

SUPPLEMENT
TO
THE BOOK OF LETTERS,
WRITTEN BY
JOHN REEVE AND LODOWICKE MUGGLETON,
THE TWO
Last Prophets of the only true God,
OUR
LORD JESUS CHRIST.

BELoved BRETHREN,

WITH the authority of the Church we have made diligent search through the Manuscript Records of the Church, and have found the following Letters, not in print in the "Book of Letters." The following Letters may be considered the conclusion of all the Writings of the Prophets REEVE and MUGGLETON, both of spiritual matter and temporal advice, as far as the Church is in possession of.

JOSEPH & ISAAC FROST.

LONDON:

PRINTED BY R. BROWN, 26, ST. JOHN STREET, CLERKENWELL.

1831.

SUPPLEMENT

TO

THE BOOK OF LETTERS,

&c. &c.

An Epistle of JOHN REEVE to CHRIS. HILL.

Dear Friend in the eternal Truth, my love
to you and the rest of our spiritual
friends remembered.

Brother Hill,

IT seems very strange to me, that you with the rest of former friends, make no enquiry after me whether I am dead or alive. What, have the unnecessary things and cares of this world swallowed up your former love to the truth? Though I am moved in this manner to write unto you, I trust you have not so learned Christ.

Friend, the reason of my not sending unto you this long season is this, because my wife and I were both very sick and weak, of which sickness the 29th of March last my wife died.

Immediately after I had buried my wife, the Lord our God called me to visit some of his people living near the City of Cambridge, as he once called me to visit you; yea, it was in the very same manner, for one of the chief speakers of the Ranters being convinced by this truth, who formerly had deceived them, took a parcel of my books and presented them to them, upon which they greatly desired me as you formerly did; I hope there is about half a score of them that

have received the truth in sincerity of heart; they are husbandmen and tradesmen that labour for their bread as you do; they rejoice in those that really possess this truth though by face unknown.

Christopher Hill,

You seem to forget your engagement to your father-in-law, you know the time is expired concerning your payment of the money which was lent to you, and not to him; wherefore as you love the truth, I desire you to send me the fifteen shillings remaining behind speedily, that I may restore it to the right owner.

Now concerning my own condition, it is thus; on May Day last, I was senseless two or three times, inso-much, that if a faithful friend had not been by me to relieve me with a little cordial, I had immediately died. I still continue very sick and weak, so that of necessity I must either mend or end in a little space. As for relief now I have most need of it, it hath been very small of late; I wish it may not be a burthen to the conscience of some when I am gone; the widow's mite will be a witness against all carnal excuses in those that own this truth. It may be you may think I have no need of your charity now, because the merchant for a little season allowed me five shillings a week; but if you think so you are much mistaken, for I have had none from him a pretty while, neither do I know whether I shall have any more from him at all, for when he took ship for Barbadoes, he had not wherewithall to leave for his wife and children, through the unjust dealings of unreasonable men. Brother Hill you may remember you sent me word, that if the London Christians would contribute weekly or monthly to my necessity, you would do the like, you will do well to keep your covenant.

And so I commit you to the most High, and remain yours in all righteousness,

JOHN REEVE.

My dwelling is in Bishopsgate Street, near Hog Lane End, with three sisters that keep a sempstris shop.

Direct your letters to our brother MUGGLETON, to be conveyed to me, and the fifteen shillings to him for me, you know where he dwells; it is in Trinity Lane, over against a Brown Baker's

London, June 11th, 1656.

Another Epistle of JOHN REEVE'S to the same person.

For his loving friend, CHRISTOPHER HILL,
Heel Maker, in Stone Street, in Maidstone, in Kent. These

Brother Hill,

I HAVE received your letter and your kind token, for which I acknowledge your kindness to truth.

As for my neglect in writing to you, my great troubles of sickness and mortality hath hindered it, I hope whilst I am able to write for time to come, you shall not charge me with any such neglect; in the mean season I do not desire your charity unless you can spare it. Remember my kind love to your mother Wyles, to Thomas Martin, and Goodman Young, and I rejoice in the Lord for you, that the truth abides in you. As for the fifteen shillings I am glad of your care for the truth's sake, because it was lent to me upon that account.

No more at present, but desiring my God abundantly to establish you in all spiritual excellencies, unto whose infinite grace I commend you all, and remain yours in all righteousness,

JOHN REEVE

London, June 30th, 1656.

The Prophet Lodowicke Muggleton's blessing to his Son-in-Law, Mr. John White, bearing date in London, 18th Nov. 1665.

Son John White,

YOUR wife shewed me your letter unto her, in which letter I understand your desire of the blessing, if I may count you worthy of it.

As to that I say, God hath counted you worthy of it, else you would never have had such interest in the faith of this Commission of the Spirit as you have in your wife and the rest of the true believers of it. But I thought you would have been well enough satisfied without the declaration of it, for my thoughts were the same towards you before as to your eternal happiness. Yet, to satisfy your request, and for your further confirmation of your faith, in the assurance of your eternal life and happiness, I do declare and pronounce you to be one of the blessed of the Lord both in soul and body to eternity.

P. S. As for things of temporal affairs, I suppose your wife will certify you in her letter, but I thought it necessary to satisfy your desire with these few lines, though I be in haste, and could hardly spare time at present, so that I had thoughts to have let it alone till another time, but I thought you might be troubled a little at it, if it had been delayed.

Written by

LODOWICKE MUGGLETON,

One of the two last Witnesses of the Spirit.

London, 18th of November, 1665.

*Copy of a Letter written by the Prophet Lodowicke
Muggleton to Mr. Sudbury, January 31st, 1669.*

Loving and kind friend in the true faith, Mr. Sudbury,

This is to let you understand that with much trouble and charge, I have got the interpretation of the Witch of Endor safe out of the press ; but as for the other to Isaac Pennington, Quaker, I have had bad success, for it was taken in the press and the printer like to be undone ; but money did buy it off. It cost the printer seven pounds, and me five pounds to pacify the matter, and not got it done neither ; but most of the copies are preserved, and hereafter when times are something better, I will get it printed if it be possible ; for the winter is the worst time to print in of all the year : but I am glad this of the Witch of Endor hath escaped, it being of more value than the other, because it was never written upon before by us nor no other ; for I have been much crossed in the printing of it and very fearful it would have miscarried as the other did, because he kept it so long ; these six months he hath had it in hand, but with much ado I have it safe home at last, so I have sent you four of them, desiring you to give Mrs. Parker one, and the rest you may dispose of as you please yourself.

I did hear by a letter from Mr. Tompkinson to Mr. Delamain, that you were very ill, which I am very sorry for, but where nature is overcome by natural diseases, death will get the victory, and swallow up life into death ; but I am persuaded that your faith is so strong in the true God, and in this Commission of the Spirit, that you are sure you shall find everlasting life hereafter, according to your faith, and according to my word ; and though the word of a prophet now in these days cannot cast out natural distempers and natural

diseases that are seated and settled in the blood, yet the word of a prophet can cast out all fear of eternal death.

Therefore that your confidence may be strong in yourself, in the assurance of your eternal salvation, I do confirm that word of blessing to eternity which I once did give unto you.

So being in great haste, I shall only present my love to yourself, and to your dear and loving wife, and to our dear friend, Mr. Parker.

I rest and remain your friend in the true faith,

LODOWICKE MUGGLETON.

Postern, London, 31st Jan. 1669.

P.S. My wife desires her love remembered to yourself, your wife, and Mrs. Parker.

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Mrs. Dorothy Carter, bearing date, the 2nd of April, 1670.

Dear friend in the eternal truth, Dorothy Carter,

This is to certify you, that I received your letter, dated 27th February, 1669, with one from William Newcome, and one to Mrs. Griffith, and one to Mr. Hatter, which letters I did deliver as you did appoint; but whether you have received any answer from them since I know not; also, you may think it something long that I did not send you some answer of the things you desired, but I seeing the matter contained in your letter did not concern me, and that there was such impossibilities in Mr Hatter to perform what you expressed in your letter, as what he promised in his other letter, that I did forbear writing unto you; and in a

little time after I went into Cambridgeshire, and being now returned, I thought it necessary to write a few lines unto you for satisfaction in the thing you desired, concerning Mr Hatter's daughter.

My opinion and knowledge is, that Mr Hatter is as uncapable to provide for his daughter at present, as ever he was since I knew him; for he is as a man of sorrows, always in straits and wants, and the more comfortless to all of the faith, because there is like to be no end in this life; and his sorrows are the greater because he brought them upon himself, that the saints cannot deliver him, not with small matters; for there hath been done for him by me and other believers more than to all the saints besides, yet not delivered at all; yet we cannot but look upon him with an eye of pity, in respect his heart is right towards God, and strong in the faith of this Commission of the Spirit, and many other natural endowments which few men have the like, which doth cause both saint and devil to respect him, and to have tenderness towards him; but his troubles are so many, and tied with cares---with many fast knots, so that neither saint nor devil can loose them, as I said before. His wife is now gone into Yorkshire, it may be if she prospers any better than heretofore, there may be something done for that child you keep; but my hope in this matter I fear will be much like the hope of the hypocrite that perisheth. Therefore as to my judgment concerning the maid and you, I am very loath to give any, yet because I would not have you altogether unsatisfied, I shall tell you my thoughts.—That seeing the God of truth hath moved you and your daughter, for truth's sake, to take the girl when she was fit for nothing, and have brought her up so long and so many years for nothing, neither do I think you will ever have any thing for this time past; therefore, I suppose, you must add this good work to your faith, and let it follow you in the resurrection in a degree of

glory above your fellows ; when the saints shall differ in glory as one star differeth in brightness from the other, which will not be a quarter of an hour's time after death before you will receive the reward. I know not whether Mr. Hatter hath sent you any answer concerning it, but seeing you have done all this for her when she was fit for nothing, I think now you have made her fit to do something towards her living, it will be best in my judgment to keep her still a while longer, and see if her father may be in a better capacity than at present to take her off your hands.

I speak this not to force you to keep her against your will, but only to let you know how the case is with her father, neither doth her father know that I write unto you, nor desired me, but of my own will I thought it convenient to let the naked truth be laid open before you, and leave it to your own consideration.

And as for Mr. Fewterill requiting you evil for good, that is a thing something common with poor people ; and yet for my part I never heard him speak a word of ill of you since he came to London, nor before ; therefore, if he hath done you wrong by thought, word, or deed, it is unknown to me, neither do I love to enquire after people's evil or weaknesses ; neither do I question but he and she have both carried themselves unworthily unto you for all your kindness towards them, but I am unacquainted with it, and by your patient bearing, knowing your own innocency, you will heap coals of fire upon their heads that do you wrong.

I shall be glad to see you here at London this summer, if your strength will bear the journey. All the news here in London is now about this new act for the preventing of meetings, it puts a damp to all trade exceedingly, it is so strict and cruel, that all people are almost against it, but what effect it may produce, time will bring forth.

It was the great wisdom of God, that this Commission of the Spirit should not be tied to outward wor-

ship, so that no act the powers have made yet, doth reach us, but truth is preserved in secret, and no envy can have any law to hinder it or suppress it.

This is all at present, only my love and my wife's love remembered to yourself, Mr. Goodwyn and his wife, Thomas Marsden and his wife, Betty Slater, William Newcombe, and all the rest of our friends in the faith there with you.

I rest and remain, your Friend in the true faith,

LODOWICKE MUGGLETON.

From the Postern, London, April 23d, 1670.

Copy of a Letter wrote by the Prophet Lodowicke Muggleton, directed these, for his loviny Friend, Colonel Robert Phaire, in Ireland. Give this with care.

Dear Friend in the true faith, Robert Faire,

Sir,

I HAVING this opportunity to send by Elizabeth Faggetter, I thought good to write these lines unto you, to certify you, that I received your letter by Mr. Greatreakes, dated Dublin, this 27th day of May 1675, wherein I perceive your great faith and love to the true God, and to this Commission of the Spirit, not only in this letter, but in your former letters, in March 1669. I have heard a good report of you both by Saint and Devil; also, I have had experience ever since you received the doctrine of this Commission of the Spirit, you turned well that declared us to be true witnesses of the Spirit, ambassadors sent of God, in that you have obeyed the truth in believing God hath sent us; you know what great power is in a commission that is given by the powers of a nation or earthly kings, you

have had experience of that yourself; and are not those happy that obey the commission of earthly kings as far as kings can reward them with honour in this life, and those that disobey his commission are they not punished, the case is the same with John Reeve and myself, God hath chosen us two in this last age to be his two last Prophets and Witnesses of the Spirit, and hath a commission from God to give sentence of blessing and cursing to eternity; to seal the foreheads of true believers unto everlasting life, and to seal the reprobate and unbeliever in their foreheads, unto eternal torment, which is abundantly declared in our writings; and ought not this commission of God from heaven to be obeyed, yea it is obeyed by some few, but the enemies of it are more than can be numbered. I write not this to you as questioning your faith, but rather to make your faith the more strong, for I know your heart did close with it ever since you first saw the writings; and when you received me in the name of a prophet, you received him that sent me, even the true God, whereby you were sealed with the Holy Spirit of promise, even the spirit of faith, which giveth assurance of everlasting life, which doth abide in yourself, which hath appeared in you have not been ashamed of your faith before men, but hath justified your faith in this commission of the Spirit against all gainsayers, so that you being justified by faith in your own soul, I know you have peace with God as to your eternal happiness on the other side of death; likewise I can truly say by you as Christ did when on earth to his disciples that believed on him, blessed are your eyes that see, and ears that hear, and hearts that understand the things that belongs unto your peace; not that peace which the world gives, but that peace which faith in the true God gives, which shall endure for ever, both in this life and in the life to come, even to eternity; and because you have stretched forth the hand of faith, and have taken and eat of the tree of life, you shall live for ever; that is, by faith you

have eat of the flesh of God, and drinked the blood of God, which is that water of life that doth quench the thirsty soul, so that you shall never hunger nor thirst more after the forgiveness of sin, nor after the assurance of everlasting life; and this doctrine and words of mine shall be as the leaves that fall from the tree of life, which is for the healing of the nations. This faith is the faith of God's elect, that removeth that mountain of ignorance and darkness that lieth before the understanding of all mankind by nature, and all that hath the light of faith in the true God. This faith is that which doth ascend up to heaven, and pierceth through the sky, and beholdeth our God, our King, and our Redeemer upon the throne of his glory, which is an evidence to the soul that we shall see him face to face in the resurrection, which will not be a quarter of an hour's time to the dead soul before it shall quicken again into an everlasting life and glory; likewise this faith of the elect doth descend into hell, and seeth the form and nature of the right devil, and seeth the place, manner, and nature of the devil's torment; it doth, as David said concerning God, if he should ascend up to heaven God is there, and if he should descend into hell, he is there by his power also to keep them in utter darkness; so I say, let the reprobate and unbeliever's imagination go down into hell, the faith of this commission will find him out there also; and though the seed of the serpent doth rage, rail, and revile against me without a cause, and cast out their malice as floods out of their mouths; they being, as David said in his time, my enemies are more than can be numbered, yet by the power of faith I know I shall prevail over them all. I write these lines only to certify you I received your letter, and for the further strengthening of your faith, having at present this faithful friend to deliver it to you, else I should not have wrote to you at this time, so at present shall only remember my true love unto yourself, and to your dear

wife, which I once or twice saw in London, whose faith I understand is grown very strong since that time, which causeth my love the more in her, she having that faith in her, that works by love, for none can love God but those that have faith in the true God, then will they love him that is sent of God, and rest your friend in the eternal truth,

LODOWICKE MUGGLETON.

My love remembered unto your son-in-law George Gamble, and your dear daughter his wife, and to Doctor Moss, and to all the rest of our friends in the true faith there with you.

The Postern, London, Aug. 9th, 1675.

SIR,

I HAVE discoursed with Mr. Greatreakes three times, and he told me what the token was you mention in your letter, and who it was that gave it, and that he would pay it, but it is not yet paid, for he is now gone into Devonshire, perhaps he may send it to Mr. Delamain's before he goeth out of England, if he does you shall hear of the receiving of it, for I did not think to have wrote to you at all till I had received it, but because of Elizabeth Faggeter being here.

You speak of a token in your letter, dated the 20th of March 1669, and now in this letter, dated 27th of May 1675, if this be the same token and the same party that sent it, Captain Gaile, I give him many thanks for his love and kindness, in that his heart was free, though I never received it.

So rested your Friend,

LODOWICKE MUGGLETON.

The Postern, London, Aug. 9th, 1675.

Copied from the original Copy of the Prophet Muggleton's own writing.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, to Mrs. Dorothy Carter, bearing date February 22d, 1676.

Dear Friend in the true faith, Dorothy Carter,

I SAW your letter to Mrs. Griffith, dated February 18th, 1676, in which your desire is, if it were possible, to have a few lines from my own hand. To satisfy your desire I shall give you a small account of my sufferings, and how my wife and I do fare at present.

My sentence was, to stand upon the pillory three days, and the books they took from me were about four hundred, and they were to be divided into three parts, and burnt by the common hangman before my face every day I stood upon the pillory. The sentence was executed upon me with the greatest severity, beyond any felon or cheat that ever stood upon the pillory before. I was drawn in a cart like a thief to the gallows, without cap or hat, and stood upon the pillory bare-headed; I was exposed to all the shame and reproach that possibly could be invented; I was led as a lamb or as an ox to the slaughter, there was no mitigation at all of the rigor of the sentence, but rather more punishment added to it. The books were offered up in three burnt offerings unto the unknown God; and I myself was offered upon the pillory, to the rude multitude to be slain or stoned to death, and it was the wonderful providence of God that I escaped with my life, or being maimed in my limbs, which would have been worse than to be killed outright. Now is my testimony finished, in that the last true Prophet that God will ever send, suffered for the truth as all his servants the Prophets did that went before me. The world shall never have Prophet of the Lord more to persecute while the world doth last, for the mystery of God is finished, both by declaration and suffering, as was declared by his Servants the Pro-

phets and Apostles of old. Wait but a while with patience and we may see how God will pour out his wrath and vengeance upon this wicked world, and especially upon the City of London, who has shed the blood of the last true Prophet that God will ever send, though not unto death; my innocent blood will be a testimony against them, and will cry to heaven for vengeance, for they thirsted after it as for sweet wine, and now they have drank it both great and small, their thirst is not yet quenched because I am yet alive; God doth seldom let sins of this nature go unpunished in this life, besides the punishment in the life to come, but gives them their own blood to drink by destruction, for they are worthy that touched God's annointed Prophet, and doth them harm.

The effects of these things will shortly come to pass and be made manifest. I cannot give you an account yet about the fine, it is 2500. I am yet in Newgate, but removed into the Press-yard, a little better place than I had before. I have a handsome chamber for ten shillings a week by myself, where my wife and friends may come freely to me. I am indifferently recovered of my wound, but the cold and cough doth cleave to me still, but not so extreme as before, I hope I shall outgo it and be well again. My wife is not very well, her grief and troubles have been so many and so great of late, that it is a wonder she holds up so well as she doth.

As for the copy of the indictment it is very large, and cannot be had, my Attorney hath it, but the whole indictment; every word of it was taken out of the Book called the Neck of the Quakers broken, and in no book else at all; and as for the paper pinned to my breast, it cannot be had, it was so daubed with dirt; but the words were these: Lodowicke Muggleton standeth upon the pillory for publishing and printing a heretical, seditious and blasphemous books; these were all the words of it in great letters.

Thus I have given you an account of the substance of things that have happened unto me; particulars would make a volume. I was willing to satisfy your desire with my own hand-writing, with my love and my wife's love remembered to yourself and to Betty Marsden, your maid Ann, and all Friends else there with you, I take leave and remain your Friend in the eternal truth,

LODOWICKE MUGGLETON,

*From the Press Yard, Newgate,
London, February 22d, 1676.*

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Mr. Thomas Tompkinson of Slade House, in Staffordshire, bearing date from London, 14th of November, 1676.

Loving Friend, Thomas Tompkinson,

I SHALL give you a little account of those things that were then upon me when you were in London last, which caused me to absent my own house, neither have I been at home never since, nor know not when I shall, for the king's messengers have been to seek after me several times, but have missed of me; and if I can keep out of their hands, (as I will do my endeavour,) I shall deal well enough with all my enemies, which are many, yet I see the law, and money will bridle them all; so the bit of the bridle be of silver to put in their mouths, it will keep their necks strait to the law, and turn their heads aside every way. I have been a whole year in law with two persons that do trespass upon the widow Brunt; and after her death it fell into my hands, so I commenced two suits of law against them, but they had several put offs, which caused a great charge the more to me and some to themselves, but I following it as fast as the law would permit; they perceiving the law

went against them, they devised to put me into the Spiritual Court, thinking to get me excommunicated, that I might not have the benefit of the law in these two causes; but I defended myself in the spiritual court, so that would do them no good.

They seeing that would not do, they devised another device, to inform the Warden of the Company of Stationers, that I had printed blasphemous books, being unlicensed, which caused six men that belonged to them to break open four doors, and took away fifty pounds worth of books, under the pretence of being unlicensed. After these men had broke open my doors and took away my books, they finding that I would sue them at the law for what they had done, they got a warrant from the council table for my person, but I have kept out of their hands hitherto, and have overthrown them men in law, and cast them, and recovered my title to the ground that was the Widow Brunt's:— likewise I have arrested two or three of those men that broke the door, and do proceed in law against them, and do intend to put in our declaration in court this week, so we shall go right to bring it to a trial next term. Also I have proceeded in the spiritual court so far as to get out their libel to see what they charge me with, and do intend to carry it out of the spiritual court into the court of king's bench, then I shall be the plaintiff in both suits, for they hang together, and now I have done with the other two causes, I shall the better follow these two.

I have acquainted several of our friends here in London, and advised with them, that if they of our faith that are of ability, will assist me in these two causes to wage law with them, and they are very free and willing to contribute towards the charge of law; we being many, the burthen will not be very great upon any particular person, it is left to every one's freedom whether they will give any thing or no. It concerns all of this faith, and I will stand in the gap to manage the law

by my attorney, and if I do overthrow them in both courts as I hope I shall, it will be upon record, so that none will meddle with me more about those books for ever. I have advised with the council that they have done that which the law will not justify them in what they have done, for it is contrary to law and to several acts of parliament; however it goeth, on my side or not, it will be good for the age to come, not to suffer any envious devil to do as they have done; if I lose my books they shall not have them for nought, and make others afraid to do the like.

Therefore if you please to propound this to as many of this faith as you know, whose minds are free to contribute what they please towards this business, I shall be very willing to accept of it. Thus I have given you as short an accountt as I can of those matters and troubles I have passed through one whole year, and how long my troubles will last yet I know not.

So I shall say no more at present, only my love and my wife's remembered unto yourself and wife; I take leave and rest your friend in the true faith,

LODOWICKE MUGGLETON.

14th Nov. 1676.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, to Mr. Thomas Tompkinson; bearing date April 23d, 1677.

Loving Friend in the true faith, Thomas Tompkinson,

THIS is to certify you, that I received of Mr. Delamain ten shillings at one time, and thirteen shillings and sixpence at a another time, which you and the rest of friends did send to him for me according as their particular names were set down; but I gave Mr. Delamain orders to give you an account that he had received the money both times, and had given it to me according to your order, but not that he should mention every person's name nor every particular shilling that every person gave. It was both troublesome and need-

less, and very inconvenient if the world should have seen it; therefore a receipt in general was enough, for if we received all that was sent, we must needs understand the names of them that sent it and all particulars.

I hope you nor the rest of friends do not doubt of Mr. Delamain's faithfulness to deliver to me whatsoever is sent to me by any friend of ours in any parts of the world, both by sea and land; whatsoever hath been directed to him to be given to me, either letters or any thing else, he hath faithfully delivered unto me, and I have desired him to give a receipt for me in general, when I have not been capable to write myself, and it hath satisfied all friends else; so that it was partly my fault more than his, that he did not write any larger at that time, for I and he and all our friends else here in London were in great trouble, and had not leisure to write at that time, for the shepherd being smitten, the sheep were all scattered.

Upon the 17th of January last past, judgment was given upon me to stand upon the pillory in three places of the City of London; and the books they took away from me were divided into three parts, and were so burnt before my face the three days I stood on the pillory; so they offered up the books as three burnt offerings unto the unknown God, and they offered me up as a sacrifice to be slain by the rude multitude; and it was a wonderful providence I was not slain outright; I was exposed to the utmost rigour of the law, more than any man that suffered in that kind. However they have shed the blood of the last Prophet, though not unto death; oh! what shall be done unto this bloody city for shedding of innocent blood? the God of heaven shall say unto this bloody city, "You shall be punished with poverty and beggary; but those who have had a hand in the persecution and blood of my servant the Prophet, shall be cast into the bottomless pit in utter darkness, where is weeping and gnashing of teeth for evermore, where they shall never see bright day to

eternity." This I am sure will be the effect upon those that have had a hand in this suffering of mine.

I cannot enlarge in particulars of those great sufferings hath happened to me of late, it would be too large a volume to relate the particulars of it; but you understand by a little what a great deal meaneth.

So being in haste, I shall take leave and rest, only my love to yourself, and my wife's love to yourself and wife, and all friends else there with you.

I rest your loving friend in the the true faith,

LODOWICKE MUGGLETON.

*From the Press Yard, Newgate,
April 23rd, 1677.*

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Mr. George Gamble of Cork in Ireland, bearing date, August 20th, 1677.

Loving friend in the true faith,

THESE lines are to inform you of the truth concerning my sufferings; I shall only touch upon the chief heads of the whole matter, for particulars and circumstances would make a volume, which shall be left upon record, with many other acts and sufferings done by John Reeve and myself, which will be published after my death.

But as to this present suffering of mine, upon the 17th day of January, 1677, I was tried and condemned.

And in the trial I would note to you this, the judges were divided in themselves, the judges did not give consent to that sentence; therefore not to repeat circumstances nor particulars, I shall note this passage unto you that one of the judges said.

“Gentlemen of the Jury,

“I cannot see by the laws of England how you can bring this man in guilty,” with many words to that purpose, “therefore,” said he to the jury, “look to it.”

Then stood up another judge, chief of England, and said, “that if it were not law we will make it law,” and many other words to that purpose, to provoke the jury to bring me in guilty, else they would be partakers with me in that horrible blasphemy; so the jury did hearken to him, and brought me in guilty.

Upon which the sentence was given in thus, THAT the court had no love to my person, and were sorry that the laws of England were so unprovided to punish such crimes of this nature. Therefore saith he, we shall give you but an easy punishment, that is, you shall stand upon the pillory three days in three of the most eminent places in the City of London, two hours at a time, from 11 o'clock in the forenoon till one of the clock in the afternoon, and a writing shall be tied upon your breast, to show the cause why you suffer, and that my books should be divided into three parts, and burnt by the common hangman before my face every day I stood upon the pillory, and that I should be fined five hundred pounds, and after the fine was satisfied, I should put in bail for my good behaviour during my life, and that none should be bail but such as were not of my principles.

This is the very substance and almost verbatim, the words and truth of this sentence.

This sentence have I suffered in every tittle in the greatest rigour that could possibly be inflicted upon man; they made me ride in a cart as a thief, or a murderer, bare-headed, without hat or cap, which never was done in England before: I stood bare-headed, which no cheat nor bawd ever did; I was set as a mark for every one to throw a stone at me, my books were offered up in three burnt offerings, at three sacrifices unto the unknown God before my face, and I myself was

offered up as a sacrifice to the rude multitude, I was bruised and battered with dirt, mud, rotten eggs and stones; and my innocent blood was shed, though not unto death; it was the wonderful providence of God I was not slain outright. That my life was preserved being exposed to the rude multitude, even to unreasonable men, such as Paul in the like case desired to be delivered from; so that the blood of the last true Prophet that God will ever send hath been shed by this bloody city of London; which innocent blood doth cry to heaven for vengeance on them that have had a hand in it, because it was shed for God's cause only therefore the sin is the greater; I was willing to have been stoned to death by the rude multitude, and would have gone off the pillory to be stoned to death, but the officers would not let me come down.

When this was over, and my wounds washed, and the blood stanch'd, I was was put into the cold cellar again the same day at night; I went three pair of stairs to my lodging, and the next day I would willingly have kept my bed all day, being not well of my wounds, but the keeper said, if I would not come down into the cellar in the afternoon, they would put me into the common side, so I was forced to come down into the cellar, which had more need to have kept my bed; but there is no mercy in prison for in hell there is no mercy but justice only; neither is there any mercy in prison keepers at all without profit; and I was very well satisfied that God's hell which he hath prepared for all persecuting devils will be worse, neither will there be any mercy at all there, but justice only, and in the assurance of this I rest satisfied. And when I was in the celler, William Penn and William Mead came to talk with me, which I was unwilling at that time to talk with any man in prison, yet Penn asked me "if I had peace in this my suffering?" I said I had, and that now I had finished my testimony and sealed it with my

blood; and that I should never suffer more for it while I live, which I know I shall not.

Those are the words that he grounded that report, "that I had denied my commission." Further, he and several Quakers, upon a report that the Quakers were the authors of this my suffering, because the indictment against me was taken wholly out of that book, called 'the Necks of the Quakers broken,' there was not the least syllable in the indictment taken out of any other books but out of that only. But I answered Penn and the rest, that I did not think that the Quakers had any hand in this my suffering, but do clear the Quakers from having any hand in this matter, though I knew many of them were glad in their hearts that it was done by others.

Now I have given you a small account of my sufferings, let me give you a little account of my deliverance: while I was in the press-yard a prisoner, the sheriffs sent several times by the goal keeper to see what I would do about the fine, but they were at no certainty what fine they required; at last the clerk of Newgate said, they would take a fifth part, which was one hundred pounds, I was loath to give so much, and let it alone for a quarter of a year longer for some reasons I had, and after that time I appointed was over, I sent a letter to the sheriffs to treat with them about the fine, but they were very high, and would not abate one shilling of an hundred pounds, and the cause why, I understand, they were proffered by some of the goalers and others, an hundred pounds to keep me a prisoner for ever, or else to have a larger sum of money for my ransom, I perceive had not the sheriffs honour laid at the stake, I had been bought and sold as Joseph was in Egypt, a prisoner during life or till such ransom was paid, it would have been a great disparagement to the sheriffs if they had sold me, such as never was done in England before. But they having an eye to credit and some-

what to conscience, they would not do such wickedness ; but however it caused them to abate nothing of an hundred pounds, neither would they give any time, but to lay down the money presently ; so we borrowed an hundred pounds the next day and gave it to them upon the 19th day of July, 1677, and the same day at night I was released out of prison.

I was prized at a goodly price, far higher than the Lord of life was prized when he was on earth, he was valued but at thirty pieces of silver, but they valued me at one hundred pieces of silver ; the thirty pieces of silver was thirty pounds they valued Christ at, else it would not have bought the potter's field, and the hundred pieces of silver they valued me the last true Prophet, and Witness of the Spirit, it was an hundred pounds ; and the cause why they valued me at such a high price above my Lord and master, it was because they knew I had some inheritance and interest in this world, but the Lord of life had not a place to lay his head, therefore was he valued at such a low price ; and because they knew I had some interest in the world, and many followers of me, therefore they valued me at such a high price of a hundred pounds of silver ; and as the thirty pieces of silver was the price of innocent blood, therefore not fit to be put into the treasury to be expended upon any holy use, or to relieve the poor, but to buy a potter's field to bury the stinking carcasses of strangers, thieves, and murderers, so that the thirty pieces of silver was bestowed upon the basest way suitable to the purchasers, being the price of innocent blood ; so likewise the hundred pieces of silver I am valued at, it is the price of innocent blood also, a very goodly price ; and this money will not be put into the treasury to repair churches, or relieve the poor, but will be spent basely in lusts and drunkenness, and voluptuousness to the purchasers of it, being the price of innocent blood.

Thus have I given you an account of the whole mat-

ter as short as I can, both of my sufferings and delivery out of all these troubles, and that I am indifferent well in health; being restored to my own house again I thought good to write these lines unto you, to satisfy you in those parts touching all those things that have happened unto me of late here in London. If you please you may shew this letter to those of this faith, if you think fit, but shew it to none of the contrary party, let the blind lead the blind, that they may both fall into the ditch together.

So not to trouble you any further, but do remember my love, and my wife's love unto yourself, and to your good wife, unknown to me by the natural sight of the eye; but the time shall come, she shall see me face to face, when I am in a better condition than now I am in, even upon a throne of glory, though now I have been upon a throne of shame and reproach, even a pillory. My dear love remembered to Colonel Phaire and his good wife, to Major Dennison and Captain Gale, to whom I am much engaged for his kind token long ago, and to all the rest of the friends in the faith there with you. I take leave and rest,

Your friend in the eternal truth,

LODOWICKE MUGGLETON.

The Copy of a Letter written by the Prophet Lodowicke Muggleton, to Mr. Thomas Nosworthy, in Antigua, dated from London November 4th, 1679.

Loving Friend in the true faith, Thomas Nosworthy,

THIS is to certify you that I received your letter about the beginning of Oct. 1679, with your brother's letter from Virginia, and that you received my letter with the rest, that we received your kind tokens. I am glad you receive satisfaction of mind though it be

but in temporal affairs, is more than all the riches of this world, what is it without peace of mind; but that peace that floweth from the assurance of eternal salvation in the life to come, all the kingdoms of this world is not to be compared unto it, but when this temporal peace and eternal peace doth meet together in one soul, which I do not question, but they do in you, so that nothing under the sun can be compared with it.

I have read over your brother's letter, he writeth very well as to moral wisdom, and as to temporal affairs, but stone blind as to spiritual and heavenly wisdom, even like unto those David speaketh of, who said to those prophets that came in the name of the Lord, "we desire not the knowledge of thy law, therefore depart from us. So doth your brother by those books you sent him, for he doth count the truth of God and the wisdom of heaven a stumbling block indeed unto them.

And you may see what reward you have for your good will, you are counted a poor weak man by it, and fallen into a greater error than you were in when you were a Quaker, and in effect they desire not the knowledge of God's law nor of your books, but do wish you had never sent them; neither would they have yourself to believe them, but to depart from them as they have done, for they desire not the knowledge of them neither.

Therefore do you do as Christ did, he went to his own, but his own received him not, neither did he do any miracle because of their unbelief; so you sent books to your relations, but they received them not in love, neither could they convert any of them, because of their unbelief. It is a vain thing to write or send any heavenly matters among the heathen, for they will count you the greater deluded and in the greater error; therefore let no heavenly wisdom come there no more. I am glad you are recovered to your health again, and except the truth were locked up in a chest and never opened, it will meet with oppositions as I perceive you do.

I have been more sick of a fever and ague this spring than ever I was in my life, but now I am in health again, and as for your sending three thousand pounds weight in sugar, and consigning it to our friend Mr. Saddington, this is to let you know that he is dead a matter of six weeks, almost before your letter came to my hands: likewise, I asked Mr. Clarke if he would undertake that which Mr. Saddington should have done, but he saith, he will not concern himself in such matters at all, so that there is no friend at all, that I know of, that is of any ability that will meddle in it, nor have any concerns in ship affairs, and if those that are poor should undertake it, perhaps they will sell the sugar and spend the money, so you may lose all. And as for my part, I never could endure to concern myself with any ship or sea affairs if it were ever so much for my profit. Therefore I thought good to acquaint you and give you notice, that you may appoint some other man that you can confide in, that you know hath been used and knoweth the custom and manner of sea affair, and of the custom-house; we are all very ignorant of these matters, therefore unwilling to meddle in it. And as for your sending me a further token of your love, I know it is out of pure love, but my desire is, that you would not send any thing to me at all, and I shall take it as kindly at your hands, and have as great a love for you, as if you had sent it, because I have enough in this world and have no need, neither would I have you to think that I do refuse your kindness out of any scorn, but out of true love, knowing that I have less need than yourself, neither do I love trouble myself to trouble others.

This with my love and my wife's love presented unto you, and to those two friends you speak of in your letter; I take leave and remain your friend,

LODOWICKE MUGGLETON.

London, 4th Nov. 1679.

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Mr. James Whitehead of Braintree in Essex, bearing date from London, October 18th, 1680. Beginning as following.

Dear friend James Whitehead,

I received your letter dated October 12th, wherein I perceive that the country justices have agreed and drawn up an order for the compelling of all persons to come to their parish church, according to the act made in the first year of the reign of Queen Elizabeth.

I cannot conceive how the justices of peace in any county have authority and power to put that act in execution in these days, except an act of parliament to authorise them, which no parliament ever did since his Majesty was restored; for that act was at that time made only against the papists, for all protestant episcopal and puritans did go to church generally; there was no Dissenters then as there is now, there was then when this act was made but two denominations, that is to say, papist and protestant; so that act the intent of it was only against the papist, and not against the protestant in the least, and none refused to worship in the protestant churches but the papists; but it is said that this act is in force to dissenters now in regard it stands unrepealed.

In answer to that, As that act is not repealed by parliament, neither hath it been confirmed and put in execution by any act of parliament since the king was restored, so that no justices ought to put it in execution; for this is to be minded, that this act hath been laid aside in England, Scotland, and Ireland, and three or four governments and parliaments have laid that act aside, as in king James's time, and king Charles the first, and the government of that, called the commonwealth, and since king Charles the second was restored, all these governments laid aside that act of Queen

Elizabeth, and made laws of their own for the quiet of the nation, not meddling with that act of Queen Elizabeth, that was made against the papists only. But to satisfy you further, the execution of that act hath been endeavoured by several justices in England and practiced by them, for when I was prisoner in Derby goal there was twelve men of the baptist people in prison, for not paying twelve-pence a Sunday for not going to church, and the justices of that county did commit them to prison for nothing else; because the king had set forth a proclamation suitable to that act, that every person that did not come to church every Sunday, should pay twelve-pence; but it was alledged before judge Tyrrell that the Baptists some of them should say, that the king's proclamation was no law; the judge said nothing to that, neither to justify the king's proclamation nor deny it, but acquitted them without paying any thing for not going to church, only the fees of the prison. After this trial that practice was laid aside by the justices in those parts ever since; several of our friends did pay twelve-pence a week for a while, it did not last long. After this the justices in Cambridgeshire were very hot upon this act of Queen Elizabeth, and made several of our friends and other dissenters to pay twelve-pence a week for not coming to church; our friends did pay it for a while, but the justices not being contented with twelve-pence a week, they proceeded further to another act of Queen Elizabeth, made against the papists, "that if any person were cited into the quarter sessions for not going to church three weeks together, he should pay but 3s. but if he were cited in for not going to church a whole month, then it was 20s. this did our friend Dickenson suffer, and other dissenters, but this did not last long but fell to the ground.

I suppose that the justices of the peace for your county do think and hope that the parliament when it sits, will make an act to establish their order they have

drawn up. This is but a bad time for justices to combine together to force the consciences of three parts of the nation; but it is hoped the parliament hath matters of more consequence and weight for the good of the nation, than to humour the malice of a few justices. — And wait patiently a while, and you will see this fall as other things of this nature have done.

Thus I have given you a little light concerning the law, and how justices have acted contrary to law, and many have suffered by unjust men that have made their own wills a law, being backed by authority; and how could the innocent help themselves, but bore down their necks and take the yoke that wicked men have laid upon them. And as for my advice in this thing is this, that if this order to compel all persons that can not bow down to their worship, if it come to be general and take place in the nation, that those of our faith that are able to give twelve-pence a Sunday, rather than let

[The remainder of this letter by some accident torn out.]

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Mr. John Whalley, bearing date, May the 11th, 1681.

Mr. John Whalley,

I received your letter, dated February 12th, 1680, in answer to mine; and I give you thanks that you gave me your answer which causeth me to write this once more unto you, concerning this business.

First, you say that I was misinformed in that you stopped Nurse Holland's legacy for her abusing you; but you say the truth of the matter was, you stopped her legacy, because you found that you lost from your father's death to that time of what was committed to

her charge more than eight pounds; this, you say, caused you to forbear the payment of her legacy.

Answer. Why did you not then sue her for this at the law? but you sued her at the law for her abusive words to you. And Mrs. Middleton, and she and you together, did ruin the poor woman at the law, and made her spend all her wages she had of the captain and Mrs. Middleton, and you got nothing by it; you two punished her enough for her abusive words, which I blamed her very much for; and though the cause was Mrs. Middleton's yet you did appear in it, so that by the effort there was no great mistake that the legacy was stopped for her abusing you, in that you did not sue her at the law for what you charge her with, but now the case is altered, the legacy is mine, as sure as if it had been given in the will; neither do you know what I and my friends have done, and must do in relieving her in that miserable, poor, and sick condition this long time; so that she could do no less than make that legacy over to me.

Secondly, you say that your father left his estate so much in debt, in mortgages, bonds, bills and book debts, that it was very little worth more than the legacies have charged it withall, especially if I consider how miserably out of repair he left the house

As for that, I understand, that the greatest part of that money Mr. Cally was engaged for upon them houses, his own house he lived in did pay; for I am informed, you had two hundred pounds fine and ten pounds a year for that house ever since, and that now you have eighty pounds a year coming in for their rents, besides ten pounds a year ground rent to the College, besides your father's goods, plate and jewels, and whatsoever is your son's is in your possession. Which fine and rent this three years and a half, I suppose may defray all mortgages, bills, debts, and legacies, which I conceive cannot be much less than £100, which I suppose you are to pay out of the estate; but what is

this to me, if it were twice as much more I have nothing to do with it, the law hath given you the rule of it, and power to dispose of it, as a man in trust for your own child.

Thirdly, you say, that till the mortgages, bonds, bills and honest debts be paid you cannot lawfully pay her legacy; and if the law do allow it, you say, her legacy shall be the last that shall be paid when the estate is cleared, and you get money over or out of it, which is as much as to say, you will never pay that legacy at all; for who shall know of you when the estate is clear, and when you have money over and above out of the estate, sure no counsel told you that to be law or justice.

Fourthly, you say, if you have paid off debts or legacies, it was to preserve the estate and your father's reputation.

What you have done of that nature it was to preserve your own interest, and your own child's inheritance; you being executor in trust, else the child and you both might have been disinherited; for there was estate enough left to discharge all things in your father's will to my knowledge; therefore you need not plead your father's reputation, for this I must tell you, I have been an executor myself to houses that have been mortgaged, and legacies given, and debts to pay, and money owing to me besides, yet I have been faithful in my executorship, to pay the mortgages and honest debts that were due, and all the legacies according to the will of the deceased, before I paid my own debt or had received it out of the rents; for this I must tell you, that legacies are to be paid whether we received it out of the rent or no: besides it is a very unjust thing and guilt upon the conscience of man not to fulfil the will of the dead; I have known a woful effect upon one that I knew for not fulfilling the will of the dead.

Fifthly, I make no question but you have paid your own legacy of £50 to yourself, and that you have paid your father's kinswomen's legacy of £30, and that you

have paid Mr. Butler's legacy of £50, debt and legacy, and all other legacies mentioned in the will. Certainly the estate would have paid this £10 legacy as well as the rest if you had pleased, and you may pay it now to me if you please; and you have reason so to do because it is my right and the law requires it.

Sixthly, you say, if I am resolved to sue you in her behalf, you say, for my sake, you will put me to as little charge as you can, and answer me in any court; likewise you say, that an executor in trust pays no costs.

As to this, I am unwilling on my own behalf to sue you in any court at all, if you will pay it me, or any other I shall appoint quietly, for she hath nothing to do in this matter now: also, I know an executor in trust pays no costs, yet this I must tell you, that you must pay the legacy, and if you put me to spend ten pounds to get ten pounds, it is not the first ten pounds I have spent in law to get that which is my right; besides, though you pay no costs you must loose your own costs as I do mine.

Seventhly, you say, that you disbursed moneys for me when I was in troubles.

To this I say, you were the man that put me upon that way; I being innocent and ignorant of that proceedings, was led as a lamb before my potent enemies, and was not to open my mouth, for my dependance was wholly upon you, and those you employed in that business; and when I came before the court you durst not appear yourself nor those you did employ, neither counsel nor attorney, nor no other durst appear to speak a word for me in my behalf. The Judges called for one Rous, answer was made, he was sick a bed.—The Judges called for two men more, answer was made to the court, That they were gone into Southwark about earnest business; so that I was made a scoff and derision to the whole court; and Jeffreys pleaded to the Judges, that this was but one of Muggleton's cheats,

and that I did not owe Mrs. Hall any thing, for she was called in ; and one King that you employed which managed the business was called for, but there was none to answer, nor to receive me, so that I was returned back again to Newgate with great disgrace, and with great charges ; and I seeing I was so basely abused by them you did employ, and had spent such a deal of money in vain, I was resolved to take a chamber in the Press-yard, which I did, and not to remove to the King's Bench if you would have given me ten pounds to remove thither

Yet after I was settled in the Press-yard, you put me upon the same thing again, and said, that a mark more would get me turned over, and that you would appear yourself ; and I like an ignorant fool, did hearken unto you, and put myself to thirty shillings charges more, besides what Mrs. Hall spent, and all her trouble she had, and you did not appear yourself, nor none else durst appear before the sheriffs of London, but that poor old man in all this business.

But I understood by those that knew, that the King's Bench officers dare not appear in court in my business ; so that your putting me upon this way, cost me first and last, at least ten pounds. Besides, this last bout made the sheriffs and jailers so mad with me, because I did not stand to their courtesy, they would not bate one shilling of an hundred pounds fine, which would before have taken forty or fifty pounds at the most, and would have saved me four months imprisonment.

Thus have I suffered greatly for hearkening to your advice in this matter. Likewise you know Mr. Brocke gave you two guineas which is mine which you have towards your disbursements in my troubles ; if you laid out more, it must be your own loss, for mine hath been great ; and to prevent a law-suit or quarrel, as we always have been friends hitherto, I shall propose this unto you, that if you will pay me this ten pound legacy quietly, I will return you forty shillings of it back again

and give you a full discharge of the whole, and you shall see the deed and will annexed together as sure as law can make it. I do beg your answer once more, whether you will or not; if you like, appoint your time when.

Direct your answer as you did your other letter.

LODOWICKE MUGGLETON.

May 11th, 1681.

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Mrs. Dorothy Carter, of Chesterfield, Sept. 21, 1681.

Dear friend Mrs. Carter,

I SAW a letter of yours to my son White, concerning your grandson being an apprentice with him, and your great desire is to have my advice and judgment in it.

Truly friend I would willingly have waved the thing, for these reasons following.

First, if I should help the boy to never so good a master, and of a good trade, yet if it be not in the boy's nature to be obedient unto his master and apt in nature to learn the art of his trade, the parents of the boy are apt to blame the master of the child for his neglect in not learning the apprentice his trade and art in his trade according to his covenant and promise, which default may be in the apprentice, because his nature could not receive it himself; and if his master should be cruel and beat the boy, thinking by that means to force the boy to learn his trade, and yield obedience whether he will or no, the master will then be cried out upon as a cruel tyrannical master, which was the

cause the boy never came to learn his trade to any purpose.

Secondly, the experience I have seen by our dear friend Ellen Sudbury by her son; I was not only myself, but prevailed with other friends to help her son John Sudbury to a place, to be apprentice both to a good master and a good trade; truly I do think he was one of the best and patientest masters in London, and a very good trade which did not require strength but, fitted his fancy very well, for his idle nature never loved much labour; yet he being naturally proud and disobedient to his master, insomuch that I have had much ado to keep him in his place so long as he hath, and have persuaded his mother several times to part with money to please his fancy, else he would go away from his master; yet his master is blamed for letting him have so much liberty, which if his master had been strict he would never have stayed half so long as he hath; and were it for a great necessity that lieth upon him, he would never stay that little time he hath to serve; for now he must serve out his time, or else fall into the hands of destruction, or else be a burthen to his mother, which I am sorry for his mother's sake.

And now, dear friend, I know you have a tender love and a great care for your grandson, but you must not think that a master can have the same tender affection to apprentice as a grandmother hath, neither do you expect that he is put to apprentice as one to nurse or to board, but you put him out to be a servant, an apprentice to learn a trade to get his living another day; and when he cometh out of his time, he will the better know how to take an apprentice himself, and then he will know what it is to be an apprentice, and the difference of being brought up with his parents, and learning a trade.

And as for my son White, I gave you my judgment before, and do give you the same still, that I do not know of any better master, nor of any better trade in

London than he is. And as for his trade, he is not only a bare brazier, but a curious artist, which is only in request in these times, which will not be so heavy nor require so much strength as a plain brazier doth, besides he worketh much at home himself now, which is very good, for an apprentice will the sooner learn his trade; and as for your grandchild's mistress, she is as good a woman as lives, as far as I can discern; and for liberty of conscience, he shall have with him more free than any people, whatsoever, in the world will grant him.

Also, I perceived by your letter, that you are resolved to give no more than fifteen pounds with him, because of three grand-children to provide for by you.— I know you speak truth and that your care hath been great, and is great still, as I said to my son White. And upon this consideration, he said these words: that in regard of this and former kindnesses that he hath received at your hands, he would take him with that fifteen pounds and well-clothed, and that he would have you send him up as soon as you can, for I say it is better to send him now, because he may be seasoned with London air this winter, than stay till the spring when hot weather comes on apace.

Thus my son White is agreed to take your grandson, and if you and your grandson are agreed with him you may send him to him as aforesaid.

Thus according to your desire, I have given you my judgment and advice in this matter, and take leave and rest and remain,

Your friend in the true faith,

LODOWICKE MUGGLETON.

London, Sept. 21st, 1681.

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Mr. William Pedley, a Weaver and Dyer, a believer of the Commission of the Spirit, living in Southampton, bearing date from London, the 12th day of January, 1683.

Loving friend in the true faith, William Pedley,

I RECEIVED your letter, dated January 4th, 1683, wherein you complain of your great troubles you have gone through in these late years, what in oppression, I suppose you mean oppression for conscience sake; and your greatest troubles I perceive, hath been in the natural concerns of this world, in respect of your first wife being dead, and leaving a charge of children behind her; and I perceive you have married another wife, and hath some charge by her also, which you say are in number five, thus poverty must needs come upon you like an armed man; these troubles are common to all married men, and people both poor and rich, but especially to the poor that do live by trade, for if trade doth fail, poverty doth increase and grow exceedingly, for trade is a very uncertain thing, especially in a time of persecution; for trade and commerce hath taking the wings of the morning and fly away in these our days; so that poverty cometh in upon the poor as a flood upon the dry land; this thousands can witness in this nation as well as you, for want of trade; and poverty is the great common enemy in the nation at this day and time; and in regard, this poverty and want of trade is so common and so natural in this world, therefore it is that no eye pitieth the poor, let him be saint or devil, righteous or unrighteous. Also I perceive by your letter, that all the rest of your faith in these parts are backslided, and hath forsaken their own peace, and hath conformed for fear of the loss of some of their wordly goods, or fear of imprisonment,

even against their own conscience, some only upon threats, others having lost some of their goods, for fear of losing more or all, and have submitted and conformed, so that now you are left alone, those are days of trial, but few are able to stand the trial, to keep faith and a good conscience; and especially in most countries in England several hath conformed; so that in saving earthly riches, they have lost heavenly riches, for they will never recover that peace and assurance of eternal life which they once had abiding in themselves, not while they live in this world; for you may read in the Scriptures, that he that doth fight the good fight of faith, and holdeth out to the end of his life, shall receive the crown of eternal life and glory; but he that looketh back as Lot's wife did, to fetch something that was in her house, which she thought might do her a pleasure when she was got out of the flames of fire and brimstone; so it is with those that go back from the principles of truth, which led them to Zoar, a refuge of safety, of peace and content of mind to free them from the fear of the fire and flames of hell in the conscience, which we see the Sodomites of this world are in; which makes them blaspheme against the God of heaven, and persecute steadfast and faithful men. It is a dangerous thing for men that have tasted the good word of God, and the powers of the life to come, that hath worshipped God in spirit and truth of heart for many years, according to the Commission of the Spirit, which is now in these last days in being, and now men because of a little persecution, to fall from it and worship that which all the ignorant and unbelieving people, and those that doth not know God doth worship. How doth such persons think to recover their peace with God again? neither doth God regard such worshippers, neither doth God's messengers regard such worshippers, that can suffer nothing for their faith, and they will reap the fruits of their own doings, which is the loss of their peace of their own minds while they live in this world,

and the fear of eternal death hereafter, to save themselves in this world, for a little time; for the Commission hath laid but an easy yoke and a burthen which is very light upon the neck of the believers of it. Christ said to those in his time, that his yoke was easy and his burthen light; yet those that would take his yoke upon them, must forsake father and mother, wife and children, if persecution should occasion it; nay, life itself must go rather than cast off his yoke, else no crown of eternal happiness, life and glory is to be had; this seems to the eye of reason to be a heavy yoke, yet Christ calls it easy, and the eye of faith doth count it easy. Still also you say that they have made a distress upon you already, and that you are left to wrestle with them, (meaning your persecutors,) which say you, according to reason, I am worse able. As to this I say, you are best able to wrestle with them for these reasons.

First, because you have suffered for your faith already.

Second, because you are a poor man and hath a great charge of children, and hath little or no estate to lose, for poverty and a great charge of children is a fortress, or as a tower of defence against your persecutors; for what town or city will persecute a poor man to cast him out of the town, or put him in prison, that hath committed no crime against the law of God, nor the laws of the land, and that hath nothing to lose, to bring upon the town a great charge; for you may by the laws of England throw all your children upon the town, and so shift for yourself elsewhere; and the town must by the laws of England provide for your children, and bestow them as they please. If they do persecute you and throw you into the streets, then do you throw your charge upon the town and shift for yourself; so that being poor will make you the more able to encounter with your persecutors, and preserve the peace of your mind, and your faith that fail not to the end of this natural life, that you may enjoy that

eternal happiness hereafter; for riches of this world is a great snare, and many men rather than lose this earthly riches and honors among men, they let go their hold of eternal life in the world to come; because that is at a distance, and this is in present being. I hope these lines may satisfy you, and bear up your spirit in the day of trouble, and deliverance will come in its time.

So resteth your Friend in the true faith,

LODOWICKE MUGGLETON.

London, Jan. 12th, 1683.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, to Mrs. Elizabeth Flaggetter, of Cork, in Ireland, bearing date from London, August 5th, 1684.

Loving Friend in the true faith, Elizabeth Flaggetter,

THIS is to certify you, that I received your letter, dated July 3d, 1684, wherein I perceive your son hath been hindred of his purpose, which is a thing very common in these days, and that your time would not hardly permit you to write those few lines; I know where people are concerned in the affairs of this world, must be carried and spurred on both in body and mind; the business of this world is that which causeth all people in the world to forget God, some striving for riches and honour, so that there is no room left in the heart, not to have any hope in a God, or any other heaven, nor the fear of any hell but what is in this world; and the poorer sort of people their hearts are so full of the cares of this world, how to get bread to feed their families and themselves, and to cloath their nakedness as Adam and Eve did; so that no fear of hell, or of a worse condition than poverty can enter into their hearts, but look upon the rich and honourable

people to be in heaven, and do wish he could attain to the same condition or hell after death, than poverty in this world, or any better heaven after death than riches and honour in this life or world, no more than Dives the rich man did till he came into hell in his conscience. And happy are you and all those that are chosen out of this world by this Commission of the Spirit, which hath shewed you a better heaven than the riches and honour of this world, in that you are made rich in faith in the true God, in his form and nature, which no people in the world besides doth know, but those that doth believe our report, to them the arm of the Lord is revealed at this day, and to no other. Likewise we have shewed you a worse hell than the poverty of this world, and by your faith in this Commission of the Spirit, you will escape falling into that hell which is eternal; though you be poor in spirit, this kind of poverty is blessed of the Lord; Christ did not say, blessed are the poor of this world, but "Blessed are the poor in spirit for they shall see God." I perceive you are all there in peace and in quietness of mind, which all the riches of this world will not give; I am glad to hear of your steadfast faith in the true God. I have not written these lines to discomfort you, nor with the believers there with you, but for the comfort and strengthening of you all to hold out to the end, because you will not have a prophet always with you; I being old cannot by the course of nature live many years longer, but those writings I have left behind me will endure to the world's end.

This is all at present, only my love with my wife's love remembered unto you, and to George Gamble and his wife, and all the rest of our friends in the true faith with you. I take leave and remain,

Your friend in the eternal truth,

LODOWICKE MUGGLETON.

London, August 5th, 1684.

A Copy of a Letter written by the Prophet Lodowicke Muggleton to the Widow Mrs. Elizabeth Marsden, of Chesterfield, bearing date from London, April 18th, 1685.

Dear friend in the true faith, Elizabeth Marsden.

I HAVING an opportunity at this time to inform you, that there is a design in agitation that will be for your good, and your children's good also, as long as your natural life in this world, if you please to accept of it. I thought it convenient and necessary to give you timely notice of it, that you may not be surprised, but may have time to consider of it. The business is this, there is a friend of ours that is a widower, that is of this faith, that is a shopkeeper and of a genteel trade, namely, a salesman and a tailor both, that selleth all new apparel, and he hearing that you are a shopkeeper though of another trade and of this faith, and of a good natural temper, doth conceive you would make a good wife to live here at London, if you shall think good;—the man's name is John Cróxen, he liveth at the corner house at Houndsditch, it is the best house for trade in all the street, being a corner house; his trade doth bring in at least two or three hundred pounds a year; and as for his person I suppose you will not dislike—and for his age it is very suitable unto yours, he is about four or five and forty years old is the most, and I suppose you are seven or eight and thirty years old, which is very suitable, and this was one of this faith we own, and we know him to be of as good a natured man to a wife as any I know in the world; I know you may live in as much splendour and credit as any merchant's wife in London doth, if you have him to your husband you shall have a maid servant, and men servants to be at your command; for my wife's brother's son is appren-

tice with him, and hath served now at Midsummer, five years of his time, which if I had not known him to be a good natured man, and a good trade, he should never have him put apprentice to him. All the rich believers here in London doth very well approve of his having of you to wife, and of your having of him to your husband, and would be glad to have you live at London, that you may be numbered among the rich in this world, as well as being numbered with the rich in faith, rich in the world to come, as I know you will ; besides I cannot conceive how you can raise yourself, or prefer yourself or your two children, if you should match with any man there in the country, though it were with a man of a hundred a year, yet your person will be made a mere drudge, and your children mere slaves, neither is there any of this faith there in that country as I know of, that is worth any thing considerable ; and for you to match with one that is contrary, it will cause shipwreck to be made of the peace of your mind, which is of more value than the whole world.

Now I shall tell you how the state of this man's condition is, that if you cannot bear with it you shall have your liberty to chose or refuse, and save him a journey ; this John Croxen hath had two wives, and hath at this time five children all alive, two by the first wife before I knew him, and those two are both out of the way ; the daughter geteth her living, being a good needle-woman, or at service, or might be married, but her father doth not like the man that she would have, because he hath no trade, for a trade is the surest thing to get bread in this England, if a man be a good husband ; the other is a boy that is apprentice to a silk weaver, which hath served great part of his time, so that he will be no trouble nor charge to his father nor his wife ; and by this last wife he hath three daughters, the eldest is I think a matter of twelve or thirteen years old, and she is put apprentice to a friend of ours for five years, to be a shop-keeper ; so that there is but two young

daughters that is at home with him, the one of them is about eight years old, and the other I think about four years old, these two must be at home, yet no great trouble to his wife, because the maid can make them ready and send them to school; for if you should be his wife you would do more good ten times, in looking to the shop and selling of garments, and to know the prices, and learn the trade, that in case he should die before you, you may drive the trade yourself; thus I have given you an account of the whole matter. Now he and William Chaire a batchelor, doth intend after Whitsintide to make a journey into those parts to see you and other friends in Staffordshire; Mr. Croxen cometh only to you, upon that account as to make you his wife, if you like the man when you see him; and William Chaire he cometh on purpose to Elizabeth Burton, to make her his wife if she will accept of him, he had a great love for her when she was here in London.

But now, dear friend, the case is thus, that you must send me word whether you are resolved to keep yourself a widow always, or whether you are minded to keep yourself a widow always, or whether you are resolved to live there where you are always, or whether you are minded to change your condition you are now in, or whether you will suffer him to come to see you; and if you do not like him when you have seen him, you shall have liberty in your mind to refuse him; for I would not persuade you to any thing against your own mind, nor advise you to any thing that were not for your good; therefore I would desire you to send your answer unto me as soon as you can conveniently, and as short as you can to those particulars, in the latter part of this letter; likewise, I desire you not to let any of our friends in those parts to see this letter, neither would I have you to mention it to any one, till after you have given me your answer; and if you do incline in your mind to hearken to the conditions contained in this letter, then keep it to yourself, and let

none know of it, until Mr. Croxen and William Chaire doth come to see you and the rest of our friends, which will be after Whitsintide So with my love and my wife's love remembered unto yourself, I take leave and remain,

Your friend in the true faith,

LODOWICKE MUGGLETON.

*London, the 18th day
of April, 1685.*

Direct your letter unto me, thus, for Mr. Delamain, upon Bread Street Hill, at the sign of the "Three Tobacco Pipes," in London.

A Copy of a Letter, written by the Prophet Lodowicke Muggleton to Elizabeth Phaire, bearing date the 29th of June, 1686.

Dear friend in the true faith, Elizabeth Phaire, the Wife of Robert Phaire, who hath been dead some time since.

THIS is to certify you that I received your letter, dated May 25th, 1686, by the hand of our friend Mrs. Stratton; and I am glad to hear of your good health, but more especially of your strong faith in the true God and in me his messenger, and in that the God of heaven hath preserved my life here upon this earth these many years, and hath delivered my soul out of many prisons and persecutions, and hath restored me to my own habitation again, without any limbs broken, or bruises, or maimed, and am as perfect in nature from all diseases and distempers as ever, only I am grown old and cannot live many years longer, by the course of nature. I have looked upon you as one of God's elect in the day when I first saw you, when your husband first brought me to your father's house, when you were, as it were,

creeping out of your ignorance and blindness of nature, which is near twenty-four years since, so that, I doubt not, but that you shall hold out in your faith to the end of your life, here in this world, because your faith is built upon a strong rock, even upon the true God the man Christ Jesus in glory, as we the commissioners of the Spirit have declared, so that you shall with us in the resurrection arise first, and shall ascend in the clouds of heaven into that glory, where we shall see our God in whom we have believed, when in this life, face to face, and receive that mansion of glory according to the measure of faith we had in this life. This is all at present, only my love, with my wife's love presented unto you. I take leave, and remain,

—Your friend in the eternal truth,

LODOWICKE MUGGLETON.

London, June 29th, 1686.

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Mary Gamble, dated June 29th, 1686.

Dear and loving friend in the true faith, Mary Gamble,

THIS is to certify you, that I received your letter, dated the 27th of May, 1686, by the hand of Mrs. Stratton, wherein you make a good excuse why you did not return me an answer to my letter which you so joyfully received, and will as carefully keep for those that are growing up after you. I am very well satisfied in the causes you make mention of, and as for your inclination still to see me here at London, I should be glad it might be so, if it might not be too much to your prejudice, you being so far remote, and at such a distance from me, it would be no trouble to me, but joyous to me

to see you before I go hence and be seen no more ; but if it should be so, that you could not see me here in this life in the state of mortality, you shall be sure to see me in the state of immortality, when this vile body shall be made like unto our God's glorious body, then shall I be worth the seeing, and thrice happy will you and all those be that hath truly believed our report, in this life, in that you shall be made capable to see me and our God face to face, in that kingdom of eternal glory ; these things will come to pass in their time, which will be finished in the resurrection ; which will not seem a quarter of an hour's time between the death of your soul and the resurrection of it to eternal life and glory ; for there is no time to the dead, all time is to this mortal life ; and in this regard our state doth far differ from the state of the whole world, because it lieth in ignorance and darkness of their minds, of the knowledge of the true God and the right devil, which is the cause of all men and women's fear of death, they having no faith in the true God, nor knowledge what the right devil is ; this is that, that causeth the fear of death and hell ; for death and hell join hand in hand together against the soul of man, which hath not the shield of faith in him of the true God, and in this Commission of the Spirit, to keep off the fiery darts of the devil, off his heart in his life and at his death. And as for your desire of my advice, whether it would be more peaceable for you to live in England than there ; as to that, I do know that it would be more safe and peaceable living in England than where you are ; could you leave your concerns there where you now are without any extraordinary great loss and ruin of your estate, it would be far more safe and security of your lives here in England, than there will be where you are ; now for this I am well persuaded, that England is the safest place for peaceable and quiet people to live in, that is in the whole world ; besides, notwithstanding, it is bad enough in conscience, and wicked enough, yet the most righteous

place in the world at this day; neither will there, nor can be such a thing acted here in England, as you fear will be acted there where you be now; therefore, as I said before, if you can without too much undoing yourself in your estates, it will be safer for your lives to live in England—you must venture something—your lives are better than lands, and your bodies are better than raiment.

This is all the advice I can give you in this matter; so I shall take leave, only present my love and respects with my wife's love unto yourself and to your husband. I rest and remain,

Your friend in the eternal truth,

LODOWICKE MUGGLETON.

London, June 29th, 1686.

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Elizabeth Farmer, bearing date from London, June 29th, 1686.

Loving and kind friend, Elizabeth Farmer, tho' to me unknown

THIS is to certify you, that I received your kind token by the hands of Mrs. Stratton. I perceive by her, that you are one of this faith, and that you are Mary Gamble's sister, and daughter to Colonel Robert Phaire. I knew your father very well, and your mother-in-law, and your sister Gamble by letter, but I never saw her person in my life: but I perceive you are one that doth own and believe the same doctrine and commission of the Spirit as your father and mother-in-law, and your sister doth, else why should you send a token of your love to me, which is evident you have a love to the same truth as those aforesaid named; yet because I received

no line from you concerning your faith. I shall take leave at present, only my love, and my wife's love and respects remembered unto you, shall take leave, rest and remain your friend in the true faith of a personal God, the man Christ in glory.

Your friend in the eternal truth,

LODOWICKE MUGGLETON.

London, June 29th, 1686.

A Copy of a Letter written by the Prophet Lodowicke Muggleton to Mary Wakeham, dated June 29th, 1686.

Dear friend, though unknown, Mary Wakeham,

THIS is to certify you that I received your letter with your kind token of your love, by the hand of our friend Mrs. Stratton; and as you say, I never did hear of your name before, but I perceive you have heard of my name to your unspeakable joy and comfort. I perceive, by your few lines, that your understanding is greatly enlightened, in that you have faith in the true God, our blessed Redeemer, and Lord Jesus Christ, and that you have received us his messengers in the love of our doctrine, which we received commission from God to declare also you have received me in your heart as a messenger sent of God, though you never saw me nor I you, but the sound of this doctrine and Commission of the Spirit hath gone through many parts of the world, and here and there one hath ears to hear the sound, and eyes to see the truth of it; so that in your receiving of me as a messenger sent of God, you shall and do receive him that sent me, and it will be your eternal happiness and your good lot that you did receive me as a messenger of God to direct you in the way of truth; indeed the number is but few, even like the gleanings of the field of this world; the world carryeth

cart loads of sheaves into their barn, that is into their heaven, because they have a multitude of messengers and teachers to drive people to heaven whether they will or no ; but God's Messengers are sent but one at a time ; if he should send two at a time the world cannot bear one, much less two ; so that God's messengers are glad to gather a sheaf or two in one land, and three or four in another land in comparison, so that God's barn or heaven is very empty ; there is room enough for you and such as you are being one of that scattered flock, you being numbered amongst God's elect in that you have believed his prophet's report.

So resteth your friend in the true faith,

LODOWICKE MUGGLETON.

My love and my wife's love remembered unto you though unknown.

London, June 29th, 1686.

A Copy of a Letter, written by the Prophet Lodowicke Muggleton to Mrs. Ann Delamain, the widow of Mr. Alexander Delamain, senior, bearing date from London, December 26th, 1687. Beginning as followeth.

Dear friend in the truth, Ann Delamain,

THIS is to give you an account of our proceedings, and what we have done this last long term, in my wife's kinsman, Thomas Martin, concerning his being heir at law to that house and lands which his mother bought for her and her heirs for ever, in the days of her widowhood ; I knowing that nothing would be done with his father-in-law by fair means, but by law, therefore I sent him first to see if he could get the deeds how his

mother bought this house and lands ; so his father-in-law let Thomas Martin, his son-in-law have the key of the chest, where was nine pair of sheets and other linen, and all the writings with it ; so Thomas Martin, being a good scholar both in writing and reading English, he took out of the chest those writings which concerned his house and lands, and locked the chest again, and gave his father-in-law the key again ; for no man could give the young man any advice until we had seen the deeds ; and after we had the writings he advised with an attorney at law, and his advice was at first, to have a writ of ejectment upon the tenant out of possession, except the tenant would own him to be his landlord, and he would give the tenant a bond under his hand to bear him harmless ; which thing was done by this means, his father-in-law was turned out of possession of the house and lands ; the next advice was given, to get a letter of administration upon the chest of linen and other things, and upon fourteen pounds rent, and upon two bonds of eight pounds which was unpaid to his father-in-law, which is twenty and two pounds ; the third advice was, for him to have a writ to arrest his father-in-law for all the rent which he hath received for this house and land this eight years, which is now in suit of law, and the next term they do proceed. I shall say no more at present, but do hope I shall see you ere long at your own house, where I shall give you a full account of this matter ; therefore I shall only remember my dear love with my wife's love to yourself in particular, and to Mr. Whitehead and his wife, and Priscilla and Mary his two daughters, and all the rest of our friends in the faith with you. I take leave and rest,

Your friend in the eternal truth,

LODOWICKE MUGGLETON.

Dec. 26th, 1687.

A Copy of a Letter written by the Prophet Lodowicke Muggleton, to his loving friend Mary Wakeham, dated from London, August 15th, 1688.

Loving and kind Friend in the true faith, Mary Wakeham,

THIS is to certify you, that I received your letter, dated the 29th of May, in the year 1688, by the hand of our friend, Mrs. Stratton; wherein I perceive you have a desire to come to London to see me. I should be very glad to see you, if it were possible; but I may say unto you in the temporal, as Abraham said unto Dives in the spiritual; he being in hell, and Abraham in heaven, that there was such a great gulph between them, that Abraham could not come to him in hell; neither could Dives come out of hell and ascend up to heaven to come to Abraham; so likewise there is a great temporal gulph between you and I, as to the hundred miles by land, that might easily be done, but that gulph by sea will be very hard for you to come and see me; and I have such an antipathy in my nature, that if I might have ten thousand pounds, I would not come through that sea gulph to see you, though I have travelled several thousands of miles in England in my time by land, so that if you can come through this sea gulph to see me, I shall be very glad to see you, but as you say if you cannot see me in this state of mortality, you will be sure to see me in the state of immortality, in a better condition than now, when you and all others, that are true believers shall see me and John Reeve set upon thrones of glory, and there you shall see the twelve apostles and all the prophets, with Moses and Elias that represented the person of God the Father, while Christ the only true God went that journey in the flesh; all these and many more shall you see to sit upon thrones of glory, distinct one from another; nay, further I say, that we the two Witnesses of the Spirit being upon thrones of glory,

shall say to those the believers of this Commission of the Spirit, Come, we will lead you up into the kingdom where our God sits in his glorious throne, with all his holy angels round about him; there you shall see him face to face, because you did believe in him when he was in shame, when he was upon earth; this is that unspeakable glory and pleasures which my faith tells me, which we and all true believers shall see and enjoy those pleasures at his right hand for evermore. This is all at present, only my love, and my wife's love remembered unto yourself I take leave, rest and remain your friend in the eternal truth.

LODOWICKE MUGGLETON.

London, August 15th, 1688.

FINIS.