

The Snare Broken

~Other Speakers S-Z: John Toldervy:

THE
SNARE BROKEN;
OR
LIGHT discovering DARKNESSE.
Being an answer to a Book entituled,
FOOT yet in the SNARE;
Published by
JAMES NAYLOR.

Wherein his teachery and back-sliding from the true Faith is brought to Light, and his untrodden PATHS discovered.

With some of his divided Language and deceitful Lyes in short laid open, and his Spirit proved to be the same which appeared in all the false Prophets, who say the Lord saith, when he spake not unto them; plainly to be seen by the impartial eye, in all those whose eyes are in their head, least the Wolfe should devour the Lamb, under a shadow of love to the TRUTH.

By a lover of Truth and Peace, called, John Toldervy.

Isaiah 58.1.4. Shew my people their transgressions, and the house of Jacob their sins. Behold ye fast for strife and debate, and to smite with the fist of wickednesse, ye shall not fast as ye do this day, to make your voice to be heard on high.

James 2.1. My Brethren, have not the Faith of our Lord Jesus Christ the Lord of Glory, with respect of persons. In vain is the Snare laid in the sight of any Bird.

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The Snare broken:

OR
Light discovering Darknesse.
GOOD is the Word of the Lord, who by his Spirit hath foretold of the Heathen raging, and the people fancying and imagining to themselves vaine things, thereby to subdue the true appearance and exaltation of the King of Righteousnesse, in every age, of his coming into the world; who hath also foretold of such, whose coming should appear as the Angels of Light, (being transformed in the outward shape or discovery of the Image of God) and in this his appearance, as a special end for the effecting of his bewitched design, he intrudes into the comprehension of words, even words that are sound and perfect, words of Life and Power, which came forth from the Spirit, whose way is truth, and whose end is life; but being ignorant of that Spirit from whence they came, they change them into fables, and so are become blasphemers of that Immortal Seed by which they were brought to light: As also for the maintaining of their corrupt practise, (being not possessors of the perfect truth) they desire to make a fair show in the flesh, and to that end they seek to give place to some Self-humility, that they may be distinguished by men, that therein they may glory, as though in the sufferings of Christ; but from that spirit and light in which there is no deceit, but the perfection of truth, let such learne reproof, and suffer rebuke, who boast of the Light to be their Guide, and yet are found in the Pit of Wasps, watching to afflict the children of my people, saith the Lord, and are searching secretly for a stumbling stone to cast for a Rock of Offence in the streets of the Holy Jerusalem, even for a shelter for the accursed seed, not only in those who are brought into the way which guides to Salvation, and that have received in their knowledg a measure of the infallible truth, but also in such who have something of the simplicity arising to life in them, by which they are guided in love to seek after the way of truth, if that for Sions sake they might come to know where they might find the sufferings of the Crosse, for the restoration of the Righteous Seed, which maketh free the City of God.

But the Word of Scripture hath foretold, that such Heresies and Schismes must be in the Church, that the approved of the Lord might be made manifest; and now it will plainly appear to those who are in any measure of the Light and Faith of Christ, such a one hath been found in that blasphemous work, the Answer of that Book set forth by me, entituled, The Foot out of the Snare; for that from the root of bitterness and envy, there is brought to light a bundle of unclean venomous things, and filthy deceitful lies, confusion, and rashness, in evil speaking against the truth, yet notwithstanding are they all sought to be justified in the deepest subtilty of the Serpent, by going about to intrap the simple mind, with much using those words which were spoken from the simplicity in such a life, for such an end, that he which abides in a lye knoweth not.

Now unto such, who for a perswasion, have and do satisfie themselves in things, which those that are by them judged to be before them in the faith, doth believe and declare for truth; unto such, I say, read and see your vanity, for herein is the Deceiver greatly upheld, you being not eye-witnesses to what you believe in your selves; and though the Leaders and you people are both joynd in one to speak against imitation, yet in your hearts are you both confederate in this whoredome, and birth of fornication, in that the one imagines and frames in his mind a certain belief that what is spoken from the other must be true, rooted and grounded in him from a perswasion in himself, that his Leader is in the enjoyment of the Covenants, in the Redemption and purchased possession of the Blood of the Lamb, a spiritual man moved and guided to speak in, by, and from the Spirit; and the other, which is the leader, concludes in himself, that such a belief in a weak Brother, who is not yet come to that measure of Spirit or Resurrection of Life with himself, is in the faith and power of truth; but for this cause many are sick, and weak, and many sleep.

Who is there in whom there is any knowledg that will not condemn this Faith, the Truth in this practise, of taking things upon trust, being sold for Usury: The Spirit of God saith, Follow us, as we follow Christ; but it doth not say, Follow us, because we believe, or do so; but herein, thou who art in this practise, art witnessed to be in the corrupt nature, in self-worship, where all the blind guides in the world are leading silly people, who know not the perfect wayes of truth, to say as they say, and do as they do, though the end of such a worship is death.

And for thee James Naylor, thy madnesse and folly is made manifest in what thou hast done, and thy vain deceit discovered, yet not unto the Adulteresse eye, but unto that light which is of God, the witsnesse of Truth against Deceit in all consciences, and thy Troops of Lyes, which are sheltered under thy great swelling words of vanity, are here laid open before thee, and turned back again to their own habitation, even into thy own bosome; and though thy envy had a respect to what scandal and reproach thou couldest cast upon me, on purpose that thou mightest make me to appear odious, yet do I not value thy deceit therein, neither am I in the least dissatisfied as to my person, yet sorrow and a lamentation there hath been, because of what evil thou hast brought upon thy self, and that truth which thou professest, and also the effects which that Spirit thou hast appeared in might accomplish upon such, whom otherwise might have learned wisdom from that plain simple mind which appeared in me, in what I have discovered: Have I spoken in sobernesse, and dealt moderately, and have I therein smitten the truth? How is it thou would'st have had me to a spoken? Can truth speak but its own? Had I appeared a Transgressor of the Law, like to thy self, with a rebellious provoking spirit, then mightest thou have justly reprov'd me; but now for this thy uncleannesse (it being a work of thy self) know this, that Judgment will rest upon thee, for that I gave thee divers Causions, yet hast thou rebelled against knowledg; but now henceforwards learne from this thy weaknesse, to cease from rashnesse, and not to run before that light, of which thou declarest to be thy perfection, for thou art no more the Minister of Circumcision, for the crucifying of the body, and the abolishing of flesh, I say, no longer then thou abide in the Faith thy self; but thou art become the Minister of Circumcision, for the service of the outward Law of words.

But to examine and search thy work, the Foundation, and the end thereof.

Thou beginnest with a discourse to we Nine, calling us the Heathen raging, of which the Spirit of the Lord foretold, and that we imagine vain things, and so stop the appearance and exaltation of the King of Righteousnesse in this Age; and that we are Gog and Magog, who battel against the Lamb, which Lamb thou sayest is in thee, (though here thou wilt be found a lyar, and instead of a Lamb will appear a Wolfe) Then thou callest us Subtilty, Sorcerers, and Witchcrafts, who are of the devil; and that we hate Innocency; and so thou goest on, calling us the Deceived, and the bewitched of the Devil, with lyes, and lying wonders, joyning together head and tail, root and branch, in that nature, to trample upon the appearance of Christ, and shut up the Kingdome against men, and thou goest on, calling me the Child of Perdition; and after much more such kind of stuff which thou speakest of me, thou callest me a Judas, and those who put their hands to my book, thou sayest they are the Chief Priests, and so thou goest on, calling us the Dragon and the Beast, with the many Heads and Horns, with Blasphemy on every Head, and that my book is blasphemy; and then thou sayest, it doth now appear so to be, whereas thou hast not witnessed from truth one word of blasphemy in the whole book. All these, and many more filthy, corrupt, and deceitfull lyes (in respect of that work which is in hand) (as may be

seen by the impartial eye, in all those whose eyes are in their head, if observing the following discourse) being laid as a Foundation for thy bewitched end, thou presentest them before three sorts of persons, whom thou sayest are much concerned in what we Nine have hatched and brought forth; (calling it a filthy thing) which blasphemous lye thou wast forewarned of before, as I have said, not only in my book, but also justified to thy face when we spake together; and for instance, thou mayest well remember the first work thou wast guided in, when after I was known to thee, was in much subtilty to search what thou couldest get forth of me, as touching this, and also concerning other matters which respected the Ministers, which being seen, I refused thy spirit, for which thou had'st not a word to speak, but did rest silent: Mayest thou not blush for shame, for that thou shouldest dare to appear in slandering of so many persons after so grosse a manner as thou hast here done, to the view of all the world? O thou Corruption! dost thou boast of the Law? Through breaking the Law dishonorest thou God, for the Name of God is now blasphemed among the Heathen, through you; for as I have said, thy Circumcision profits not, while as yet thou art found in the transgression; and here is Core, who came forth of Ægypt, and yet gainsaid, thinkest thou it will serve thy turn to say, thy thoughts were so, and now to say thou wilt do so no more; nay, it will not, but thy reward shall abide shame and dishonor which thou hast brought upon thy selfe, and that truth which thou professest.

Thou goest forwards in thy design, and for a better incouragement of thy end towards those three sorts of persons, &c. and for a further discovery of thy malice towards the Ministers, in thy haste thou hast reprov'd them for witnessing the truth, which thou deniest not; but thy deceit calleth it the Devils actings: true that relation which declares of those effects, which a deluded spirit wrought in and upon me, under a pretence of light, that speaks of the Devils actings, and for that cause were they discovered, because they were the Devils actings, who is a Lyar from the beginning, and abode not in the truth, neither doth he abide in the truth, and those works of the Devil were discovered for that end, that the nature and the effects thereof might answer to the good of others; yet darest thou say, that those who are in the least measure of the light, seeth this deed to be a secret smiting against the just; but thou art denied, and that light by which thou speakest, for that by which they were brought to light, was Life.

Having thus made a preparation by thy lying spirit, in the using of those words of Scripture which were spoken in knowledge, for a true end by those who writ them, thinking thereby to darken the understanding, thou goest forwards in thy sixth Page, directing thy mind to us all, giving us to know from thy besotted and self-will mind, that we all are joyned to bear witnesse to confusions and lying wonders, directing us that we turn to the light of Christ, and take notice against whom we are joyned therein, which light thou sayest hath appeared in thee, and may be seen by us in this thy work, of laying open lyes, confusions, and lying wonders, and then thou goest on, bearing witnesse against thy self, saying, that we never saw it, or heard it, and confirmest what thou so speakest with another lye, saying, that we also confessed what thou speakest to be true. Now if thy saying here were true, how is it that I could have written it, or any of those Ministers appeared in it? but this I shall bear with, judging it to be a mistake, and if thou had'st judged in righteousness, and not according to a seeming appearance, as thou couldest not otherwise be convinced in thy self, concerning those words spoken by the Ministers, which are less in a mistake then these here of thine, then thou couldest not have been found in this work, but with the light of which thou speakest thy corrupt judgment and filthy nature, is here seen, their words speak of a sad and remarkable providence, to which they give witnesse, which words are the sum of all that their mind and meaning did signifie, witnesse by the light in thy own conscience, for thou knowest well they are strangers in their judgment to all those things discovered by me, as yours, as also divers of those discovered, as mine; but were they not those words, A sad and remarkable, may not have any respect to any particular contained in the book, but that scope and matter which discovers those wiles and subtilties, which from time to time I was insnared in by the evil spirit, together with what providence attended me, while under those temptations; but yet to me there is a mistake, which I seek not to justifie, which thy malice against knowledge hath taken hold on.

So thou goest on in contradiction to thy former words, repeating some of those words which the Minsters have put their hands unto, which speaks, that some of them have persued a part of my writings, which thou deniest not, but believest; and then thou goest on, reproving them for their tendernes in so speaking, and for bearing witnesse to what I had declared touching the nature of those workes which the evill spirit guided me in subjection unto; and yet, as I have said, there is not one word in thy whole booke, which beareth witness against what thou hast reprov'd them for, but for the answering of thy end, thou sayest I am one possessed with a deluded spirit; then if so, how is it that the light and Spirit of Christ hath here appeared, in laying open thy deceit, but thy words and their end are seen; yet it is true, time was that I was possessed with a deluded spirit, even exceedingly possessed, but now great is my peace, yea great is my peace, the Lord having wrought for his Name sake a deliverance for his chosen; and hath made knowne his Election, praises to his Name for ever.

Thou sayest further, that we are found falsifying our owne words, and so have insnared our selves in our own wickednesse, and this we call The Foot out of the Snare. Thus directing thy mind to us all, whereas not one of them had the least knowledg of the Title, or any particular contained in the Epistle, untill it came forth to the sight of the world, and so thou sayest our worke is begun with a lye, and so carried on, who in our title page (speaking in a lye, thy mind being to us all) tell of the manner of my separation from the Quakers, which as thou sayest is false, (speaking in these words) that those we call Quakers did separate from me, and denied me both in word and writing, because of my following a bewitched spirit, and would not be reclaimed by you, who often reprov'd and judg'd me for it with one consent; and then for a witnesse to what thou hast spoken, thou goest to the latter part of my book to borrow a proof from my words to bear thee up, but think not to justifie thy self with lies, which thou canst not witnesse; for from that time of my first compliance with you, untill about a week before that time which the evil spirit guided me in that bewitched service of imitating the crucifying of Christ, I say, from that time until this time, of which I speak, there was not one word of reproof given unto me by any one of them, but great tendernes and love they bear towards me, by which may clearly be seen, that there was great hopes in them concerning me, yea, and there was great hopes of me, for that they observed my zeal and faithfulness in that work I was called unto, for which I received from them great incouragement, but whether or not the nature of the greatest part of those temptations, which are related in my book, with many more, was known unto them, I cannot say; and whereas thou sayest, that any of you did separate from me, or deny me in word or writing, because I would not be reclaimed by them, it is true they did deny me, and so I have said in my book, that they did deny me, and that because I would not be reclaimed by them; but as thy own words speak in contradiction to what thou sayest, before I did deny them first, yet not with a bewitched spirit, and what I then did deny, I deny still: which deed in me is true, and abides, yea, and will abide, when thy vanity (if I may so call it) in those things which thou respectest, as worship to God, wherein is emptiness and nothingnesse, when I say this thy vanity shall cease, and this do I speak in a good conscience, except thy knowledge is yet before mine, in respect of those things of which thou mayest understand that I now speak of.

So thou goest on with a lye (in respect of the Ministers) saying, that we told of what judgment I was learned in by the Ministry of those people, (meaning your selves) and so we bear witnesse we know not to what; for that thou sayest, that both they (speaking of the Minister) and I, am yet unlearned in the judgment and Ministry of those we call Quakers, and yet in thy fifteenth page, after thou hast repeated much of what I have spoken, thou confessest that they were precious truths, and also that I have discovered in my book of many more precious truths, which neerly concerns the salvation of every soule; and in thy 22. and 37. page, thou deniest not, but that I was restored again by the true light, from that sad and lost condition which I was in, and that afterwards I was guided in that obedience which was professed by the Quakers: but this it may be thou wast perswaded to make use of, for that it concerned thee for the answering of thy end, in respect of what thou speakest in thy following discourse; yet here thy end is seen, thou art made manifest, thy blindness and thy confusion is brought to light, Darest thou say that light guided thee in this thy work? silence for shame, silence thy selfe, untill thou canst speak in plainnesse with a true mind, and a right understanding.

Thou goest on with thy lye saying, that in our Epistle, we say the subject matter of our discourse relates principally to the persons, who go under the Name of Quakers, whereas (as I have before spoken) not one of them had any knowledge of any one particular contained therein, untill it came forth to the sight of the world.

Then thou goest forward, repeating many words, saying, We confesse that many have abused the truth, by seeking to defend themselves in that deceit, which that Spirit which is of God in those we call Quakers, have witnessed against; I say that word, we call as to me, is a reproach.

So you go forwards with my words, which speaks, that the generality of men are already beyond measure bitterly incensed against you, for which tendernes and simplicity of mind, which respects an advantage to you, thou repliest with a reproof, saying, Let our practise judge us as to the thing in hand, confirming thy reproof with a lye, (so far as it is known to me) saying, That we seek to defend our selves in that deceit, which the Spirit of God in you have witnessed against, and so hath made thy selfe manifest, to be one of those who have abused the truth, of which thou sayest, It is thy Guide. And whereas thou goest on, saying, That the devil had never such a design on foot, for the incensing of people against you, as my book; I say thou art found herein witnessed to be the Liar, from thy own words, in that thou doest acknowledge in thy 23. and 27. pages, and in other places of thy paper, that I have oftentimes in my book cleared you from prejudice. Again, thou reprovest us, that we are not ashamed in that we say the subject matter doth relate principally to you, which thou sayest was acted amongst us, who are joyned on in it against that Spirit of God in the Quakers, by which it was denied in the persons of them, both root and branch thereof, as thou sayest is confessed and witnessed by us: To which I say, for the Ministers, they are not concerned therein, and for what I have so spoken, I am not ashamed, for it doth and may concerne them, and also others besides them, for hath God made knowne his judgments, and shewed his power upon me, for that I departed from the truth, and gave heed unto lying

vanities, by which sorrow and miserie did befall me, and the seed of the righteous became desolate: and did this evill befall me while I was amongst you? and have I now plainly, as from the Lord, discovered the nature thereof, he having shewed unto me the cause and the end thereof? and have I now shewed unto you and to the world the true cause and the end, that so such who are of you unsettled in their minds, or unfaithful in their work towards the Lord, might thereby learn to feare, and to be kept stayed in the love and faith which is professed? which end thou makest of what I have writ unto them thy self; nay, did'st thou ever see any thing that might serve more for causation, or reproof, to such who are of your selves, then this, are you here accused? then understand, wherein and wherein you are accused: I say, see if you may not therein learn reproof, but you are not only accused, but you are excused, where it is yours, and where truth abides, there it is seen; and also thy deceit hath confessed the same, as from what I have spoken in many places of my book, though other things in the same deceit thou hast changed into lyes, (but that is for thy design) So (in thine own words) I say, let all now judge who have the spirit of truth, if thou art not one of those misguided spirits who stand up in defence of deceit against the Spirit of Truth, that thereby thou mightest cast a stumbling block in the plain way of the Lord, that so his people might be stayed in the midst thereof; and let your work judge you who have taken part with your deceit acted between your selves, in despite to the Spirit of God.

Thou goest further, saying, that Judas and the Chief Priests might as truly charge what they did in combination together against Christ, upon the eleven disciples, as we charge our act and combination upon the persons of you, or the Spirit of God in you; unto which, I say, a lye speaks, for our act and combination it was not, neither have I charged what is spoken, upon you, or the spirit of God in you, but where any thing that I have writ doth gainsay the evil spirit that is in any of you, that is yours, and good is it that you have seen a visitation thereby.

Again, thou sayest, that in our Epistle we tell of expressing tendernesse towards our Brethren, yea, and I do so say, tendernesse towards my Brethren, who are misguided in their spirits, subjected under Laws and Traditions, &c. which stands in the invention, by which they are covered in deceit, and though their weaknesse they are led forth, denying themselves what is just and lawful in the sight of God; and this they do through fear, in slaverie to the Prince of deceit.

Thou goest on, directing thy false mind in a confused manner to us all, whereas thy scope, by what I can understand, reflects upon the Ministers; and then in thy 9. page, thou sayest, as for the denying our selves liberty, lawful or unlawful, we are little guiltie of that crime; sayest thou so, then thy accusation is ceased; for if we deny not lawful liberty, then are we in the Redemption, in which Faith our work shall abide; (but I plead not to justifie the flesh) yet for my own part, am I free, or not free, it is far short of thy knowledge. But here thou manifestest thy confusion and contradictions, for if any part of what the Law requireth be overcome by that which is without Law, then is the requirings of Law denied, or if any part of what is without Law be subdued by the requiring of the Law, then is it, that what is without Law is denied; but if thou sayest in thy follie, that we denie not the requiring of the Law, as thy words must speak, otherwise they must speak perfectly on the contrarie, then I say thy whole book was spoke in and from a lie, and there is nothing more but confusions, so thou goest forwards in thy own by-way; and then thou speakest of changeable fashions, and foolish childish toys in our habits, which thou sayest we are pleading for, whereas there is no such matter in any one word contained in my whole book.

In thy 10. page, thou demandest what libertie you are charged to denie, I say, that libertie denied by you, of which I spake, may plainly be seen by what I have already spoken in my former: You tell again of what I spake, in that I would give an accompt of my separation from you, which thou deniest, but that lie thou here spokest on is already returned whence it came; for I first did separate from you, as I have said, the manner of which is discovered in my former book.

Thou goest forwards doting in thy lie, speaking to the Ministers, saying, that in their causation to the Reader, they confesse, that my errors, from what was written in the Scripture, and in my self, was that by which I deeply suffered, and sayest thou, that before we have cast it on the persons of the Quakers, whereas (as before is witnessed) there is no such thing; but here thou art found with that deceit in thy own mouth, which thou castest upon us.

In thy 14. page thou repeatest my words, which speaks, that I have been for divers years full of zeal after the things of God, seeking after the knowledge of Christ; and then (for the answering of thy end) thou skippest over divers lines, leaving the scope and true meaning of what is related, contained in those words, I was perswaded; and so thou bringest my words spoken in another place, with purpose to shew a contradiction in me. When thus thou hast confounded thy selfe, in leaving out those words which speaks the truth of my mind: Then in the close of the same page, for thy purpose, thou repeatest these words, Wayes most useful, but leaves out the word perswaded. And having thus done, thou requirest of us to tell thee, if all that consider of it may not see us

start blind and drunk with abomination and confusion: To which I answer, no, they may not; for having here considered and tried thy spirit, they may see plainlie, that the blinde and drunk with abomination and confusion is thy selfe: Then thou makest thy Application upon this thy own confusion unto us, saying Can wayes must usefull (leaving out the word perswaded) for clearing my Conscience, in order to my upright and close walking with God, &c. and resting in much fleslie wisdom and glorying, in being covered with deceit, stand together in one person: To which I answer the perverter of truth no, neither have I said any such thing as thou here charge us with; for if thou believest my saying, that I was covered over with deceit, and rested in much fleslie wisdom, then thou mayest clearlie see, that it is thy work, and not ours, which cannot stand together. For was not Paul led forth verie strict in zeal, and as touching the Law blamelesse, and was he not perswaded that therein he was the servant of God, for the clearing of his conscience, but yet notwithstanding this, when he came trulie to see his condition, he saw his strictness of zeal, his service of the Law, and his perswasion therein; to be all fleslie and carnal, which kind of worship we have too much amongst us; and these things are not unknown to thee, yet thou gainsayest this testimonie, and thou reprovest the Ministers for their tendernes; in saying some of them read it all over.

In thy 12. page, thou repeatest a part of my words in thy owne way, and leavest out others, as thou did'st before, speaking of a spirit which I said was infused in me, by the operation whereof, together with what I apprehended of my selfe; after a short time there was made cleare to my understanding what followes. Having thus in thy confused way spoken thy mind and meaning contrarie to mine, thou goest forwards, saying; That we confesse this spirit from which I had those apprehensions, was infused into me before I knew the Quakers: After which, (sayest thou) I became affected with those people called Seekers, and afterwards met with two of those called Quakers, and yet the drift of thy book is to make people believed that I received this spirit amongst the Quakers; and so thou sayest we have cleared you, (speaking in a lye) of that we intended for slander; but to prove thy work, my words thou mayest see speak thus, with respect to you, where I say, by whose doctrine (together with what I apprehended of my self) by the operation of a spirit infused into me after a short time, &c. And then I say, that first I shall declare the manner of my enterance into this Belief, which manner of enterance may be seen plainly (as is expressed by that word first) to be the door, through and by which I was guided to that belief before spoken; so that the infused spirit, of which I spake, was not before, but after I knew the Quakers, which snare I was caught in by their words, though consulting with my self; so that here thou shalt see, that this piece of confusion thou hast cast upon us is thy own.

Again, thou goest on with thy former deceit, speaking part of my words, and laying aside others to serve thy end, saying, That I tell of the Quakers that which they spake was against all sin, yet they discovered nothing of the Myserie of the Gospel of Christ, which is false, for what is true speak not so, but as it is related it was my wisdom, which word Wisdom thou hast here left out, and in divers other places of thy book, for others of thy false ends, thou hast owned the word, and made use thereof; and for that I said they spake against all sin, it is true they did so speak, but their words were few spoken after this manner, lye not, deceive not, let your words be yea and nay, deal truly with God and man, and such like expressions, that are one and the same with the Scripture thou speakest on, which saith, Sin no more, lest a worse thing come upon thee; which manner of speaking, as I have said, I concluded in my wisdom to come short of the Myserie of Christ; so that here we, which thou chargest with a lye, stand free, and those words which I spake withall witness that the Lie is thine own; canst thou look upon thy unclean work of deceit which thou hast formed against us, and not learn reproof? What boldness canst thou have to appear hereen? Is this from the Lord? Or is it not from thy own wilful corruption, when thou shalt take part of my words; to carry on the design of a lye in enmity against us, and leave the other part, by which we are justified in the truth, and thou condemned in the work of thy lie, yea, surely it is so, and so own it as the work of thy corruption.

In thy 13. page (speaking to the Ministers) thou sayest, they tell of one whom I knew to be a very serious true-hearted man, which was converted to your belief, which gave me to understand, that the person, that Son of God which died at Jerusalem, was not the Redeemer of man from sin.

All which in thy meaning I denie; for (as before is witnessed) they said not so, but I said so, and if thou wilt so have it, they witnessed me in so speaking, and not I them; and for that, I say, he gave me to understand, that the person, that Son of God that dyed at Jerusalem, was not the Redeemer of man from sin; it is true in the words themselves, but not (as I say) in thy meaning, which thing also in the close of this Page, thou hast both confessed and denied thy self, saying, That all which ever knew you will bear you witness, that you own no Redeemer but that Son of God which died at Ierusalem, whom, say you, we witness in us, the Light by which you see sin, and by obedience thereto are led out of sin.

If thy words here, speaking of the Son of God, respects the spirit of that person which died at Ierusalem (as I judge it doth) then may thy saying be understood in those words, We witness him a light in us, &c. for in him

dwellleth fulness of the Godhead, by which fulness of his have all those who have lived in his Light received grace for grace: Now if this be thy meaning, then have I witness from thy self, for what is discovered touching the person of that Son of God which died at Jerusalem; but if thy meaning must be taken as thou hast said, then thy own words are not, for that what they speak cannot be; but now witnessed by thy self we are not slanderers, nor backbiters, neither doth that person deserve admonition which spake the words; yet if thou wouldst know his name from me, though I judg thou art not ignorant who it was, it was Simon Dring, who meeting with me in the street, at the head of Bartlemy-Lane behind the Exchange, had some conference with me, the effects wheeof (as could remember) I have declared.

In thy 14. page thou sayest I seem to reproach you, in that I say some of you fasted 30. or 40. daies; I say, the words themselves speak no such thing, neither is it in my mind, but such a work was this discovered for a sign, according as thy self hath applied.

Thou goest further in this page, telling of those two spirits which was in me, one contrary to the other, by which I did many things in my will against my wil, and then thou skippest to the end of my book, where I say, before I was perswaded to comply with you, I had a right Knowledge of your belief and practise, and then sayest thou here is another piece of my confusion manifested, and for a proof thereof, thou goest to the end of that relation, which declares of what delusions I was in; where I have said that I was judged by you; and when thou hast thus blinded the truth, by this thy own work of despight, and so the confusion thy own; thou callest us false Witnesses which cannot agree together in our Work, but who is there that may not see thy vain mind and the false Witness of which thou speakest, which cannot agree in one to be in thy self; cease for shame, cease from disturbing the truth, and perverting the right minde of the Lord; have I in simplicity declared the way by which I came to be lost and so ensnared by the deceiver, that his Way and Works being laid open, it might answer to the benefit of others; and yet goest thou about to make use thereof for by-ends, and to cast a stumbling block before what good might otherwise be learned thereby; look upon thy work, and behold thy end; I say, as I have declared before, I had a right knowledge of your belief and practise, but when coming to be guided by what I had learned in my understanding, that fiery zeal of which I spake, being in my will, brought in darkness upon my spirit, by which darkness I was overcome to do many things in my will against my will, and for reproof from any of you I received none; until that time I have before mentioned; and here as to what thou hast spoken, thou art left without excuse, being witnessed against by the Light of Christ; which thou sayest we have accused, and the unsavoury stuff it is thy own, which thy slandering spirit have cast forth of the bottomeless pit.

In thy 15. page thou sayest, I tell of my believing, that what was manifested of God in man, was the Light of life, and one with himself, and that man was the cause of all his distractions and confusions in himself, and that man having lost the Kernall and Substance, he feedeth on dry husks, and being not refreshed with Bread and Water of Life, he remaineth alwaies seeking and never satisfied, and that eternall life living in us, there needs no more thirsts, &c. And having thus done, thou confessest they, and many more which thou hast not mentioned, are precious truths, and sayest thou, these being things which the devill most envie, we (speaking in a lye) have mixed with them some of our own deceits, thereby the better to make people believe they are errors; to which I say, why didst not thou declare those errors, that so I might have seen my weakness, and the people have learned Knowledge; but here thou exclaimest against the truth, and stayest at home to cover thy deceit; but this is to carry on thy designe amongst those who say as thou sayest, discovered in those words, We strike at the whole foundation at once, after which subtile designe thou repeatest part of my Words, which speaks another thing, and relates to another end, then what is before discovered contained in those Words, I shall declare some of those effects which this change wrought in me, and having so done, thou skippest to the end of my Relation, confounding thy self in not observing the scope and order of my Words, and there repeatest the crucifying of my self, and burning my leg, and pricking needles in my thumbs, and such like, which thy subtilty calls bewitched stuff, though it is true it was (as I have so called it) bewitched stuff, haddest not thou dealt fairly and trulie with thy self, and with me also, in taking the scope and order of my writing, as things were discovered, have I not said those temptations overpowred me at my first entrance, occasioned by the fire of my zeal, and that afterwards, when I came to see my folly, I was restored to a right understanding of what was true, which thing thou hast acknowledged in divers places of thy book, in owning my words, which speaks, that I was guided in that obedience which was professed by you; if then I make a difference between that obedience you professed, and that practise I was guided in, while under those temptations, which I have done in many places, then I say where art thou in this thy work? if not drunk with new Wine, and smothered in the dark Clouds of the misty day, behold confusion upon confusion, is Babilon overcome, is Babilon ceased, when so many languages, voices, and sounds breaks forth, and discover themselves in a confederacie against the simplicitie of truth, yet will not my people see these things, saith the Lord; but though they will not see, yet will I go up to the Mountain of my holinesse, and there will I plead for my Name sake, that if may be the restorer might comfort Zion, and Israel my glory might see their deliverer.

Thou goest on with my words, which speaks, that I was guided not to pluck off my hat to any man, to speak the words Thee and Thou, not to bow to any man, not to direct my mind in drinking to any, to pull off my points at the knees, and my buttons which were unnecessary; and such like things which thou sayest we would loath, see go down, and therefore give it, as though it was the spirit of the devil, which bear witness against them, and so we would condemn the spirit of God, and practise of the Saints, to which I say thou art denied in what is spoken; for that cause and end for which those things were discovered, was to shew the rashnesse and forwardnesse of my zeal, by which I was guided in all those things without the spirit of God; and though the spirit of God should witness the deniall of all those things in another, (which I can yet scarce believe) yet, I say, in that my hastie work of denying them, it was not of God, but of the devil, and let such who are found in the practise of them, see if the same spirit be not the ground of their practise; yet do I not judge, for judgement is committed to the Son, whose light is in you all, but for pride and excess I rest silent, directing that moderation might be our guide, and for a moderation in all those things, I find not the spirit of God any where witness against: But thou sayest I am a Judas, for that I have betrayed thy Light, and so I cannot see, being over-shadowed with darkness: Wel, is it so? am I a Judas? then it is unto thee; for that what I have betrayed is thy Light; if then this thy Light be darkness, my work is true; yet however thy Light, as touching what we have before spoken, is darkness to mine, and for that I have done, and do, my conscience beareth me witness in the sight of God, which otherwise were I a Judas a burden would rest upon me; but know this, I have seene the end of things, and have learned to cease from man; and if for these things thou smitest at us, because I call my work, The Foot out of the Snare; or, a restoration of the Inhabitants of Zion into their place; then is it that truth is ceased, for it is not, that Zion the Citie of the Lord was laine wast, and the inhabitants thereof dispersed to the ends of the earth, was not the Mountain of the house of the Lord laid low, and the inhabitable parts of Jerusalem made desolate; yea surelie, and a great crie and lamentation there was for the desolation of her people; but now the everlasting Father of love in time hath made known his power, by which deliverance hath been wrought for his Name sake, praises, praises to his name for ever: And as touching those things before spoken, I have given in my witness already, they are no snare unto me, yet do I not boast in them, for that I know much temptation attends upon them, therefore I direct to all, as I have done before, wait for a moderation, for the righteous Judge is in his work, and by your deeds you must be proved, and not by words, and your reward shall be accordingly.

Thou goest forwards, speaking of the restoration of that, whereof I say was immutable, and when thou hast so done, thou sayest we condemn that spirit and way which caused the restitution; and so thou goest on, passing judgement upon us, for what thou hast conceived with thy own feigned imaginations, turn over and read once more what I have spoken, and see if truth doth not speak plainly its own meaning, and for that thou sayest, here are the two spirits we tell on which were contrarie to the other; it is true, here they are the effects of the one, and the effects of the other, but as touching that spirit which guided me in the denial of the spirit of meekness, and so in the exalted spirit, following my damned imaginations (if thou canst see, what plain words speak) I have not cast them upon you, but the waie by which I became possessed, I have declared, the end of which is a warning to others, (to speak in the spirit of truth, deny me if thou canst) and whereas thou sayest, this thing being so, (speaking of my delusion) I was by you denied; I say, as to my person thy words are not, (witnessed by what is before spoken) but as touching the deluded spirit, read my words in the close of my relation, and thereby rest silent, for truth hath spoken, by which truth is set free.

In thy 19. page thou repeatest my words, where I say, that a short time after my compliance with that spirit which entred into me by the observation of your practise; and then thou goest back to my second page, and there in thy deceit thou borrowest a composed lie of thy own to witness against this truth before spoken, but this lie is before laid open; and for that I said the entrance of this unclean spirit was by the observation of your practise, which practise you declare to be from the spirit; it is true, I say the entrance was so, for the first entrance and work of deceit in me, after I came amongst you, was my taking up of divers your practise in the imitation, the manner of which deceit I have (in its place) laid open; but as touching those things thou hast related, as the effects of this my saying, I denie, neither hast thou any ground or reason for what thou hast declared, but herein thou shewest thy busie minde, as one loving to pick quarrels, and watching to lay a snare before the truth, but now receive thy words as thy own; O thou shameless man! behold, amongst men, who would have judged like unto thee?

But to prove thy work of seeking to bring me into a confusion, after thou hast discovered thy vain minde in thy own by-waie, thou comest in thy 21. page to relate my words, which speaks of my hastie forward minde, and my own resolved Covenant, by which in the fire of my zeal I was hastilie carried forth before the true Light, &c. which things are true, and thy own confusion being laid open, thou mayest read them so to be, for this hastie forward mind, and this resolved Covenant in this fire of zeal, was that by which I was overcome, and so took up things in the imitation, by which was received in that deluded spirit of which I have spoken, and so by degrees carried on, as I have said, for a warning to others, that they also come not in the same excess, and yet how is it

thou canst appear in such a witness, as to declare that what I have done is the work of the devil?

Thou goest on forwards with thy slanderous tongue in this thy false designe, and then in the close of this page thou sayest, I confess that when I came to the place where the Quakers were, shewing the holes I made in my thumbs, and telling those lying-Wonders which I had been acting, many of the Quakers being there, all of them judged me with one consent, &c. and then sayest thou in my 51. page I confess I was restored to a right understanding, and my life became a clear light, being guided in that obedience which was professed by those people: And then sayest thou all this being my own confession, yet I charge it upon a spirit which entred in me by the observation of your practise, and so thou goest on with thy refuge of lies, and then ask if ever such a heap of confusion and falshood was uttered and signed for truth, &c. but those things being cleared already, I shall let them pass, onelie thou speakest here of lying-wonders, which either discovers thy meaning, that what I have related are lies, otherwise they are the works of a lie wrought and witnessed in me, by that deluded Spirit which led me forth in obedience to them; now if thy meaning be thus, then is thy witness true, but if thou meanest that my words are lies, then why is it that thou didst not witness any one of them so to be, that so I might have seen my errors, but herein is thy subtiltie seen.

Thou goest further, uttering much words to us for what thou hast feigned in thy own imagination, and then in thy 23. page thou askest, Is there any in this City, but they are ashamed to have a hand in such a filthy thing? speaking of what thy imagination hath conceived, which thou hast cast upon us, to which I answer, nay surely I judg there is not any but thy self, and so receive these thy own words, consider thy work in this thy confused thing, wherein thou hast been forced so often to clear us, both with thy own words, and also with mine, of those things thou hast so often accused us of, and to the world declare thy selfe, whereof all the world cannot prove us guilty of these deceits, and open manifest inventions wrought by thee, further then to testifie against thee, and that spirit in thee and them, by which thou wast helped in this thy workes of lyes and slanders, which are one, for the sorcerer, the murtherer, and the lyer, is one spirit, so thou who hast cast these things upon us, which thy selfe doth testifie we denyed, and for that cause judgment was given, and a witness for truth hath appeared to the world, let all men see by what spirit thou was led, Was there ever such a thing done amongst the people of God? had'st thou lived in the Apostles time, wouldest not thou have slandered the truth, & the persons of the Saints, with the act of Simon Magus (though it was much better then this of thee, who sell the truth for a lye?) wouldest not thou have charged the act of the incessious person upon the Apostles, and that of Annanias and Sephira, upon that spirit which appeared in them, and that of Judas upon Christ and his Disciples, which is the like case (all these being thy own acts, thou hast appeared in their spirit, and then thou castest thy Work upon us) and now had this been just dealeing to accuse the innocent, or have you done here as you would be done unto, nay wouldest thou have the false witnesses in this thy paper, cast upon the innocent the abominations that is of thy selfe cast upon us, this being the true case between thee and us, whose persons thou hast slandered, take it into considerration, and let the light of Christ of which thou speakest be Judg in you, whether you have kept the Royall Law, Do as you would be done unto, let him be witness between us and you, whose spirit you have blasphemed this daie, also let all the Judges of this Nation give their testimonie, and all that understand Law between man and man, if such a witness deserve not punishment suitable to his Slander, who would dare to be a witness against others in things he never saw nor heard, though I am far from desiring that any such thing should be fall thee, but that thou mayest come to see thy unjust dealing after the manner of men, in that thou darest to act and witness such contradictions and confusions, as is in this thy book, and become a certain witness to that thou never saw nor heard, and so speak thou knowest not what, and yet notwithstanding thou hast thus discovered the vain deceit of thy own minde, that thou shouldest for a cover thereof (to darken the understandings of the simple) dare to appear with such an appel unto such persons of sound judgement, and clear understanding, in respect of those things where of thou speakest as they are: O man! where art thou, if not beside thy self? Is thy understanding laid aside? or art thou predominate in thy affections, that thou mightest boast in vanitie? was there ever such a thing done by any that feared God? a moderate Heathen would have blushed thereat: But now how art thou false? and how hath envie besotted thee in this thy work? These things, and much more, of which I am ashamed to speak, hast thou prepared a work for, and they for thy work: Did not Haman insult against Mordicai, and so brought the evil upon himself which was designed for Mordicai? and is it not so between thee and us? hast thou not laid a snare before the truth to intrap us, and then prepared a scourge? but now thou hast brought that evill upon thy self, which thou intendest for us, and here is thy deceit made manifest.

Having thus discovered thy uncleanness and work of a lie, thou goest on in thy 23. page with my words, where I say, that I had a clear understanding of what your Ministry held forth, and a right knowledge of your belief and practise before I complied with you, and then sayest thou, here I adde another lie to cover the former, and so I go about to clear you again; to which I answer, as I have cleared already, what I have spoken is true, & thy deceit being laid open, thou mayest read them so to be; have I all along in my book discovered the truth of things, that those scandals which have passed abroad might be seen and witnessed against? Nay, couldst thou

have done more thy self, had the case been thy own? and yet for all this goest thou about to reproach and revile me for that I have thus done, and that by turning truth into lies, and so make a scorn and derision of the work of the spirit? and yet doest thou justifie thy deed as though thou wast thus guided by the spirit, let all those of whom thou callest to witness between thee and me, whose eyes are in their heads, bear witness in truth without partialitie between us, and then shall they not see thy follie? yea, also read thy self, and thy own condemnation, that so thou maist, for the time to come, learn more wisdome, and not dare to appear in such a fair show, as though in love to truth, whenas thou makest thy self manifest to be a devourer of the truth.

In thy 26. page thou confessest thy self, that I tell the occasion how I came to be lost in my understanding, and so distracted and confused in mind, and then thou goest on repeating my words, which discovers the occasion to be another thing then your persons, and yet the whole scope of thy book is intended to make people believe that I cast it upon your persons; and again thou acknowledgest that what I have here discovered, is for the clearing of truth, and yet in thy confusion thou callest this subtiltie; but if so, then thou art subtiltie, for that thou deniest not by these words, but that it is for the clearing of truth; was not deceit uppermost when thou appearest in this work, and thy understanding covered with darkness? yea surelie, and so it was; and here that judgment, of which thou speakest, is witnessed out of thy own mouth to be thy own; for if it was the true spirituall Light which let me to see my darkness, as I have said it was, and that it would have guided me out of the works of the flesh, self-thoughts and imaginations, and if the cause why I turned from that Light was my natural forward minde and resolutions (as it was) and so lead forth in obedience to a covenant of my own before the true light, by which the Light of the Sun was darkned, and a shape formed in the likeness of the true light, whereby deceit got power to do those filthie things; and if I was restored again by the true Light (as I was) and so guided in the obedience which is professed by you; if these things are true (as they are) then let all, unto whom thou appealest, wherein there is the least measure of honestie, judge righteously between us, and see if that the blasphemie, lies and slanders, and abominable confusions, which thou cast upon us, be not in truth thy own, who all along in thy book hath gone about to defile and slander the true Light of the spirit of God, under a pretence of clearing the truth, but receive thy own words as they are thine; canst thou behold thy confusion and not be ashamed? Dost thou scoff at me for calling my work the Foot out of the Snare, and declare against it, calling it the Foot in the Snare? Art not thou ashamed at thy envie against the innocent? Is this that innocencie of which thou boastest on? hast thou not cast a stone at us? but is it not falne back upon thy self? Is this thy Foot in the Snare? then consider thy work, and see thy end, for for that thou hast ensnared thy self, and so receive thy own; canst thou say and unsay, accuse and excuse and all in one thing, and yet witesse all for truth? who would have fed upon mischief like thee? dost thou believe that all are so blinde, as some who are led by you, to believe all for truth that thou speakest without examination? Or dost thou think that wisdome and light is whollie excluded (as thou sayest) and true judgment whollie respected, then mightest thou think with thy words, that thy lies and deceits might have passed without reproof, and thou cover thy self therewith as with a garment, but the Lord is risen, and rising, and the light is come, and the day springing from on high, is visiting his people, and all works of darknesse must come to judgment; and for those despised people of whom thou speakest, who have none to take their part in the earth, I refuse to appear in enmitie against them, but for that I see you Builders have led them forth into bondage, and have spoiled what is their libertie; have I spoken; my word shall stand in truth? But for Herod and Pilate I denie, and all who are in their worship, and that I owne which is one in Spirit and Power, which is no lie; but that Lamb of God and his light whereof thou speakest, in whom there is no sin, and for the liar it is thy self, witesse the light in thy own conscience, and diverse thy own words, which from that light thou wast constrained to speak in the justifying of that truth which appeared in me, and with that light art thou comprehended, by which thy ground and thy end is seen, with the depth of thy own deceit, and though we are strangers in spirit, and enmitie is gotten in between us, yet that arm of the Lord is seen (whereof thou speakest) gathering his sheep which have been scattered upon the mountains this cloudie dark day, who restores the lame, strengthens the feeble, and carries the lambs in his bosome, because they are his own, glorie be to his Name for ever; and as for worship, adding to, or altering from what was in his Saints, by the same light in my measure which was in them I denie; and also for those Vinedressers, who stand up in defence of themselves against the heir, who is coming to call for fruit, whose Vineyard brings forth pride, vain-glory, and respect of persons, love of the world, and conformitie thereto, creature worships, and one which is not of God, I say as for all such I denie, and their worship, neither have I pleaded in the least for them, but for those and their fruits which are out of time, out of the spirit of this world, and as for greatnesse of rage in me against such whose lives are thus hid with Christ in God, it hath not appeared in me, neither dare I to appear in such a work, for that I know there is a seed, whose Name is perfection, which is risen and rising to utter his voice, to the ends of the earth, that he might establish his own Name for a light to his people Israel: This do I see and know, and for that cause do I rest silent; and these are those of whom it is true, they have lost their Kindred, the pleasure of the earth, and the delights therein is brought to their end, they have seen a cessation of time, and they are laid much lower then the lowest of men; and for this cause are they worthy, who follow the Lamb wheresoever he goeth, and in his life they shall live, yet such there are of whom thou art not known, though not altogether, but for the Potters of the earth they shall be dashed in pieces, therefore, Oh ye Sons of

men! Why will ye not turn to the Rock from whence ye were hewn, and to that pit out of which ye were digged, that ye might draw from thence the fresh Springs of that Fountain, which giveth to his people eternal life. I am a Fountain set open for sin and for uncleanness, come unto me all ye who are wearie and heave laden, that ye might be watered with the dew of heaven, and ye shall finde rest for your soules; my yoaik is easie and my burthen is light, but for such who are gathering together in a confederacie against my Name, when my wrath is waxed hot, I will raise in my furie, and recompence you according to your work.

Thou beginnest in thy 31. page with a word to me, discovering what I said to divers friends, that I did put forth what I have done to clear the truth professed by you, from many scandals cast upon it, through my means; and then sayest thou, that truth by you professed is a witness against me for ever, that I have not sought to clear it, but I have sought my own, and also that I have caused the truth to be blasphemed above all that ever was before me in this Generation since the time of his appearance, who is the Light of the world, and for that end I have gone to consult with the greatest enemies to that truth professed by you that are in the Nation: Now as touching all what thou hast here spoken, I utterlie denie; for did I so speak to friends my words are true, for that I have spoken in much plainness to that end, witnessed and proved by all what I have before spoken. And whereas thou sayest, that truth professed by you witnesses against me that I have not so done, I say, by that truth of which thou speakest, I denie thy words, and that from whence thy words came; and this is a Standard from the Lord in defence against thee, and the depth of thy back-sliding work also; and now shall the people mourn because of thee, who hath so much appeared in defence of the truth, yet art found thy self smothered in such filth, as thou hast here appeared in; a man of unclean lips and defiled tongue, shall not all, in whom there is the least measure of truth, bear witness against thee? Yea surelie they shall so if they appear for truth (as I have said) without partialitie: And now is it, that it is thy self, who hath sought thy own, and not the good of that whereof thou speakest, but hath brought a ten-fold greater reproach upon that truth professed by thy self, then can be witnessed I have; and for that thou sayest I consulted with the greatest enemies of truth in the Nation, I denie thee thou bodie of deceit, how is it (as I have said) thou darest to speak what thou neither saw nor heard, yet not so alone, but also foretold, and (as I have said) witnessed to thy face, when privilie thou wentest about to enquire of one, if the Anabaptist, or any other, had not a confederacie with me in what I have done: Is this the work of simplicitie? Nay surelie, it is not, I say I did not consult with any, neither was there any addition or exchange of one word but what is my own, all which I yet own, and am fully satisfied in being witnessed therein by truth, onlie for that I was perswaded to ingage those Ministers, and so have brought them under the reach of thy Snare, when in truth, as to them, were it not for that mistake, they stood free in what they have there done, and also for that I was overcome in such a great mistake, and carried aside by vanitie in that deed of engaging them: I say, onlie for these things I have much been disquieted, and it doth repent me that I have appeared therein; but for the rest it was not mine but anothers, whose work shall abide, and for this (to prevent thy former lying spirit) I declare that not one of those Ministers, or any other person who would have stored me up herein, I say, not one of them have the least knowledge of what I have here done, neither shall it be known to any one of them until it be published to the sight of the world; and now for that that thou hast declared to come upon me, fear possessest me not, but I bear with thy weakness therein; yet for the reproach it is thy own, and for that thou sayest I gainsayed and turned into fables, and believed lies; it is true, great was my follie, I did so; yet in thy meaning thou art denied, for they were not peremptorie acts, on purpose to oppose the spirit of God, but I was guided therein through mistake, in much love towards God, the manner of which mistake I have plainlie laid open, and let all be warned thereby, for truth changeth not; and for the Priests making me their refuge there was no such thing, for I was guided of my self to go unto them, and being wel known to some of them, they gave credit to my words (as touching those things whereof their names were intended) though they saw not my work, which was one, and the same, as though they had seen it, for the thing it selfe being onlie a Relation, and no discoverie of judgment: Did I make known in few words what I had declared in many words? and were those few believed? then was there as good faith in believing the truth of the one, as the truth of the other, but that thy contentious mind must be at work.

Thou goest forwards, saying, Was I brought to see my sin, and yet I heard nothing of the Gospel? I say, I have not spoken that I heard nothing of the Gospel; but if thou here meanest that I did not hear any thing of the Gospel, then hast thou spoken thou knowest not what, for I have heard and seen the Ministrie of the Gospel, and the power thereof; but for my believing of lies, and gainsaying the truth, I say, by the Spirit of truth, is that Spirit from whence thou hast so spoken denied; and had I dealt with Abel my Brother like Cain, or turned back into Aḡgypt like Core, then would their judgment have rested upon me, (as I have before spoken) fear possessest me not, my conscience bearing me witness in the sight of God; but were it so, I had dealt with Abel like as did Cain, yet neverthesse the day of my visitation had not been over, neither had the Law power over me any longer then I had been a servant unto corruption; for when Cain had killed his brother, there was yet mercie if that he encreased not in his uncleanness, as the spirit saith unto him, If thou doest well, thou shalt have thy reward, if otherwise, then sin lyeth at the doore: Now where either of us are found in ungodlie deeds, the Lord rebuke us; but for thy railing Accusation, and turning truth into fables, and so making lies thy refuge,

The Snare Broken

thou art come up for proof before the Lord, by whose spirit thy spirit it is w