

A  
**TESTIMONY**  
OF  
THE LIGHT WITHIN.

A glorious Truth, which all the Holy Men of God did bear testimony unto, and from which they spoke forth the Scriptures, and the end of all Preachings and Writings was to bring to Light within, to worship God in Spirit and Truth, and to Christ within, the hope of Glory.

The Truth cleared from Scandals, and some of the Errors and false Doctrines of two Cornish Teachers laid open and testified against.

WITH

A Description of the true Ministers of Christ, and of the free Ministry both under the Law and Gospell Administration; and how those that preached for Hire and filthy Lucre, were testified against both by the Prophets, Christ and the Apostles.

Wherein the Nationall and Parish Teachers in *England* and else, where, who preach for Hire and set Maintenances, and sue people at Law for Tythes and Maintenance, are clearly proved, by severall Scripture examples, to be contrary to Law and Gospell, both in Doctrine & Practice, and in the steps and wayes of those whom the true prophets, Christ and the Apostles testified against.

Also a testimony of the dawning of the glorious day of the Lord, and his appearing in power in the hearts of his people, which makes the world to wonder, and formall Professors to rage and persecute the appearance of Christ in power; with severall Scripture Examples, shewing how the Lord sent his Servants to testify against such who had the Form but not the Power of Truth. And how the Servants and Messengers of God in former ages and generations who were in the Life and Power of Truth, were hated and persecuted by those who had the Form, but were not in the Life of Truth as they are now in this Generation.

Here is likewise, in short, declared the difference between the Old Covenant, where the Law, Temple, Sabbath, Circumcision, and other Services were without, and yearly offering up Sacrifice for sin, but did make nothing perfect; & the new covenant, where the Law, and Spirit, and Circumcision, and the life and and substance of the shadows are witnessed within, and sin and iniquity done away, and the bringing in of the better Hope known, which makes perfect, which is Christ within the Mystery and hope of Glory.

Also an Exhortation to all people to cease from Man, and all their carnall and dead Observations without them, which doth not satisfie; and to turn their minds to the true light, and wait for the appearance of Christ within, who gives rest and peace, and satisfies the hungry thirsting Soul.

With a few words to those Dear ones who are torn to see the deadness of the formall profession, who are waiting upon God, whose faces are turned Syon-wards, Given forth from Christ the light within in love to the souls of all people, who are groping in the dark without, that out of death and darkness they may be brought & turned to the true light, that they may have union with me in my fathers' love, who am redeemed and brought forth of *Pharaoh's* Court, and do count it greater riches to suffer affliction with the despised people of God, rather than enjoy the pleasures of sin for a season.

*Whose Name according to the Flesh is*

Alexander Parker.

*Written chiefly to the Inhabitants of the Town and Parish of Austell, in the County of Cornwall, but may serve for any others who are in the same Nature and Condition with them.*

*Apr. 25*

London printed for Giles Calvert at the Black spread-Eagle at the West end of Pauls. 1657.



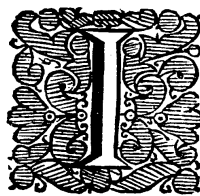
To all You to whose Hands  
this shall come:

OR,

To whomsoever it shall be com-  
mitted to, to read.

AND

To all in whose hearing it shall  
be read.



*I is not that I desire to be seen in  
Print, that was the cause of my  
writing of that which here doth  
follow, if otherwise, I might have  
been cleared. But thus it was,  
upon the sixth day of the weeke,  
being the seventh day of the ninth  
month 1656. there was a Lecture  
so called, at the Town of Audel  
in Cornwall, and as I lay upon my bed in the morning of  
the day aforesaid, the living power of the Lord did arise in  
me.*

me, and a great burden fell upon me, and waiting in the fear of God, where the secrets of the Lord are known, it was laid upon me to go to the Steeple-house at the place aforesaid, and I knowing the terror of the Lord, durst not withstand nor consult, but gave up myself in obedience to the Lord, and to his protection, though I knew the people to be a wicked gainsaying rebellious people; yet I knew him who limits and sets bounds to the raging Sea, that it cannot passe its bounds, and my life being given up in the service and work of the Lord, not fearing what man could do unto me in the power and dread of the Lord, I went to the Town, and so into the Meeting-place, where were two of the professed Teachers, and in meekness and patience I waited (though under much burden of Spirit) untill the Priest had ended his confused, gathered in, imagined stuffe: And afterward I standing up to speak, and to clear my Conscience and the Truth from his Lies, and other things spoken at that time by him, both the Priests began to pass away, and would not stay, though in the Name of the Lord I charged them to stay and answer, for I had some thing to speak unto them, but notwithstanding all this, they would not stay, but went away, and left me amongst the rude and ungodly people, where, like ravening wolves, they hated and punched both me and other of my friends that were there, that so it was I could not clear my Conscience, nor ease me of that burden which was laid upon me concerning them, though much was spoken at that time, but little received: after a little time without much harm, I and my friends came away. But my burden was not taken off, though some of my friends (seeing their rudeness) persuaded me to let them alone, and not to come any more amongst them. But on the first day of the week, after our meeting was ended, I passed down to the Town with some friends, and having written to the Priest, after one Letter was burnt another was delivered to him, though at that time he would not read it, neither was very free to speak with me. Yet notwithstanding though there was little freedom, I passed to the Priests house, accompanied  
with

with one of my friends; where (coming to the house) I found them very light and scoffing, and little freedom I had to clear the Truth, though much was spoken, it was but like water cast into the Sea. And after some little time I shook off the dust of my feet, as a testimony against them, and came away.

But I was not eased of my burden, though I laboured to put it off, seeing I had been amongst them: but it lay still upon me, and I waited on the Lord, and on the second day of the week at night, lying on my Bed, I was commanded to write, and so in obedience to the Lord I have written what was given to me, which here is committed to the view of the world. Read with a single eye, and examine those Scriptures that I have set down both in the Margine and other places, and then try those men whom you have long looked upon to be Ministers of the Gospel, and you may see them both in Doctrine and practice to be contrary to the Ministers of God mentioned in Scripture, and in the steps of the false Prophets and false Apostles, which the true Prophets of Christ and the Apostles testified against.

That which I have written it is not in envy to any of their persons; God is my record, it would rejoyce my heart that any one of them might turn from their wickedness, and unchristian practices, and cease deceiving and making Merchandize of poor Souls, and lay down their Crowns at the Feet of Jesus, and learn of him that their Souls might live; and though I be hated of them and others for my love in dealing plainly, not daring to speak peace to the wicked whom the Lord hath not spoken peace to, but freely declaring the Truth as it is in Jesus, owning the least appearance of Truth in any where ever I see it, and cherish it; but do witness against all hypocrisie and outside seeming bolinesse and hypocritical Professors, it is abomination to God, and the very prophane ones, and the Publicans shall enter the Kingdom before such.

I say, if I be hated for this my love in speaking and writing in plainness, not respecting any mans person, I have  
peace

peace with God in what I have here written, which I value much more than all the dearest love or greatest hatred and frowns of man. So I do admonish all who read this (or any other) not to be hasty to judge, nor to speake evill of things you know not, but receive in love what you can reach unto and see to be truth; and do not rashly censure that to be error which at present you do not well understand, but try all things, and hold fast that which is good.

From Tregangeeves in the Parish of *Austell* in the County of *Cornwall* the 15. day of the 9. month, called *November*. 1656.

Written by one who is a lover of the Truth, and renders all those who love the Truth in sincerity of heart, who wait for the appearance of Christ in Spirit, who am known to the world by the name of

*Alexander Parker.*

(1)



**A Testimony of the Light within,** a glorious Truth, which all the holy Men of God did bear Testimony unto, and from which they spoke forth the Scriptures, and the end of all Preachings, and Writings, was to bring to Light within, to Worship God in Spirit and Truth, and to Christ within the hope of Glory.

**O** all you People in the Town and Parish of *Austel*, young and old, high and low, rich and poor, Priests, Professors, and prophane ones, of what sort or degree soever, to you all am I moved of the Lord of Heaven and Earth to write, and clear my Conscience, w<sup>h</sup>ether you will hear or forbear, but chiefly to you who are breathing and hungering after righteousness in whom there are true desires, and thirstings after the Waters of Life, for you doth my Soul travail, and for your sakes, (and the pure Truth which is daily slandered by false and back-biting tongues) do I freely declare

B

and

(2)

and write these following lines, it being for the people of their Town and Parish; many of them being so rude and brutish, that I cannot have liberty to speak by word unto you, but they are ready to lay hands violently upon me, and others of my dear friends, who in meekness and innocency have come amongst you, they have been hailed forth, and abused by the rude multitude; as I my self was upon the sixth day of the week being the seventh day of the ninth moeth, (called *November 1656*) when I was in your publick meeting-place, and heard one of your Teachers whilest he uttered forth the Divination of his own brain, that which by his study and labour he had composed and patched up, and so spoke forth his conceiving and imagination, and not the Word of God; Now I having heard, and having had some discourse with your Teacher *William Upcot*, and another of his Coat, and being that divers reports, and many slanders are cast upon me, and my friends, both by the P. ielts and others, as that I deny Christ, the Scriptures, Prayer, and the like, which things are false, and their accusation I do deny; as to my own particular, all their lies and slanders I do not value, they are as dust under my feet, and I stand clear and innocent in the sight of God and all just men, and their lies and slanders doth not touch me at all, I know it is the portion of the Children of God to be reproached and reviled, scoffed, and scorned, this is but a fulfilling of Christs words, who was hated of the world, and persecuted and put to death by the professing People; and saith Christ as they have done unto me, so they will do unto you; if ye were of the world, the world would love you, but because I have chosen you out of the world, therefore do they hate you, but blessed are ye when men revile you, and persecute you, and shall speak all manner of evil against you falsely for my sake, rejoyce and be exceeding glad, for great is your reward in Heaven, for so persecuted they the Prophets which were before you, these Scriptures are fulfilled in these daies, upon this

Ioh. 15: 18,  
19.  
Mat: 5: 11,  
12.

Genera-

(3)

Generation; and truly I can rejoyce in all this, and count it joy, that I am counted worthy to suffer for my Lord and Masters sake, knowing this, that all that will live godly in Christ Jesus shall suffer persecution, so their reproaches to me are great riches, and truly for my own part I should be silent, and bear all these things patiently; But for the Truths sake, and for their sakes who are tender hearted I shall declare and lay open some of their Deceits and Errors, who profess themselves to be your Teachers, I shall not speak by hear-say from others, but what I have seen and heard with my own eyes and ears, in tenderness and love to your Souls, and not in envy to their persons, for I owe to no man any thing but love, my desire is, that they might turn from their wickedness and live, and so I shall declare, and leave it to you, to consider, and with the Light of Christ in your Consciences, rightly to judge, *John 7. 24.*

According to the will of God, as I was moved by the living power, contrary to mans will, upon the sixth day of the week, being their Lecture day so called, I came into the publick Meeting-place, (which you call a Church) in meekness and innocency, according to the practice of the Ministers of the Gospel, and I sat down, and immediately *Upcot* your professed Teacher, seeing me, envy did arise in him, and the image of *Cain* did appear in his face, and he spoke to some of his hearers to put me forth; in this thing, if it were nothing else, it is enough to try him, for the tree is known by his fruits, envy is a mark of the false Prophets, and they who live in envy, are of *Cains* generation and nature; and he that envies his brother is a murderer, and so of the Devil, and is no true Minister; and it was not the manner nor practice of the Apostles to cause any to be hailed forth, but on the contrary, the Apostles and Ministers of Christ were hailed forth and beaten, and abused, and in this age your Teachers are found contrary to the Ministers of Christ, not guided by that meek and Lamb-like Spirit, that they were guided by; but he is plainly manifest

Acts 5: 41  
2 Tim. 3: 12  
Heb. 11: 26.

Rom 13: 8.  
Mat. 5: 44.  
Acts 13: 24  
15.

Joh: 16: 2.  
Mat: 11: 33.

Jude 11.  
1 John 3:

12, 15.  
2 John 9.

Acts 2: 17  
28, 29: 30,  
31.

Luke 10: 3.  
Mat: 6: 5.

B 2

to

20 have a contrary spirit of envy, and so the spirit of error, 1 *John* 4. 6.

The same time one whose name is *Halls*, went up into the high place and stood praying there Pharisee-like, which Christ cryed woe unto such that did so, *Mat.* 23. and in his prayer he uttered forth his envy and blasphemy against Christ the Light, and prayed to his God, that they might not be guided by the Light within; and afterward prayed, that the Lord would reveal his Truth within: Now here all who are not wilfully blind may see his confusion, and out of his own mouth I leave him to be judged, for Christ Jesus is the Truth, and he is the Light, and if the Truth must be revealed within, then the Light is within, and where this Light is manifest, it leads and guides all who are in it out of death and darkness, and all unrighteousness, into the pure way of life; righteousness and peace; as Christ hath said, *whosoever follows me shall not abide in darkness but shall have the light of life*: and all who deny the light within, denies the New-Covenant, and the faith of Christ; may further, they deny the whole Mystery of Godliness, which is God manifest in flesh; and this I shall prove by Scripture, that all they who deny to be guided by the light within, denies God, Christ, and the Spirit, which are all one in substance, though differing in names, for God is light, and Christ is light, and the Spirit is light, and they are all one God, who is light, as *John* the beloved Disciple declares, and this was his message, *that God is Light, and in him is no darkness at all*; as you may read *John* 1. 5. And *Paul* an Apostle of Jesus Christ declares and testifies of God dwelling within, as you may read, *2 Cor.* 6. 16. *What agreement hath the Temple of God with Idols, for ye are the Temple of the living God, as God hath said, I will dwell in them, and walk in them, &c.* Again read *Ephes.* 4. 4, 5, 6. *There is one body and one spirit, even as ye are called in one hope of your calling, one Lord, one Faith, one Baptism, one God and Father of all,*

who

*John* 14. 6.  
*John* 8. 12.

*1st* 4. 6.  
*Jer.* 31. 31.  
*1st* *Tim.* 3. 9.  
16.

3 *John* 5:7.

*Rev.* 21: 3.

who is above all, and through all, and in you all; (mind this well, *In you all*) Again read *Col.* 1. 26, 27, 28. where *Paul* speaks of the Mystery which hath been hid from ages and generations, but now is made manifest to his Saints, to whom God would make known what is the riches of the glory of this Mystery among the Gentiles, which is Christ in you the hope of glory: Again read *1 Cor.* 3. 16. *Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you*: And this is the New-Covenant of God, prophesied of by the Prophet *Jeremiah*, in the 31. Chap. 31, 32, 33, 34. which was not according to the old Covenant, where the Law was written in Tables of Stone, and the Priests lips should preserve knowledge, and they year by year offered up Sacrifice for sin, &c. *But this shall be the Covenant that I will make with the house of Israel, after those dayes saith the Lord, I will put my Law in the inward parts, and write it in their hearts, and will be their God, and they shall be my People; And they shall teach no more every man his Neighbour, and every man his Brother, saying, know the Lord, for they shall all know me from the least of them, unto the greatest of them, saith the Lord; for I will forgive their iniquity, and will remember their sin no more*: And again, read *Luke* 17. 20, 21. *And when he was demanded of the Pharisees, when the Kingdom of God should come, he answered them (to wit Jesus) and said, the Kingdom of God cometh not with observation, neither shall they say, lo here, or lo there (mark well) for behold the Kingdom of God is within you*: Another Scripture I shall mention in the first Epistle of *John* 2. 20, to the 28. *Ye have an Ointment from the holy One, and ye know all things, &c. These things have I written unto you concerning them that seduce you, but the annoynting which ye have received of him abideth in you, and ye need not that any man teach you, but as the same annoynting teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him*: These Scriptures I have set down to prove, that he or they, that denies to be guided by the Light within, denies

*Col.* 3: 10,  
11.

*Exod* 34:1.  
*Mal.* 2:7.  
*Heb.* 10: 12

denies God, Christ, Spirit, and the Scriptures, and in  
 Tim. 3: a word, the whole Mystery of Godliness, which is God  
 16. manifest in flesh; where the true Worship in Spirit and  
 1 chn 4: 23, Truth is known and witnessed, and the New-Covenant  
 4: enjoyed, where sin and iniquity is done away, and blot-  
 Jer. 31: 34. ted out of the Lords remembrance; and this is light,  
 Co. 1: 27. within, which leads and guides all the Children of God,  
 Jo. h: 16: 13. in the waies of righteousness and peace; where the sub-  
 H. b: 8: 1. stance and life of all figures and shaddows, and the life  
 H. b: 5: 29. of all Scriptures is witnessed and enjoyed within, for the  
 H. b: 10: 16. Law is light, and it is within, and the Kingdome of  
 Luke 17: 21. God is light, and it is within, and the Spirit is light, and  
 1 Jo. 2: 27. the Annoiating, and Christ is light, and these are all one  
 1 Jo. 1: 3, 5. in substance; one God, who is a Spirit of light, and  
 he dwells within his people, and as many as are led by  
 the Spirit of God, they are the Sons of God, Rom: 8: 14.  
 and here you may see the error and blasphemy of *Halls*,  
 who prayed that they might not be guided by the light  
 within; and in this he hath denied Father, Son, and  
 Spirit, which are one God who is light, and is within,  
 a guider and leader, and teacher of his People, accord-  
 ing to Scripture Testimony, as I have mentioned be-  
 fore.

And the said *Halls* in his talk was speaking of Anti-  
 christ, and false Teachers, from that Scripture, 1 John  
 2: 18. *Little Children it is the last time, and as you have  
 heard that Anti-christ shall come, even now are there ma-  
 ny Anti-christs, whereby we know that it is the last time:*  
 Now I shall prove by Scripture and out of his own  
 mouth, that he is one of the Anti-christs, that is against  
 Christ, and denies him; read the 22. vers. *Who is a ly-  
 ar but he that denieth that Jesus is the Christ, he is Anti-  
 christ, that denies the Father and the Son:* Now it is man-  
 ifest and proved by Scripture that he hath denied the  
 Father and the Son, who prayed that they might not be  
 guided by the light within, for the Father and the Son  
 are one, and they are light and dwelleth within; And  
 Rev: 21: 3. again read another Scripture in the first Epistle of *John*  
 Chap.

Chap. 4. 3. *Every Spirit that confesseth not that Jesus  
 Christ is come in the flesh, is not of God, and this is that spi-  
 rit of Anti-christ whereof ye have heard that it should come,  
 and even now already it is in the world:* Now to confes  
 Christ come in flesh at *Jerusal* sixteen hundred and od  
 years ago, that the Pope doth confes, whom he said  
 was the Anti-christ, and this most in this Nation of the  
 very prophanest ones, and many others do confes: But  
 I do further say, that every particular man or woman  
 that doth not confes Christ, but deny Christ come in  
 their mortal flesh, are Anti-christs, against Christ, and  
 this *Halls* did deny, who denies to be guided by the  
 light within, and so denies Christ within the hope of  
 glory, and so is against Christ, Anti-christ.

Further, the said *Halls* said, that Anti-christ was  
 one that did oppose Christ, and this I shall turn back up-  
 on his own head, and prove him out of his own mouth  
 to be against Christ: Christ Jesus owned the Doctrine  
 of Perfection, and said in his Doctrin, *Be ye perfect e-  
 ven as your heavenly Father is perfect*, as you may read,  
*Mat. 5. 48.* and *Halls* said that none can be perfect in  
 this life, and so opposes Christ, manifesting the spirit of  
 Anti-christ.

Several other things were spoken by him, in opposi-  
 tion to Christ and the pure Doctrin of Perfection, but  
 these few that I have mentioned, are sufficient to try &  
 prove his Spirit, onely one Scripture I shall mention,  
 which he himself quoted to prove me and my friends to  
 be false Prophets, which was *Phil. 3. 19.* but read the  
 18. verse and so on; where the Apostle speaks of false  
 Teachers, for saith he, *many walk of whom I have told you  
 often, and now tell you even weeping that they are the ene-  
 mies of the Cross of Christ, whose end is destruction, whose  
 God is their belly, and whose glory is in their shame, who  
 mind earthly things.* Now whether this Scripture doth  
 condemne them or us, I leave it to the honest hearted to  
 judge; for as soon as he had ended his *uff*, they both  
 went away, and though I called after them, and char-  
 ged

1 John 5:  
 11, 12.  
 Col: 1: 27.  
 1 John 2:  
 22, 23.

He hath de-  
 nied the Mi-  
 nisters work,  
 which is for  
 the perfect-  
 ing of the  
 Saints.

ged them to stay in the name of the Lord, yet nevertheless both of them with speed went to the Tavern, and there filled their bellies, and left me amongst a company of bruits and heathen-like raging people, haling and pulling, and punching with their feet, had not the power of the Lord preserved me and my friends, we might have been torn to pieces amongst the raging and ravening Wolves, and that day Christs words were fulfilled, who said, *I send you forth as Lambs in the midst of Wolves*: And this was plainly manifest, I came in innocency, and was as a Lamb amongst them, and they like ravenous Wolves went about to devour, but the Lord preserved me and my friends out of their mouths, glory to his Name for evermore. Oh! how do these your Priests walk as Examples to the People, as the Ministers of Christ did walk as Examples, and their conversation was in heaven, as you may read, *Phil: 3: 17: 20*. But these your Teachers their conversation is below, and if the people should have followed them, they might have gone to the Tavern, and there filled their bellies, and sit sopping and drinking, which is a shame to hear tell of, which they glory in, and are enemies to the Crosse of Christ, though they profess him in words, yet in works they deny him; and they do mind earthly things, (as those did which the Apostle speaks of) for if it were not more for love of your earthly things, than it is in love to your souls, you would have fewer sermons, for take away their maintenance and give them no money, and you will quickly know what they preach for; we have tried them and found them so, and so do turn from them, and warn all others to cease from man, and turn to the Lord, that he alone may teach you, according as he hath promised, and according as it is written, all the Children of the Lord, they shall be taught of the Lord, *Ma. 54. 13*.

After I came from the Meeting-place, I writ to *William Upcot*, and sent it down to his house by one of my friends, who coming into his house, and asked for him

him, it was said he was within: Then *Upcot's* wife came and asked what his message was, and said she would deliver it to her husband, and she being earnest to know, he told her he had a letter, and she promised to deliver it to her said husband; where, upon her word and promise, he gave her the Letter, but no sooner she had got the paper, not regarding her word and promise, did cast the letter into the fire and burnt it: and so she was proved a lyer, in saying she would give it to her husband but did not, but cast it into the fire, so she manifested herself to be of the Divil, a lyer: and the Lake of Fire is the lycers portion, as you may read *Rev. 21. 8*.

Thus you may see that the Priest and his wife are both of one Spirit, for she made no conscience of her words and promise: but I knowing their spirit, did keep a copy of the paper, which take as followeth.

William Upcot;

**S**How me an Example in the Scripture, where ever any of the Ministers of Christ did command any of their Hearers to hale forth, or take away any that came in amongst them, as thou didst this day to some of the people, out of thy envious spirit, spoke unto them to take me away, because I had my hat on my head, when thou thy self hadst a Cap on, and thy fellow-Priest, and severall others that had their heads covered, and yet wouldst condemn and judge me for that which thou and others were guilty of, and so stirred up the people to do evil. O shameless man! It grieves my Spirit to see such actions amongst you: Are these the fruits of thine and others Ministry, when in meekness and innocency as a Lamb I came among you (as that of God in thee shall one day witness) thou thy self who should have been an example of good unto the people, was the first that did appear in envie against the innocent, and went about to stir them up to cruelty and rage, and to hale me out of your Assembly when in innocency I stood and heard thy partner and brother in Iniquity untilt  
C  
be



(10)

he had ended his frothy and airy lying stuff, as I shall prove by the severall things was uttered by him, that he hath denied the new Covenant, this by Scripture I shall clearly prove, and do charge him to be one of the Antichrists that the Apostle speaks of, which should come in the last time. And when I stood up to speak, and to clear the truth from his lies and slanders, thou and he, like two hirelings, fled away, and when I called after you, and charged you to stand, yet you both went away, and left me a long a company more like Dogs than Men, raving and swelling, hating, rending, punching with their feet, and so the Scripture is fulfilled which Christ spoke, Behold I send you forth as Lambs in the midst of Wolves. This was fulfilled this day in thy Assembly, who behaved themselves like Savage, wild and brut Beasts. And this is the nature and the image which thou hast begotten them into: your fruits make you manifest to be no Christians, but Brutes and Heathens. In the cool of the day consider, do not wilfully close thine eye, nor stop thine ears, nor harden thy heart against pure innocent Truth, lest God give thee up to a Reprobate mind. It is the same Jesus as ever was, and the same Truth which thou and other do oppose. And surely, if thou dost not with speed repent, and turn to the Lord, utter darknesse will come upon thee, thy Talent shall be taken from thee, and into the pit of misery shalt thou be turned, which is the portion of all envious, bitter, persecuting spirits. I have something further to say unto thee and thy partner concerning his stuff delivered by him this day, either come up to Laurence Growdens, or else appoint some other convenient place where I and other of my friends may freely come, and as you are faithfull to your God fail not.

Send me thy Answer by this Bearer.

Austel 7. day of the  
9. month 1656.

By a Servant of Jesus, known  
to the world by the name of

Alexander Parker.

On

(11)

On the first day of the Week in the evening I and my friend Laurence Growden, did passe down to Upcos house, and coming in amongst them, I found them very light and vain, making a scoffe at what was spoken, and turning truth into a lye, but the Lord will plead the cause of the innocent. Then Upcos accused me, and said, I denied the Word, and I denied Prayer, and I denied the Sacraments: And my answer was, I own the Word, and I own Prayer, but the Sacraments I did deny there was no such Scripture that speaks of Sacraments. Then he said, I did contemn the Ordinances, and that was because I stood and fate in the Steeple house with my head covered, when as both the Priest and severall of them that were there, had their heads covered, and yet would condemn me for that which they were guilty of: but as for keeping on my Hat in contempt, it is false: but for conscience sake I could not bow to their Image, seeing their hypocrisie and dissimulation, and feigned humility, making a shew of holinesse outwardly unto men, when they are full of hypocrisie and sin within, the Prayers & Sacrifices of such are an abomination to the Lord. After I having some discourse with Halls, about something spoken by him, he not being able to stand before the Truth, he would have shuffled off, and said, not onely by the light within, and would have put in that word onely, which was not spoken by him in the Steeple-house; but his words were plainly proved, that they might not be guided by the light within. He affirmed likewise that the Scriptures were the rule of life, and the way to salvation, and the will and mind of God. All which things I answered to at that time, and owned the Scriptures to be a Testimony and an outward declaration of all these, the rule of life, and the way to salvation, and the will and mind of God; but the Scriptures themselves, are not the Rule of Life, nor the way to salvation, nor the will and mind of God, which I shall prove by Scripture. There is but one Rule of life, and that is the Spirit of God which is life, and gives life, and

Ier 23 31  
Rom. 1 25.  
Iob 4:7

Rom. 2:7

Prov. 15 8.  
Iai 1:15  
Ier: 6, 20

C 2

makes

makes free from the Law of Sin and Death; and this is the Comforter which guides and leads into all truth: All who obey and give up to be guided by it, which the world cannot receive. But there is no life in the Scriptures, it is a dead Letter, and none can understand it but as they are led and guided by the quickning Spirit: For though Christ bid the Jewes search the Scripture, he doth not say there is life in them, or that they were the Rule of Life, though they thought to have eternall life in them; but they would not come to Christ that they might have life, who was the life, and his life is the light of men, and this Life, and Light, and Rule was within the holy Men, who spoke forth the Scripture, and the rule of life is the same now, which is spirituall within, which the Scripture declares of, but is not it. Secondly, the way to salvation is but one, which is Christ Jesus, who saith, *I am the Way, the Truth, and the Life*, and there is *no man can come to the Father but by me*; but the Scriptures are not Christ, for the way to salvation, but a testimony of the way. Thirdly, the mind of God is pure and spirituall, and was within the holy men that gave forth the Scriptures, and they were all of one minde: but there are many that have the Scriptures, but have not the mind of God, neither are they all of one mind, but many minds, and many opinions, and their minds are earthly and carnall: so I say, That, which a man may have, and not have the mind of God, is not the mind of God: but a man may have the Scriptures, and not have the mind of God; so the Scriptures are not it; but a declaration of it, and so I own them, and bear testimony unto the same Truth, that the Scriptures bear testimony unto, and have the witness within my self according to Scripture testimony, *He that believes hath the witness in himself*. And the said *Halls* being asked if he knew God, and he made a scoff at it, because such a question was propounded to him, and he said he knew God: and I asked him if he kept the Commandements, he said, No. Now try him by the Scriptures and we shall find him to be a lyer; read *1 John*

*John* 14. 26,  
& 15. 13.  
*John* 6. 61.  
*2 Cor.* 3. 6.  
*Rom.* 8. 2.  
*1 Cor.* 2. 11.

*John* 5. 39. 40  
*John* 14. 6.  
*John* 1. 4.  
*1 Pet.* 1. 21,  
22.  
*Phil.* 13. 8.  
*Acts* 14. 12.  
*1 Cor.* 2. 16  
*Acts* 4. 32.

*Mathe* 1. 1.  
*1 John* 5. 10.

2, 3, 4 verses, Hereby do we know that we know God, if we keep his Commandements. He that saith, I know God and keepeth not his Commandements, is a lyar, and the Truth is not in him. And here out of his own mouth he is proved by Scripture to be a lyar, and so no Minister of Christ. Then he propounded the same question unto me, whether I knew God and kept his commandments, which things I answered, and witnessed to truth, being made able by the power and life of Christ dwelling within me, by whom all things are made easie, and his commandements are not grievous but joyous, they are my delight. Then he said, there was none perfect in this life, therefore none can keep the commandments of God. But his first thing I deny, and it is false, as I shall prove by Scripture. Read *Job* 1. 8. *And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil.* Here you may see the Lords own testimony, and he that saith there is none perfect in this life, is a blasphemers, who would make God a lyar. And *David* saith, *Mark the perfect and the upright man, for the end of that man is peace.* And *Paul* said, *I preach wisdom amongst them that are perfect.* And again, one prayeth in another place, That they might stand perfect and compleat in all the will of God; *And let us, as many as are perfect, be thus minded.* Here are many Scriptures that witness the truth of Christs pure Doctrine of perfection. *For if any be in Christ he is a new creature, old things are passed away, and all things are become new, and they that are Christs, have crucified the flesh with the affections and lusts.* Then wo to all them that live in sin, and plead for sin while they walk on the earth, they be enemies to the Crosse of Christ, and deny the end of Christs coming, who came to take away sin, and to purifie the heart, and purge the conscience from dead works, that his people may be a holy people to serve the Lord in purity & holiness of life. For, for this purpose was the Son of God made manifest, that he might destroy the works of

*John* 8. 14.

*Mat.* 11. 30.  
*1 John* 5. 3.  
*Psal.* 119. 143

*Psal.* 37. 23.  
*1 Cor.* 2. 6.  
*Col.* 4. 12.  
*Phil.* 3. 15.

*2 Cor.* 5. 17.  
*Phil.* 5. 24.

*1 Tim.* 3. 17.  
*1 Cor.* 6. 9. 10  
*John* 3. 8.  
*Heb.* 11. 14.  
*Eph.* 5. 27.  
*Luke* 1. 74, 75  
*1 John* 3. 8.

Isai. 51. 2.  
Isai. 48. 22  
Maark 7. 22,  
Ep

I. h: 2, 12,  
I. ohn 8, 34, 44  
Isai: 1, 17,  
Mat. 11, 28, 29

the Divel; and all sin is a work of the Divel, and defiles the Temple, and separates from God, and breaks the peace with God; and there neither is nor can be any reconciliation to God, until there be a separation from sin: For all who live in sin, profess what they will, they are enemies to God, and strangers from the covenant of promise, and are of their Father the Divel, who is the author of all sin and unrighteousness, therefore cease from sin, and learn to do well, that you may live and enjoy rest and peace.

I. Iohn 1, 8  
Heb: 10, 16,  
17, 18,  
I. Iohn 3, 9,

Now whereas it is said in one place of Scripture, *If we say we have no sin we deceive our selves, and the truth is not in us.* This is the refuge for all the Devils Ministers and servants to fly unto, who live in sin in the old nature, and in the unconverted state, to plead against the new Covenant and new Birth, where sin and iniquity is done away. And this Scripture did Priest Halls bring to maintain his argument against perfection. Then I instanced another Scripture in the same Epistle of John, chap. 5. v. 9. *Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God.* And this he would give a meaning to, and I told him, the Scriptures were of no private interpretation. An he asked me how I would reconcile those two Scriptures: & I told him I owned them as they were set down, for they were spoken to severall conditions. And then he began to boast, and would have turned the truth which was spoken by me into a lie, and said I owned the Scriptures as they are, and then takes them upon condition; and thus impudently stood in a lye, and after I spoke my former words and told him, the Scriptures were spoken to severall conditions, and instanced some Scriptures to prove it, as in Acts 26. 18. where the Apostle declares how he was sent forth, and to what end, which was to open the blind eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, &c. Here you may see they were in a condition of sin, unconverted,

2. Pet. 1, 20,

verted. Again, read I John 2. 12. where the Apostle writes to them whose sins were forgiven, *I Write unto you little Children, because your finnes are forgiven you.* Col: 2, 13, Here you may see another condition. Again, read Col. 2. 13. *And you being dead in your sins, and the uncircumcision of your flesh, hath he quickned together with him, having forgiven you all trespasses.* Here again, as your understandings comes to be opened, you may see the conditions and times they were in, to whom the Scriptures were written, there was a time when they were dead in trespasses and sins; and there was a time when they were quickned, and their sins were forgiven them. And there was a time when they were the servants of Sin, and free from Righteousness; and there was a time when they were free from sin, and become servants of Righteousness. There is the first man and the second man. *The first Man is of the earth earthly, and the second Man is the Lord from heaven.* There is the first Adam and the second Adam; In the first Adam all die, and are dead in sins and trespasses; and they who be there in that state, are full of sin, and if they or any of them should say they have no sin, they deceive themselves, and the truth is not in them; but all who are born again of the immortal seed, are kept by the power of God, and the wicked one toucheth them not, for whosoever abides in Christ doth not commit sin, for whosoever sinneth hath not seen him neither known him; he that doth righteousness is of God, and he that doth commit sin is of the Devil: therefore be not deceived, for God will not be mocked with your words, it is not your saying, *Lord, Lord,* nor your customary worship, and outside seeming holiness, it will not cover your nakedness, nor bring peace to your souls, as long as you live in sin, for if yee live after the flesh, yee shall die, and reap corruption, but if ye through the Spirit do mortifie the deeds of the body, then shall yee live. But some whose eyes are blinded by the God of this world, stumble because it is said *If (we) say, &c.* the Apostle takes in himself. Now this I say, That the Apostle:

Rom: 9, 20,  
Rom: 6, 22,  
I Cor: 15, 49,  
I Cor: 15, 22,  
Eph: 2, 1, 2, 3,  
I Pet. 1, 23,  
I Iohn 5, 18,  
I Iohn 3, 6,  
7, 8,  
Gal: 6, 7,  
Mat: 7, 21,  
Rom. 8, 13,

Apostles many times do come down to the capacities of others when they themselves have passed through such conditions. As for example, *James* the Apostle in the third chapter of his Epistle, speaking of the unruliness of the tongue, though it is but a little, yet it is an unruly member full of deadly poison, therewith bless we God even the Father, & therewith curse we men which are made after the similitude of God. Here we may see *James* said (*We*) but he himself was no curser, but redeemed from it, and this I instanced to *Halls*, and them present at that time, and he said though he was not one, he had been a curser, and I told him, so had *John* been a sinner, and so have we all sinned, and if we say we have not sinned, we make him a liar: But if we confesse our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Mark, he doth not say *from part*, but *from all sins*; for if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from *all sin*, and they who deny the light within, and deny the freedom from sin, deny Christ and the end of his coming, and would make his blood of none effect: and freely from the Lord do I testifie against all such as Ministers of Antichrist; and they have made a Covenant with Hell and Death, and no longer time will serve, but term of life; they tell people they must live in sin, and never be without sin while they live, and flatter them with a vain hope of going to heaven, when there is but this hope, which doth not purifie their hearts, is *the hope of the Hypocrite; which shall perish, and their end will be wo and utter darkness*, the portion of all such who live in their sins: Therefore fear the Lord, and let every one that nameth the name of Jesus Christ, depart from iniquity, *2 Tim. 2, 19.*

Further, the same time *Will. Vpcoot* affirmed, that there was no Ministers of the Spirit now: which thing I did deny, and do affirm it to be false; for God is the same now as formerly, and Jesus Christ is the same to day as yesterday,

John 17. 9  
10.

Ifai. 28. 15.  
Iob 8 13,  
& 11. 20  
Mat. 15. 30.

Ifai. 50. 2.  
Heb. 13 8.

yesterday, and the spirit is the same; and all who are made Ministers by the will of God, are Ministers of the Spirit and of power, and declare the word of life and reconciliation, and ministers peace and glad tidings to imprisoned souls; and condemnation, and the day of vengeance upon all Oppressors which keeps the Seed in bondage. *2 Cor. 3. 6; 2 Cor. 2. 4; 1 Cor. 5. 19; Gal. 6. 2.*

He further said, that *Paul* was not a Minister of the Spirit, which thing is likewise false and a lie, and blasphemy to affirm: read *2 Cor. 3. 6.* and there you may read the Apostles Testimony, where he saith, *Who also hath made us able Ministers of the New Testament, not of the Letter, but of the Spirit.* Here it is evidently manifest, that *Paul* was a Minister of the Spirit; therefore all that say he was not, are liars, but *William Vpcoot* did say that *Paul* was not a Minister of the Spirit; therefore he is a liar, and so of the Devil; let the Scripture be a testimony against him. *John 8. 44; Rev. 21. 15.*

Further he the said *William Vpcoot* said, that the Scriptures were the Gospel, and I asked him what part, and he said the New Testament, *Matthew, Mark, Luke, and John*, and the Epistles; and he said further, that all the whole Scripture was the Gospel: All which I deny, the Scriptures are but the report, and fame of the Gospel, but not the Gospel, for the Gospel is a Mystery, and cannot be bought for money; but the Scriptures which is a declaration, may be bought for a small sum of money, therefore not the Gospel; for the Gospel is the power of God unto salvation, unto every one that doth believe, *Rom. 1. 16.* For therein is the Righteousness of God revealed from faith to faith, as it is written, *the just shall live by faith; for the wrath of God is revealed from heaven, against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, because that which may be known of God is manifest in them, for God hath shewed it unto them,* verse 17, 18, 19. The Gospel is glad tidings to captive and weary souls, which those that preached the Gospel did witness the Redemption,

Luke 1. 1.

tion of, and the bonds of iniquity was broken, and the oppressed set free, and this Gospel, the power of God unto salvation, was in the beginning before all time, and was manifest in the holy men of God, from which the Scriptures were declared and spoken forth; and they are a declaration of the Gospel, the power of God unto salvation, but they are not the Gospel, the power of God unto salvation.

Several other things was spoken at that time, but these are sufficient that I have here set down, to all who love their souls, and are not wilfully blind, to try their spirits, to be contrary to the spirit of truth, and so to be turned away from, as the Ministers of Christ exhorts, *2 Tim. 3. 1.* &c. and to them I did speak, and warn them to give over deceiving of the people, and told them the judgements of God would come upon them, and shook off the dust of my feet, as a testimony against them, and came away; being several times bidden go forth, and threatned to be put forth; and some that was in the house of the ruler sort, did threaten mischief against me, but neither of the Priests, nor any other did reprove them for it, but did encourage them rather in their wickedness, but the Lord God of power is now appearing, and will render vengeance in flames of fire, upon all that know not God, and that do not obey the Gospel of our Lord Jesus, who shall be punished with everlasting destruction from the presence of the Lord, when he shall come to be glorified in his Saints, and to be admired in all them that believe, read *2 Thes. 1. 7, 8, 9, 10.* and truly his work is wonderful and marvelous in our eyes, his waies are past finding out by any worldly wit or wisdom, as it is written, the world by wisdom knows not God, for the preaching of the Cross of Christ is foolishness to worldly, wise, and Scripture-learned ones; but unto all that believe both Jews and Gentiles, Christ the power of God, and the wisdom of God, because the foolishness of God is wiser than men, and the weakness of God is stronger than men; for saith the

Ist: 51: 1, 2.  
Rom: 3: 24.  
Ephes. 1: 7.

Mat: 10: 14.

2 Thes: 1: 7, 8,  
9, 10.

Plal: 111: 2, 3  
Rom: 11: 33.  
Rom: 1: 21:  
so the end.

the Apostle, *Ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world, to confound the wise, and God hath chosen the weak things of the world, to confound the things which are mighty, and base things of the world, and things that are despised, hath God chosen, yea and things which are not, to bring to nought things that are.* Christ Jesus the beloved son of God, when he chose himself disciples and Ministers, he did not choose them by their greatness in the world, nor by their great learning, and Scripture knowledge; he did not choose him disciples of the great Doctors and learned Rabbies of those times, neither of the Rulers nor chief of the people; and this made the Rulers and chief Priests to rage and despise, and called him a Carpenter, and those that followed him a cursed people that knew not the Law, and the Rulers and chief Priests took counsel against Christ to put him to death, such as were of great esteem in the world he did not choose, but he choosed ignorant and unlearned men, and despised ones in the worlds account, many of them Fisher men, such did Christ make choice of, that the power might be of God, and not of man, that no flesh should glory in his presence, but he that glorieth, let him glory in the Lord. And when Paul came to the *Corinthians*, he came not with excellency of speech or of wisdom declaring unto them the testimony of God, for saith he, I determined not to know any thing amongst you, save Jesus Christ and him crucified, and I was with you in weakness and in fear, and in much trembling; but now trembling is despised, and made a mock and a scoff at in your Towns, streets, and villages, and most places, the Children of God, who fear God and tremble at his word, are made a mock and a by-word, under the name of *Quakers*; it is become their Table talk, and at their Ale-houses and Taverns, and indeed most places where they come; the children of God are become the reproach, and as a by-word amongst them, every

Mark 6: 3.  
Jo: 7: 48, 49.  
Mar: 26: 3, 4.  
Act: 4: 13.  
Mat: 4: 18, 21.

1 Cor. 2 cha.

Jer: 6: 10. one giving their censures, one crying one thing, another  
 Mat: 10: 22. crying another thing, and all are in confusion; but these  
 Jam: 3: 15. are them whom the Lord doth love and regard, who  
 tremble at his word, as it is written in the prophets;  
 Isa: 66: 1, 2. *Heaven is my Throne, and Earth is my footstool, what house  
 will ye build unto me saith the Lord? or what is the place  
 of my rest? hath not my hand made all these things? and  
 all these things have been, saith the Lord, but to this man  
 will I look to, and regard, he that is of a meek and a contrite  
 spirit, and trembleth at my word.* But such are now re-  
 proached, and beaten, and whipped and stocked, and  
 sent up and down the Country as Vagabonds, and ab-  
 used and sent to prison; but God will plead the cause of  
 the innocent, and the scoffers and scorners he will judge,  
 and bless and preserve them that love righteousness, that  
 work out their salvation with fear and trembling. And  
 further *Paul* declares that his speech, and his preach-  
 ing, was not with enticing words of mans wisdom, but  
 in demonstration of the spirit and of power, that their  
 faith should not stand in the wisdom of men, but in the  
 power of God; howbeit (saith he) we speak wisdom  
 amongst them that are perfect, yet not the wisdom of  
 this world, nor of the Princes of this world that come  
 to nought, but we speak the wisdom of God in a Mi-  
 stery, even the hidden wisdom which God ordained  
 afore unto our glory. And this wisdom and this mi-  
 stery the Lord hath revealed unto us, for his Names  
 sake, that we might be to him a praise, and a glory, and  
 an honor, in walking answerable, and worthy of his  
 love, in all humility and godly conversation, and we  
 cannot partake with the world in their waies of worship,  
 which is carnal, invented in their fall estate, by their  
 carnal wisdom, which is earthly, sensual, devillish, the  
 root and ground of sin, and the body, and many bran-  
 ches of the cursed Tree is alive and not killed, and they  
 live in sin, and pleads for a continuance in sin while they  
 live on the earth, such are they who profess God in  
 words, but in works deny him; and such are they who  
 hold

Prov: 19: 29.  
 Prov: 10: 6, 7.  
 Phil: 2: 12.

Ephes: 4: 1, 2.  
 Col: 1: 10.  
 Ephes: 5: 17.  
 Jam: 3: 15.  
 Tit: 1: 16.  
 Rom: 1: 18.

hold the truth in unrighteousness gathering in the Saints  
 words, the Scriptures, which were given forth from  
 pure life and spirit within; these they gather into their  
 unrighteous minds, and talks of God and Christ with  
 their vain minds, but deceit and iniquity lodgeth in their  
 hearts; such a Worship and a formal profession we do  
 deny, and against these they do testifie, and cannot joyn  
 with them, nor have fellowship with them; and there-  
 fore are we hated and reviled, and made a prey upon,  
 and so the Scripture is fulfilled, which saith, they that  
 depart from iniquity are become a prey to this genera-  
 tion; and this wisdom and mystery is hid from the  
 worlds eye, and from their ear, they cannot see nor  
 hear, nor understand the things of God; as it is writ-  
 ten eye hath not seen, nor ear heard, neither have entred  
 into the heart of man, the things which God hath pre-  
 pared for them that love him; but God hath revealed  
 them unto us by his Spirit, for the Spirit searcheth all  
 things, yea the deep things of God; for what man  
 knows the things of a man, but the Spirit of a man that  
 is in him; even so the things of God knoweth no man,  
 but the Spirit of God: then all they that deny the Spirit  
 and say there is no Ministers of the Spirit now, as Priest  
*Upcor* did, knows not the things of God, but what they  
 know naturally, (which *Jude* speaks of) as brut beasts  
 in those things they corrupt themselves, woe unto them  
 for they have run in the way of *Cain*, and run greedily  
 after the error of *Balaam* for reward, read *Jude* 10, 11.  
 And woe unto all such now, that deny the Ministrations  
 of the Spirit, and saies there is no Ministers of the Spi-  
 rit now, their knowledge is natural and carnal, and  
 they go in the way of *Cain*, which is envy, and run  
 greedily after the error of *Balaam* for gifts and rewards,  
 as the Priests and Parish Ministers in *England* do, and  
 as *Upcor* your Teacher doth; therefore turn from him,  
 and all such, for the Lords hand is stretched forth a-  
 gainst them.

Mat: 23: 28.

Isa: 59: 15, 2

1 Cor: 2: 9, 10

The Ministers of Christ were not called by Man, nor made Ministers by the will of Man, they were not brought up at Schools to get human learning to fit them, but they were called by God, and made Ministers according to the will of God, and fitted and prepared by God, and had the word of Life and Reconciliation committed to them, which was within them quick and powerfull, and wrought powerfully in their hearts; by which word they were sanctified, and the holy Spirit was within them, and as the holy Spirit moved, so they spoke forth the Scripture, not by mans will, but by the will of God, as they were moved by the holy Ghost; But the Teachers of England are not so made nor called: For in the first place they are sent to School to learn humane wisdom in the will of man; after, they are sent to Oxford or Cambridge, and there by their cunning Craft they learn the Trade of Preaching, having men over them, and Books for that purpose: And when they have learned their Trade, served their Apprentiship, then their Masters give them the Commission to preach, and commit unto them the Scriptures, (which were the Saints testimony within them) but these Priests have it without them, and it is neither quick nor powerful, but weak and dead, and their hearts are not sanctified, but they plead against purity and holiness of life, telling people it is impossible to live without sin in this world, and they do not preach as they are moved by the Spirit, but they study in the week daies what to speak, and many of them have an hour-glasse, and most of them limit themselves to a time, and when they have uttered forth all that they have, many times tell the people, they would have enlarged if the time would permit, when indeed they have no more to say, and so decieve the people, telling them they preach the word of the Lord, when it is no more but a divination of their own brain: and though they use some Texts of Scriptures, that is the greater deceit to colour their hypocrisie, and to make their ware the better to go off. But the Lord is coming to lay open their deceit, and

to

Gal. 1. 12.  
2 Cor. 5. 19.

Rom. 10. 8.  
John 17. 17.  
1 Cor. 3. 16  
2 Pet. 1. 20.  
21.

to take from them their stollen garments, and the shame of their nakednesse shall appear, and none shall buy their Merchandize any longer. Here you may see their call into the Ministry is contrary to the Ministers of Christ, and their preaching contrary, and so they are to be denied. Rev. 18. 11.

When Jesus Christ sent forth his Ministers, he did not give them power to take tythes, nor any set or forced maintenance, but as they had received freely, so they were to minister freely; *And into what City, Town or Country ye come, enquire who is worthy, and if they receive you, there stay and abide, eating and drinking such things as they set before you, for the Labourer is worthy of his Hire, and the Workman is worthy of his Meat.* Here he gave them power to eat and to drink with such as were worthy to receive them; but they were not to do so amongst those that did not receive them, but depart and shake the dust off their feet: they were not to compell them to give them maintenance, nor meat, nor any thing else, but they were to minister freely, and if any did freely set meat before them, if they would use their power they might eat freely. And I do not read in the the testimony of the Apostles, and Disciples, and Ministers of Christ, that they did ever receive any thing further than to supply their wants and necessities, for having food and rayment, they were therewith content. I never read that ever any one was compelled to feed them, or give them maintenance, neither indeed was there any need; for the Lord whom they served, sent his power along with them, and such a love was raised up among them, that they did receive their testimony, that Paul declares of some, that if it had been possible they would have plucked out their own eyes and given them to him, and it is so now with those that receive the Truth in the love of it, nothing can be too dear for them, for they are as one anothers lives; and as they are hated by the world, and opposers and gainfayers of the Truth with a perfect hatred, so they are loved by all those that in singleness of heart and uprightness receive the Truth with a perfect love.

But

Mar. 10. chap.  
Luke 10. chap.

Mat. 10. 14.

1 Tim 6. 8.

Gal. 4. 14. 15.

But the professed Teachers of *England* are not so, but they have usurped a power to take Tythes, and set and forced maintenances of 100, 200, or 300 pounds, or as much as they can get by the year; for they not having received freely (as the Ministers of Christ did) but have given a great deal of monies for gaining of their Art, no more can they minister freely. And they are more like to Heathens than to Christians, they do not Christian-like.

Mat. 6. 32, 33.  
Mat. 10. 11.

Seek the Kingdom of God and the righteousness of it, in the first place, neither do they according to command, Enquire who is worthy: For their first and chief thing is, what place, or some great fat Parsonage that is vacant, is sought after, and enquire what the people will give, and so make a bargain with them for so much by the year, to be paid at such and such times, and they are very loath to preach until they have their maintenance made sure unto them, and yet they will tell people to believe in God, and trust God for food for their souls, when they themselves dare not trust God for their Bellies; and they make little conscience who they be that they take wages of, believers or not believers, so they can but get it, they care not: and whether they be believers or unbelievers, if they do not put into their mouths, they presently go about to compel them by force, which is a shame to hear of in a Gospel Ministry, the Ministers of the Gospel are ashamed of such practices, and what ever was received by any of the Gospel Ministers, it was freely ministered, and was to supply their present necessities, and not to store up and spend upon their lusts, as those Teachers do. Nay further, in the time of the Law, when Tythes was paid to the Levitical priesthood, there was a store-house, and the people were to bring it freely into the store-house, and the Priests were not to eat alone, but the strangers, and fatherless, and widows were to come and be filled, that there might not be a Beggar in Israel, and the Priests were to minister freely, a figure of Jesus Christ laying down his body freely, and when any did preach for hire, it was an horrible and a filthy thing, and the Lord sent his true Prophets

Phil. 4 10.  
to the 20.

Mal. 3. 19.  
Deut. 14. 32,  
to the end.  
1 John. 10,  
17; 18.

phets to testify against such, as in *Isaiahs* time he cried out against the Idol Shepherds, that sought gain from their Quarter, as you may read, *Isai* 56. 10, 11. His Watchmen are blind, they are all ignorant, they are all dumb Dogs, they cannot bark, sleeping, lying down, loving to slumber; yea they are greedy Dogs, which can never have enough, and they are Shepherds that cannot understand, they all look to their own way, every one for gain from his Quarter. And *Jeremiah* he was against the abominations in his time, and against the false Prophets and Priests, *Jeremie* the fifth chapter, The Prophets shall become wind, and the Word is not in them, thus shall it be done unto them, I will make my words in thy mouth fire, and this people wood, and it shall devour them; this people hath a revolting and a rebellious heart, they are revolted and gone, your iniquities have turned you away, and your sins hath with holden good things from you. For among my people are found wicked men, they lay wait as he that setteth snares, they sit a trap, they catch men; as a Cage is full of Birds, so are their houses full of deceit, therefore are they become great and waxen rich, they are waxen fat, they shine; yea, they overpass the deeds of the wicked, they judge not the cause, the curse of the fatherless, yet they prosper, shall I not visit for these things? Shall not my soul be avenged on such a Nation as this? A wonderful and a horrible thing is committed in the Land, the Prophets prophesie falsely, & the Priests bear rule by their means, and the people love to have it so, and what will ye do in the end thereof? Again, read *Jeremiah* the 23 chapter, and there you may see how the Prophet was troubled because of the prophanesse of the Priests and Prophets, My heart within me is broken because of the Prophets, all my bones shake, I am like a drunken man, & so both Prophet and Priest are prophane, but read all the Chapter. And *Ezekiel* the Lords Prophet, he crys against the false Shepherds in his time, read *Ezekiel* 34. Chapter, Son of Man, prophesie against the shepherds of Israel, prophesie and say unto them, Thus saith the Lord God unto the shep-



heards of Israel that do feed themselves. Should not the sheep-  
heard feed the flock? To eat the fat, ye cloath you with  
the wooll, ye kill them that are fed, but ye feed not the flock,  
&c. read the chapter throughout, and there you may see  
the deceits and works of the false shepherds in those  
dayes, and the Lords promise to gather his sheep from  
their mouthes, and feed them himself upon the tops of  
the mountains of Israel. And *Mica* the Prophet of the  
Lord, who dwelt in the light of the Lord, he was against  
the hireling, Priests in his time, as you may read in *Mica*  
3 5. to the end of the chapter, Thus saith the Lord con-  
cerning the Prophets that make my people erre, that bite  
with their teeth, and cry peace, and be that doth not put  
into their mouthes, they even prepare warre against him,  
therefore night shall be unto you, that ye shall not have a  
vision, and it shall be dark unto you that ye shall not di-  
vine, and the Sun shall go down over the Prophets, and  
the day shall be dark over them, then shall the Seers be a-  
shamed, & the Diviners confounded, yea they shall all cover  
their lips, for there shall be no answer of God, the heads  
thereof judge for reward, and the Priests thereof teach for  
hire, and the Prophets thereof divine for money, yet will  
they lean upon the Lord and say, Is not the Lord amongst  
us? no evil can come upon us. Therefore shall Sion for  
your sakes be plowed as a field, and Jerusalem shall be-  
come heaps, and the Mountains of the House as the High  
places of the Forrest. And as Troops of Robbers wait for  
a man, so the company of Priests murder by the way by  
consent, for they commit lewdness, *Hosea* 6 9. Read *Mal.*  
2. 1, 2, 3, 4. Here you may see the testimony of the Pro-  
phets of God against the hirelings and false shepherds,  
and greedy Teachers, and those that did not minister free-  
ly were cryed against, and those that did not bring their  
Tythes into the store-house, they robbed God, as you  
may read *Mal.* 3 8. 10 Will a man rob God, yet ye have  
robbed me; but ye say, Whererin have we robbed thee; in  
Tythes and Offerings: Bring ye all the Tythes into the  
store-house, &c. & there may be met in mine house, and  
prove

prove me now herewith, saith the Lord of Hosts, if I will  
not open you the windows of Heaven, and poure you  
out a blessing, that there shall not be room enough to receive  
it. Now here you may see that in the time of the Law,  
they had a store house, and those that did not bring their  
Tythes thither, it is not said they robbed the Priests, but  
they robbed God. But the Priests of England that take  
Tythes of the peoples, have no storehouse to put the  
Tythes in, neither are the Strangers Widows and Fa-  
therless fed, but may sterve for them, or go a begging, so  
they are not according to the law. And I do not read in all  
the Scriptures of the Gospel-ministers testimony, that e-  
ver any of the believers in Christ, did either take Tythes  
or pay Tythes, much less to go to law, and sue people for  
any outward maintenance; so it is manifest, that the  
Nationall and Parish Teachers who take tythes, and sue  
those at law which do not (or for conscience sake cannot)  
put into their mouthes, are neither according to law nor  
Gospel. And the Ministers of the Gospel did testifie a-  
gainst such as went in the way of Cain, and ran greedily  
after the error of Balam, for gifts and rewards, *Iude* 11  
And such false Teachers, who privily shall bring in dam-  
nable heresies denying the Lord that bought them, and  
bring upon themselves swift destruction, & through covet-  
ousness shall they with feigned word make merchandize  
of the people, whose judgment now of a long time lingreth  
not, and their damnation sl. mbreth not, 2 *Pet.* 2. 1. 23.  
and a Bishop must be blameless as the steward of God, nor  
self-willed, nor soon angry, nor given to wine, no striker, not  
given to filthy lucre, *Tit.* 1. 7. And Paul speaks against  
all covetous practices, and all self-seeking, and against  
the love of money, And saith he, having food and ray-  
ment, let us be therewith content; but they that will be  
rich fall into temptation and a snare, and into many foolish  
and hurtfull lusts, which drown men in destruction and  
perdition, for the love of money is the root of all evil, which  
while some coveted after, they have erred from the faith,  
and pierced themselves through with many sorrows.

1 Tim. 6. 8, 9, 10. All these Scripture examples that I have here set down, doth condemn the self seeking Teachers in *England* and elsewhere, who so much mind earthly things, and the love of money, that if they do but hear of the death of any of their fellow-priests, if their Benefits be larger than theirs, they long to be there, and strive for the place, but if the Benefice be less, there is no such striving, and this is manifest amongst most of the Priests, if they can but get forty pound or threescore pound a year more in another place, they will leave their own hearers and go thither, and to love money which is the root of all evill, which the man of God was to flye these things, and follow after righteousness, godliness, faith, love, patience, meekness, 1 Tim. 6. 11.

Math. 23. 8. Christ said unto his Ministers, *Be not ye called of Men Master, for ye have but one Master even Christ, and ye are Brethren,* and they did not transgress, but did obey his commandements, for they were not called by the name of Master *Peter*, nor Master *Paul*, and the like, but *Peter a Servant of Iesus Christ, and Paul a Servant of God, an Apostle of Iesus Christ,* 2 Pet 1. 1. Titus 1. 1.

But those who are professed Teachers in *England*, are called of Men Master, contrary to Christs command and example of his Ministers, and in this they are contrary to the Ministers of Christ.

The Ministers of Christ did teach the Doctrine of Perfection, and it was the chief thing and the very end for which they were given forth, as you may read *Ephes. 4. 10, 11, 12, 13. He that descended is the same also that ascended up farre above all heavens, that he might fill all things. And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints for the work of the Ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.*

And again, read *Col. 1. 28.* where *Paul* witnesseth to this,

this, and for which he laboured, and others, warning every man, and teaching every man in all wisdom, that we may present every man perfect in *Christ Iesus.*

But the Nationall and Parish Masters do deny this doctrine of perfection, and cryes against those that preach it as blasphemers, & they tell the people that none can be perfect in this world, and so they have denied the Ministers work, and their preaching is in vain; for if they do not perfect them here, as the true Ministers office was, as is plain in *Eph. 4.* then where will they perfect them, will there be any need of their Ministry in Heaven? Surely no, for there shall be no need of mens teaching there, but the Lord alone will give them light, and all shall know him from the least to the greatest, and shall walk in his presence, and rejoyce in his love, and praise his holy Name, and worship him in the beauty of holiness for ever and ever. Rev. 21. 10. to the end.

And many other things there is which they practice, which is contrary to the practice of the holy men of God declared of in Scripture, as their singing of *Dauids* conditions in *Rime and Meeter*, his weeping, his wailings, his roarings and cryings, his tremblings and quakings, his prayers, praises and prophesies, these they give to simple, ignorant, proud, covetous, and prophane people, and say they sing to the praise and glory of God, as, *O Lord I am not puffed in mind, I have no scornfull eye, I do not exercise my self in things that be too high,* and such like, when both Priest and people are puffed in mind, and have scornfull eyes, they can scarce look one upon another they are so scornfull, and they do exercise themselves in things that be too high, in meddling with the Saints conditions, giving their constructions and meanings, and privat interpretations to the Scriptures: and thus they cause people to lye in the presence of the Lord, and so they dishonor God, and when they read the *Psalms*, they keep on their hats, and when they sing them they put off their hats, and so worship the works of their own hands, when the Priest hath a Cap

1a.ms.13.  
Isal. 35. 10.  
Hosca 8, 10,

or two on his head, and so makes a seeming shew of holiness and humiliation, when their hearts are full of grosse hypocrisy and dissimulation, Now whereas it is written in the Scripture, *if any be afflicted let him pray, if any be merry let him sing Psalms*: this is owned and witnessed; but who are those that are merry? truly none but the ransomed ones of the Lord, who are redeemed from the earth, and from the bondage of corruption, these can truly sing the songs of deliverance, and they shall return to *Sion* with joy and singing, and everlasting joy shall be upon their heads. But the Songs of the wicked shall be turned into howling and weeping, therefore take heed how yee take the name of the Lord in vain, and sing with your vain minds without understanding, for the Lord will not hold him guiltless that taketh his name in vain, *Exod. 20. 7. Levit. 19. 12.*

Likewise their sprinkling Infants, and calling it an Ordinance of Christ, whereas neither Christ nor any of his Ministers did practise any such thing, therefore I do it deny. Now whereas Christ saith, *Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of God; verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein, and he took them up in his arms, put his hands on them and blessed them*, Mark 10. 14, 15, 16, but he did not sprinkle water on their faces, and said, he baptized them into his Church, but he sets the child as an example for its innocency, and shewes that all must become as innocent as little children, for whosoever doth not receive the kingdom of God as a little child, he shall not enter therein. But what example is this for any one to sprinkle water on the innocent child's face, or what advantage is it for a proud, covetous, heady, high minded sinfull carnall man, to take the innocent little child which is not capable of believing, what can his prayers, or any thing he doth, profit or advantage the innocent child. Read without prejudice, and let that of God in your consciences judge.

John 9. 31.

*There is one Lord, one Faith, one Baptism*, and that

one Baptism I own, which is not the putting away of the flesh, but the answer of a good conscience towards God by the resurrection of Iesus Christ, 1 Pet. 3. 21. For it is neither dipping or sprinkling, or not dipping or sprinkling that avails any thing at all, but a new creature: for that is not the baptism which is outward with the water, but baptism is that of the Spirit, having the heart sprinkled from an evil conscience, & the body washed with pure water, and as many as are baptized into Christ have put on Christ, and in Christ all are one, Gal. 3. 27, 28.

And for their Sacrament which they tell people of, I deny the Scripture knows no such word as *Sacrament*, but the Supper of the Lord I own and witness, which is a spirituall eating and drinking of the Body and Blood of Christ; whereby we, being many, are one bread and one body; *For the cup of Blessing which we blesse is it not the Communion of the Blood of Christ? the bread which we break, is it not the Communion of the Body of Christ?* John 6. 56, 63. John 8. 12. for we being many, are one bread, and one body; for we are all partakers of that one bread; 1 Cor. 10. 16. This bread is Iesus Christ the light of the world, as you may read John 6. 35 *I am the bread of life, I am the living bread that came down from above, he that eateth of this bread shall live for ever, and he shall not hunger; and they that drink of this cup shall never thirst, but it shall be a Well of living water springing up unto eternall life*, John 4. 14. *But I say, That the things which the Gentiles sacrifice, they sacrifice to Devils, and not to God, and I would not that ye should have fellowship with Devils, ye cannot drink the cup of the Lord and the cup of Devils, ye cannot be partakers of the Lords Table and of the Table of Devils.* 1 Cor. 10. 21.

Now for a company of profane sinfull people, as drunkards, swearers, lyars, scoffers, scooners, proud, lofty, high-minded ones, Whoremongers, Adulterers, Covetous cruel oppressors, and the like, for these to meet, and eat bread & wine, and call it a communion, I do it deny, to be the Communion or Table of the Lord, but the Table of Devils.

John 8. 44.  
1 John 3. 8.  
John 6. 70.

Divels. Likewise their standing praying before and after their Sermons, as they call them, and their pulpit, and their taking a Text, as they call it, and add to it the divination of their own brain, and speak forth their conceivings and not the word of God: these and all or most things that are used and practiced by them in the steeple-houfe or Idol-Temple, are contrary to the practice of the Ministers of Christ, and they are to be turned away from, for they do not, neither shall they profit the people at all, for if they had stood in the councill of God, they should have turned the people from the evil of their wayes, but they run and the Lord never sent them, therefore they shal not profit the people at all. Thus I have declared and laid open their deceits and contrary walkings to the holy men of God, and cleared the truth from their lies and slanders, and do deny them and all their way of worship, and do own the worship of God in Spirit and Truth, and the Ordinances of God in Spirit, preaching, praying, and singing with the Spirit, and with understanding, singing with grace, and making melody in our hearts to the Lord, and Baptism and the Lords Supper, and the Scripture in the life and spirituality of them; and the Gospel of peace and glad tidings, and the word of life and reconciliation, I own and witness, which separates from sin and joins to the Lord, to be one with him in Spirit, where all the children of God have union, even in the pure Spirit and love of God, and are written in one anothers hearts, not with paper and ink, but with the Spirit of the living God, and are taught of God, and worship him in Spirit, and rejoyce in his love and patience for evermore.

Awake, awake, all peop'e, awake to righteousness and sin not, arise from your dead sleep of carnal security, put off the works of darkness, and put on the armor of light, stand up from the dead, that Christ may give you light. For now is the Lord appearing, and arising in his mighty power for the redemption of sin, and to put an end to sin and sin's transgression, his day is dawned, and the

Jer. 23. 32.

John 4. 24.  
Col. 3. 16.  
John 1. 3.  
1 Cor. 3. 3.  
Phil. 3. 3.1 Cor. 15. 34  
Eph 5. 14.  
Rom. 13. 12.  
Luke 21. 27,  
28.  
Eph. 4. chap.  
2 Cor. 4. 6.

the glorious light of the everlasting Gospel is broken forth, and shines in the hearts of the Lords people: the Lord is gathering his scattered flock together in this his day, where they have many years been feeding upon the dry husks, and running from mountain to hill, and from hill to mountain all this cloudy dark day. Now is the Lord coming to bring back again that which was driven away, and to seek and to save that which was lost, and bring his sheep into the fold of the true shepheard, where the sheep shall lie down in peace, and feed together in one fold, and the Lord alone will be the Teacher and Feeder of his Flock, and no ravenous beast shall pluck them out of his hand: for he is the good shepheard that will lay down his life for his sheep, and will not flye when the Wolfe comes to devour the Lambs, but he doth preserve them all, and carries his lambs in his arms, and gently leads out all that are with young, all his tender babes he feeds with milk, and nourishes the tender plants with the water of life, and this is the Lord bringing to passe in these our days, glory be to his name for evermore, he is fulfilling his promises made of old, gathering his people into union and fellowship with himself, where they shall all re-joyce together, and be one in the everlasting covenant of love and life in the Lord Jesus Christ. And this makes the heathen to rage, and the world to wonder at the mighty works of the Lord our God. But it is no new thing to be reproached by the world, who knowes not God: For saith Christ, *If ye were of the world, the world would love you, but because I have chosen you out of the world, therefore doth it hate you.* While we were of the world we were loved of the world, when we were alive in the old nature, and did partake with them in their wayes of worship, and in their vain conversation, being one with them in vanity, and run with them to pleasures and vain delights, in vain and foolish jesting, and idle and vain talking, our tongues being our own, and our wild nature not being tamed, but we could do as they did, and speak our own words, and think our own thoughts; and do our own works, not knowing the Crosse of Christ, nor bearing his yolk, but were at ease in the flesh, and in the carnal liberty, feeding upon perishing things, and created objects, loving the world

John 10 16

Jer. 23:5 6,  
7. 8.

Mat 5. 3. 4.

Psal. 2. 1. 2.

Acts 13. 40. 41

John 15. 18,

19.

1 Pet. 1. 14.

and the things of it, and delighting in and loving the Creature more than the Creator. I say, when we were in that condition one with the world in most things, then were we esteemed and loved of the world, and they spake well of us (if we did not crosse their wilis) but even then (though we could talk of God and Christ, and Scriptures) we were strangers from God and Christ, and from that pure life that the holy men of God lived in, that spake forth Scriptures, but then it pleased the Lord to manifest himself unto us, and revealed his truth within us, our understanding was opened by his pure light shining within, whereby we saw the deceits of the world, and their worship, and the hypocrisie and dissimulation of professors, Priests and people, and that their religion was but a shew and shadow, and meer outside seeming colour, and talk of words and names, drawing neer to God with their lips, and mouths, when their hearts were after the things of the world, and there was no life appearing, nor fruits of righteousness from a true ground brought forth, but pride and self-love, and covetousness, every one seeking themselves, and to advance themselves by fraud and deceit, guile and hypocrisie, yea and all manner of wickedness we saw acted amongst them, which did grieve our spirits, and was a burden to our tender consciences, and we separated from them, and could not partake with them, neither in their wayes of worship (as it is established) nor in their conversations; but we seeing, in the light of the Lord, that they are out of the way, and their worship, doctrine and practices are contrary to the pure worship of God, and the doctrine and practices of the holy men of God declared of in Scripture, as I have shewed before: We seeing these things, for *Sions* sake we cannot hold our peace, but in love to the souls of all people, do declare and testify against the world and the unrighteousness of it, and against the deceits and hypocrisie of the Parisha Teachers and Hirelings of these times, and against all the formall and carnall professors, who in words profess God, but in works deny him; and for this cause are we hated, reviled, reproached, beaten, whipped, stocked, stoned, and sent up and down the Countrey as Vagabonds, and abused and sent to prison, and this is manifest at this day in *England*, the war

war is begun already betwixt the Beast and the Lamb, but the Lamb shall get the victory; though all joyn hand in hand against the innocent, it shall all be in vain, they shall not prevail, but the Lord over all shall be exalted, and his kingdom shall be established in righteousness, and the Mountain of the House of the Lord shall be established in the top of the mountains, and it shall be exalted above the Hills, and people shall flow unto it, and though we now be persecuted and hated, and troubled on every side, yet it shall not be long, for the Lord will plead the cause of the innocent, and though sorrow and trouble may endure for a night, yet joy will come in the morning, when the glorious day of the Lord doth dawn within, and the day-star doth arise in the heart, then shall darkness be expelled, and all the children of the Lord shall walk in the light of the Lord, and rejoyce in his presence, and reproaches to us are great riches, for we know it is our portion from the worldly and carnall professors, those who have the name and form of godliness, but are not in the life, they are and were ever found persecutors of the life where ever it did appear. As in the time of *Moses* administration, when the Lord did appear darkly as it were, under types and shadows, and the people for a time were held under that administration. And in the times of the Prophets more light was discovered, and they saw through the shadows, and declared against them, and those who were in the types and shadows persecuted the Prophets. The Law and the Prophets were untill *John*, and amongst all that were born of women, there was not a greater than *John*, for he was a burning and a shining light, and this was a greater light than the prophets, yet the least in the kingdom is greater than *John*. And in the admistration of the Gospel, when the fulness of time was come, when Christ was manifest in the flesh, who was the end of the Law and the Prophets. Those who had the form of the Law, and the Prophets words, they persecuted Christ the life of the Law and the Prophets, as many do now in these our days, who have got the words of Christ and the Apostles, and cryes up names and words, as the Ordinances of Christ, and the Church of Christ, and the Ministers of the Gospel, and notwithstanding all this, are persecuting the appearance of Christ and

Rev. 17. 14.

Mica 4. 1. 7.

Mar. 5. 10.

11. 12.

John 16. 20.

21.

Psal. 30. 35.

2 Pet. 1. 19.

Rev. 11. 23. 24.

Heb. 11. 26.

Mar. 23. 31.

John 5. 35.

John 1. 14.

Mar. 26. 3. 4.

Mark 1. 5. 15.

Col. 1. 20. 27.

22. 23.

his life that is now manifest in his people as it was in former times under the Law, those that multiplied their Sacrifices and burnt offerings, but their hearts were far off, and the bond of iniquity was not broken, nor the oppressed set free, but they lived in their sins, and so were testified against by the prophet, as thou mayst read, *Isaiah* chapter 1. *The Ox knoweth his Owner, and the Ass his masters Crib, but Israel doth not know, my people doth not consider, a sinfull Nation, a people laden with iniquity, a seed of evil doers, children that are corrupters, they have forsaken the Lord, they have provoked the holy one of Israel to anger, they have gone away backward: The whole head is sick, and the whole heart faint, from the sole of the foot even unto the head, there is no soundness in it, but wounds & bruises, and putrifying sores, they have not bin closed, neither bound up, neither mollified with ointment. To what purpose is the multitude of your sacrifices unto me, saith the Lord, I am full of the burnt offerings of Rams, and the fat of fed beasts, and I delight not in the blood of Bullocks or of Lambs, or of he Goats, when you come before me, who hath required this at your hands? Bring no more vain Oblations, Incense is an abomination unto me, the New Moons and Sabbaths, the calling of Assemblies, I cannot away with, it is iniquity even the solemn meeting: your New Moons and your appointed Feasts my soul hateth, they are a trouble to me, I am weary to hear them, and when you spread forth your hands, I will hide mine eyes from you, when ye make many prayers I will not hear, your hands are full of blood, wash ye make you clean, put away the evill of your doings from before mine eyes, cease to do evill, learn to do well; seek judgement, relieve the oppressed, judge the Fatherless, and plead for the Widow, &c.*

Now you people of all sorts, who makes a profession of God, and call together Assemblies, examine your selves truly, and see if you be not in the condition of those whom the prophet cries against: Are you not revolted from the Lord? Are you not a sinfull people, laden with iniquity, a seed of evil doers? Have not you provoked the Lord to anger by your unrighteous walking? Are not you corrupted with sin from the sole of the foot even to the head? Can you deny these things? Nay, I have

have heard some of you confesse this in words. Then to what purpose is your Sabbaths and your solemn meetings, as your calling of Assemblies, your dayes of humiliation, as you call them, and your Lecture dayes, and your long prayers, who hath required these things at your hands? It is all burdenson to the Lord, and he cannot away with it; it is iniquity, even your solemn meetings, and your prayers are abomination, and the Lord will not hear them, for your hands are full of blood, you are full of envy. Oh when will yee lay these things to heart, and consider and depart from iniquity, and relieve the oppressed, and undo the heavy burdens, and plead the cause of the innocent, and not send to prison nor persecute the his innocent servants: It is not your saying Lord, Lord, nor your hypocritical prayers, nor outside holinesse that will avail you, nor cover your nakedness in the day of the Lord; therefore cease from your sin and your ungodliness, and learn the wayes of righteounesse, that your souls may live, *Isaiah* 55. 1, 2, 3.

Again, read *Isaiah* 66 1, 2, 3. There you may see how the Prophet declared against the Temple, and the Sacrifices, which were outward, *Thus saith the Lord, Heaven is my Throne, and the Earth is my Footstool, where is the House that ye build unto me? and where is the place of my rest? &c. He that killeth an Ox is as if he slew a Man, he that sacrificeth a Lamb, as if he cut off a Dogs neck, he that offereth an Oblation as if he offered Swines blood, he that burneth Incense as if he blessed an Idoll; yea, they have chosen their own wayes, and their soul delighteth in their abominations.* Consider and let this judge you, who have forsaken the wayes of the Lord, and have chosen your own wayes, and delights in your abominations, the Lord will plead with you. And *Jeremiah* cryed against those that trusted in lying words, that lived in oppression and sin. *Thus saith the Lord of Hosts the God of Israel, Amend your lives and your doings, and I will cause you to dwell in this, Trust ye not in lying words, saying, The Temple of the Lord, the Temple of the Lord, the Temple of the Lord are these: For if ye thoroughly amend your wayes and your doings, if ye thoroughly execute judgement between a man and his Neighbour, if ye oppress not*

Mat. 23. 14.  
Deut. 32. 29.  
Isai. 47. 7. 8, 9  
Luke 11. 49.

Mat. 15. 8, 9.

the

the stranger, the Fatherless and the widow, and shed not innocent blood, then will I cause you to dwell in this place, Jer. 7. 3. 4. 5. 6, 7. Let this judge you all that trust in lying words, crying the Church of Christ, and the Ordinance of Christ, and the Ministry of the Gospel, and to makes a great noise and talk of words, for these things are not known to you while you live in the old nature; but if yee thoroughly amend your wayes, and put off the Old man with his deeds, and put on the New man Christ Jesus; then shall the Church of Christ be known, and all the ordinances of Christ lived in, in the life and power of them, but not while you live in sin.

Mica. 6. 6, 7, 8. And again, the Prophet Mica he saw through the Figures, and saw the upright and just life which the Lord required, as you may read in Mica 6. 6, 7, 8. *Wherewith shall I come before the Lord, and bow my self before the high God? Shall I come before him with burnt offerings, with Calves of a year old? Will the Lord be pleased with thousands of Rams, or with ten thousand of Rovers of Oyl? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good, and what doth the Lord require of thee but to do justly, and love mercy, and to walk humbly with thy God.* These examples I bring, that you may see how the Lord did send his Servants and Prophets to cry against deceit and hypocrisie, and against those that made a profession, but were out of the life and possession. And those whom the Lord thus sent, they were hated by those whom they declared against in the time of their testimony: And afterward another generation comes, and cries up their words, as the Prophets in the time of their prophesie, they were hated, but after their death another generation gets their words, but still persecuteth alike. And this was manifest in the dayes of Christ, when he was manifest; in the Flesh, who was the substance of Moses Types, and the end and life of the Prophets; he was hated by the Jewes, Chief Priests, Scribes and Pharisees, who had gotten the words, and painted themselves with Moses and the Prophets words, and cried up the Prophets, building their Tombs, and garnishing the Sepulchers of the Righteous, and condemned their forefathers for killing

1 Cor. I. 14.  
1 Cor. I. 30.  
Mat. 7. 12.

Heb. 9. 1.

ling of the prophets; and yet these were them that crucified the Son of God, who was the life and substance of those things which they upheld, which were outward and typical, but though they made a fair shew and large profession, and were zealous for their Sabbath, and strict in their observations, yet they lived in their sins, and Christ saw their hypocrisie, and cries wo unto them, as you may read *Matth. 23. Wo unto you Scribes and Pharisees hypocrites, for ye make clean the outside of the Cup and of the Platter, but within they are full of extortion and excesses. Thou blind Pharisee, cleanse first that which is within the Cup and Platter, that the outside may be clean also.* Math. 12. 7.

*Wo unto you Scribes and Pharisees hypocrites, for ye are like unto whited Sepulchers, which indeed appear beautiful outward, but are within full of dead mens bones and all uncleanses: Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisie and iniquity.* Mat. 26. 3. 4. & 27. 26. Acts 2. 41. Acts 7. 48. 49. to the end.

*Wo unto you Scribes and Pharisees hypocrites, because ye build the Tombs of the Prophets, and garnish the Sepulchers of the righteous; and say, If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the Prophets; Wherefore ye be witnesses unto your selves that ye are the children of them that killed the Prophets: Fill ye up then the measure of your Fathers. Ye Serpents, ye generation of vipers, how have ye escaped the damnation of Hell?*

Here you may see that Christ deals plainly with them, and doth not wink at sin, but reprodes them sharply: And it was no railing, as some call it now: for he saw their deceit, and they were in rage and envy against him, and the Chiefe Priests and Rulers took counsell against him, and crucified him; but notwithstanding all this, did not put a stop to the work of the Lord, but he appeared again unto his Disciples, and filled them with his Spirit of power, and they went and preached the Gospel, and cried down the Temple-worship, and the Ceremonies of the Law; and for this they were hated, and persecuted, and some were stoned to death by such as upheld the Temple and the outward commands, and Saul amongst the rest made havock of the Church, and persecuted them Acts 8. 2, 3.

them from Citie to Citie. And thus in the Apostles time they were persecuted by such as had the form of godliness, but were strangers to the power and life of godliness. But I do not read in all the Scriptures that ever the Christians did persecute any who were Christians indeed; so that persecution is a mark of the Beast, and of Antichrist, and it was ever blind. After the Apostles time many there was that got the form of truth, and in the Apostles times the Doctrine of Antichrist crept in, which now hath over-spread a great part of the world, and darknes hath long been cover all Nations; and though some have born the name of Christians, yet far they are from the Christians life, and these now in our age have gotten the Scriptures: and as those in the days of Christ had gotten the form of Moses and the Prophets words, so these have gotten the form of Christ & the Apostles words, but are far from Christ and the Apostles life: and as they then in that generation did did condemn their fore fathers for killing the Prophets, and yet did persecute Christ the Life, so these now in this generation do condemn their fore-fathers the Jewes for crucifying of Christ, and yet are found in rage and malice, and persecution against the appearance of Christ in Spirit in his Saints now: yea those who have been looked upon as godly men, and preached and prayed for the pouring forth of the Spirit upon sons and upon daughters, and that the Lord would teach his people himself by his Spirit those things have been spoken of and talked in this generation by Priests and People. And now when the day is come, and the Lord hath poured forth his Spirit upon Sons and Daughters, yet because it is not in their way, and in their time, and according to their expectation, therefore they cry out, and persecute, and revile and speak against the Lords light and appearance within, as it was formerly by the enemies and opposers of Truth, and these cry out against freedom from sin, and against perfection, as a blasphemous Doctrine; but it is that which the Lord is bringing to pass, gathering his people into his everlasting Covenant, where sin and iniquity enters not, but is for ever shut out of the Kingdome and Covenant of God. For these Teachers and People in these our dayes,

Who

2 Tim. 3. 1, 2  
3. + 5, 6, 7, 8;  
1 John 2, 18.

Luke 11. 47,  
48.

Heb. 10. 16,  
17, 18.  
Rev. 21. 27.  
1 Cor. 6. 9, 10.

who cry up and professe Christ without, and a Church and a worship without, and a Law and Light, and Word without, and their Rule and Ordinances without, and their Teachers and all other things without, are but in in the state and condition, (nay they are short) of those who upheld the Temple-worship and Ceremonies of the Law, which made nothing perfect, though there was in the first covenant Ordinances of Divine Service, and a worldly Sanctuary: For there was a Tabernacle made, the first wherein was the Candlestick, and the Table, and the Shew-Bread, which is called the Sanctuary; and after the second veil the Tabernacle, which is called the Holiest of all: And other things as you may read, Heb. 9. the holy Ghost thus signifying, that the way into the Holiest of all, was not yet made manifest while as the first Tabernacle was yet standing, which was a figure for the time then present, in which were offered both Gifts & Sacrifices, that could not make him that did the Service perfect as pertaining to the conscience, which stood onely in meats and drinks, and divers washings and carnall ordinances imposed on them untill the time of reformation; and in that covenant and administration there was an outward Temple, and a Law, and Sabbath, and Circumcision without, and Priests that did offer up Sacrifices and Burnt Offerings, whose lips were to preserve knowledge; but nevertheless there was a disannulling of all these things for the weaknes and unprofitableness thereof, for the Law made nothing perfect but the bring-  
ing in of a better hope, by the which we draw nigh unto God, and all these things were but as Types and Shadows of better things to come, and of a new Covenant, in which sin and iniquity shall be done away: For if that first covenant had been faultless, then should no place have been found for the second, for finding fault with them he saith, Behold the dayes come saith the Lord, that I will make a new Covenant with the House of Israel and with the House of Judah not according to the Covenant that I made with their Fathers in th d. y when I took them by

Heb. 7. 18,  
19.  
Heb. 10. 1.  
Heb. 8. 7, 8.  
to the end.



the hand to lead them out of the Land of Egypt, for they continued not in my Covenant, and I regarded them not, saith the Lord, for this is the Covenant that I will make with the House of Israel after those days, saith the Lord I will write my Law in their hearts, and put my Spirit in their inward parts, and I will be to them a God, and they shall be to me a people, and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lords, for all shall know me from the least to the greatest, for I will be merciful to their unrighteousness, & their sins and iniquities I will remember no more.

This is the new Covenant prophesied of in the dayes of Jeremiah, and was fulfilled in the days of Christ & the Apostles, and is now fulfilled, and fulfilling, in these our dayes; and as in the old covenant the Law without, written in Tables of Stone, and the Sabbath was without, and the Priests were without, whose lipps were to preserve knowledge; and the Temple was without, circumcision and many other things were without, and the anointing Oyl, these things were outward, but did not make the comers thereunto perfect as pertaining to the Conscience, they did but cleanse the outside. But in the new Covenant the life and substance is within: the Law is written in the Tables of the Heart, and the Spirit is within to teach them; and their Bodies are the Temple of God, and Circumcision of the Heart with the Spirit, and the Sabbath (or rest) is witnessed, which is Jesus Christ, who is the Rest and the Rock and Refuge to fly unto, and whosoever doth come unto him, and take his yoke upon them, and learn of him, they shall find rest to their souls: And the Anointing is within, and the Word of Life and Reconciliation, which is as a sharp Sword to cut down all sin and all the lusts of the flesh. This word is within, nigh in the heart, and in the mouth, and by this Word of Life and power within, were the Saints and holy men of God purified and cleansed, and their consciences purged from dead workes, and were created anew, to serve God in the new life of Righteousness, and

it is the work of God within that doth make perfect from sin, even the law of the Spirit of Life that Paul speaks of, that made him free from the law of Sin and Death: And from this Word and Spirit of Light within, was all the Scriptures given forth, and all words or writings that are spoken or written, are to bring to the Word and Spirit within: For whatsoever was written or spoken by Moses or by the Prophets, Christ or the Apostles, being spoken and written from the Spirit and Light within, they are all to bring out of all Shadows and Figures, and carnall Observations to the worship of God within in the Spirit, where the Saints union and fellowship is in the Spirit and Light within. So all you, both priests and People, in this generation, who are seeking the kingdom in your Observations, whose worship and Ordinances, and Light, and Word, and Rule, and other things, are without. I say unto you, your worship is but carnall, and all that which you practise it doth not cleanse you, nor make you perfect; you are but feeding upon the husks, you are spending your labour for that which doth not satisfie, and spending your money for that which is not bread, you are seeking the living amongst the dead, you are seeking water among the broken Cisterns that will hold no water, you are as the woman that sought the lost Groat without, you are as sheep without a Shepheard, scattered upon the mountains, but find no rest, you are hungry but are not satisfied: Nay, I know there is a cry within you for purity and holiness of life, and notwithstanding all your talking, and your observations, your preaching and your praying, you are condemned in your selves for your unrighteous walking: and this is the condemnation of the world, because light is come into the world, and yet men love darkness better than light, because their deeds be evil.

Therefore take heed of despising the light within, but take heed to, and mind the light that shines in your dark hearts, and reproves you for your sin, that out of transgression ye may come and follow Christ in the light, which

Eph: 2. 10:

Rom: 8. 2:

1 Pet. 1. 19,

2: 11

John 4. 24

1 John 1, 7,

Luke 17. 20,

Col: 2. 20, 21,

22.

Hebr. 9. 9, 10

Heb. 10. 1

Luke 15. 16,

Isaiah 55. 2,

Luke 24. 5,

Jer. 2. 13.

Ezek: 34. 5, 6,

Mica 6. 6. 14

Mar 7. 22, 23.

Mal: 3. 5,

John 3. 17, 20

John 14. 6.  
Acts 4. 12.  
John 1. 9.

which whosoever follows, shall not abide in darkness, but shall have the light of life; for God is light, and he out of his love hath given his Son for a covenant of light unto the people to lead them out of darkness, and to separate them from sin, and to joyn them to the Lord, and there is no way to life but by the Son of God, there is no other name under heaven given by which any man can be saved, than by the name of *Jesus*, who is the light of the world, and doth enlighten every one that cometh into the world, and this light is true and pure, and testifies against sin and evill, though you act sin never so closely, that none in the world can accuse you, yet this light within you doth stand a witnesse against you, & condemn you, and though you may alter and change your wayes, and be tossed to and fro by mens changeable Doctrines, yet this light of Christ within you doth never change, but doth reprove you for sin and evill, & make manifest darkness & the deeds of darkness, that is the light; or all things that are reprov'd are made manifest by the light; whatsoever makes manifest is light; that which tels you that lying is a sin, and swearing is a sin, and whoredom & drunkenness, and pride and covetousness, that which doth reprove you when you act any evill, that is the light that I speak of, and do direct your minds unto, to wait upon God in the light for teaching, and power over sin, and as you have many years been seeking without, and talking of Christ and Saviour without, but have not found peace nor freedom, but are alive in your sins, and laden with iniquity; so now turn in your minds to the light of Christ, and there wait for the appearance of Christ in you, and for his life and power to be made manifest in your mortall bodies to kill and slay sin, and to purifie your hearts, that your inside may be clean by the pure power and life of Christ within, that so your bodies may be Temples of God holy and pure, that God, who is Light may dwell within you; and Christ Jesus, who is light, may appeare within you: For he is not known in power to kill and destroy the workes of the Divell but as he is known within, and

where

Eph. 5. 13.

2 Tim. 3. 6, 7,  
Col. 1. 27,  
2 Cor. 4. 10,  
11.  
1 John 3. 8,  
1 John 5. 12,  
29.  
1 Cor. 3. 17.  
Eph. 3. 17.  
Rom. 8. 10,

where he is witnessed come in the flesh, there is peace abiding in him; but while you live in your sins there is no peace; and as you love that little light within you, which at first is but small like a grain of Mustard-seed, but waiting in patience, and bringing your deeds to it to be tried by it, it will grow and spring in you, and fill your hearts with joy, and teach you continually; but if you hate this light, and run to men for teaching, and live in your old nature, where the curse and wrath is, this light will be your condemnation, and truly this I say unto you, That if ever you own God, or his truth as it is in Christ Jesus; or if ever you own a good conscience, where the mystery of faith is held, you must own this light to be your guide and teacher; so take warning in your life time, and let not the love of God be tendered to you in vain, lest you perish in your sins.

2 Cor. 13. 5,  
John 14. 27.  
Isai. 48. 22.  
Mat. 13. 31, 32  
1 John 2. 27,  
John 3. 19, 20,  
21.  
1 Tim. 3. 9.  
Ezra 3. 19.  
Psalm 1. 6

*Written in love to your Souls by a  
Labourer in the Lords Vine-  
yard, known to the world by the  
name of*

Alexander Parker.

To all those who are separated from the Worlds  
 publick Worship (as it is called) and for con-  
 science sake cannot joyn with them.

**D**early beloved friends, you whose hearts are  
 touched, and understandings opened with the  
 light of Jesus, whereby you are come to see  
 the deadness and emptiness of all the Formall  
 and Carnall worships, and profession, that  
 stands in mans will, gathered in by the strength of the wis-  
 dom of the subtille Serpent, whose head is not bruised, but  
 doth rule as King in faine Man, and leads him captive at  
 his will to do his lusts: Such are those who profess God in  
 words, but in works deny him, drawing nigh unto him  
 with their lips and mouthes, crying Lord, Lord, but their  
 hearts are far off, the Divell he keeps possession there, and  
 sits as King, and they are his slaves who live in envy,  
 wrath and malice, pride, lust, covetousnesse, lying, swea-  
 ring, railing and reviling, and the like. Such beares the  
 mark of their father the Divell, who hath begotten them in-  
 to his image and likenesse, and their prayers and sacrifices  
 are abomination and stinks in the nostrils of the pure  
 God, and they do not, neither shall they profit the people at  
 all, but leads them captive laden with sin, and led away  
 with divers lusts, ever learning, but never come to the true  
 knowledge of God, as it is plainly manifest to the children  
 of light. And these things (friends) the Lord hath let you  
 see, and turned you from them and their carnall worships.  
 Now wait in patience upon the Lord in his light, that you  
 may receive his power and word of life and reconciliation  
 in your hearts, to separate you from all sin and uncleane-  
 nesse. That as the separation is made without in a mea-  
 sure, so the separation may be made within by the pure po-  
 wer, that your hearts may be purified, and your consciences  
 purged from all sin, and your Bodies made Temples holy  
 and pure for the Lord God to dwell in, that you may  
 worship God in Spirit in his holy Temple, and be taught of  
 him

h'im in Spirit according as he hath promised, and according  
 as you have been directed by his servants and faithfull wit-  
 nesses, so wait and walk with the loyns of your minds girt  
 up, and stayed upon the Lord, that his living Word may a-  
 abide in you, and quicken your mortall bodies, and raise you  
 up from death and dead works, to serve and worship God in  
 the new life, that you may truly witness Jesus to be your  
 Teacher and Feeder. If you should never behold the Face  
 of man more, this is that which I and all my friends do  
 wait for, that all of you may eat your own bread, & have oyl  
 in your own vessels, for the time draweth nigh that all who  
 have not oyl in their vessels will be shut out of the King-  
 dom: It will then be in vain to beg or buy from others.  
 Therefore beloved, as you and many others have long been  
 looking without, and seeking the kingdom of God in Obser-  
 vations without, and talking of a Christ and a Saviour  
 without, but no peace nor salvation was found there. Now  
 return home, and seek the life great in your own house, and  
 wait in the light for the glorious appearance of Christ in  
 you, that his life and power may be manifest in you to save  
 you from your sins. So as branches abide in the vine Christ  
 Jesus, that you may be fruitfull and abound in love,  
 and all the gifts of God. This I write unto you by way of  
 remembrance, to stir up your pure minds, that you may be  
 kept watchfull and diligent, waiting in patience untill the  
 work of the Lord be perfected in you. So the Lord God  
 of power breath forth his Spirit upon you, and enrich  
 you with his spirituall blessings, that you may abound in all  
 good things, and be kept blamelesse and harmlesse amongst  
 this wicked and untoward generation of men, standing  
 faithfull to the Lord in all things, that you may finish your  
 course with joy, and be crowned with glory, and reign with  
 the Lord God and the Lamb, and praise his holy Name, and  
 worship him in the beauty of his Holinesse for ever and  
 ever.

A. P.