ans. Take these among many; and yet you shall find, that the further you dive into Reason, the more incomprehensible hee will appeare; for he is infinite in wisdom, and mighty in power, past finding out by flesh, till the flesh be made to see light in his light.

The clouds send downe raine, and there is great undeniable reason in it, for otherwise the earth could not bring forth grasse and fruit. The earth sends forth grasse, or else cattle could not be preserved. The cattle feed upon the grasse, and there is Reason in it, for else man could not be preserved.

preserved. The Sunne gives his light and heate, or else the creation could not subsist. So that the mighty power Reason, hath made these to give life and preservation one to another.

Reason makes a man to live moderately and peaceably with all; he makes a man just and righteous in all his actions; he kills frowardnesse, envy & pride in a man: and why? where lyes the Reason? Because this man stands in need of others, and others stand in need of him; and therefore makes a man to doe as he would be done unto. Indeed Reason is of such a mighty power, that when he rules King in the flesh, he governes all things in righteousness, and there is no complaining or cryings out against oppression.

There is nothing but unreasonablenesse in all the powers of the flesh; as in covetousnesse, pride, envy, and the like; and hereby the flesh brings misery and ruin upon it self. But pure and perfect Reason makes every thing to sing and reioice in righteousness. When this King reignes the City is glad.

Qu. What Reason is there that I should have such temptations within, and afflictions without?

Ans. Reason sees it fit you should be befitted by your owne lusts, which you have chosen to delight in; that hereby you being inwardly tormented and shamed, you may be drawne to owne and submit to the spirit, that gives peace and liberty; and so for ever after hate the motions of the flesh.

Qu. But what reason is there, that other men should oppresse me?

B

Ans.

Ans. Still to let you see your owne unrighteousnesse to others ; therefore other unrighteous men are suffered to deale unrighteously with you, to let you see, that the wayes of unrighteousnesse bring nothing but pain; and when you are brought to this, the spirit which hath been sleighted by you, is now owned and honoured.

Secondly, Reason suffers the flesh of other men to tyrannize over you for a time ; that in the day, when he will sit upon the throne, all flesh may be silent before him, and confesse his Justice to be righteous upon them, for their unrighteousnesse one to another.

Now Reason suffers all these things to be, that the flesh may forsake himselfe ; he seeing in Reasons light, that he being nothing but envy and misery to himselfe ; and so may returne to the spirit, and submit thereunto ; in whom his life and peace lyes.

Qu. And what is the end that Reason bath in all this?

Ans. To destroy the powers of the flesh ; which leades creatures into divers waies of opposition one against another, and to bring all into pure experience of that sweet rest and peace that is in the unity of himselfe, the one spirit.

Qu. Is Reason to be seene in every creature ;

Ans. Yes.

Qu. What Reason is to be seen in a Horse ?

Ans. Reason carries him along to eate his meat, that he may doe work for the use of man.

Qu.

Qu. But the horse doth not know this Reason that rules him?

Ans. No: Neither hath any creature that priviledge to see & know that Reason rules him, but man: Therefore he is said to be the Lord of creatures, because he knowes how to govern them by Reason that is within himselfe.

Qu. But all men doe not see and know Reason to rule in them.

Ans. No, Therefore some are called unreasonable men; and though they are in the shape of men, yet their actings are like their horses, and they know the spirit that rules them, no more then their horses:

But now when a man knowes, that this King of righteousness, Reason, doth dwell in him and rule in him; to which all the powers of his flesh are made subject, which indeed is Christ dwelling in the flesh. Now he may be said to be a perfect man, for he acts like a man, righteously: & so as the Father lives in him, he lives in the Father. #

Qu. Who is he that calls men to an account for their unrighteousnesse?

Ans. It is the mighty spirit, Reason, who is King of righteousness, and King of peace; wherefore art thou proud, saith Reason? Wherefore art thou covetous? Wherefore art thou envious and bitter spirited against thy fellow-creatures? Wherefore art thou unclean?

Ans. The Flesh answers, *It is to please my selfe.*

Qu. Reason answers, Didst thou make thy self,

selfe, that thou shouldst live to thy selfe? Or did not I the Lord make thee to live unto me? I tell you, when reason puts these questions to the heart, the heart will be struck dead.

Q. What is it to walk righteously, or in the sight of reason?

Ans. First, When a man lives in all acts of love to his fellow-creatures; feeding the hungry; clothing the naked; relieving the oppressed; seeking the preservation of others as well as himself; looking upon himselfe as a fellow-creature (though he be Lord of all creatures) to all other creatures of all kinds; and so doing to them, as he would have them doe to him; to this end, that the Creation may be upheld and kept together by the spirit of love, tendernes and one-nesse, and that no creature may complaine of any act of unrighteousnesse and oppression from him.

Secondly, when a man lives in the knowledge and love of the Father, seeing the Father in every creature, and so loves, delights, obeyes & honours the Spirit which he sees in the creature, and so acts rightly towards that creature in whom hee sees the spirit of the Father for to rest, according to its measure.

And whereas before he exercised outward senses to fellow-creatures; now he lives in the exercise of his spirituall senses, and he doth rightly, and he knowes wherefore; for his soul now sees, feels, tastes, smells and hears the Father spiritually in all things, and so doth all things in love and cheerful obedience to the spirit, that discovers all things

things to him inwardly; whereby he is made able to doe acts of righteousness outwardly.

This man that is thus drawn up, knowes what it is to live in community with the Globe; and to live in community with the Spirit of the Globe.

In the next place, I said that Jesus Christ at a distance from thee, will not save thee; and that it is not the humane flesh, but the Spirit in that body, that is the Saviour, and the Seed, that must bruise the Serpents head in mankind. And hence they say, I deny Christ; Therefore I shall give account hereunto by these questions.

Qu. What is Jesus Christ?

I answer, He is a man taken up to live wholly in the Father; or a meek spirit drawn up to live in the light of Reason. And here note two things.

1. That Jesus Christ that died at Jerusalem by the hands of the Jewes, he was the first in whom the Father did appeare bodily to dwell in; and that humane body was the Lambe that answered all the types of Moses Law: But that body took it's name from the Spirit that dwelt within it.

Qu. What was that Spirit?

Ans. He was the Spirit of meeknesse and humility, which saved humane flesh from all distempers that arise from pride or covetousnesse, and this is the Child Jesus, a Saviour; for he destroys the covetousnesse and pride in flesh, and frees the creature from all distemperring fears and passions; and rules King, in meeknesse and quiet humility.

2. He was the spirit of the Father, that lived in the exercise and use of all the spirituall senses; and therefore as the Father was said to live in him, so he was said to live in the Father.

Qu. But shall not that humane body of Christ save me by his death?

Ans. The Spirit in that humane body is the Saviour: *The flesh profits nothing*: the patient death of that humane body, declares the excellent power of the Spirit within it, to be the alone Saviour of humane flesh from the curse and power of darkness, that workes and rules in it, and so hath taken it prisoner.

And therefore when the same Anointing or Spirit that was sent down into that body; is sent down into yours, *changing your vile bodies & making them like that glorious body*, killing all the cursed powers in the flesh; making your flesh subject to the Spirit; now you are become one with Christ, and with the Father, which is your salvation.

Qu. But shall I not looke upon that body, which was called Iesus Christ, and expect salvation from him?

Ans. Iesus Christ at a distance from thee, will never save thee; but a Christ within is thy Saviour: and therefore Paul after he had looked upon the Lamb a long time; that is, looked upon Christ at a distance from himselfe, he saw that would bring him no peace; therefore saith he, *Though I have known Christ after the flesh, yet henceforth know I him no more*: for now the mystery of God, that

that hath been kept secret from ages and generations past, is in these last daies revealed, *which is, Christ in you the hope of glory.*

Qu. But was not that body killed, laid in the earth, and raised again from the dead, and ascended up to the Father into Heaven?

Ans. He was killed by the curse that ruled in the Jewes, and was laid in the earth; here was the wisdom and power of the Father seen, that though all the powers of hell, or covetuous proud flesh did combine together, to oppresse, and then to kill a body wherein he himselfe dwelt bodily; yet they could not distemper him, for he was still patient, and he was not heard to complain. #

Qu. Wherein was his wisdom and power seene in this?

Ans. Hereby he gives testimony to the world that it is he himselfe that is the Seed that bruises the Serpents head, that is, in mankind: for his spirit being so powerfull in flesh; kills the spirit of venome that is in flesh; and that body being laid in the earth purifieth the earth, and purges it from that curse that man had filled it with by his unrighteousnesse; and so his spirit doth spirit the Earth in righteousness.

Qu. Did man fill the Earth with poyson and the curse?

Ans. Yea, after he refused to live after the Spirit, his Maker; and made choiceto live upon the objects of the creation, he then dyed and corrupted,

rupted, and fell into all venomous and stinking unrighteousnesse: and as his body went to the earth, he did still poyson and corrupt the earth, and caused it to bring forth poysonous Vipers, Todes and Serpents, and Thornes and Bryars.

For the curse being first fallen upon mankind, through man it fell upon the other creatures, and the Earth was cursed for his sake; and the poyson of mans unrighteous body, dunging the Earth, filled the grasse and herbs with strong unsavory spirits, that flowed from him, whereby the cattel feeding, come to be made bitter spirited, and mad one against another.

For the Ayre and Earth is all poysoned, and the curse dwels in both, trough mans unrighteousnesse; he that should have kept within order, being made Lord of creatures, he put the Creation out of order, by forsaking his Maker, and by acting according to the flesh. Now this mighty spirituall man of *righteousnes*, Jesus Christ, doth purify humane flesh again; and so restoring the head first, doth new-spirit the Creation, and brings all into order again; taking away the bitterness and curse, and making the whole Creation to be of one heart and one Spirit.

Qu. But it is said, that his body rose again and ascended up through the cloudes into the skies, which is called Heaven, or place of Glory, where the Father dwels.

Ans. This speech hath blinded the understandings of many; for the Father is not confined to any one particular place; for he is in every place,

place, and in every creature, and where He dwels in cleare manifestations, there is Heaven; and the higher manifestations the higher Heavens.

Now the body of Christ is where the Father is, in the earth, purifying the Earth; and his spirit is entred into the whole creation, which is the heavenly glory, where the Father dwels; which is a glory above the flesh, and where he rules King and Lord, in and over all the Creation, purging out all strong spirited powers that cause sorrow; and bringing al into the unity of that one spirit, himsele. So that this Jesus Christ or mighty man that saves us, is not in one particular place: but every where.

And this certainly to me is very cleare; That whereas the Apostles saw Christ arise and ascend, and were witnesses of his Resurrection, it was onely a declaration in vision to them, of the Spirits rising up: for death, and hell, and darknesse, and sorrow, could not hold him under; he saw no corruption; for as soon as that one body in which he was confined for a time, was laid low, he rose presently up again in the bodies of the Apostles, and so began to spread in the Earth; and when his set time is expired, that the Beast or flesh shall reign no more, then he will spread himsele in sons and daughters from East to West, from North to South; and never cease encreasing till this vine hath filled the Earth.

And truly this is great comfort to me, that envy could not kill that Spirit; but though it

Christ rising up from the dead
killed that body, through an appointed permission; yet the spirit rose up, and shewed himself, and went to his Father; that is, entered into the Creation, to purge it from the curse; & to spread himselfe in sons and daughters of the Earth; that by him their flesh being made subject, and saved from the curse, might by him become one with him and with his Father; that is, become one in spirit with him, and enjoy communion with the Spirit that is in the whole Globe.

Qu. But how shall I know that Christ dwells in me?

Ans. It is the testimony of the Spirit it selfe that must give you satisfaction: for that which is a testimony within me, is not yours till the same Spirit make it yours: therefore you are to wait with a quiet and humble spirit, till the Father be pleased to teach you, and manifest himselfe to you, and then you shall know, what I speake, I speake not of my selfe, but what I have received from the Father.

Qu. You seem to say, that the body of Christ was laid in the earth and remains there: but the Scriptures say, that he saw no corruption; how doth this agree?

Ans. His body was laid in the Earth, as other dead bodies of men are, but it lay not in the Earth as other dead bodies doe; for other dead bodies lay there corrupting the Creation: but he rose up and purified the Creation; death or curse could not hold his body under its power.

Qu. What doe you mean by Creation in this sence?
Ans.

Ans. I mean fire, water, earth and aire, of which four elements the whole creation is made, and mankind is made up of them all. Now when the first man fel, he corrupted the whole creation, fire, water, earth and aire, and still as the branches of his body went to the earth, the creation was more and more corrupted, by the multiplicities of bodies, that still saw corruption, for none rose up above the curse, but all lay under it. Now when the body of Jesus Christ went to the earth, that body likewise being made of fire, water, earth and aire, he purified the whole creation, and rose up, and saw no corruption as others did.

Qu. But how can he be said to be laid in the earth and remaine there, and yet rise up out of it purifying the creation?

Ans. As his body was laid by the hands of his enemies in the earth, as dead carrion, as they thought, like one of themselves, when they die: but his body corrupted not the creation, but rose up above corruption, purging it out.

Qu. Explaine your meaning.

Ans. His body; being made of the four Elements, which were corrupted by man in whom they all dwelt: they are restored again, from that bondage of corruption by the body of Christ in whom they all dwelt likewise: As thus; his breath rose up above the corruption of the Aire, purifying the Ayre; his moysture rose up above the corruption of the waters, purifying the water; his heat and warmth rose up above the corruption

ruption of the fire, cleansing the fire: and his flesh and bones, rose up above the corruption of the earth and stones, purifying of them; and so he spreading himselfe in the body of the Creation tooke off the curse: so that the foundation of restauration of all things was laid in and by him; which when it is manifested, then mankind shall see the glory of it; and till that time, the whole Creation groaneth and travelleth in pain, waiting for the manifestation of the Sons of God.

Qu. *I but the Apostles saw him after he was risen, and touched him, and saw him ascend upwards.*

Ans. The declaration of Scripture, doth point out the mystery of Christs spirituall rising, & the exaltation of his spirituall power over the flesh, and over the corruption that is in the Creation: for the whole Scriptures are but a report of spirituall mysteries, held forth to the eye of flesh in words; but to be seene in the substantiall matter of them by the eye of the Spirit; and therefore the Apostle might well say, they saw and touched Christ; for their very bodies and mindes were changed, and made like to his glorious body, for they were made new creatures, and were raised up above corruption; which was no other but Christ rising up in them, and lifting up himselfe in their sight and feeling above the flesh.

Qu. *Why then I perceive, that as the body of the first man was a representation of the whole Creation, and did corrupt it; so the body of Christ was a representation of the whole Creation, & restores it from corruption, & brings it to the unity of the Father again?*

Ans.

Ans. This is very true; for in this particular lies the mystery of the Fall, and the restoration of all things again.

Qu. But whither went the Spirit of Christ?

Ans. To his Father; that is, entred into the spirit of the whole Creation; into that spirit that breathed all forth of himselfe, and that governes all by himselfe; which is Reason; and so is become one with him; and being lifted up will draw the whole Creation to the spirit of onenesse with himselfe and with the Father. As a bucket of water first taken out of the Sea, and standing alone for a time, is afterwards powred into the Sea again, and becomes one with the Sea. And this is the Seed that comes to bruisse the Serpents head; and when his work was done in that one particular person, hee returned backe again to his Father, from whence he came; and now sends downe his Spirit, and drawes up sons and daughters; yea, the whole Creation into himselfe.

And truly this is great comfort to me, that whereas formerly there was not a man found that could remove the curse: but every one still increased the curse: now there is a man found that hath killed the curse in part; and the vertue of that sweet oyntment shall cleanse the whole; and this worke is now breaking out; for the Father will make the Creation to know it by experience, and it shall be hid no longer. And this points out the mystery of the first *Adam* and the second *Adam*; or the first Man and second Man, which

which the Father, Reason, was pleased should spring up in mankinde.

Qu. What doe you mean by the first Adam or first man?

Ans. He is a preparer, to hold forth three names or titles of the one perfect power of darknesse, and yet a son that Reason hath brought forth : But this son is said to be of the earth, earthy ; for he is a son that feeds, lives and delights himselfe altogether in and upon the objects of the earth ; endeavouring to make himselfe a Lord over his fellow-creatures ; in unrighteousnesse seeking to advance himself, though it be to others ruine ; & this man hath lift up his heel against his Maker, and knowes him not.

Qu. Is this Adam one single person or branch of humane flesh?

Ans. Every particular branch of man-kind, living upon the objects of the creation, and rejecting their maker, are the lineage or generation of the first man : yea, being bound up all together they make up but the one first Adam.

Qu. Declare more plaine what this first man is?

Ans. He is that mighty power of flesh, that leades flesh to live upon it selfe, and not to live upon its maker : it followes the way of the flesh with greedinesse, and jeeres and ejects the spirit. And this is called a mighty man, because he being to act his part in the great world first, as Father Reason will have it. He hath drawne all flesh into disobedience to the spirit. And this

Adam

Adam hath beene very fruitfull ; he hath filled the earth with himselfe, and covereth all with his darknesse. For looke upon every man and woman in the world, that lives upon the objects of the creation, and not upon the spirit in the Creation, and they are but branches of the first man ; and then put them all together into one lump, and they make up still but the first man perfect ; an earthy man, that knows not the spirit : and therefore when you see a man wholly delighting himself in the enjoyment of fellow-creatures, you may call him truly *Adam*, or the first man.

Qu. What is the spirit in the Creation ?

Ans. It is a meek and loving spirit, living in the light and strength of reason, holding up the whole Creation in a onenesse of sweet compliancie in every creature, according to its place and office.

Qu. What are those three names of one perfect power of darknesse, that the first man Adam was a preparer of ?

Ans. First, The King of darknesse, or aspiring power of the flesh, that lifts up his heel against his Maker, but yet lies within, and acts not.

Secondly, The beastly son that arises up from that rebelling power, and that is, Man, that holds forth this rebellion to fellow-creatures ; for now rebellion is broke out, & Reasons law is violated ; the creatures flesh seeks to honour it self, and hath forsaken his Maker : here is the Father and the Son of darknesse.

Thirdly, When the whole earth is filled with
this

this disobedience, so that you cannot meet with a branch of man-kind; but he lives upon the objects of the creation, and not upon the spirit. This makes the first man perfect in darknesse, and the whole world is filled with unclean breathing. Here is Father, Son, and unclean spirit, or King, and Beast, and bottomlesse pit: Three names, but one power of darknesse, filling the earth, and corrupting the creation more and more. All this is but the first man, that Reason would have to govern the earth.

Qu. Why doth the Father suffer this first man to fill the earth so abundantly with unrighteousnesse?

Ans. For two reasons; First, That man-kind may see, that though it spring up to an innumerable multitude of sons and daughters, all living upon creature-objects, not upon the spirit, are but still the one first man, that wearied out himself in vain, and finds no true peace thereby.

Secondly, That the second man may have the more glory, when in the fulnesse of time he shall come, and pull the Kingdome out of the first mans hand, and tread him under foot, and rule righteously in flesh himself. Yea, and to begin this great work, when all the Nations of the earth are filled with the wit and strength of the first man, who fights against the rising up of the second man with violence: and therefore is it said, when the Son of man comes, shall he find faith on earth? No: he must bring it along with him, and new-spirit the creation.

Qu.

Q^U. What? Are all troubles, sins and sorrows, the work of the first man?

A^Ns. Two things are to be observed in the first man; First, his revolt from the spirit, in making choice to live upon the creation, and not upon the spirit: and hereby now the law of reason is broke. And this is one thing, that such as are of the generation of the first mans flesh do doe.

Secondly, Note the misery that this first man flesh doth bring upon himself: by so doing, he puts crosses and sorrows within upon himself, and troubles without: for his unrighteous breath corrupts the air, and raises hurtfull winds and wheather; and his unrighteous flesh corrupts the earth, and causes it to send forth hurtfull crops, and poysonous Vipers: these are the fruits of his earthy choice and labours; and therefore when you see misery in the world, then say, this is the fruit of living upon the creatures, and not upon the spirit. #

Well, from the beginning to this day, Reason hath suffered the first man to reign, and to fill the earth: therefore is it said; *The first man is of the earth, earthy*; and he fills the earth, as one beane, multiplying every year, fills the earth with that grain; which is but the multiplication of it self.

Adam, or first man, is looked upon in a three-fold sense.

First, *Adam*, or first man that went astray from his Maker, which lived upon earth many thousand

years ago, which the eyes of every man is upon.

Secondly, Every man and woman that lives upon the objects of the creation, and not in and upon the spirit that made the creation, is a son and daughter of the first man; and being put altogether, make up but the one first man: so that we may see *Adam* every day before our eyes walking up and down the street.

But Thirdly, I see the two *Adams* in every man: The first *Adam* hath his time to rule first in me; when the chief powers in me, lead me forth to look after objects, and to delight in them, more then in the spirit. And this first man must act his part in me, till the fulnesse of time come, that the Father is pleased, that the second *Adam*, *Christ*, shall come and take the Kingdom out of his hand, and deliver me from his bondage, and so rule King of righteousness for ever after in me.

Qu. *What is the second man, or second Adam?*

Ans. He is a preparer likewise, to hold forth three clear names in one perfect power of life; who is called the well-beloved Son; for this Son is said to be the Lord from heaven; or a mighty man, governing the earth in righteousness from the strength of pure Reason; not placing his delight upon the objects of the creation, as the first man did: But upon the enjoyment of that mighty power that made the creation, and that upheld it by himself.

Qu. *Is this second man one single person?*

Ans. First, This second man is a meek spirit,
drawn

drawn up to live in the light and strength of pure Reason.

Now as the first man, ruling in flesh, drew man-kind from his maker, so this second man, ruling in flesh, drawes man-kind back again to his maker. And this second man is called a man anointed, or man-kind living in the light and strength of pure Reason, the essential Father. And so the whole bulk of man-kind, when they shall be drawn up to live in the unity of the one spirit, is the second man, and every son and daughter of this spirit, is of the lineage of the second man.

Qu. But shall this second man fill the earth, as the first man did?

Ans. Yes, Reason hath so determined that as the first man filled the earth with unrighteousnes, and corrupted all: So this second shall take the Kingdom in the latter dayes, and raigh King of righteousnesse in flesh, and spread as far in restoring all things, as the first man corrupted all things. #

Qu. But hath this second man never ruled the earth?

Ans. He hath appeared in the earth, but the first man having a limited time given him by the Father, would never let him rise up to rule, but still pressed him down by persecution or death; he did never generally rule over the earth, as the first man hath done, but hath still been as a servant.

Qu. But in his time now to come to rule the earth and fill it with himself?

Ans. Yes: and shall have as large a priviledge

to fill the earth, as the first man had surely ; and he will change times and customs, and fill the earth with a new law, wherein dwells righteousness and peace. And justice and judgement shall be the upholders of his Kingdom. And he shall fill the earth with himself, as a corn of wheat multiplying every year, fills the earth with that grain, so that all live in the light, and strength of pure Reason, in righteousness are but the sons and daughters of the second man : And being looked upon in the bulk, they being made to be all of one heart and one spirit ; they are but the second man still, that fills all, and is in all ; though they overspread the earth. And this is the generation of the second man, or second Adam : mankind living in and upon his maker from the power within himself.

Qn. What are those three names, which this second man declares to be one perfect power of life ?

First, the Father Reason, that made all things before the Creation was brought forth, he was not known. Secondly, the Son, and this is that part of the Creation that holds him purely forth to the view of others. Now truth begins to shine, and Reason begins to be honoured by an humane body ; so that here is Father and Son. Thirdly, when the whole earth is filled with the one spirit ; this makes the second man perfect, for corruption and curse is removed ; and the whole earth is filled with holy breathing ; all acting and living in righteousness. And this is Jesus Christ the second man.

They

They say, I denie the Gospel, and the doctrine of it; and hereunto I give this accompt.

Qu. What is the Gospel?

Ans. It is the Father himself, that is, the Word, and glad tidings, that speaks peace inwardly to poor souls.

Qu. But are not the writings of the Apostles and Prophets, the Gospel?

Ans. These writings are the report or declaration of the Gospel; which are to cease, when the Lord himself, who is the everlasting Gospel, doth manifest himself to rule in the flesh of sons and daughters.

Qu. But did not Paul say, This is the word of the Gospel, which we preach; and so left those words in writing?

Ans. It is true, his writings are the word of it, # or the report of it; but it is not the thing it self: for when it was reported, that the Father would dwell in the flesh, and destroy the Serpent: this report favoured sweet: But when man comes to see, and feel, and know, that the Father dwells and rules in him; This is far more sweet: This is to enjoy the Gospel himself: The word of life within, and this shall never cease, but endures for ever.

Qu. But how do you know, that this is the Gospel?

Ans. I know it by the testimony, that is within my self, and by the sweet, peaceable and soul-satisfying rest, that I have through communion, with the spirit; The Lord our righteousness;

In the midst of the mad rage of the world.

Secondly, For satisfaction to the world, I desire all men to take the Record, and search those Scriptures, for they are they that do testify of the truth hereof, as well as they testified of Christ, after the flesh, to be the Lamb. And this is the mystery and testimony of the Scriptures: The spirit dwelling and ruling in flesh.

The declaration or report of words out of the mouth or pen of men shall cease; but the spirit endures for ever; from whence those words were breathed: as when I have the thing promised, the word of the promise ceases.

Qu. What is the lively testimony or appearance of the everlasting Gospel to dwell in flesh?

Ans. I answer; Justice and Judgement are the two witnesses, or the manifest appearance of the spirit; or the pure light of Reason, teaching a man both to know what is righteous, and to do righteously: And when these two rule in man, then is flesh subject to the spirit.

Qu. But I have heard men say, That the Scriptures are not onely the word of God, but God himself: for the word and spirit go together; as, In the beginning was the Word; and, The Word was God.

Ans. If that very written word were God himself, truly God then would mightily be torn in pieces every day, by the bad interpretations of imaginary flesh.

But I answer; The spirit himself is the Word; This is the power that took flesh and dwelt amongst

mongst us. And the Scriptures are the testimony of those men, to whom this secret was revealed: by which testimony within, they were made able to give.

First, A report, that such a mystery, as God manifested in the flesh, should break forth and appear in the world, in a child that should be born of a Virgin; and so all the writings of the Prophets foretold the coming of the man-child, the *Messiah*, The Lamb of God. And so when the Pharisees told Christ he was a deceiver. #

He answered, I am he; and unlesse that you believe that I am he, you shall die in your sins: and Search the Scriptures of the Prophets, and you shall see, that they testify of me, that I am the *Messiah*; the Man-child; the Lamb, that am to answer all *Moses* types; and the Prophet, whom the Father hath sent; For I came not to do my own will, but the will of him that sent me.

Secondly, The writings of the Apostles do justify the Prophets, and declare positively, this is the Christ; the Son of the Father, well-beloved: we ate and drank with him; we saw him, and heard him, and were eye-witnesses, that the Rulers of the Jews slew him, and that the spirit raised him from the death.

Qⁿ. But do the Apostles writings report no more but this?

Ans. Yes; As they declared, when they saw and heard how the spirit dwelt bodily in that humane flesh, or single man, Jesus Christ: So they #

have declared, by the same testimony, that the same spirit that ruled in him, should in the latter dayes be poured out upon sons and daughters; and shall spread in the earth like the shining of the Sun from East to West.

And this is that which this mouth and pen of mine do testifie of to all that heare me: that the same spirit that hath layne hid under flesh, like a corn of wheat for an appointed time, under the clods of earth, is now sprung out, and begins to grow up a fruitfull vine, which shall never decay, but it shall encrease, till he hath filled the earth. This is the Kingdom of God within man. This is the graine of mustard-seed, which is little in the beginning, but shall become a mighty tree. This is the fire, that shall drie and burn up all the drosse of mans work, and turn all things into his own nature. This is that spirit which is broke out, that will bring man-kind into one heart, and one mind: For, assure your selves, I know what I speak. The Thorn-bush is burning; but the Vine is flourishing. The Ashes of the Thorn-bush is laid at the root and feet of the Vine, and it growes abundantly.

3. Now search the Scriptures for this likewise, for they do testifie of the sending of the spirit into the flesh of sons and daughters: and they testifie of the utter destruction of the man of sin, the flesh, with all his curse, power inwardly and outwardly. Now he that doth jeere the spirit, or denies that the spirit shall come and rule in flesh

flesh in sons and daughters, as he did in that one man, Jesus Christ, is an Antichrist, and a Traitor to the Father, let him be whom he will.

Therefore learne to put a difference between the Report, and the thing Reported of. The spirit that made flesh, is he that is reported of. The writings and words of Saints is the report. These reports being taken hold of, by corrupt flesh that would rule, are blemished by various translations, interpretations and constructions, that King flesh makes; but those sons and daughters in whom the spirit rests, cannot be deceived, but judgeth all things.

They say, I denie the doctrine of the Gospel: I shall give this account to that.

Qu. What is the doctrine of the Gospel of Jesus Christ? #

Ans. What Jesus Christ is, I have shewed before: The doctrine or report of him is this: That man-kind shall be by him reconciled to his Maker, and be made one in spirit with him: that is, that the curse shall be removed, and the power of it killed and consumed. And that created flesh, by that mighty power, the man of truth, should be made subject to the spirit that made it; so that the spirit, which is the Father, may become all in all, the chief ruler in flesh.

And truly this is but according to the current of the whole Scripture; that in the day of Christ, every one shall be made of one heart and one spirit; that is, all shall be brought in, to acknowledge the Father, to obey him, walk humbly before

fore him, and live in peace and love in him. This is the doctrine of Christ and the Gospel. This is glad tidings to hear of. But when you are made to enjoy this doctrine as yours, then you shall know what it is to know the Son; and what it is to be set free by the Son; therefore wait upon the Father, till he make forth himself in you.

Qu. I wait, that's true, but I must use the means.

Ans. That which you call means doth harden your hearts, and blind your eyes, it shuts you out from sweet enjoyment; that is, to run after men for teachings. I speak not rashly, I speak what I know, and you shall find before your souls taste of true peace, that whosoever takes those Scriptures, and makes exposition upon them, from their imagination, and tells you that is the word of God, and hath seen nothing: That they are the false Christs and false Prophets, and their way of teaching is meer deceit both to your souls, and to your purses; for now in this day of Christ which is begun, and which will have a greater appearance ere long in the great world; Men must speak their own experienced words, and must not speak thoughts.

For thoughts, and studies, and imagination of flesh, are the men that are found gathering sticks upon this sabbath-day, & these are stoned to death by the Power that is arising in some already; and shall be stoned to death in all; that the Lord alone may be exalted in this day of his Power.

Qu. Must I use no means at all, or what means must I use? *Ans.*

Ans. These three; first, let your chief endeavour be to act according to your Creation: that is, to do as you would be done unto, by all creatures, as I have shewed; and I'll tell you, this is as needfull a Gospel-doctrine to be practised as any I know for the present; for I'll assure you, the world is at such a passe, yea, and among imaginary Professours especially, that I know not who I can say is a sincere-hearted friend; so that I am sure the son of man at his coming finds no faith in earth, neither in my flesh, nor in the flesh of others, he brings it with him, and gives it to us.

Secondly, wait upon the Father with a meek spirit for his teaching. And you shall find it a very hard thing to perform these two meanes: for the flesh is both very unrighteous to seek it self, and it is very hasty to have all knowledge, peace and experience on a sudden; its so proud and hasty, it will not wait.

Thirdly, if you would hear other men speak, *#* you may do two things; First, read the record, and there see what the testimony of the Apostles and Prophets, your fellow-servants, was; but do not alter their words, by forcing a meaning, till the Father teach you.

Secondly, if you would hear, then acquaint *#* your selves with such, as can speak from a testimony within: for as they received what they have from the pure teachings of the Father: so this second-hand teaching wil be pure teaching to you; but be sure you do not prefer this second-hand

hand teaching before the first : for now the everlasting word and Gospel must reveale himself to you, or else you cannot be satisfied.

I have now discharged my service to the Father, in this declaration : remember what is told you, despise not the Fathers meanes , by preferring the way and means of the flesh , above the wayes of the Father.

They say, I denie the Scriptures , because I say, that the Scriptures were not appointed for a rule to the world to walk by, without the spirit ; but were the testimony of the Father in those men that writ them , for the comfort and benefit of those that are drawn up into communion with the same spirit , And to this I shall give this accompt.

Qu. What is the Law and Testimony, which if a man speak not according to it , it is because there is no light in him ?

Ans. This Law and Testimony to which I must have recourse for my comfort, is not the words or writings of other men without me ; But the spirit of the Father in me, teaching me to know him by experience ; and when I can speak purely what I doe see and heare from the Father ; this is the Law and Testimony within me, from which I speake, and if I speake not from this Law within, I have no knowledge in me.

Qu. But are not the Scriptures , the Law and Testimony of the Father ?

Ans. It was the Law and Testimony of the spirit

spirit which rested in and upon the Prophets and Apostles, for they write what they saw in vision, and they spake what they heard by voice, speaking to them spiritually.

Qu. But are not those Scriptures the Law and Testimony for people to walk by in these dayes?

Ans. No: For this is to walk by the eyes of other men, and the spirit is not so scanty, that a dozen or 20 pair of eyes shall serve the whole world; but every sonne and daughter as they are called children of light, have light within themselves: The same spirit that fills one, fills all; and makes the whole number of them, according to their severall measures, to be of one heart and one mind.

Qu. But may not men take these Scriptures, and spend construction upon them; and hold forth those constructions to others, as perfect light, by way of office?

Ans. I answer no: neither reason nor Scripture allows any man to speak any words, but what he knowes positively to be truth. And he that spends constructions thereupon, speaking from his imagination, he speaks from the flesh and devill, and so he makes himselfe to be a traitor to the father in holding forth that to be truth which is no truth; and a thief, robber, and unrighteous dealer with the Prophets and Apostles: First, in taking their words as his own: and Secondly, in expounding their meaning, and so putting his own meaning upon their words.

But

But yet he that hath the same spirit, may speak the same word, where the Father hath given him the same sight and experience: for no man can safely tell another, this is a positive truth of God, till he have the same testimonial experience within himselfe, as the penmen of Scripture had: and this I am sure all that stand up to teach by way of office have not; therefore it is clear, that the power that sets up such teachers, is not from the Father commanding, but from the flesh; being suffered by the Father for a time, that when he comes to throw downe his enemies, flesh may be shamed, and he honoured.

That man that cannot speak the testimony of the Father, no other way, but from his books as he reads, or from the mouth of another what he heares: as the publike teachers doe speak by hear-say and not from experience, and so declares himselfe to be a false Christ, a false prophet, that runs to teach others, before he have any discovery of God within himselfe.

Qu. But are not the Scriptures the truths of God?

Ans. Yes, for they declare, that the spirit was the mighty governor of the flesh of those that writ them, and so the truths of God the great governor in the pure experience of those penmen.

And I shall demand of you how you know that these Scriptures are, the word of God, in the sense you call him: but the testimony of the spirit within your selves, I say, there is no way to know but by the spirit himselfe; seeing there are so ma-

ny explications upon them, which without doubt hath varied the copies : if it were possible to see those very writings from the prophets and Apostles own pen : which is not to be seen.

But when the spirit comes in, he must, say he doth and will declare his own meaning. And so the spiritual man judges all things, and he himselfe is judged of no man : he can judge the flesh, and passe righteous judgement, because he sees and knowes what the flesh is. The flesh cannot judge him, for if he doe, it is not righteous judging, but rash censure.

Qu. What use is to be made of the Scriptures?

Ans. First, they are, or may be kept as a record of such truths as were writ not from imagination of flesh, but from pure experience, and teachings of the Father. Secondly, we are taught thereby to waite upon the Father with a meek and obedient spirit, till he teach us, and feed us with sincere milk, as he taught them, that wrote these Scriptures. #

Thirdly, when I look into that record of experimental testimony, and find a futable agreement between them, and the feelling of light within my own soul, now my joy is fulfilled. And every man and woman may declare what they have received, and so become preachers one to another

For the Scriptures do but declare the sending downe of the spirit and how he shall rule in the earth in the latter dayes : but they doe not declare every particular measure and beam
of

of the spirits ruling, for this the sons and daughters are to declare, by their particular experiences, as they are drawn up.

Qu. But when I read the Scriptures and finde a perswasion in my heart, that they are true, may I not own them as a truth, and speak them as a truth; and speak them to others?

Ans. You may deliver the same words you read which you are perswaded of, but to passe construction and the meaning, by way of office, teaching others; this you cannot do. There is an imaginary perswasion grounded upon thoughts, or as he conceives; but this is a sandy foundation, and deceiveth all the world. Secondly, there is an experimental perswasion, grounded upon sight and feelling of the spirit of truth, ruling king within him; and this is the Rock that will never fayl.

Qu. But did not the Apostles and Christ take texts of Scripture & expound them, as Philip did to the Eunuch, and Christ from the 61 Esay?

Ans. They did not preach and expound any text customarily, as the parish-gods do: but such particular Scriptures as the oportune time & occasion served, to declare Christ to be the lamb of God, or the great prophet which the Father promised to send.

So that all the Scriptures of the ancient prophets, which they speka from, were only to make it appear that the Messias was come: but they did ~~not~~ preach in settled parishes, forcing the people

people by the hand of the magistrate, to come & hear them, and give them a maintenance for so doing, under pain of punishment; the Scriptures know no such custome or way to be used; therefore whosoever lives in such a practise denies the Scripture, and are enemies to Jesus Christ.

But now if any one take Scriptures, that speak of the spirits ruling in flesh, and so proves the truth of the Scripture by his own testimony or witnesse within himself; this may be done, but for any other way of expounding Scripture I know none, neither will, nor doth the Scripture warrant any other, but what advances the spirit and throws down the flesh, by the speakers own experience.

Qu. But may not the powers of a land compell their people, some to preach, and others to hear Scriptures expounded, as the manner is in England?

Ans. I answer; That power that compels, is the little horne, or dragon, wheresoever it sits; and that expounding is a flat deniall of those Scriptures, and treason against the spirit: liberty is to be given to every one in the case, for the kingdom of Christ hath an interest herein. #

Lands and Kingdoms are most commonly governed more by the wisdom of the flesh, then of the spirit: and why? because the spirit gave that power into the hand of flesh for a certain time, and when the flesh is judged for his action, the Lord will condemn him for his unrighteous cruel

self-seeking and oppressing government over his lambs and sheep.

The Powers of the Land punished Christ and his Apostles for holding forth the testimony of the Father which was within them; but they did not compell any to hear them, or to follow them: it is an easier thing for magistrates to be breaking forth against such as speak from a pure testimony, then against such as speak from imaginary studies of the flesh, both in regard of the powers of the flesh within them, blinding their eyes, and because of so many envious spirits against truth, that will be flattering the magistrate, and telling him tales of slander, on purpose to incense him against the sincere hearted in the land, because they hate them, through ignorance that is in them, not knowing the Majesty of the Lord that is in his servants, whom they despise.

Qu. What must the powers of the Land doe then in the matters of Religion, as they shall call it?

Ans. First, they must suffer every one that will, quietly to keep the record in their houses, or to read it, or speak of it one to another: And they that find their own experience to suit therewith speaking from a pure testimony, and walks in all acts of righteousness towards his fellow-creatures; it is the charge which the Father hath put into the hand of the Magistrate, to protect these from their oppression of unreasonable men.

Secondly, if any man walk unrighteously towards his fellow-creature in civil matters: the Powers

Powers of a land must punish him, according to the nature of his offence, and so to be a terror to all unrighteousness.

Qu. But what if the Powers of a Land command some of their people to hold forth the scriptures to the rest, and they be willing to obey?

Ans. If they doe, they can command their servants only to read them, and to such people as are willing to hear them read, but they cannot command their servants to spend constructions thereupon, neither can they force the people to come to hear those constructions, but must leave both parties at liberty: neither can they force the people to give the tenths of their increase, for a yearly maintenance to those servants: neither can those servants say, we speak truths, and what differs from our constructions are errors; and so call upon the Magistrate their master, to punish such, whom they brand for hereticks; for all these things denie the Scriptures: and is contrary to the spirit of the Father: and do tie his hands, and hinder the setting up of pure service, and sow enmity to the Fathers own way of teaching.

They say, I denie Father, Son and holy Ghost, but wherefore they raise such a scandal, I cannot tell; yet hereof I shall give this accompt.

Qu. What is Father, Son and holy Ghost?

Ans. These are three names given to the one Spirit; As first, the Father, he is the spirit Reason; #

out of whom the Creation of heaven and earth with every branch of it proceeded. The Spirit, in whom all things lay before there was any manifestation, appeared visible: and this is called the fiery orbe, or spirit of burning, that will trie all mens works, of what nature they be.

Secondly, the Son is the light and declaration of the Father, to the Creation, after it was come forth: and here first note, that every creature in its place, and nature, is a son to the Father; because every single creature doth demonstrate his maker to the view of his fellow-creature, every one as a candle-stick, holding forth the Father by the light that is in it self, for indeed the light that is in it, is the Father himself, and the Father shewes forth himself to the Creation: by every particular parcel of the Creation, but these are but dark or weak shining Suns, Suns over which the clouds are much spread.

But now perfect man, is the Son of the Father, in perfect glory, for when the Father rules and shines in him bodily, then he can declare the Father by all his senses, to the Creation, which no other creature can do but he.

Therefore man is called the supream creature, and he can call the spirit, Lord; because he sees and heares, feels, smells and tastes, that he who is the spirit of gentlenesse, uniting all together in love and sweet compliancie, doth govern the whole Creation, and subjects all the flesh under him, and makes it serviceable. Now that man
that

that is not humble and subject to the spirit, his maker, he is a Sun under a dark eclipse; he hath the the forme of the Son indeed that hath no brightnesse in him, he is not the well beloved Son. So you see here is the Father and the Son both in one person and spirit.

Now thirdly, the Holy Ghost is a man in whom the Father dwels bodily, which is Emanuel, God with us, and in and by whom the Father doth manifest his power in doing great works. And he is said to be holy, because the darknesse of the flesh is subdued under the feet of the spirit, and the spirit rules in flesh over all his enemies.

And he is called, the Go-host. or the strength of heaven; living and wa king in flesh as an host or Army of men, are called the strength of a land, and going up and down for the defence of the land, against all enemies; so I say, perfect man hath the strength of the Father dwelling bodily in him. And one man thus drawn up, is as an host of men, or a strong army, or a Go-host going or travelling among enemies, and subduing them under his feet, by the power of the spirit that is in him.

And thus did the man Jesus Christ, tread all enemies powerfully under foot, and shrank not, he was a Go-host, or a travelling army of mighty strength, which way soever he went; the spirit dwelt in him without measure. And the particular Saints likewise, as they are drawn up into the Father they have this name given them, that

one shall chase a hundred, and a hundred put ten thousand to flight, this declares they are go-hoists, or armies of mighty strength.

Now he that sins against the Father or the the Son, in the former sense of Son-ship as I said shall be forgiven, and here he speaks of creatures one trespassing against another, and in so doing sins against the Father, that is, the light in them. And here flesh may possibly walk in wayes of opposition to the Father, as he shines forth in creatures, or as he shines, forth out of man weakly; but he that sins against that body in whom the Father dwells bodily, shall not be forgiven. *A man may sin against other sons and be forgiven; but he that sins against this beloved son, this holy Ghost, this strength of the Father, shall never be forgiven.*

By the word, He, or whosoever doth sinne, is not meant here the creature man, but the man of sin, or powerfull serpent within the flesh: for this strong wicked man fights against the strength of heaven, this would not have the spirit to dwell in flesh bodily; and why? because he himself would dwell there, and would have the spirit to be under his proud feet; therefore there is an irreconcilable difference between the man of sin the serpent, and the man of righteousness the Spirit, both striving to dwell in man, but the spirit will prove the stronger.

Qu. But if it must only be the cursed one in me that shall be destroyed, He live as I list, I shall be saved.

Ans. Know this, that this body of sin and the flesh is so nearly wrapped each in other, that before

fore the spirit hath parted them, thou shalt roar in bitterness and wish thou hadst never been born; and the more familiarity thou hast had with thy cursed lust, the sharper will thy torments be; the founder cannot burn away the drosse, but must burn the gold too in the fire.

Qu. But if you take it Spirit; Father, Son and holy Spirit, and leave the word Ghost out, as to be a declaration of the Father, as some say?

Ans. Then the Spirit doth declare holy breathing, as when man was first made, his maker breathed into him the breath of life, and man became a living soul: so that the spirit in the man, is the life and breath of God in the man, and so a holy spirit. And in this sense likewise, the man of sin, the powers of the curse in man seek to destroy the light, life and breathing of God in man; but he must be destroyed under the feet of the spirit, who wil dwel himself in his own house, which house is man. #

Qu. But how came in that distinction of holy Spirit, and of unclean spirit; which are pbrases often used?

Ans. Before man rejected the spirit his maker, the spirit was his breath and life. And he lived in the spirit treading the objects of the Creation under his feet in comparison, but after that man began to look after the objects of the earth, delighting himself to live upon or among fellow-creatures more then the spirit; and so chose to himself another livelyhood and protection, then his master, then his breath or power that

guided him, became mixed and turned unclean.

Q. Unfold your meaning in this a little more.

Ans. The spirit made the flesh to be his house to dwell in, and set man in the midst of the creation, as a lord to govern the creature, which while he governed according to the light of his maker within him, he did all in righteousness; but when he fell off, and delighted to follow the lusts of his eye, the lusts of his heart, and guidance of the flesh, then he governed all in unrighteousness, and so pulling death and curse upon himself, and upon the earth.

For the spirit that made all creatures, did know that man as he was flesh, would be looking after fellow-creatures, and take delight in the creation more then in the spirit of the creation; who was his maker that dwelt within, and lay covered from the eyes of flesh.

Therefore Reason, the essentiall Father, gave this Law, that in that day, that man left off to own his maker that dwelt within him, and to such delight from the creation, he should then die, or be cast into a condition to live below the spirit, that is, to live upon the creature, and not upon the spirit; And the spirit would suffer himself thus for a time to be trod under foot, till the fullness of time came, that he would rise up like seed of wheat, from under those darke and heavy clouds of fleshly earth, and so himself, the seed out of whom all things came, would bruise the serpents head, that powerfull

proves

proves that was in flesh to look after objects without him, rather then into the spirit within him.

Qu. Why then, you seem to say, that the Law which Reason gives, occasioned man to fall.

Ans. Very true, for if there had been no Law, there had been no transgression, if there had been no binding law of reason to require him to cleave onely to his maker, and to eye and own him principally; then he had not done evil though he had placed his delight in the objects of the earth, his fellow-creatures.

For note here; it is one thing to live in and upon the spirit, and another thing to sleight the spirit, and to live in and upon the Creation, that came out or forth of the spirit.

Qu. I intreat you to tell me what you meane by the Spirit.

Ans. The Spirit is the alone being of himself, that gave a being to whatsoever we see and hear, for whatsoever you see or hear, is but the breathings forth or declaration of an infinite being that was before them; as the words of a mans mouth are the declaration of the spirit or power within; and are created by the spirit, and so hold forth as a creature to the Creation.

And therefore the Spirit is called, the Father, the King, the mighty God or Governour, *Jehovah*, *Elohim*, the Lord, and the like. Now he is called the Lord, because he is the power that rules in and over the whole globe of heaven and earth, for they are all governed by this one spirit.

Qu.

Qu. But is death and darknesse made by this one Spirit likewise?

Ans. The one spirit made light and darknesse, as in the great body of night and day, so in the little body man; for that power of darknesse that dwels in humane flesh, and which leads the creature captive into complainings and sorrow, was made by the Spirit; by these words, *In the day that thou eatest thereof, thou shalt die.* As well as he made that power of light, liberty and life; by those words, *Live; yea, I say, Live.*

Qu. I pray explain this a little more.

Ans. After the Spirit had made the Creation, and man-kind to govern it: Now Reason would manifest himself to this Creation by the works of his own hands, therefore let any man stand alone to the Law of Reason his Maker, to see whether he would stick to the one spirit, and live in him, or cleave to the creatures, & live in them; and man rejected the spirit, and cleaved to the creature; and so by virtue of the Law, cast himself under the power of death and darknesse, which was the curse, that Reason inflicted.

And thereupon the Spirit within man being a prisoner to the flesh, or devil: As Reason would have it so for a time, that when he comes to arise up in flesh, like a corn of wheat from under the clods of the earth: the Creation may then come to know the spirit that is within it, is the mighty Power, and that all the Creation being rested upon, is still but weaknesse, and cannot give true
Rest,

Rest, that so the Father alone may be all in all.

Qu. What is the devil?

Ans. The flesh of man within and the objects of the Creation without, is the devil; under which the spirit within is for a time buried and lies silent; and while man is subject to his flesh, or to the objects before him, he is carried away prisoner under the power of darknesse; for let him go from creature to creature, all are too weak to work his peace, or let him have all the desires of his flesh satisfied, even that delight brings pain and sorrow, no true peace.

Qu. And why is the flesh of man within, and objects without, called the devil?

Ans. Because when it is King it leads the spirit of man into darknesse; yea, into utter darkness and sorrow far from light, life, and true peace; for it drawes men to live upon the Creation, and to reject the spirit. This is that you call the serpent which tempted Adam.

Qu. How do you mean, make it more clear?

Ans. The flesh of man having lifted up his heel against the Spirit within, which was his Maker, seeks life and contentment, from objects without in the globe, not from the Spirit Reason that dwels within, and that holds altogether by the Power. As for example; covetous flesh delights in the enjoyment of riches or creatures; pride of the flesh delights in the enjoyment of the sight of the eye, or inward delights placed upon visible objects.

Now

Now the man lives in, and upon the Creation, not in and upon the Spirit in the Creation; and though he say that the Father is his God, yet he lies, for he is led and ruled by the flesh, which is the devil, or father of lies which throwes the man into vexation and sorrow every foot; for if his covetousnesse, pride, and lusts be satisfied, he hath peace; but this is the peace of the flesh, or devil; and let his covetousnesse or pride be crost, and then he is filled with vexation; which is hell or darknesse, even the torments of the flesh or devil.

And the Law of Reason suffered the flesh thus to fall and to weary out himself in his own folly, that when the Spirit is pleased to break forth and manifest himself to rule in flesh, then man may see his wise flesh hath nothing that is good in all his selfish actings; but that the Spirit that brought it forth, is the mighty Power.

And when the Fathers time is come to manifest himself to any one, he will then dispel the darknesse, which by his Law he made, and will set the creature free from the bondage of that darknesse, burn up all those thorns and briars that flesh hath brought to terrifie it self; and will take up the creature into his own liberty and life; And then the Spirit shall be all in all: whereas the flesh generally living upon objects is all in all, or chief ruler in every man.

Qu. What is it to live in the Spirit?

Ans. When flesh is made to see, and to be subject to the spirit that brought it forth, and is guided

guided by the light of Reason and righteousness,
that mightie power ruling it; And not let a
way like a bear by the nose, by every object be-
fore his eyes, which the flesh lusts after to enjoy,
and places contentment in.

They slander me, and say, I denie Prayer: And
to this I shall give this accompt.

Qu. What is Prayer?

Ans. Prayer is of a threefold nature; First, it
is to pay the king of righteousness his due; and
that is, for every man to act according to the
Creation of a man, which is to do righteously to
all fellow-creatures, he being the Lord of the
creatures.

As first, to do righteously to his own body, in
taking food moderately, for the preservation of
the health of it, and not to be excessive in drunken-
ness and gluttony; and not to give a way to the
unclean lusts of the flesh, which tends to the de-
struction of himself; for if the Spirit, Reason
within a man, lets the flesh alone, & doth not go-
vern and moderate it in righteousness, it will de-
stroy it self in a short time: let the flesh walk in
Reasons law of moderation and righteousness,
and it shall be preserved from heart-breaking sor-
rows.

Secondly, act righteousness to all fellow-crea-
tures; till the ground according to Reason; use
the labour of your cattell with Reason; follow
your course of trading in righteousness, as Rea-
son requires; do to men and women, as you
would

would have them do to you ; and by so doing you shall live as Reasonable creatures , you shall act according to the Creation of a man , and so pay the King of Righteousnesse his due ; for when you hold forth him in your conversation , to the view of others , you honour him , you glorifie his name , and give him thanks : and this is one part of prayer.

Q^u. *Thus the heathen walked according to the light of nature, but Christians must live above nature.*

An^w. Then English Christians are in a lower and worser condition, then the heathens, for they do not so much. Men that are guided by principles of fair dealing void of deceit , know not this day how to live , but they will be cheated and co-foned ; and is this life of Christians (for all England is so called) above the life of the heathens ? Surely the life of the heathens shall rise up in judgement against you , from the greatest to the least. But let me tell you, that that man whosoever he be, that is not careful to look into the light of his nature, and follow the rules of that light, to do as he would be done unto , shall never come to see the Spirit, that made and that dwels in nature, which is the Father of the whole Creation. And if you know not him , then I pray tell me what God you worship or pray to ?

But secondly , Prayer lies in the Reasonings of the heart, as thus : Ask this question within thy self ; Is covetousnesse the name of the Lord, or the name of the flesh ? the answer within thee will be,

be, it is the name of the flesh, not the name of the Lord; now if thou walkest in covetousnesse, how canst thou be said to honour the Lord by thy words in prayer, when thou honourst the name of the flesh, in thy practice?

And so is pride, is envy, is rash anger, is hypocrisie, is self-will, is unmercifull cruelty, is zeal without knowledge, is uncleannesse; the name of the flesh, or the name of the Lord? thy own heart will give answer, they be the name of the flesh, not the name of the Lord, and thou livest in the practice and power of those lusts; and givest the Lord a few customary words, and thinkest his service lies in them. I will have thee to know that the time is now breaking forth; yea, it is begun, that they that worship the Father shall worship him in spirit and truth, and not in lip-labour and custome, according to the imagination of flesh.

Qu. What is the name of the Lord then, I propound this question within thy heart?

Ans. The name of the Lord, is Love, joy, peace, # meeknesse, obedience, self-denial, chastitie, humility, mercifulnesse, Reason.

Now he that is drawn up thus to Reason within himself, and to see himself, this man is praying continually, and calling upon the name of the Lord continually, whatsoever he doth, whatsoever he thinks, which way soever he goes, he shall have still fresh occasions thus to be reasoning within himself; and this reasoning will do two things.

First,

Firstly, It will strike the heart dead; when thou comest to see that for all thy praying in words, yet thou art at a losse, for thou honourest the name of the flesh in practise, and only worshippest the Lord with wind, like the way of the world; your servant Sir; when he could kill him in his heart: when these things come home to thee, thou wilt be struck dead, and thy mouth be stopped; and this is a great power that stops the rage of flesh.

Secondly, this way of prayer or calling upon the name of the Lord, will kill thy distempers as they arise, and will keep thy heart in peace, this I know, if thou wilt believe anothers testimonie, for now the name of the flesh is spied out, and the poison of it killed; for when once Reason begins to enlighten thee, he will be thy keeper. The name of the Lord likewise is hereby advanced; First, within thy self, thou fearest & tremblest before him. Secondly, outwardly thou art moved to act righteousness to others, from the favour of this sweet ointment.

Now that man doth not live lesse or more in the practice of those two rules laid down; did never pray in all his life, though he use the words of prayer every day.

Words and actions going together are the declaration of a sincere heart; but words in prayer, without acting according to creation as the general practice is, are declarations of hypocritical and deceived flesh: let his profession be what it will be.

There-

Therefore Professours look to your selves both Priests and people, there is light broke out that will lay open the hypocrisie of your private actings to the view of the whole Creation, and you shall not cover your shame, do all you can. Thus much for the second part in prayer.

Thirdly, prayer lies in words or utterance, but this is the remotest part of prayer. Now words among men should be the declaration of the heart among men, but oftentimes they are not; for men have good words many times in prayer, which they have got by tradition, which their hearts are strangers to; and so they draw nigh to God with their lips, but their hearts are removed: and this hypocritical darknesse hath at this day overspread pulpit-worship, and almost all family-worship. But our God hath left us a remnant on earth, whose hearts wait upon him, or else we had been as Sodom here in England before this day.

Qu. But when shall I use or speak words in prayer?

Ans. When the power of the Spirit within doth give words to the mouth to utter; for he that speakes words before the Lord, and not from his power, speakes he knowes not what, and his prayer is the vain babbling of the heathen, that think to be heard for their much speaking.

Qu. We all know that without the heart words of prayer are nothing, and there is no man that makes conscience of his wayes, dares speak, unlesse he feel his heart apright.

Ans. This is the language in Professours moun-

but they neither know nor practise their own words; for let me tell you, and your heart shall bear witness, that I speak truly, that many times when you are put upon it to pray, as you call it, you find your self empty of words, now you will not wait upon the Father till he give words of knowledge; but the pride of the flesh will put you on, and force words out of your mouth though they appear full of confusion to your selves, and likewise to the standers by: and tels you, what will others think of thee, if thou neglect to pray or preach as thou hast been accustomed; and so shame of men within thee, puts thee upon speaking a multitude of confused words before the Lord. But Reason tels thee, when thou comest before the Lord, let thy words be few and faithfull.

Qu. But must I use no words at all in prayer?

Ans. I tell thee when the power within thee gives words to thy mouth to utter, then speak, and thou canst not but speak; but he that speaks before the Lord, whatsoever he be, learned or unlearned, before he hath received power from on high, that man offers the sacrifice of a fool, not considering what he doth.

Well, thou hast now heard what prayer is, both in the heart, and in the mouth, and in the hand.

Words shall not die, they are sincere milk

as a wearied soul did suck from the Father

of love, and wherein he now

finds true rest in the Father; they are

of sobernesse.

There-

Therefore though thou go on in thy customary way of praying words in the pulpit and in families, yet know, that thou art left without excuse, and thou shalt be brought before the King, and condemned for thy hypocrisie, to the shame and torment of thy whole man.

Lastly, they say, I denie the ordinances of God, and that I live above all Ordinances, which is my pride: Hereunto I shall give this accompt.

First, that I do walk in the daily practice of such Ordinances of God, as Reason and Scriptures do warrant.

Secondly, that the Clergie and Professours of England, in their publick worships do practise their own inventions, which neither Reason nor Scripture doth warrant; and yet they call them Gods Ordinances; by which practice they are the men that denie God and Christ, and turn the Scriptures into a lie.

First then, the Ordinances of God, which Reason and Scripture doth warrant, and in which I daily walk in, are these.

First, I pray continually, calling upon the name of the Lord, in the manner I declared before; and for that search these Scriptures, and let Reason be judge. Eccles. 5. 1. 2. 1 Cor. 14. 15. Esay 29. 13. Ps. 66. 18. Matth. 6. 5. 6. 2 Cor. 13. 5. Psal. 4. 5. Act. 1. 4. 8. Psal. 52. 9. Gal. 5. 19. 22.

Secondly, I speak to others as occasion is tendered, from the testimony within my self, of what I have heard and seen and received from the

ther, and let Reason be judge. *Act. 4. 20. 1 Cor. 11. 23. Act. 8. 30. Psal. 51. 12. 13. Act. 2. 14. Matth. 5. 1. &c. Luke 4. 21. Job. 3. 11.*

Thirdly, It is my endeavour and practise, to do to others as I would have them do to me; for this is to act according to the Creation of a man, the chief Ordinance; let Reason be judge. *Matth. 7. 12. Rom. 12. 20. Matth. 25. 35. Esay 1. 16. 17. &c. 1. Job. 3. 17. Rom. 14. 10. Deut. 1. 16. Esay 33. 15. 16.*

Fourthly, if I have knowledge, peace, or any good, I rejoyce to see the Father breathing forth love, in the strength I receive there from: I am ready as occasion is tendered, to put forth my hand to refresh others, and hereby I give the Father thanks. And if I want any of those refreshments my self, my heart frets not, but is quiet, and made to wait upon the Father patiently, till he give me such things I want, in his own time. *Psal. 9. 14. Act. 15. 31. Luke 22. 32. Psal. 123. 2. Zeph. 3. 8. Gal. 5. 5. Esay 8. 17.*

Fifthly, I can, without grudging, suffer others to walk to that measure of knowledge they have received, though it differ from mine; yet holding forth my light with tenderneſſe to ſuch as I ſee of meek ſpirits; and can without raſhneſſe (for I know what I ſpeak) condemne, where I ſee a heart lifted up in pride, waiting upon the Father, he deſtroy the Serpent, and then make us all one heart and one ſpirit. *Rom. 12. 10. 1 Peter. 3. 7. Psal. 37. 7. John 7. 34. 1 Cor. 6. 2. Rom.*

Sixtly,

Sixtly, I do and can break bread, with any in whom I see but the least measure of the Father rising up; that is, I can eat and drink with them in any house, where I meet with them, speaking of the things of the Father to them, and hearing them speak to me; for this is to break bread, from house to house, in singleness of heart; this is the communion of Saints in that particular; let Reason judge. *Act. 2. 46. Judg. 13. 15. Gen. 18. 4. 5. John 21. 5. &c. Act. 16. 34.*

Seventhly, for Baptism, I have gon through the ordinance of dipping, which the letter of the Scripture doth warrant, yet I do not presse any one thereunto; but bid every one to wait upon the Father, till he teach and perswade, and then their submitting will be found; for I see now that it is not the materiall water, but the water of life; that is the spirit, in which soules are to be dipped, and so drawn up into the one spirit, and all these outward customes and formes are to cease and passe away. *Mat. 3. 15. 16. Act. 8. 38. Job. 3. 22. 23. 1 Cor. 12. 13. Job. 4. 21. &c. 1 Cor. 13. 1.*

Eightly, that Sabbath which I observe, is the day of Christ, wherein he is manifesting his power to save me from the curse; and so my soul is continually breathing forth, what I receive from him. I feel his power, in this day of his power, subduing the powers of my flesh more and more under me, and filling me with himself. In whom I rest, & find sweet contentment; and this is the Antitype of Moses seventh day. *Heb. 4. 3. Esay 2. 11. Psal. 110. 3. John 8. 56. Rev. 19. 6. Matth. 11. 28.* They

They that will observe Gods Ordinances, must walk in the light of pure Reason, or according to the command or example of Reasons Scriptures, in the very letter of them, without making inferences or constructions; for he that gives liberty to do, gives liberty to alter the Scriptures.

But what I have declared here, and what I practise, to me is the light of pure Reason, who is the judge of all; and according to example and command of Scriptures in the letter; therefore I own the Scripture and Ordinances of God in the spiritual power of them, letting them shine in their own luster, not mixing my own conjectures with them.

Now observe those Ordinances, which neither Reason, nor Scripture doth warrant, and which you walk in, calling them Gods Ordinances.

First, you use words of prayer by custome, observing dayes & times, & seasons, and places, whether ye have the power of prayer in you; yea, or no; witnesse your set formes, or the confusion that is in your *ex tempore* prayers; read these Scriptures, & let Reason judge whether this be a service with the whole heart. *Gal. 4. 10. 11. Matth. 6. 5. Luk. 18. 10. John 4. 21, &c. Esay 29. 13.*

Secondly, you preach not occasionally from the testimony within your selves, but customarily from your imaginary studies; of what you have heard and read from others; and make a trade of it, to get a living by; but you say, you are commanded to preach, because Paul bid Timothy to preach

preach in season and out of season; this doth not concern you to take up preaching to make it a trade: prove your command within your self, or else you have no warrant from the spirit so to do, though you be learned in all the languages under the Sun, if you run before you be sent. Eze.

13. 3. Jer. 23. 21. 30, &c. John 10. 12. Dan. 8. 23. &c. John 3. 11. Micah. 3. 11. 12.

Thirdly, you use words of prayer before and after sermon, a custome the Scriptures ownes not: read the Record, and let Reason judge, whether you find the power of prayer so customarily in you, or whether it be not covetousnesse in you to get a temporall living that stirs you up to use this trade, and grosse ignorance in the people to consent with you, and the vain babbling of the heathens. Mat. 5. 1. Acts. 2. 14. John 8. &c. Acts. 13. 9.

Fourthly, your preaching is expositions of words and texts, a custome that Christ and his Apostles never used nor commanded; indeed Christ did expound the 61 of Esay, but it was upon occasion, to give forth his testimony, that he was the Messias, he made not a trade of it customarily to get a living by. Mica. 3. 5. Zacha. 13. 4. 5. Act 13. 9 Act 7. 2. Acts 21. 40.

Fifthly, you petition the Magistrate to compell the people to come to hear you pray and preach, or if you doe not petition, yet your ancestors have done it: And you allow of such a compulsion, and never tell the magistrate of his

evill in so doing. A forcing power, which Christ and his Apostles never practised; indeed they did foretell the rising up of his power, which Daniel calls the little horn. *Dan.* 8. 23. 24. 25. *Luke* 11. 47. 48. *Matth.* 15. 6. *Luke* 9. 50. 53. &c. *Revel.* 13. 6. *Revel.* 17. 2. *Matth.* 24. 26. 27. *Rom.* 14. 5. 12.

Sixtly, you call a parish (which is so called and made for civil good sake) a Church, and all that live within the bound of that parish, you say, are bound to maintain one of you, that stands up to teach them, what you have read and heard from others; telling them, you speak from God, when your own soules know you lie; for you speak other mens words not your own experience; but your lies now shall be covered no longer. Nay, you say, if the people refuse to give you tithes, you tell the Magistrate, it is his duty to force them; all which is not warrantable, neither from Reason nor Scripture. *Mica* 3. 5. *Jer.* 23. 21. *Ezek.* 13. 7. *Luke* 9. 54. &c. *Hebr.* 7. 12.

Seventhly, you say and practise, that the first day of the week is the Sabbath-day, and so making use of the Magistrates power, endeavour to compel the people to keep that day after the manner of the Jewish tipe, meerly to uphold your own trade; a practise which the writings of the New Testament warrant not; for the keeping of that first day, was not a forced businesse, but a voluntary act of love among themselves, having a tast of the day of Christ, the Antitype of Moses Seventh day. *John* 20. 19. *Psal.* 110. 3. *Esay* 2. 11.

Eightly,

Eightly, you say and practise, that breaking bread and drinking wine in a mixed company, if they be all parishioners, all sitting either afraid or ashamed one of another in a slavish bondage, none to speak, but one of you, is the breaking of bread which the Apostles did practise: But neither Reason nor Scripture doth warrant your practise, for it is a meer table-gesture, eating and drinking in love and sweet communion one with another from house to house: Read *Act* 2. 46. *Jer.* 18. 4. 5.

Ninthly, you sprinkle children, and call that the baptism of Christ, a practise which there is not the least command or example in Scripture to warrant; yet you do it, for it mightily deceives the people, and moves them to uphold your trade.

Acts 8. 13. *1. Cor.* 12. 13.

Tenthly, you assume the office of preaching the Gospel, because you are bred up in humane learning, which the Scriptures do not countenance in the least; and while you do it, you persecute the Gospel it self, which is the Lord, or Spirit within; and you tear in pieces the declarations of the Gospel, which is the Scriptures, by your various expositions, and so all you do, is but to trouble the children, & to throw durt upon their food. *Moses* a shephard; *Amos* a fruit-gatherer; *Apostles* fisher-men; *Christ* a carpenter; such as the Lord made preachers, not such as made themselves preachers, that had biggest purses.

Thus I have given a tast of my own practise; and if the priests, who say they own the Scriptures,
and

and they say, I denie the Scriptures and Gods Ordinances; therefore let all men judge between us, whether is in the fault, and let truth hereafter be owned and practised.

They that practise any way of worship which neither Reason nor Scripture warrants, do denie the Scriptures.

But the Ministers of England, and such as follow them in the practice of praying, preaching; sprinkling children, breaking bread, sabbaths, Church-societies, and Ministers maintenance, as they practise in their customary way of performances, which they call Gods ordinances; hath neither Reason nor Scripture to warrant them.

Therefore you that call your selves Ministers, are the men that denie the Scriptures and Gods ordinances, setting up your own inferences and constructions above the Scriptures, leaving the ancient letter which the Apostles and Prophets writ, and set up a new moulded way of Ordinances of your own framing, by inferences and conjectures. And by thus new-moulding the Scriptures, you denie God and Christ, the one Spirit, from whence the Scriptures were breathed.

Let the Record be searched without drawing inferences from it, and let all judge. Let us speak the Scripture-words, not force a meaning, least we speak contrary to the mind or spirit of them.

Well, all that I shall say, is this; let all men cease spending constructions upon the Scriptures, and leave the pure Scriptures to shine in their own luster,

luster, not mixing imaginary inferences with them; they were the declarations of truth in the Prophets and Apostles.

And let us leave the pure teachings of the Father in every man, to conjoyn themselves with those Scriptures, and then there will be no jarring, but a sweet harmony of peace and love between the experience of every man and those Scriptures.

F I N I S.

Leave



L Eave of your trade, yee proud Priests then ,
and trouble not the Spirit :
By forcing sense, from the Saints words ,
if ye would life inherit.
Let every one speak what he knowes ,
and utter what's received :
And let not any soul by you ,
hereafter be deceived.
For you as traitours to our God ,
have stood to justifie :
That your constructions are all truths ,
and other lights a lie.
Your fleshly learning yee have ownd ,
as sound, divine, and good :
Though you by that in ages still ,
have shed the childrens blood.
But know yee now, the time is come ,
for truth to spread all over :
And he will tread you down apace ,
and all your lies discover.
Leave off therefore, I say, betimes ,
and stoop unto our God :
If yee would life, and peace enjoy ,
with them that know the Lord.



Postscript.

Postscript.

IF Reason, King, do rule in thee,
There's truth, and peace, and clemencie:
No rash distemper will there be,
No filthy lusts, but chastitie.
In all by actions to behold,
Just dealing, love, as pure as gold.
When Reason rules in whole man-kind,
Nothing but peace, will all men find:
Their hearts he makes both meek and kind,
And troublesome thoughts he throws behind.
For he is truth, and love, and peace,
Makes wars and lewdnesse for to cease.
He makes no prisons for the poor,
He doth condemn and judge the whore:
It makes all men to sin no more,
As they have done in times before;
But restores all to what hath been,
And heales the creature of his sin.
And why do men so clamour then,
Against this powerfull King in men?

F I N I S.



