

# The Lying Prophet

*Discovered and Reproved;*

In an Answer to several particulars in a book called *The Quakers Downfall*, said to be written by *Lawrence Claxton*, who blasphemously stiles himself the alone true and faithful Messenger of Christ Jesus; but his spirit being tried by the fruits it hath brought forth, he is found to be a messenger of Satan, and an enemy to Christ and his people, who hath confessed he hath nought of God in him.

With several of his damnable doctrines (seldom the like ever read or heard of) which he hath published in his Book, returned back for him to prove by plain Scripture or to confesse his error and blasphemy.

Also Twelve Particulars which he and his companion *Lodowick Atugleton* uttered at *Richard Whitpans* house in *Eastcheap*, in a discourse with me and some others he calls Quakers.

Given forth for the clearing the Truth and the Witnesses of it from his lying aspersions, and the manifesting deceit and deceivers, that simple hearted ignorant people through their policy may not be deceived nor deluded, By a Friend to Truth, *John Harwood*.

*The False Prophet is made manifest by his fruits, according to the Doctrine of Christ, Mat. 7.*

To the honest understanding Reader,  
 who readeth without Prejudice,  
 or Malice,

Reader,

**A** Book coming to my hands, tituled the Quakers downfall, said to be written by Laurence Claxton, (having his name at it) who blasphemously styles himselfe, the alone, true and faithfull messenger of Christ Jesus, the Lord of Glory; and hath the last Revelation and Commission that ever shall be, as he saith, but his doctrine and Spirit, being truly weighed and tried in the just and equall ballance, by the Eternall Spirit of Light and Life; (manifest in the Royall seed of God, called Quakers) he is found to be a lying Prophet, a Messenger of Satan, an enemy to truth, and the witnesses of it, as his fruits will make it plainly appeare; who goes about through his subtilty to pervert Truth and Innocency, and hath in a high manner blasphemed against God and his people: so that in pure love to the Eternal Truth, for the clearing of it from lying Aspersions cast upon it, and the faithfull witnesses of it, by this unreasonable man; I am moved to write something in Answer to severall particulars in his book; that his deceifull lying spirit in some measure may be made manifest, that the simple hearted, ignorant people, may not be deluded through his subtilty, or by them who are of the same minde, which he calls the last Commissioners the third Writers of the Scriptures, in page marked for the twelfth in his book; And in the fifteenth page he blasphemously sayes, they are the last Commissioners that ever shall appeare in this unbelieving world: (that is to say, John Reeve, and Lodowick Muggleton; so would limit the holy One, the unlimited God: (which he knowes

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not as his fruits of darknesse makes appear) who gives gifts and Commission unto many of his dear servants and children, (in this the day of his glorious and bright appearance, in and amongst the sonnes and daughters of men) who are his true and faithful Messengers, who have manifested the truth of their message (the Lords gift) thorow many tryals and cruel sufferings, whom he sends forth into many Nations and Islands, freely to preach glad tidings, the Gospel of peace, the power of God unto salvation; which is a mysterie hid from that spirit and power of darknesse in L. C. and the other he calls the last Commissioners, who said he had nought of God in him, and also he denies the light of Christ within people; (Gods pure witnesse) which the Apostles bore testimony unto, and John the Baptist; as all the faithful messengers of God doth, (which in scorne he calls Quakers) which true Light, (with which Christ enlighteneth every man) is the onely way of Life, Peace and everlasting salvation, which he and all such high Ranting spirits are shut out of, and into the true knowledge of it cannot enter, with all their Serpents policy; which L. C. would cover with the name of divine knowledge: but with the eternal light, (which he despises) he is discerned, his Covers are too narrow to hide him from the pure eye, which the eternal God by his power hath opened in his innocent babes and children, he calls in derision quaking Ranters; but by them he is seen and comprehended; and by the Life of God, who is a Spirit of Glory, Light, Life, Power and Infinite wisdom, is judged to be an instrument of Satan, an enemy of God, (the Spirit of all flesh) and an unreasonable man, according to his own confession, who saith there is no pure reason in man nor in God, which is high blasphemy; For pure wisdom and pure reason is one in nature and substance, and neither God, the infinite being of Wisdom, Glory, and Life is without it; nor man in the Image of God, unto whom, the Light Christ is made Wisdom, Righteousnesse, Sanctification and Redemption; but the understanding Reader may easily perceive, by what spirit this man is acted, who would have all men to be like him, without pure reason, and also the Living God, the Eternal Spirit of Glory, (which he denies to be a Spirit) he would have to be without Reason (and so have him unreasonable) who is the Eternal Fountain of Wisdom, Knowledge, and pure Reason, for from his pure presence, all the pure streames of divine Wisdom, Knowledge,

ledge and Reason hath ever flowed, and doth ever flow; which clearly evidenceth, that this man is possessed with, and acted by the same lying spirit and power of darknesse which hath acted all the false Prophets, and deceivers, in all ages as in this age, (so not to be believed, but denied) whose mindes hath been and are blinded, and hearts hardened against the truth of God, acting to the utmost of their strength against it; but with it, L. C. and his Companions, and all the deceivers in all Nations, under what Name or Title soever are comprehended, condemned, and shut out of the knowledge of the mystery of Life, out of the light and knowledge of God, out of his kingdom, in the pit of grosse darknesse, and there are to remain untill the judgement of the great day, and then shall receive the reward of their doings; Oh how he rages against us in his booke, and scoffes and reviles us because we will not deny the Light Christ Jesus in us, as he doth, who saith he is in no creature, but only in heaven above the Stars as a man or person; what cursed doctrine and blasphemy is this which this wicked man hath published, who would limit and confine the Lord of Glory, the unlimited God unto a certain place, (and exclude him from his people) which the Heaven of Heavens cannot contain, who fills Heaven and Earth with his Glory; yet this unreasonable man pretends to own Scripture, though he publish such things as these, which are quite contrary to it; for the Saints in Light that gave forth the Scriptures, denied not (as he doth) but witnessed as we do, Christ Jesus in them the hope of glory, as in the first Chapter of the Colossians, verse 27, as also in the second of the Corinthians, 13. 5. Christ in you, except you be Reprobates, and likewise in Galathians 2. 20. saith Paul, I live, yet not I, but Christ liveth in me, &c. and many other Scriptures might be brought to prove the true Light Christ to be in his people, which this wicked deceiver denies; but the wise in heart may see by this, that the life of the Scripture judges his doctrine to be contrary to the doctrine of the Apostles; and his faith to be contrary to the faith of Gods elect, so out of the doctrine and faith of Gods Elect, in the state of Reprobacy, not to be owned nor credited, but to be denied and sharply reprov'd by all that fear the Lord. Now I know none of Gods people, that love him, and fear him, will believe the Lies, slanders, and false aspersions which this unreasonable man in his booke hath cast upon us he calls Quakers, but will discern it to be written  
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from an envious wicked heart and spirit, (because his will hath been crossed by us) and will judge his lying malicious spirit, and not entertain any hard thoughts against us, through his Lies and false Accusations; but the ignorant, and such as have an enmity against the truth, and the witnesses of it, who are given up to believe lies may be ready to believe his blasphemous Lying Aspersions, which he hath cast upon God and his people, but however, we are clear in the sight of the Lord and his people; and the truth is over him, and all the world, and whosoever stand up to oppose it, or in any manner appears against it, must bow before it, and come under it, and the witnesses of it: for all Nations must bow before the power of Truth manifest in Gods Eleſt; The Royall seed called Quakers,

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## The Lying Prophet Discovered and Reproved.

Lawrence Claxton

**B** Oasteth and saith, *If I had not the Spirit of Inspiration, or Revelation in my own Soul, not any part or portion of the Scripture would belong unto me,* pag. 1.

*Ans.* It is the Spirit of God with which the Saints were Inspired, which unto them revealed the Mysteries and secrets of God, who as they were moved spoke, and writ forth the Scriptures, which thou dost not rightly understand, who wants the same Spirit and Life, for thy lying and boasting manifesteth thy spirit to be none of the true Spirit with which the Saints were and are Inspired; so ignorant of the Mystery and Life of them; but that part or portion of Scripture belongs unto thee, which is against blasphemers, lyars, boasters and ungodly deceivers, and to be applied to thy present condition, but the blessings and promises which appertaineth to the Ele& Seed thou hast nothing to do with; And what hast thou to do to speak of the Spirit of Inspiration or Revelation in thy Soul, who said, thou hast nought of God in thee?

*L.C. Also boasteth of the Spirit, To be more fully manifested in him then it was in the Saints that gave forth the Scriptures,* pag. 1.

*Ans.* The lying spirit which was cast out of the Saints, by the power of the Spirit of truth, in a large manner is manifest in thee, as thy fruits makes it appear; and thou may be ashamed to boast thus of thy spirit, who said in the hearing of several honest people, Thou had nought of God in thee; it is the lying imagination of thy corrupt fleshly wisdom, which thou calls the Inspiration of the Spirit, by which thou art deceived and deluded, and seeks to deceive and delude others, but the Ele& are out of thy reach, and fathomes thee.

L.C. Saith,

L. C. Saith, *Moses, the Prophets and Apostles never rightly understood, neither was required of them to know Christ in their Commission any other but God the Father, p. 4.*

*Ans.* That is false, *Moses* knew a Prophet should arise like unto him, which the people should hear, which was Christ the Son of God; & the Prophet knew a Virgin should conceive and bear a Son, and call his Name *'manuel'*; and said, *Unto us a Son is given, &c.* and the Apostles knew the Father, Word and Spirit to be one, and there was them that were witnesses of his birth, sufferings and Resurrection, which thou knows nothing of but by tradition, the Apostles were eye-witnesses of him who was born of the Virgin, and knew him in the flesh a single person, and after his death and Resurrection were to know him no more, *2 Cor. 5.* Let him that readeth understand, for here hast thou manifested thy lyes and confusion, thou hast lyled of *Moses, the Prophets and Apostles, and of the Scriptures their writings, as the Scripture will make plainly appear, read Deut. 18. 18. Isa. 9. 6. Isa. 7. 14.*

L. C. Affirmeth, *That the wisdom of Solomon was not natural, p. 5. and in the 6. p. saith, Solomons writings were no Scripture, nor the writings of Job, p. 7.*

*Ans.* The wisdom God gave unto *Solomon* was pure and spiritual, it is contrary to the disposition and nature of God to give gifts unto his people, contrary to himself; that is natural in thee, which wrongs the Lord and calls *Solomons* wisdom (Gods gift) natural, it is manifest thou sees not with the eye of Faith as thou conceives, but art deceived by the prince of darkness the old serpent, who goes about through thy policy to turn the truth into a lye, but the serpent with all his subtilty cannot prove the writings of *Solomon* to be no Scripture, nor perswade such as fear the Lord to any such thing; none but such as are given up to believe lyes will credit thee, for his writings are truth, and the other Scripture is no more; And as for the writings of Righteous *Job* (whom thou confessest Righteous) who saw the Lord of Glory; they are also to be believed (and not scrupled) to be truth given forth from the Spirit of truth; and to be as true as the writings of  
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*Acts 3. 15*

*1 Kings 3. 12.*

*1 Kings 3. 28.*

*Job 42. 5.*

the Prophets and Apostles ; and thou art Judged out of the truth, in the lye, by the Righteous Spirit which was manifest in Job ; who Judges with thy lying spirit all the translators and composers of the Scriptures, who put Job & Solomons writings amongst the Prophets and Apostles.

L. C. Likewise affirmeth, *That the Scriptures were written for our learning to know God, &c.* p. 11.

*Ans.* The Jews and Pharisees which Christ reprov'd had the Scriptures, the writings of Moses and the Prophets, yet knew not Christ, nor God the Father ; and thou and many other have the Scriptures, and yet wants the knowledge of God, none knows God the Father but such as the light Christ reveals him unto ; here thou contradicts the Doctrine of Christ, and seeking (with the unbelieving Jews) for the knowledge of God, the Life, in the Scriptures, read *Luke 10.22. John 8.19.* here thou hast shewen thou knowes not the right use of the Scriptures, which are serviceable in their places.

L. C. Boasteth and sayes, *We write not of other mens labours, but as our Faith within us reveals unto us,* p. 13.

*Ans.* All that reads his book may see him to be an impudent liar, for he hath written of the works of the Prophets and Apostles, which are none of his ; this is the false faith, which reveals such horrible lyes, and none of the Faith of Gods Elect thou boasts of to be in thee ; for the true Faith is of God, his own pure gift, but thou hast said there is nought of God in thee, and the fruits of the true faith doth not appear in thee, but the contrary.

L. C. He saith, *The Sun at his presence (viz. Christ Jesus in the form of man) will be put forth as the snuffe of a candle, &c.* pag. 15.

*Ans.* The Sun, Moon and Stars receives their glory and clearness from Christ the Word, the Eternal Son of God, *John 1. 1.* who was before man had a form, and the Sun is not put out at the presence of him that made it, whose presence fills Heaven & earth ; this is one of thy own foolish imaginations, which thou calls the Revelation of Faith, for when the Sun shines in the fulness of the strength and glory, the most of



the presence and power of God is seen in it.

L.C. Likewise saith, *The nature of our Revelation, leads us forth to no manner nor form of worship, p. 8.*

Luke 11.  
 Matth. 6.  
 1Thes. 5. 11

*Ans.* Then thy revelation is contrary to the Revelation of Christ and the Saints, and here thou hast that thy self out of their Doctrine and Practice; Christ preached and prayed, and taught to pray and to worship God who is a Spirit, in the Spirit and in the Truth; and the Saints that lived in the power of Christ, met together, and in love edified one another, Preached, prayed & prophesied as they were moved in the power of the Holy Spirit; so had a form of godliness or worship, though in the power of God, as the chosen of the Lord, who bears his glorious Image have now, who are acted in the power of the same Eternal Spirit, who judgeth thy revelations to be foolish and vain imaginations, and out of both form and power of godliness.

L.C. Saith, *That one of them (viz. the Quakers) declared, that his God was an infinite spirit, all light, life, power, that filled Heaven and earth with his glory, &c. and he likewise saith, The Spirit is nothing without a body; and a little before saith, Neither was this any God at all, p. 20.*

*Ans.* I do bear Testimony in the strength of the Eternal Spirit of Life, unto the God that I then declared of, which is as I then affirmed, a Spirit of Light, Life, Glory, Power and infinite Wisdom, who is not to be confined or limited to time or place, and his glorious presence doth fill Heaven and earth (though thou would limit him, and have him in Heaven above the stars and in no Creature) but according to the Scripture, Heaven is his Throne, and the earth is his foot-stool, the Heaven of Heavens cannot contain him, who was from all Eternity, and is to all eterniry before any thing was formed, by his own Power and Wildom gave to man and every Creature his form, the nature of man and Angels, gave them not their form, as thou falsly and blasphemously affirmeth, against thee and thy imagined god I do bear witness, in the Spirit and Power of Christ, and all thy lying imaginations, who denies God to be a spirit and to dwell in his people, contrary to the holy Scriptures, and

Isa. 66.

1 Kings 8.  
 27.

2 Chron. 6.  
 18.

2 Cor. 6. 19.

and denies the Words of Christ, who saith in *John 4*. God is a Spirit, and a spirit hath neither flesh nor bones, and the flesh profiteth nothing, it is the Spirit that giveth life, and the Spirit is the true God, which thou sayes is no God, whose dreadful Judgements thou must one day know to thy pain and torment, for thy blasphemy against him and his Tabernacle which is with men, who dwells and walks in his people, though thou would exclude him from thee and all other; who said, there was naught of God in thee nor in any man, which words proceeded from thee, as several can and will witness that heard thee, which makes it appear thou denies the Scripture, which saith, I in them and they in me, and I will dwell in them and walk with them, saith the Lord; yet thou brings scriptures in a pretence to prove thy Imaginations, but all thy covers are too narrow to hide thee, thy sleights, errours, lyes and blasphemies are seen, and thy wicked unclean spirit which vents all these abominations is eternally Judged, and condemned by the Spirit and Power of the eternal unchangeable God; and for all thy craft and subtilty thou shalt be bruised and crushed, the rod is over thee, it is not saying as thou said unto me, Thou art damned to all Eternity (or words to the same effect) that will save thee from the wrath of the Almighty (*Jehovah* our God) which without mixture will be poured forth upon thy head, and all like-minded with thee shall partake of the same; and this was one of thy subtil Evasions, when any hard question was asked thee, which thou couldst not or durst not for shame answer, thou art damned already I will not answer thee, and so put things by which came near thee, though several times thou was taken in horrible lyes, and spoke divers times unto us after thou hadst denied it, which manifested the true God thou puts far from thee that should have guided thee, to have spoken the truth, unto which thou appears a strong enemy; Therefore L.C. thou may expect the just judgements which is pronounced against thee, to come speedily upon thee, and the unreasonableness is in thy self and in thy Companion, and the rage and wickedness; though thou

Luke 24:

39:

Rev. 21, 3

2 Cor. 5. 16

would falsly charge us with such like stufte as you trade with, but by us it is denied and returned into your own bosoms, into its proper center; And as for thy saying, a Spirit is nothing without a body, herein also thou manifest thy ignorance, concerning the devine eternal unchangeable substance, the Spirit which gives every thing its being, body or form, and the body without the Spirit is dead, according to Scripture, though thou would have the form, the body, to be the substance of the Spirit; what a mist of thick darkness is over thee, that thou vents such cursed doctrine; where dost thou read in the Scripture that the Spirit is nothing without a body, or who ever durst be so impudent as to broach such a blasphemous doctrine? I never read that the Papists for all their blindness ever held forth such a doctrine, here the Idolaters may Judge thee, and thy cursed opinion; yet the Spirit hath a body, but according to thy own confession thou art none of the Members of it; but such as are baptized with it knows his body, nature, vertue and life, who was before man was formed; Learn what that means, the bodies of the Saints are the Temple of the living God, and prove thy God (which thou sayes is a man above the stars, no where else in no Creature, nor in this world) by plain Scripture, or confess thy gross ignorance and darkness, for I utterly deny thy meanings and corrupt imaginations; and if thy God be so far from thee, thou hast a great way to go for Counsel; but *Moses* said, the Word was nigh in the hearts of *Israels* Children; and likewise *Paul* to the *Romans*; and the Word was God saith *John*; so that thy doctrine and the Saints that gave forth the Scripture accord not, which clearly evidenceth a contrary spirit in thee, if thou hadst not confessed there were nought of God in thee; so that thy commission, the voice of words, which thou pretendest is also judged and denied, being seen by the light of devine glory in us, to be deceit and hypocrisie, and the delusion of Satan which thou professest, who hast uttered such abominable filthy blasphemies, and railing speeches against the Lord and his onely people, which will hasten thy

thy downfal and destruction, but our foundation stands sure, not to be shaken or moved, mark that, and the sentence of eternal Condemnation, which thou sayes five of us came under, we stand clear from, and under it thou thy self and thy Companion art, and the great darkness you are in (who deny and oppose the light of Jesus Christ within us) in the reprobate state, who know not the light Christ Jesus within you, whom we confesse in us (as the Saints did) the hope of our eternal glory, and witness him against you, the world, and all men upon the earth who stand up against him, who is our life, rock, refuge, and the horn of our Salvation, and the Condemnation of all that deny and oppose his light within.

L. C. Thou sayes in the 20 and 21 page, *Both Angel and man hath forms suitable to their natures, and that it was their natures that gave them their form; and after thou sayest towards the latter end of the 21 p. God created man in his own Image; and likewise sayes, God hath the same form that man hath, and yet one is spiritual and the other natural, &c.*

*Answ.* Mark, The heap of confusion he has compacted by his confused sensual wisdom, which he calls the Seed of Faith; if God created man, then his nature gave him not his form, but God; and if by the word speaking, came forth both Angel and man, as thou sayes, then their nature gave them not their form, but God that spoke the word; and if God hath the same form as man hath, then not another as thou falsely affirmeth; Is there no difference betwixt a spiritual and a natural form? Herein thou hast contradicted thy self, that all who have a true understanding may see thy darkness and confusion. Gen. 2: 7.  
John 1.

L. C. Thou also sayes, *When thou believest him onely an infinite Eternal spirit, then thy faith is wavering like unto thy God, for a spirit without a body cannot be known, &c. p. 22.*

*Answ.* The Faith God hath given me, by which I see and know him to be an Eternal Spirit, a devine substance is not wavering, but sound and stedfast; neither is God the infinite Eternal spirit wavering as thou falsely affirmeth, but stands and remains in his own being nature and life for ever; and.

and the Saints knew God to be a Spirit, as also Jesus Christ hath declared and confessed him, and unto their Testimony I do bear witness against thy lyes and confusion; and God who causeth light to shine forth of darknes, hath shined in our hearts, to give us the knowledge of his glory in the face of Jesus Christ; so that we know God to be a Spirit of infinite power by his light in us, as the Saines did that gave forth the Scriptures, which knowledge thou and all the world wants who contemns and opposeth his light within; And is not this the blasphemy against the holy Spirit, to deny God to be a Spirit, hast not thou here brought thy self under Eternal Condemnation, is not this the unpardonable sin? But we do not deny that God was in Christ, and that in his body the fulness of the God-head dwells, Christ is the same for ever; now in his Saints, and God in him, the Father and Son we do not deny, but confesse to be one, and he that hath the Son hath (the life) the Father also, but thou hast excluded him from thee, who sayes, there is nought of God in thee, and Christ hath but one Body, one Church, one Temple, and yet there are many Members; but thy corrupt sensual wisdom cannot see into this divine Mystery, though the Scripture in plain words declare it; So that for ever thou may stop thy mouth, for boasting of thy knowledge in the Scriptures.

L. C. Who sayes, *Because we witness Christ manifest in us, that he is but in one of us, unless we can make it appear, that Christ hath so many bodies as there is Quakers, &c.* p. 25.

*Ans.* We do say and testifie in the fear of the Lord, with a true and perfect understanding, (notwithstanding thy reviling) that the true light Christ the spiritual body, or Divine substance, is manifest in us; and also do bear witness of his descending, and ascending far above all heavens, and it was the same which ascended, that descended according to the Scripture; and do thou prove the descending of a body of flesh, blood and bones; flesh and blood enters not into the Kingdom of heaven, learn what this meaneth, the word was made flesh, and the flesh suffered without the gate at *Jerusalem*, but the life God died not, which was in the body of flesh, but entered into glory, into the

Colos. 1.

2 Cor. 13:5

Eph. 4. 10.

1 Cor. 15.

50.

John 1 14.

the same glory it was in before the world was made, whose *Epb. 4.10.*  
 glory and presence filleth all things, and is manifest in us,  
 his beauty, his presence and power is seen known, and right-  
 ly understood; and his spiritual body, his pure Divine pre-  
 sence is but one, yet in thousands it is manifest, glory to  
 his eternal name (*Jehovah*) for ever; but this is beyond the  
 reach of thy devilish sensual wisdom, this secret is hid from  
 the Magicians of *Egypt*, the worlds wise men, who want the  
 pure wisdom and reason; And this I affirm, who knows not *1 Cor. 1.*  
 the true light Christ manifest in him, he hath no true *21.*  
 ground for his faith, so out of the true faith; but what hast  
 thou to do to boast of thy faith or speak of it, who denies  
 the true light Christ to be in thee; and sayes there is nought  
 of God in thee, is not the true light Christ the Authour  
 of faith? so he that hath not Christ the power of God, the *Heb. 12.2.*  
 ground of faith, which faith stands in, his belief or faith  
 stands in the wrong ground, in the wisdom of mens words,  
 and this is the false faith, the faith of the whorish wo-  
 man the false Church, the worlds faith, and the faith which  
*L.C.* is acted in, which all along in his book he boasts of, who  
 denies the true light Christ within, the ground and Author  
 of our faith.

*L.C.* In the 17.p. It is said; *Look into thy own body, there thou shalt see the Kingdom of heaven, &c.* and in pag. 25. he saith  
*Christ is in heaven and in no creature.*

*Ans.* The Kingdom of heaven being in man, if Christ  
 be in heaven he must needs be in man, would thou exclude  
 Christ from his Kingdom, or can it be properly or truly  
 said to be a Kingdom without a King? but here thou hast  
 manifested thy ignorance of the Reign, Government, King-  
 dom and power of Christ which is in the Saints, and that  
 another King (the Prince of darkness) hath the Govern-  
 ment in thee.

*L.C.* He also goes about, through his subtilty, to strengthen the  
 bands of the wicked persecutors, the enemies of God and his people in  
*New England* and other Nations, saying that the sufferings of the  
*Quakers* in *New England* or in any other Nation is not for righ-  
 teousness, &c. p. 44.

*Ans.* Here thou joyns with *Cains* generation, the perfe-  
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cutors of the innocent, and manifesteth the linage and stock thou art of; where or when did any of the seed of faith persecute any for conscience sake, were not the righteous seed sufferers in all ages? blush and be ashamed of thy wickedness; what unrighteous action canst lay to the charge of any one of these thou calls *Quakers* in New England, that so cruelly suffered by that bloody generation; their innocent sufferings and the patient suffering of those called *Quakers* in other Nations, shall stand a witness against all Gods enemies there and else where, to the honour of the righteous God, & to their eternal shame and confusion, and Gods judgements is nigh to come upon that bloody generation in New England and else where, who have drunk the blood of the innocent; and all that joyn with them against the Ele& seed called *Quakers*, shall partake of the wrath and indignation of the Lord God, which upon them will speedily be poured forth except they repent, and they and thou, shall know one day that ye have wronged the righteous seed, to your sorrow and torment, who for the innocent truth, and for righteousness have suffered long and cruel imprisonments, stockings, stonings and cruel scourgings, the spoiling of their goods, and the losse of some of their members which *Cains* generations must answer for, every drop of innocent blood they must give an account for; the Lord of hosts will avenge the blood of his people, who will render to every one a just recompence of reward according to their works, wo, wo to the merciless, for they shall have no mercy.

L. C. Rages against us and sayes, *You Quakers are not Commissionate so counterfeit, yea guilty of spiritual treason; and would have us deny the Lord Jesus within us, &c. pag. 45.*

*Ans.* Our Authority and Commission stands in the power of Christ Jesus manifest in within us, unto whom we do bear witness in the power of his own spirit and life, as therein we are moved (as the Saints in all ages did) and his voice we know and hear, (which thou art a stranger unto) and his Counsels and commands, through the vertue of his power we are and have been subject unto, thorow the  
which

2 Pet. 1.  
21.

John 108

which many times, by *Cains* generation, we have suffered much; but it is thy self and thy generation which are *Col. 1.* guilty of high spiritual treason, that denies Christ within, and would have us to do so too; but we deny thy cursed Counsel and Doctrine and know one day that thou shalt answer for all these things at the Bar of Divine Justice, and thy Commission, the voice of words thou speaks of, is seen with the eternal light, and judged to be delusion, and thou proved thy self to be the counterfeit.

L. C. He affirmeth in p. 26. *that God or Christ is not in this world, neither in Prophet nor righteous; And also that the seed or nature of God is in all true believers.*

*Ans.* Here thou would devide God from his seed or nature, which is inseparable, and would exclude God from the world, believers and righteous; what confusion is this, who begets the Seed or nature of God in man, and how is it generated or begotten, or how comes the seed or nature into man, if God be not in man, by his own power to generate it; and what makes a man righteous if the righteousness of God be not in him? here thou hast written thou knows not what, uttered words without understanding.

L. C. Also saith, *The seed of the woman is faith, and the seed of the Serpentine Angel is Reason, &c. and this Serpents seed Reason put to death Jesus and his Apostles, and that reason hath power to put to death the seed of faith.*

*Ans.* The seed of the woman is Christ, and the seed of the Serpent is sin and iniquity, they were unreasonable men that murdered the just and innocent, such as thou art, but the seed of faith shall never die; he that believes in me shall never die, never perish, never be confounded, but shall live for ever, have everlasting life, it is the Serpents seed, the ungodly, the unrighteous, the blasphemers and lyars, that dies and eternally perishes, and the seed of faith is not out of the pure reason, but in it; Reason, doth not destroy but preserveth; the persecutor, the devourer is out of reason, unreasonable. *Joh. 6. 47. Joh. 3. 15.*



L. C. Prove or acknowledge thy folly and blasphemy.

Several particulars which L.C. in his Book hath asserted, desired to be proved, by plain Scripture, or otherwise they will stand upon record, as lying forged imaginazions and no true Revelations.

1. That Faith shall die in the heel, and reason in the head.
2. That the Angel did descend into the womb of Eve.
3. That a spirit cannot live without a body, p. 28.
4. That we and our God are cursed to all eternity, pag. 28.
5. That Christ or God is above the Stars with a body of flesh and bones.
6. That God that Christ said was a spirit, the meaning of his Revelation was, that his invisible soul was that God or spirit abiding onely in his person. p. 29.
7. That Reason is the seed of the Serpent.
8. That by faith, reason shall be kept in Eternal death.
9. That God gave faith, Reason, and sence but once.
10. And that faith reason and sence have in all generated, in its kind form and nature as in p. 40.
11. That the Devils Kingdom, and reasons Kingdom are one.
12. That God doth damn as well as save, and that not for any evil thing done, as he hath asserted in p. 58.
13. That we acknowledge no other God but what is within us.
14. And that we conceive this God was an infinite nothing, and so made all things of nothing.
15. That the light in us is darkness.
16. That an infinite spirit without a body is nothing.
17. That we say God hath no form.
18. That all the time Paul was clothed with a corrupt persecuting spirit he was a vessel of honour in the account of God.

19. That

19. That God is all Faith and no Reason; and that Reason is of the nature of the Devil, p. 31.

20. That it was the wisdom of the flesh that made a chief Magistrate, as in p. 36.

This and much more of the like nature hath proceeded from the imagination of thy sensual wisdom, which thou calls the Revelation of thy generated faith, and many railing & reviling expressions against us wch thou calls Quakers, wch I shall pass by, as not being worth mentioning, but for all these things thou must give an account, and terrible and dreadful will the day day of account be unto thee, who hath uttered so many horrible blasphemies, lies and false accusations against the God of life, (who is a spirit) and against his people, and also goes about in thy sensual wisdom, to make a difference amongst believers, as if God answered some and not others.

L. C. pag. 41. *thou sayes that thou canst not find that ever God did hear or give an answer to any private believer ?*

*Answ.* Which is false; for God hears and answers all believers, it is the lyar and unbeliever that God neither hears nor answers; The whole household of faith, who are the family of heaven, of one heart, one soul and one spirit, in and thorow faith have all accesse to him and acceptance with him, all heard and answered by the Lord God who is near unto them (even in their hearts) to hear their requests and to answer their demands, and also to relieve their necessities, and there is no difference in true believers, the devisions and differences are amongst the unbelievers and the wicked: it were in vain for such as thou calls private believers to pray or believe, if God shall neither hear nor answer them, in this all the whole household of faith will deny thee & witness against thee, who have all been heard and answered of God; in this also hast thou discovered thy folly.

L. C. Likewise sayes in the 42. p. *I shall reveal unto you the difference of a Commissionate faith from a generated faith, and how the one is ceased, the other not, &c.*

*Answ.* Where dost thou read of a commissionate or a generated Faith in the holy Scriptures? here thou art not guided by the Scripture, nor the Spirit that gave it forth;

*Eph. 4: 5* Faith is but one, the gift of God, not to be divided, the Mystery held in a pure Conscience, by which all Gods children had and have victory over the world, its nature and life, and in it reigned over the prince and power of darkness, as all who be in the Faith will witness, one Faith, one Lord, one Baptism, and that it is not ceased, nor never ceaseth, but remaineth and endureth in the Church of God, the Assembly of the first-born, his Elect in which they have all access to and acceptance with God; but this Faith and charity thou art out of, which is manifested in the Saints, by which they live and please God.

L.C. He saith, *The nature of Reason is to cheat, injure and persecute his neighbour, &c. p. 47.*

*Ans.* That is false, It is the nature of Reason to do the thing which is reasonable, it is contrary to Reason to cheat, lye and persecute, such are out of pure Reason that do such things, unreasonable men like thy self.

L.C. Likewise saith, *For as the Law was made for the lawless, viz. The Seed of Reason, &c. p. 49.*

*Ans.* This is also false, The Law is not made for the Seed of Reason, which is added because of transgression, and made for the lawless, the Law is grounded upon pure Reason, and the lawless and transgressors are out of the Reason in the unreasonableness; So the Law hath power over them to condemn them; pure Reason is Law, and what is contrary is no Law, and in this also hast thou opened thy folly.

L.C. Also saith, *Blasphemy is matter of Conscience (as you call it) so in Christs Kingdom, &c. p. 50, 51.*

*Ans.* This is another of thy horrible lyes; Blasphemy, error, deceit, lyes and iniquity is in the Devils kingdom, in which thou art, and not in the peaceable Kingdom of Christ into which no unclean thing can enter, blasphemers are shut out of it, and hath no part in it.

L.C. Doth likewise say, *The blind Quakers are labouring through the fire of their own Righteousness, intending to find rest but cannot, &c. p. 53.*

*Ans.* The fire which they have laboured in, is a mystery to thee, if ever thou come to know it, and feel the heat of it,

it will be a dreadful time unto thee, and our own righteousness and unrighteousness, in the Lords fiery furnace is consumed (and consuming) and the righteousness of the Lord is our covering, which can stand in the everlasting burnings, and in it many of us can witness true peace, rest and sweet comfort, which is satisfactory to our Souls, notwithstanding thy lyes and false accusations, which cannot touch us to hurt us, glory to our God for ever; but they will one day come heavy upon thee and be thy burthen.

L. C. Blasphemously sayes, *This I know God could die, &c.* p. 58.

*Ans<sup>w</sup>.* This is horrible blasphemy, to say that the ever-living God could die, who is eternal life, remains the same in substance, nature, life and being to all eternity, who was <sup>Gen. 21. 33</sup> before death was, before any thing had a form, gives every <sup>Deut. 33.</sup> thing its form, life to every thing that liveth, and is the <sup>27.</sup> Spirit and life of all flesh, never slumbers nor sleeps, immortal, eternal, unchangeable; if he dyes, he changes, and lives not ever; Thou sottish man, how doth thy sensual wisdom blind and deceive thee, can the unchangeable God dye, who can change all things in a moment, in the twink- <sup>Mal. 3. 6.</sup> ling of an eye, which is changeable? But in this as well as before he hath largely manifested his ignorance concerning the immortal unchangeable God, in whom there is no variableness nor shadow of turning; but the death and suffering of Christ in the flesh we believe, own and bear witness unto, according to the Scripture of Truth? <sup>Jam. 1. 17.</sup>

And likewise at *Richard Whitpans* house in *East-Cheap* in *London*, in a discourse with some of us, this ensuing confusion proceeded from the mouth of this lying prophet (and his companion) who stiles himself the alone true and faithful messenger of Christ; but the understanding Reader may easily discern whose messenger he is, by his Message, unto which I shall refer thee, which is as followeth; taken from their own mouthes, as it was uttered by them at the same time.

1. L. C. Said he would prove God to be a man, flesh and bones as we are.

2. Lodowick Mugleton his companion, that he had more knowledge in the Scriptures, then they that gave them forth.

3. L. C. Said he had nothing of God in him.

4. L. C. Said he would prove nothing, and before said, he would prove what their God was.

5. L. C. Said, The Devil was the Author of this light in the world, (and Christ saith I am the light of the world, &c)

6. He said he would never eat nor drink with George Fox Ju. for he was damned to all Eternity, but shortly after said he would drink with him to morrow.

7. He also said he was the judge of the Scriptures, and all must believe the meanings he gives unto them, yet would shew no reason for it

8. L.C. Likewise said he had damned the Lord Mayor seven or eight years ago and 1000 more within this eight years, and that he had justified forty or fifty.

9. He pronounced damnation to George Fox Ju. and to John Harwood, and said several times he would speak no more to them, yet after did, and said also he would answer no question, but after did.

10. He said his God was in heaven above the Stars and no where else a man or person.

11. He said the words in the Scriptures, in the 4. chap. of John doth not prove God to be a Spirit, where Christ said God is a spirit, yet he pretended to own the Scriptures.

12. One of them said that a spirit hath flesh blood and bones contrary to Christs words.

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**W**E whose names are here subscribed were present in the Chamber when these last twelve Particular passages were spoken by *Lawrance Claxton* and *Lodowick Mugleton*, and much more of the like nature, not worth the mentioning, and this is published for no other end but the manifesting of deceit and deceivers, and the clearing of the innocent truth and the witnesses of it,

*Richard Whitpain.*  
*Alice Whitpain.*  
*William Sympson.*

*George Fox Jun.*  
*John Harwood.*

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THE END.

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