

Heart bleedings for Professors abominations.

to step, untill they have been wholly captivated in his snares, and fitted by him to doe him service.

We could do no less, then according to that measure of light we have received from the Lord, to discover his Wiles, and Stratagems, and to Caution all that profess the fear of the Lord, to watch over their owne hearts, and wayes, and to take heed least they fall into the same condemnation.

For this we have found, that that way which God in his infinite wisdom, taketh to bring souls unto himselfe by, viz. the presenting unto men his great love, in giving Jesus Christ to suffer death, and his great salvation to all that believe in his name, Satan that old Serpent through his instruments under the specious presence of beating men off from all false rests, endeavours with all his strength to oppose and make void; perswading the Sons and daughters of men, that what is declared concerning the death of Christ at *Jerusalem*, and his bearing our iniquities in his own Body upon the Cross, is but a meer hystory & shadow, that the Scriptures are but a letter, and the Ordinances of God but fleshly formes, thereby labouring to beget in the peoples mindes, a contempt, and slight esteeme of Christ, his Word, and Ordinances; and that he might cheat them to purpose, tels them of a God within, and a Christ within, and a Word within: and that God, and Christ, and they are one, without any true distinct knowledg of the true meaning of that which is expressed; whereby poore soules with great and swelling words of vanity, triumph in a great mysterie of meer nothing, but emptiness, and confusion, speaking things whereof they know not; and many poor souls knowing such expressions to be Scripture Phrases, doe greedily embrace them, without a true, distinct, and cleer understanding the sense of what is spoken, having the persons of those who speak such language in great admiration, as the chief, tender, charitable, knowing, high and spirituall Christians; whereas indeed although the words spoken by them, are many of them true in themselves (without which Satan could not so effectually deceive) as that God and Christ, and the Spirit dwell in us, and that God and Christ, and the Saints are one; Yet are we to understand this union to be only in a way of relation through participation of the same spirit, & this dwelling to be only in respect of grace, and powerfull operation and influence

fluence, working in the hearts of believers, according to the tenor of the *new Covenant*, in making men holy and humble, purifying their hearts, causing them to walke in all *good conscience* towards God and man, all which by them is trampled under foot, and another kinde of *union*, and *indwelling* driven at in their discourfes, which although *covertly* expreffed, untill by craft and subtilty, they have prepared the hearts of simple and unftable foules, to receive whatfoever they fhall fuggelt unto them; yet then is openly difcovered, being indeed the root of all bitterness, and desperate prophanenefs, and blasphemy, that can be imagined in the world: for from thence they conclude, that themfelves are God & Chrift, and what God is they are, and what they are God is; for fay they, there is no Spirit but one, and fo deny any created Angel or fpirit, holding upon the fame account the living foule in man to be uncreated, and fo confequently to be God himfelfe, and not created by God. Now this being the ground-worke of their delufion, the building is anfwerable.

For firft, Concluding the reasonable foul to be God.

Secondly, They affirm that this foul being clothed with their humane bodies, or *flesh*, is *Chrift*, or *God*, or *God in flesh*, hereupon they imagin that *Jesus Chrift* fpooken of in the *Gofpel*, as being born of the *Virgin Mary*, accused by the *Jewes*, delivered by *Pilate* to be crucified, dying at *Jerusalem* upon the *Cross*, rifing the third day, & ascending into heaven; is only to be understood *parabolically*, or *figuratively*, fpeaking of one thing, and intending another; pointing at, and prefiguring a worke only within us, conceiving the *Virgin Mary*, the *Jewes*, *Pilate*, *Jerusalem*, the *Cross*, *Chrift rifing* and *ascending*, fpooken of in the *Scriptures*, to be all within them, and no fuch thing fubftantially, or in truth *without*.

As they conclude all things fpooken of *Chrift*, to be but in a *typical*, or *figurative* manner, intending and typifying out this *God within*, or *God incarnate* in their *flesh*, ftill meaning their *reasonable fouls*, conceiving this to be the *ftubftance* of all thofe *ftadowes*; fo alfo upon this ground they are forced to conclude the whole *new Testament*, with all the *Doctrines*, *Laws*, *Rules*, and *Administrations* of the fame, to be but a *ftadow* or *figure*, holding forth a *ftubftance* within. As for instance, *Mofes* and *Aaron*, being but *figures* of the *ftubftantiall Saviour*, and *Priest* to come, fo the *adminiftrations*

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ministrations of *Moses* as *Mosaical*, were but fleshly and carnall administrations, to be abolished when the substance was come, they being only shadows of good things to come; in like manner doe they understand *Christ* in his *person*, to be but a shadow of *Christ within*, and all his heavenly and spiritual Gospel to be but a *Letter* and carnall historie put to an end and abolished, when they once come to apprehend that the substance of all is *within*. They coming also to believe that the soule is God, doe thence infer that they are perfect, and that they are in as happy estate as can be, & for this they urge, *1 Cor.* 15. 24. to the 28. to shew when the Kingdome is delivered up to the Father, all his people come to a more immediate enjoyment of God the Father, and then *Christ* ceaseth his Mediatorship, and consequently, all his New-Testament ceaseth: now they conclude, that all this is accomplished when they come to discern there is but one Spirit, and their soul that spirit, which is God, and then they are in the possession of all things.

And seeing that the Scripture declares that before our full possession of God and glory, there must be a *temporall death*, and *Resurrection* of the Body, and *eternall judgement*, they upon the former grounds, judging themselves already glorified, doe understand this death of the body in all such Scriptures *mystically*, and that the resurrection and eternall judgement, are passed already in the soule, as *Hymeneus* and *Philetus* did, *2 Tim.* 2. 18. compared with *1 Tim.* 1. 19. Thence also they conclude, that faith and Justification by *Christ*, together with all the Ordinances of *Christ* are abolished, as fleshly forms, like unto *Christ* that appointed them, above and without all which, they triumphantly (in their own fancies) live when they once have attained this *supereminent* life (as they speak) of being in the full fruition of God, comprehending that *infinite Being*, (which they blasphemously affirm themselves to do) intruding themselves into things they are altogether ignorant of: Hereupon is it that they, as *Peter* saith, scoff at any *second coming* of *Christ*, *2 Pet.* 3. 3. 4. and mock at the holy Scriptures, those heavenly Oracles of God, denying them to be the Word of God, or that Law by which they ought to conforme their lives, conceiving and uttering that there is no Law nor Rule, but what is in man, his Light being his only Law, that is to say, what ever that spirit that dwels within (which they call God within) dictates to them

them, that ought to be done by them, strengthening themselves with this opinion, that there is no sin but what contradicts a mans owne light, (which is a mans only law) and sin is only sin to him that thinks it so, and that there is no hell but that torment that men sustaine through crossing their own light (which God knows is nothing but thick darkness) from these principles the desperately wicked and deceitful hearts of men fortified in their sins, having now their conscience seared with an hot Iron, account it their only miserie and hell, that they are troubled at any thing, be it never so abominable, thus casting off all trouble and remorse for sin, they follow the Law of their own minde, (as they needs must, conceiving their owne souls to be the only eternall God) and whatsoever their evill hearts are naturally inclined to, whether Drunkenesse, Cursing, swearing, or whoredome (although for a time their principles do not put such horrid impieties in execution) yet at length being violently hurried on through the assistance of the strong impulsions, and restless suggestions and instigations of the devil, (the Judgements of God being also heightned upon them) they now commit the same with greedinesse, and that with such a high hand, as they account it their perfection, and the highest pitch of their glory, to give up themselves to such abominations, pleading for them, affirming that they have made a League and Covenant with sin, death, and hell, and have communion with God in all these, seeing all these and what ever evils can be imagined, reconciled to God, and so good, accounting all their actions for good, being acted by their own spirits, which (as they thinke) are God, saying that God (but truly not God, but their own accursed spirits) willed that they should curse and swear, and be drunk, and fill themselves with all uncleanes, which they esteem to be perfect righteousness, calling that holiness and righteoutnes which consists in a spotles conformity to the Laws of Christ revealed in the Scripture, which curbs the insolency of the flesh, and the lusts of the heart, a plauy and nasty holinesse, that must be destroyed; so that those amongst them, that can with the greatest impudency, without the least check or controut of conscience, commit the most horrid abominations, (which wee tremble to thinke of) they are the most perfect, and the most swallowed up in the will of God: to justify these their abominations, they say, the Angels of God swore with glorie and Majesty, which

which Angels are God in them (for all created Angels they deny) who therefore may swear as they will, and that with glory and Majesty; Yea so great is their thraldom and captivity, that now t he Prince of the power of the aire, that rules in the hearts of these Children of disobedience, hath so far the mastery and dominion over them, as that they are ready, not onely to fight against God himselve in his spiritual Ordinances, but against civill societies, violating the bonds of marriage, and Lawes of Families, against the very principles and light of nature, which common justice, (remaining amongst the Heathens) would soon adjudge to merit severe punishment : and certainly those that shall thus transgresse all civill bonds, doe not only lye lyable to the just and feareful judgement of God, but justly incurre the punishment of the rulers of this world.

Having thus laid open some of the principles, and evill practices of these men, even that root of bitternesse, from which such their sinfull branches grow; by which every one whose eyes are opened, may discern what a fearefull thing it is to leave the Holy Word of God, and give heed to the motions of a deceitfull heart, and to the dictates of a lying spirit : we shall now endeavour briefly to make manifest the sandiness, and dangerousness of the foundation whereupon these things are built ; which we shall essay to do by proving; That the soule of man is not God, but a creature, created and made by God: which will appeare both by Scripture and reason, if you consider.

1. That God is incomprehensible, the Heaven of Heavens cannot containe him, but the soule of man is comprehended and contained in the body.

2. God is Almighty, but the soul of man is not : what ever God will, that he can doe ; but man desires many things, and hath not power to accomplish them.

3. God knoweth himself, and all things, the secrets of all hearts, things past, present, and to come; but alas! the soul of man knows not the Being of it self, nor of the least creature, he knows not what is done in another house next to him.

4. The soule is made and created, 1 Cor. 15. *The first Adam was made a living soul,* Jer. 38. 16. It is written, *As the Lord liveth*

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liveth that made us this soul, now to be made and created, argues a beginning, but God is without beginning; therefore the soul cannot be God.

5. God is the God of the spirits of all flesh, *Numb. 16. 22.* there is a spirit in the body, of which God is the Father, *Heb. 12. 9.* which God formes within man, *Zech. 12. 1.* with which spirit the spirit of God bears witness, *Ro. 8. 16.* which plainly proves our spirit or soul to be a creature: the truth of which further appears in that God can destroy the soul, or cast it unto hell fire, *Matth 10. 28.* in that the soul may be converted, *Psal. 19. 7.* in that it stands in need of deliverance and redemption, *Psal. 13. 19. 34. 22. 49. 8.* But now God cannot be destroyed, neither needs he any redemption at all. By this is it clear that mans soul is not God, and if not his soul, muchles is his body, that is subject to such variety of distempers, and so neither body nor soul. O therefore what a horrid thing is it for men to affirm they are God, that made and created all things, that governs the world, and the like, and to father all their abominations upon the Lord, thinking him to be altogether such a one as themselves are! From hence we may safely conclude.

1. That if the spirit be created by God, and is united to the body, then those actions that are done by the body, are the actions of the man. O how some men fighting against the light, cry out, that it is God in man only that acts, that shall be saved, and the like, whereas it is evident that it is the man that acts, either good things, *viz.* the man that beleeveth, prayeth, conformeth, and is blessed of God, or it is the man that sins and walks in disobedience, which man is the subject of destruction.

2. That if the spirit be created by God, it must be subject to the will and Law of the Creator: things created are for the praise of the Creator, we are made by God to shew forth his praise, and by our obedience to declare our selves to be his children, we are not left at liberty to run from God; this was that that involved Adam at first in misery, and still keeps his off-spring in sorrow and confusion.

3. That sin is the defection, variation from, or the transgression of the Law of our Creator, and not of our owne wills: when we do the things God forbids, or leave undone the things commanded, we sin against God the Lord, the Creator of soul and body.

From the not right understanding of the creatures subjection, & relati-

relation unto God, flow also those vain allegorizings of those texts of Scripture that speak of Christ himself. For if we search the Scripture we shall cleerly see, that Christ Jesus was not a figure or shadow of a substance to be enjoyed now or hereafter (as these men dream) but the true substantial good it self, the true *Mediator God and man*, the substance of all figures, and shadows under the Law, which was a School-master unto Christ, Gal. 3. 24. The Apostle tels us, *The Administrations under the Law, were a shadow of good things to come, the body or substance whereof was Christ, or was in Christ*, now it is against common sense and reason, that one shadow should type out another, and that as carnall and fleshly as it selfe, but the contrary hereof is most certaine, for Moses and Joshua being typical Saviours, redeeming the spirituall Israel out of Ægypt into earthly Canaan, must needs hold out a substantiall Saviour, that most effectually shall redeem the Spirituall Israel, for saith the Apostle, *He is able to save to the uttermost all that come to God by him, seeing he ever liveth to make intercession for them*, Heb. 7. 5. He is the *Alpha and Omega*, the Beginning and the ending, the first and the last, Rev. 1. 18. Who said to John *feare not, for I was dead, and am alive for ever more, Amen: and I have the keyes of Hell and of death.* This Jesus is not only true man as touching flesh, but also God over all blessed for ever, or the most high God, Rom. 9. 5. John the Baptist testifying of Christ, Joh. 3. 31. saith, *He that commeth from above, is above all*, and this is true of Christ as touching his Godhead, who also is truly man, soul and body, consisting of a humane soul, and fleshly body, and that after his resurrection, as appears, Luk. 24. 39. In reference to the Conjunction both of humane and divine nature, he saith, *I lay downe my life, and I take it up againe*, as man he died, as God he raised himself from the dead; now that any should be so vile and wretched as to count the ever-blessed Lord, who is the most high and blessed Saviour, a fleshly forme and shadow, because according to the infinite wisdom and love of God, he assumed mans nature, that he might thereby become a more fit and suitable Saviour unto them; wee are wounded in our souls to thinke thereof, and tremble to thinke what hardnes of heart, ingratitude and blindness of minde, such souls are given up to; and though they may talke of being above the dispensation of Christ, the Kingdom being in them resigned up to the Father, they say they know not what; for before the office of Christs mediatorship ceas, and the Kingdome be resigned to the Father, the Scripture

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expressly tells us, all enemies must be subdued under his feet, *Psal.* 110. 1. *Psal.* 8. 6. *1 Cor.* 15. 24, 25. *Heb.* 2. 6; 7. which is not yet effected, for Christs enemies, viz. the *Deuill*, *Sinne*, *Babylon* *Anti-Christ*, the *opposite oppressing ciuill powers of the world*, *death*, and the *grave*, and the *rule and authority they beare rule with*, are not yet wholly by Christ put down, therefore the Office of his Mediatorship still stands in force; Hence wee may safely conclude.

First, That if Christ be a substantial Mediator, truly spiritual, his Gospel then, which he and his Apostles hath declared, is not a bare outward Relation, History, or carnal Letter, but a spirit and substantial Truth and Mystery, containing the whole Minde, Will, and Law of God, for us and all Saints to believe and practise throughout all Ages.

Secondly, It must needs be as durable as the Mediator is, for the Law of Christs Priesthood is as durable as the Priesthood it self, the Law depending upon the Priesthood; for the change of the Priesthood and Law goes together, and so the Priesthood of old being changed, the Law then, and not till then was changed also, *Heb.* 7. 18. So when Christs Priesthood is changed, then the Law of that Priesthood, and not till then shall be changed also.

Thirdly, It must also be granted, That the Scriptures which doe declare this great myserie of Jesus Christ and his Gospel, be the holy Scriptures, and the infallible Word of God, for it could never have entred into the heart of man to have knowne or manifested those hidden mysteries, had not God himselfe by his owne Word revealed them from Heaven; now the Scriptures are Gods Word, declaring his minde, making knowne his Council, being able to make the people of God wise unto salvation through faith which is in Christ Jesus, being given by the inspiration of God, and are profitable for Doctrine, for Reproofe, for Correction, for Instruction in righteuesse, that the man of God may be perfect, thoroughly furnished unto all good works, *2 Tim.* 3. 15. 16. and therefore not to be slighted and undervalued, as a dead Letter, a bare History, a carnall empty Story. Therefore dearely beloved brethren, we beg and intreat you, and every one that loves his soule, to fear and tremble at the thoughts of slighting and despising Christ and his Gospel, or any one of his laws, or holy commandements revealed in his word, for know that God will set his Son upon his holy Hill of Sion, *Psal.* 2. 8. and will call all his enemies that will not have him to reigne over them,

and slay them before him. He is to be received to rule over us as King, as well as to be an oblation for sin, as he is a Priest and Sacrifice, so also a Prophet and a King, to teach and govern his people, being the author of eternal Salvation to all that obey him. Therefore that man that departeth from the way of subjection to Christ in his holy Commandments and Ordinances, refuseth Christ to be his Lord, & King, and judges himselfe unworthy of eternall life; Wherefore we in tender compassion to your souls, and zeal for the glory of God, do beseech & exhort you, that you still keep the holy commandments, as they were delivered unto you, that you doe shew the same diligence to the end (for he that endureth to the end shall be saved) that ye stand fast, and earnestly contend for the faith once delivered to the Saints, that no man take your crown from you, and that you take heed that you be not led aside with the workers of iniquity. O let none of us dally with the wayes of God, lest we be given up to the error of the wicked, even to those horrible delusions before mentioned, for God is a just and holy God. O that God would give his people this wisdom in all Nations to keep his holy commandments, for holiness becomes his house for ever; O that Gods severity might prevaile with all that profess his name, to search their owne hearts, least not receiving the truth in the love thereof, they be given up to strong delusions to believe a lye, lest they making sin their work and pleasure, God make condemnation to be their wages, and disannulling their league with hell and death, he pull them down from the top of their vanity, whether they have above the heights of the clouds exalted themselves, and laugh at their destruction, and mock when their feare comes.

Ob. But many may be ready to object, that those who have fallen into such desperate abominations, were sometimes members of our Congregations, and from thence are apt to contemn our profession, and question whether our way be of God or no, saying, you see what your judgement leads to.

Sol. In answer to this we say,

1. That it is a great mistake to judge that those persons were all of our societies, for this we can clearly evince, that many, if not most of them were never members with us.

2. Suppose they had been all of us (which yet is not so) yet we say that none may thence reasonably condemn our profession, nor our selves scruple it, as not of God, which we doubt not, but they will confess, if they consider.

1. That

1. That from the undeniable truths of God, & from the Churches gathered immediately by the holy Apostles themselves (which by all are granted to be the purest) many professors have gone astray, and fallen into great condemnation : *Hymeneus* and *Alexander* made shipwrack of faith and a good conscience, *1 Tim.* 1. 19. affirming (as many of these in our days do) that the resurrection was past already, destroying the faith of some, *2 Tim.* 2. 18. severall in *Corinth* denying any resurrection at all, *1 Cor.* 15. 12. others falling into very great abominations; *Jude* tells us, v. 4. *That there were certain men crept in unawares, before of old ordained to this condemnation, ungodly men, turning the grace of God into lasciviousnesse, and denying the onely Lord God, and our Lord Jesus Christ.* To add one instance more for all (*John* saith) *Little children it is the last time, and as you have heard that Antichrist shall come, even now are there many Antichrists, whereby we know that it is the last time; they went out from us, but they were not of us,* *Ioh.* 2. 18, 19.

2. The spirit of God foreseeing such things should be, that we might not be stumbled when they come to passe, hath expressly foretold them; As to the Elders of *Ephesus*, *Acts* 20. 28, 29, 30. saith *Paul* by the Spirit, *Take heed to feed the Church of God which he hath purchased with his owne blood; for I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock: Also, of your selves shall men arise speaking perverse things to draw away disciples after them;* so also by the Apostle *Peter*, *2 Pet.* 2. 1, 2. &c. There shall be (saith he) false teachers among you, who privily shall bring in damnable heresies, denying the Lord that bought them, and bring upon themselves swift destruction, and many shall follow their pernicious or lascivious wayes, by reason of whom the way of truth shall be evil spoken of: *Jude* excites the Saints to remember the words of the Apostles of our Lord *Jesus*, how they foretold there should be mockers in the last time, who should walk after their own ungodly lusts, seperating themselves, sensual, having not the Spirit, *vers.* 17, 18, 19. and from whom shall they separate, but from the true Churches of *Jesus Christ*, professing the faith of *Christ*, and being baptized in his name (the Scripture no where approving any other Churches, that we read of) *Paul* also tells *Timothy* the time would come (and surely those propheties are now fulfilled) when they would not endure sound doctrine, but after their owne lusts,

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heap to themselves teachers, having itching ears, that should turne away their ears from the truth, giving heed unto fables.

3. God in his wisdom permits these things, that those which are approved may be made manifest, and those that seeme to be what they are not, may be discovered; for Hypocrites have and will be creeping into the Church (and that no marvel, for Satan himselfe is transformed into an Angel of Light (but because they receive not the truth in the love thereof, God sends them strong delusions that they should believe a lye, that they all may be damned, who believe not the truth, but have pleasure in unrighteousnesse, *2 Thess. 2. 10, 11, 12, &c. 1 Joh. 2. 18, 19.*

4. Wee cannot wonder that those who draw neer to God in the visible profession of his name, being destitute of the power of godliness, do thus fall away: for God will be sanctified in them that draw nigh to him, either in making them conformable to his Will to the praise of his grace, or else in discovering their fallhood, hypocrisie & madness, making them dreadful examples of his wonderful severity, to the glorie of his Justice. *Nadab and Abihu*, for offering strange fire, which the Lord commanded not, were destroyed by fire from Heaven, *Lev. 10. 1, 2, 3.* The Lord himselfe proclaimes from Heaven, that his ways are righteous, and the just shall walk in them, but transgressors shall fall therein, *Hos. 14. ult.* The narrow path of the Saints righteous walk, suits not with the licentious principles & interests of carnal men, & though sinners may be in Sion for a time, yet fear surprises them, & by reason of the purity & brightness of the wayes of God, they cannot abide therein, but cast Christs yoke from their necks, because it will not be subservient to their owne lusts. A remarkable example of Gods severity against those that sometimes professed the truth, whose hearts were not right before God, we may see in *Judas*, and in *Ananias*, and *Sapphira*, who for lying against the holy-Ghost were suddenly destroyed, to the great feare of all the Church of Christ: As in nature the corruption of the best things, is the greatest corruption, so the greater profession men make of the truth, when once they be corrupted, they fall into the grossest abominations. The truth is, this is no ground to suspect our profession, because some fall from it, for who is it that sins the unpardonable sin, but one that professed the truth of the Gospel, *Joh. 1. 5, 6.* Who are those that are twice dead, plucked up by the roots? except those that by profession were formerly alive in the truth.

Fifthly,

Fifthly, and lastly, We do acknowledge, though some eminent Professors of the same truth with us have fallen foully (which hath been the occasion of much griefe to us) yet it hath been hitherto, and we hope ever shall be our care (as they have bin by the righteous judgement of God discovered) according to our duty to put them from amongst us, endeavouring to preserve our selves from all iniquitie, and not to have fellowship with the unprofitable works of darkness, but rather to reprove them: We conclude this, saying of them that are gone from us, and fallen into such notorious wickedness, as *John* saith, *They went from us because they were not of us, for if they had been of us, no doubt they would have continued with us, but they went out from us, that they might be manifest not to be of us.*

If any shall judge what we have here declared doth favour of uncharitableness, rigidities, censoriousness & bitterness of spirit to them that dissent from us, we desire all such seriously to take notice, that true love and charity is not the soothing of any in their sins, the healing of wounds slightly, the crying peace, peace, when a sudden destruction is at hand; it is not the daubing with untempered mortar, but it is a true love to the Truth, and to all for the Truths sake, consisting in plainness and simplicity, engaging us to endeavour the restoring of them that are fallen, to pull them as brands out of the fire, to contend for the faith once delivered to the Saints, to note such persons that walk disorderly, to endeavour the preserving of them that are sound in the faith.

While some men cry out against us for uncharitableness, in crying down sin and sinfull practises, O how uncharitable in truth are they, that can suffer God to be dishonoured, his Sonne to be vilified, his Truth trampled under foot, his Ordinances sleighted, and their own and thousands of poor souls in danger of being utterly seduced; to their own destruction, and yet have not a heart to relent for such practises, nor a tongue to plead against them, whereby others might be forewarned of their swift approaching danger; our consciences bear witness, that the honour of God, the love of his Truth, zeal for his Name, and if possible, the saving of souls from death, hath been the prevailing argument with us, thus to express our selves; beseeching the God and Father of our Lord Jesus, that by the same power which raised him from the dead, he would make this instrumentall to confirm those who yet abide in the truth, to restore all the simple in heart, who are ready to turne aside from the voyce of the true Shepherd. and to follow strangers, and the cunning slights and devices

vices of the Destroyer, that walks up and downe as a roaring Lyon seeking whom he may devour, who hath cast down many wounded, & slain many strong men: And that it may also to all men more fully discover the desperate folly and madnes of those who triumph in their proud imaginations against the Truth and Scepter of the Lord Jesus, that all may clearly see their houie is the way to hell, going down to the chambers of death, least they, poor souls, through fained speeches, being inticed to yeild, and forced through the flattering of their lips, should goe after them straight way. *As an Ox goeth to the slaughter, or as a Foal to the correction of the stocks, till a dart strike thoro their liver, hasting as Birds to the snare, not knowing that it is for their life;* and we by uncharitable silence would become guilty of their blood. Now brethren we commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among al them which are sanctified, praying that you may stand upon your watch, cloathed with the whole armour of God, and that you may be kept blamelesse, living by faith, untill the comming of our Lord and Saviour Jesus Christ, not casting away your confidence, which hath great recompence of reward; For yet a little while, and he that shall come will come, and will not tarry. The grace of our Lord Jesus Christ be with you all. *Amen.*

Books Printed for Francis Tyton at the three Daggers in Fleet-streete, nigh the inner Temple.

Mr. *Drapes* Book, intituled *Gospel glory*; in the visible and Invisible worship of God.

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F I N I S.

