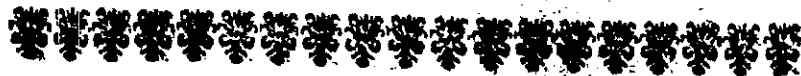




Reader;

EVill men and seducers wax worse and worse, deceiving, and being deceived; as a Fountaine casteth forth water, their hearts cast forth wickednesse, and yet none greater pretenders to truth and holinesse, then these, and by these pretences they deceive many: This the Holy Ghost in Scripture fore-tells, the Stories of former ages testifie, that it may not seeme strange to thee if in our daies also Egyptian darknesse be accounted Gospell-light, licentiousnesse Christian Liberty, and pretended Saines if unmasked, appeare real Devils. In two former Treatises the hereticall and blasphemous opinions, the scandalous and abominable practices of our Sectaries have been discovered, and to the end thou mayest be warned, and the truth of God not left without witness in Ages to come; This third (being a higher and fuller Discovery of the Errors, Heresies and Insolencies of the Sectaries) is penned by the former Authour, and allowed to be printed by him that is thy Friend in the truth,

Ja. Cranford.



The third PART of
GANGRÆNA.
OR,

A new and higher Discovery of the Errors, Heresies, Blasphemies, and insolent Proceedings of the Sectaries of these times; with some Animadversions by way of Confutation upon many of the Errors and Heresies named.

As also a particular Relation of many remarkable Stories, special Passages, Copies of Letters written by Sectaries to Sectaries, Copies of Letters written from godly Ministers and others, to Parliament men, Ministers, and other well-affected persons; an Extract and the substance of divers Letters, all concerning the present Sects: together with ten Corollaries from all the forenamed Premises.

Briefe Animadversions on many of the Sectaries late Pamphlets, as *Litburnes* and *Overtons* Books against the House of Peeres, *M. Peters his last Report of the English warres*, *The Lord Mayors Farewell from his Office of Mayoralty*, *M. Goodwins thirty eight Queres upon the Ordinance against Heresies and Blasphemies*, *M. Burtons Conformities Deformity*, *M. Dells Sermon before the House of Commons*; Wherein the Legillative and Iudicial Power of the House of Peeres over Commoners is maintained and fully proved against the Sectaries, the Power of the House of Commons clearly demonstrated to be overthrowne upon the Mediums brought by the Sectaries against the Lords; the late Remonstrance of the City of London justified, the late Lord Mayor and the City vindicated from unjust Aspersions, our Brethren of Scotland cleared from all the calumnies and reproaches cast upon them, and the Magistrates power in suppressing Heresies and Blasphemies asserted.

As also some few Hints and briefe observations on divers Pamphlets written lately against me and some of my Book, as *M. Goodwins pretended Reply to the Antipologie*, *M. Burroughs Vindication*, *Lawsters Lance*, *Gangræna plays Rex, Gangræna-Chrestum*, *M. Saltmarshes Answer to the second part of Gangræna*. A Iustification of the manner and way of writing these Books called *Gangræna*, wherein not onely the lawfulness, but the necessity of writing after this manner is proved by Scripture, Fathers, the most eminent Reformed Divines, Casuists, the practice and custome of all Ages.

By THOMAS EDWARDS Minister of the Gospel.

*Iude 3. v. Likewise also these filthy dreamers desire the faith, despise dominion, and speake evil of dignities.
2 Pet. 2. 17. Forthefore, beloved, seeing ye know these things before, beware lest ye also being led away with the error of the wicked, fall from your own steadfastness. 2 Pet. 2. 26.*

London, Printed for Ralph Smith, at the Bible in Cornhill. 1646.



The Preface.

IN this following Book, as in a cleare and true Glasse, every impartiall and ingenuous Reader may plainly behold the many Deformities and great Spots, of the Sectaries of these times, Spots of all kinds, Plague spots, Fever spots, Purple spots, Leprosie spots, Scurvey spots, Spots upon them discovering much malignity, rage & frensie, great corruption and infection, of whom may be said as in Moses Song, Deut. 32. 5. They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation. O that the Sectaries themselves and others easie to be deceived with good words and faire speeches, apt to be carried away with good names and specious shewes, as godlinesse, purity of Ordinances, Conscience, would but look into this Glasse and continue looking therein, diligently in the feare of God reading over this Book, and observing what's here written, comparing and examining one thing with another, which would they do, I am confidently perswaded many of the Sectaries who know not the dopths of Sathan would quickly be taken off, become out of love with their way and returne, and others kept from going after those wayes: this would prove a Sovereigne Antidote both to expell the poyson already received and to prevent the taking infection. Now that this Book (by the blessing of God) may the better attaine these ends, I shall in generall premise two things.

1. Remove some objections that may lie in the way of the Reader, wipe off the dust and dirt cast upon this Glasse that might hinder the clear sight of things.

2. Give some Rules, Directions, and Cautions, as for the better

THE PREFACE.

hold it a duty to combine Churches, and to have a combination rule the Elders and Pastor of a Congregation, which we know they will never allow. Thus much in breife for Master Mafcall who I dare say will not challenge any man in Dover, for that that is done against him, or if he doth, will find as ready an Answer as ever man received by man.

June 29. 1646.

Your loving friend and Brother,
MICH. PORTER.

And thus much for the First generall head, concerning the manner and matter of this Book.

For the Second, the commending some directions, and taking off some misconstructions and cavils, for the better understanding of the subject matter and manner of this Booke let the Reader observe and consider these following:

1. That the Sectaries run such a round of all opinions, as that they are come to hold many Popish and Prelaticall opinions, and to go upon the Papists grounds and mediums for many of their Tenets, which in the Errors, Positions and Practises reckoned up in this Booke the Reader may observe, as the 5, 6, 7, 36 Errors; nay there's almost no Popish or Prelaticall principle and Error, but many Sectaries are fallen into it, and in the practise of it, as being against the Perfection, Sufficiency, Perspicuity of the Scriptures, being for Pope Toleration and a Dispensation for want of an Infallible Judge, as the Papists are for the Pope upon that ground, denying preaching to be the word of God and the service of God as much or more then ever any of the Prelates did, being for Musick, Organs, Hymns in the publick Assemblies, holding anointing the sick with Oyle, maintaining Perfection in this life with some Popish Friers, besides divers other Popish Errors: hence divers Popish* Bookes written by Priests and Friers have beene Translated and lately set forth by some Sectaries, sold openly, and I suppose Licensed because the Stationers names for whom printed, and Printers names expressed.

* The Vision of God by Cardinall Cusanus, The third part of the Rule of perfection by a Cappuchian Friar, Another booke written by a Priest.

2. The Reader shall find in this Booke the Sectaries Designe and Practise, not to be only corrupting Religion, running out into extravagancies and strange conceits that way, but to be against Magistrate and Civill Government, their designe of opposing seled Government, and bringing an Anarchy and Confusion into Church and State, being here

THE PREFACE.

here so fully laid open that they who run may read it; *Tis in this Book unvaild and the working of this spirit in all sorts of Sectaries and places clearly manifested: they have in Tertinis in divers Pamphlets and some Sermons declared against Monarchie and Aristocracie, and for Democracie they have expressed themselves in such a manner concerning that, that they make it noe other then an Anarchie, making all alike, confounding of all ranks and orders, reducing all to Adams time and condition and devolving all power upon the state Univesall and promiscuous multitude, whom they make the Creator and Destroyer of Kings, Parliaments and all Magistrates at there meere pleasure, without tying them to any rule, or bounding them by any lawet.*

3. I doe more punctually and particularly give the proofes of the Errors and Heresies named in this Third Part then in the two former, with Animadversions by way of Confutation or Observation upon more of the Errors and Practises then I did before, as having bene desired by some so to do, and being that which I judge will make the work more profitable, and the Reader shall finde the proofes of the Errors set in the Margents just by them, and the Animadversions under every particular Error, or else of divers of them put in one where the Errors are more of a kind; and the Reader will finde I have in all Bookes quoted all along, to prove the things I charge the Sectaries with, dealt very punctually and faithfully, and I challenge them to name any one thing quoted false, or wrested among so many; and for other Relations I have them from such knowne godly Ministers and Christians being care and eye witnesses of them, that I cannot easily be deceived: in possible some circumstances of order, time, place, number, may in some series be mistaken, and yet the maine storie true, as we see in Histories of battles and other humane things: they often are (though I know none such, and have bene in all circumstances as well as substance, as faithfull and carefull as a man can well be) and I can say it, that of all the particulars in this kind that I have related in these three Booke, besides many matters of fact in Antapologia, (which in all amount to some thousands) I do not know of any one particular related by me (excepting one) that I have reason to suspect was not true, and yet that was written me in a Letter by a Reverend and godly Minister and was the voice of the Country, and all I did was only printing that Letter, no otherwise affirming it; which particular, when the truth of it shall be made apparent to me from the man himselfe

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or

strance: Confound their device, and suffer it to take no effect: And Lord we thanke thee that thou hast stirred up some of thy Saints with courage already to protest against it, we beseech thee stir up more. Lord, stir up the women that lie in their husbands botomes, and the children to cry unto their parents, every one to be helpfull to one another to stay this Remonstrance. Lord, we will fast and pray unto thee this day, to morrow, and the next day. O Lord hear our prayers and let our cry come unto thee, as thou hast been mercitull unto us, so we beseech thee to continue thy favour and love unto us.

I was told it also by an understanding godly Minister, that this Summer about the time of *Libburns* commitment by the House of Lord, a great Sectary in one of their Conventicles prayed to this effect; O Lord, cast down, or confound all Monarcks and Monarchies, and lift up or advance thy servant *Libburns*. This Minister had it from some, who said they were eare witnesses; and I desired to speak with them about it, and he promised I should, but having not yet spoken with them, I do relate it but as a report, and not with that confidence as I do things I hear, or find written, or that I have from godly persons I know who are eare witnesses. Some of the Independents and Sectaries use to court God in prayer, having as affected straines, and strong lines, as ever University Preachers used to have in their Sermons at Saint *Maries*. One of them began his prayer, Right Honourable Lord God; another begins oft-times, Immortall God, and then makes a stop and pause, and then comes on the Seraphines tongues articulate with thy praises, and praying in an affected manner. Another Independent spake to God in prayer by way of complaint against the Presbyterians; Lord, they hate us because we know more of thee then they do, but we beseech thee Lord give us skill to know more of thee, and let them hate us more if they will.

Wide Doct. Ba-
stwick; utter
rouing of the
Army of the
Independent:
Epist. to the
Reader.

A Relation of stories and sundry remarkable passages concerning the Sects, and Sectaries; and amongst others of some Souldiers who are great Sectaries.

July the third 1646. two Citizens, honest men related to me this story in the hearing of another Minister, and that with a great deal of confidence (one of them having taken in the Town where the fact was committed, and having spoken with many Inhabitants about it) that summer was a two yeares Captaine *Beaman* and his company being quartered at *Takshy* in Huntingdonshire, there being a child in the Town to be baptized, some of the souldiers would not suffer the child to be carried to Church to be baptized, and the Lieutenant of the Troop drew out a part of the Troop to hinder it, guarding the Church that they should not bring the child to be baptized, and instead of the child being baptized, in contempt of Baptisme, some of the souldiers got into the Church, pissed in the Font, and went to a Gentlemans stable in the Town, and took out a horse, and brought it into the Church, and there baptized it, and after they had done so, such of the Townsmen as spake against them before they went away they did them mischief; and this was so certainly and generally spoken of that a godly Minister who dwelt hard by, hearing of it came next day to the Town to find out him who baptized this horse, and the rest who had a hand in it, and to stirre up the Parish to complaine and persecute them. Which story being thus related to me with much confidence from these two Citizens, as having spoken with this neighbour Minister, and divers of the Inhabitants of *Takshy*, yet because I well know that reports will flye variously and many mistakes may arise in relations, and because this was so sad an story and such a desperate prophane and contempt of Gods Ordinance of Baptisme, I therefore intreated these Citizens for my satisfaction and for the credit of the story to other, to get under the hands of some of the Inhabitants of quality who related it, the truth of the story, who of it was true, and what might be built upon as certain, whereupon they sent about it, and took satisfaction, that about ten dayes agoe, in September I received from the hands of a godly Minister this certificate to a title, and do keep the

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Originall

Originall by me to produce when ever I shall be called to make proof of it.

August 15. 1646.

THAT Captaine Beant was quartered at Yakefly in the County of Huntingdon about June 2. 1644. and preached on the Lords day in the Parochiall Chutch; and in the time of his quarter there, his souldiers fecht a bald horse out of Master Fimmonts stable (of the Captaines) where he was quartered, and in the Church at the Font (having pisked in it) did sprinkle it on the horse, and call him *Bald ofas* (because he was hairie) and cross him in the forehead: They had souldiers Godfathers, and one *Widdaw Shrapshier* a souldier sonick named, was the Godmother. This the Lieutenant *Bryfield* by name reported to the Captaine, and they all gloried in it at Master *Fimmonts*, and the other souldiers immediately reported the same to be done in many houses where they were quartered: Which we the Inhabitants of *Yakefly* do witness whose names are subscribed

William Binnmoor was the *Robert S. Sumner* his mark
Thomas Bouth was the *John Palmer* his mark
John Carter was the *Robert Cambridge* his mark
Master Ball was the

Robert Roper Corporall was the man who acted the part of the Minister; *Dave Ward* by name was the Godmother, *Lawrence Dadds*, a souldier, was the man who fecht the horse out of the stable, wont how I missed by

The same godly Minister who hath related to those parts, and from whom this paper tells us there are many other misdeemeanors of some of the Sectarian souldiers spoken of by many in those parts, as the baptizing of a pig, and other strange exploits which he will enquire the necessary of, and astonishing as he finds, give me notice, and be faithfull, Sectarian souldiers are to be careful, that the godly Orthodox Ministers cannot with safety to their person preach against some of those errors which they even

as against universall grace, and some others; some of these souldiers to one godly and able Minister who preached against their opinions, laid their hands upon their swords, threatening him with a great deal of fury.

There is a godly Minister, and a man of some plate more than ordinary (whose wife being much inclined to the Sectaries and going often to their meetings) he went divers times with her, and among many strange passages which he hath seen and heard in those Assemblies, he relates this following story for a certain truth, which hee both saw and heard, but was not willing to have his name made known because of some estate lying so, that he perhaps might suffer much for discovering any thing concerning the Sects.

About *Algate* in *London* there was a great meeting of many Sectaries, (among others one *Master Knowle*, *Master Jesse*, and some other of the Sectarian Ministers were there) for the restoring of an old blind woman to her sight, by anointing her with oyle in the name of the Lord: The manner of it was after this manner, the old blind woman was set in the midst of the Roome, and she first prayed aloud (all the company joyning with her) to this effect, that God would blesse his own Ordinance and Institution (for the restoring of her sight; after she had done praying, *Master Knowle* prayed for some space of time to the same effect for a blessing upon this anointing with oyle, and after prayer she was anointed with oyle, these words being words uttered by him who anointed her; or to this effect, The Lord Jesus give, or restore thee thy sight.

In my first part of *Conjuration* a story is related of some Sectarian Troopers assaulting *Master Andrews* a Minister in *Northamptonshire*: Now I shall give the Reader a continuation of that story, viz. so farre as to shew to what place these men went from *Wellingborough*, and what pranks these, and others of that Troop played in *Warwickshire*, which was told me by a good hand from one who came out of those parts, and assured me it was most true, and proferd to give it me under his hand and the hands of others in that Town, and the story is as followes. That very company spoken of came to a Town call'd *Lemington* or *Remington* in *Warwickshire*, and to the house of one *John Mathews* who looks to *Baron Trevers* estate there, where their Captaine quartered, viz. one *Captaine P.* and they told him of the passages at *Wellingborough*,

will believe no more Scripture, than what they prove by experience to be true. I might have heard more, but that my heart abhors such seditious and blasphemous speeches. They speake most contemptibly of Christs person, and as I heare, deny either the Trinity, or at least the holy Ghost. If it be for any publick benefit, I will search after more particulars, and sufficient proofs.

Sir, I am bold to impart my troubled thoughts unto you, whom I have cause to judge faithfull to God, your Country, and your Friend. Truly, we fear some hurt by these in Arms; if a speedy course be not taken with some of them; for I find that they stick not to their principle of Liberty, but only in rebelving it; they will not give it (if they had the power of giving it) unto others. For ought I can observe, with all their Errors they labour to poison others where they come. My mind will be much satisfied when I shall know you have read these lines, concluding my duty of discovering Incendiaries, &c. discharged till further occasions be offered. The good Lord look upon us, and save us from these instruments of safety. I desire your spirituall health and comfort, with all temporall happinesse, and success.

Sept. 24. 1646. Yours to be commanded.

A godly young man of *Summeretts*shire, or *Dorsetts*shire, at whose house a Lieutenant of a Company of Sir *Thomas Fairfax* Army quartered, told me, that this Lieutenant maintained these Opinions; 1. That women might preach, and would have had a gentlewoman in the house (this young mans sister) to have exercised her gifts, telling her he knew she had gifts, and had been alone a meditating. 2. That if a womans husband was asleep or absent from her, she might lye with another man, and it was lawfull, for sleep was a death, and pressed it upon a young Gentlewoman in the house, whose husband was then at *London*. 3. That it was unlawfull to kneell in prayer, which was maintained by him, or some others of his company; and when they prayed, they prayed leaning.

There is a godly Minister of some place more then ordinary, that

that was in the Army about *Oxford*, who heard a Colonel of that Army speak it in his hearing, and the hearing of many, that as for fighting against the *Irish* he was against it, for they did nothing but what they might do lawfully, and gave his reasons and grounds for it; 1. Because they did but fight for their Religion and Liberty of conscience, and for their Lands and Estates. 2. That if the whole Commons and body of the people would agree and put down King and Parliament; overthrow the Constitution of this Kingdom in King, Lords, and Commons; they might do it: as this was told two godly Ministers, from whom I had this relation, so was it communicated to some members of both Houses.

June 24. A godly Citizen told me, he heard a great Sectary that belonged to the Army say, speaking of *Ireland*, he doubted, and so did many more in the Army, whether it were lawfull to go fight against the *Irish*; and that that Country was theirs, as well as *England* was ours.

Though the boldnesse and presumption of many of the Souldiers, Officers and common Souldiers hath been very great, both against the command of God; and the Parliament; to preach in the open Churches in all Countries and places where they have come, putting by many godly and able Ministers from their Office and invading their Pulpits; yet their open and frequent preaching in the University of *Oxford*, hath most of all declare their impudencie, that they should dare to do it: in the midst of so many learned men, and in a place so famous for learning; and that in the publick schools in *Oxford* to preach daily; and that against humane teaching as they did for some time; and after complaint of it to the Generall as a thing so scandalous and odious to all ingenuous men; and his forbidding their preaching in the Schools; yet the Souldiers continue still to preach in *Oxford* daily in a great house where they meet for that end; and I spak with one that came from *Oxford* to *Wing*, last who told me they preach now daily in *Christs Church* (one of the greatest Colledges in *Oxford*) in a kind of Gallery where the souldiers stand that preaches, many sitting on the walls, others standing below; and this young man heard one of them preach there, discourting on these words: *God would requite the life of man as a Beast*; this Souldier expounded

whom perhaps it will not be safe for me to meddle. And in a Letter from the same Minister, printed in this third part of *Gaugra-
m*, page, 40. 41, Collier being mentioned, he is said to be the first that sowed the seeds of Anabaptisme, Antisabbatarianisme, and some Arminianisme among the rest in these parts.

A Copie of a Letter to a tittle sent from some of the Inhabitants
of Devizes, to a worthy Member of the House
of Commons.

Right Worshipfull,

May it please you to be certified by us of certain passages this day at the Church, in the time of Divine service; That is our Minister (Master Sheppard) being in the Pulpit was commanded by one Captaine Pretty (who is under the command of Colonell Iretton) and who with his souldiers are (to our great burthen) quartered with us) to be silent and to come forth of the Pulpit, saying (in threatning termes) he was unfit to preach, and that he was yesterday (being Saturday) druncken, which evidently can be proved to the contrary, the Gentleman being (to our knowledge) a very temperate and Religious Divine;) This Captaine was assisted with one Master Ives and Master Lamb, who are (as they say) Preachers, and divers souldiers armed in a most irreverent manner, to the abominable disturbance of the whole Congregation, and (as we conceive) to the great abuse and disgrace of the Honourable Parliament. By meanes whereof our Preacher fearing (as was too too much cause) what dangerous effects such indecent and impious demeanours might produce, was enforced to depart, and dares not to come in sight; so that we were destitute of preaching this day: Whereof we thought good (being thereto (as we beleve) bound in duty and good conscience) to acquaint your Worship withall, hoping by your industrious meanes these our most intolerable grievances may be taken into Religious consideration, and we thereof eased; which we earnestly begg
of

of you, (our approved good friend and Countryman) may be effected,

These aforesaid abuses can be (if occasion) witnessed by the whole Congregation.

From the Devizes this present Sunday, the
6. of September, 1646.

I Have received lately certaine Information, from some who are come out of *Wales*, that a Trooper of Colonell Riches Regiment hath been for divers weeks last past in *Wales* in *Radnorshire*, and *Brecknockeshire*, a preaching and dipping, where he hath vented many Doctrines of Antinomianisme and Anabaptisme, and rebaptized hundreds in those Countries; Among others, one woman whom he dipped, he held so long under water, that what with the water getting into her, and cold she died of it within a day or two. This Trooper going from these Countries into *Montgomeryshire* another Countie of *Wales* to preach and dippe, some in command and Armes for the Parliament, seized on him and committed him to prison; but within a while after this commitment, by meanes used by some in the Army there comes an order from higher Authority to those who committed him to release him, and so he was set free. A Religious Commander who comes from thence tells me, the preaching and dipping of this Trooper and other such, makes the Countries being newly reduced, have an ill opinion of the Parliament; and many of the people say, these are your Preachers at *London*, and such Preachers as the Parliament sends; for they being ignorant people, think verily these men were sent forth by the Parliament to preach to them. This Commander tells me also there is a strong report in those Countries of *Wales* where he hath been, that there are some Sectaries preach for Circumcision, and that some have been Circumcised, but the truth of that he cannot assert, as of the rest, but must have more time to find it out.

There is a Minister now in *London*, or hereabouts, who going to a meeting of the Sectaries, heard one of them in his Exercising, and preaching to the company assembled, affirme that he was Jesus Christ; whereupon this Minister spake to him, and said how
can

can you be Jesus Christ, where are the prints of the nailes in your hands? unto which this wicked Sectarie replied showing him his hands, here they are, and in one of his hands there were some markes, which he said were the prints of the nailes; but said this Sectarie, for all this you will not beleeve me to be Christ unlesse you saw Miracles, and turning over his Bible to the Book of the Revelations, this Sectary quoted a place that Miracles were wrought to confirme the Doctrine of Divells, which faith he you would have me to shew to confirme the truth. This is a most certain story, related by an eare and eye witness to a Noble Earle of this Kingdom, and to some others, and the place where this Sectary dwells related also with many circumstances.

Some of the Sectarian souldiers, quartering very lately at a Towne in *Lestershire*, upon the Lords day some of them hooded their horses; others who came into the Church, disturbed and affronted a godly Minister one Master *Bohomus* Minister of the place, (put in by the meanes of Sir *Arthur Hazelrig*, to whom he had formerly relation) who as he was reading in the Scriptures that passage, *The secret of the Lord is with them that feare him*; some of them stood up and said that was a lye; and so insolent was their carriage, that this good Minister was glad to get him out of the way. And as their carriage was so in the Church, so a Townsman who rented the Tythes, being upon horse in the field looking after his Tyth corne, some of these souldiers coming into the field asked who that was, and being told he was a man that came to gather Tyths, they came to him, and one took one leg, and another the other, and others laid hands on him in other parts, and threw him off his horse abusing him, and hazarding the limbs of the man, because he renting the Tythes, came to look after them.

When the Army was marching from *Exeter* for *Oxford*, upon their marching, there was a Fast kept by the Army, and upon that Fast day divers of the Sectarian souldiers instead of keeping it were drinking all the day in Ale-houses and many of them were stark drunk. Of this there was a Letter written from a worthy Colonell in the Army, which was communicated to divers persons of worth, and a worthy Member of the House of Commons who read it, and knew all the particulars, of place, time, &c. related it to me in the hearing of a Member of the same House.

A Copie of a Letter to a title sent to me from two worthy Ministers in Norwich.

Sir

The second part of *Gangrena* gives us an intimation, that you intend a more large and full reply unto him, whose juggling equivocations, and fallacies have cleared you, and deservedly branded himself and the rest of his faction, with the name of *Craucensis*: your work (the Title page tells us) is a fresh Discovery of the Errours, Heresies, Blasphemies of the Sectaries of this time. We are heartily sorrie, that we have so small grounds, and so much cause in our City of *Norwich*, to contribute any thing to so sad, (yet necessary) work; How daring and insolent they be, appears as by many other things, so by this, that one of them professed openly (which we can prove) that they would set up and maintaine in the City an Independent Lecture, in despite of the Magistrate. What scorne, contumely; and reproaches we and our Brethren of the Ministry meet with all, you may guess by this inclosed; which information was taken by the Major, as appears by the date *June*, 18. 1646. and was the day following deposed in open Court; Whereupon this woman *Priscilla Miles* was by the Major and Justices bound over to the next Sessions: The paper we send is no Transcript, but the very information taken by the Town-Clark, and subscribed by the hand of the Major, and Informant; We leave it to your wisdom, whether you will stifle and lay it aside or make use of it for the publike, and subscribe our selves

You Brethren and fellow labourers
in the Lords worke:

Norwich June 25.

1646.

John Carter.

John Thornbooke.

The

Some Passages taken out of a Letter written out of Oxfordshire,
to a Citizen in London.

ONE Floid newly come to be a Preacher to the Troop of Major Huntingtons that now quarters at Aston Rowant, preaching in that Church on Sunday last, June the 14. on John 20. 17. *Teach me not, I am not yet ascended*; collected from those words these three transcendent points. First, That Lay-men, Weavers, Tinkers and Coblers being gifted might be Preachers. Secondly, Learning was not any meanes or help to understand the meaning of the Scriptures. Thirdly, That any Chamber, Barne or Stable, or other place was as holy as the Church; and that there was no holynesse in the Temple, for God destroyed it, nor in any Church. This Floid a youth of twenty yeares, did lie at Master Calverts the Bookseller at Ludgate-hill. Major Middletons man did not only rend with his hand the service-Book, but cut it with a knife, and burnt it in the fire at John Chiches of Kingston, and it set the Chimney on fire till they quenched it. And they justify the burning of the ten Commandements, Creed, Lords Prayer, Psalmes, ninty five Epistles and Gospels. I would bee glad to know of Mr Edwards the Antagonist of Hereticks what to do in this matter; To whom though unknown, I present my love in the Lord.

June 16. 1646.

A Reverend and learned Minister living in Oxfordshire, was by some in the Army, and some of the Parish conspiring together, as he was preaching in his Church opposed and with tumults disturbed. There was one souldier a great Champion that did openly and boldly in the Church affirme that he was raised up of God immediatly, and inspired with extraordinary revelations, whom the Minister by this place of Scripture *Matth. 24. 26. Wherefore if they shall say unto you, behold he is in the desert goe not forth: Behold he is in the secret chambers, beleevue it not; overcame and put to a non-plus, so that they went out of Church with a kinde of a Diabolicall fury.*

There

THERE is one Master Del a Preacher in the Army, and Sir Thomas Fairfax's Chaplaine, who summer was two yeares, preached a strange Sermon at *Lincolne*, and since put out a Pamphlet against uniformity in Religion, calling it *Anti-christian, &c.* the man preaches and speaks much against Tythes, and yet besides his Chaplains place to the Generall, keeps a great living in *Bedfordshire*.

This Master Del Expounding the seven last verses of the 54. of *Isalah*, in *Marston Church* neer *Oxford* before the Generall and other Commanders and souldiers, *June, 7. 1646.* being Sabbath day in the forenoon used these, or the like words in effect, *viz.*

1. There are no more of the Church of God in a Kingdome, then there be such as have the spirit of God in that Kingdome.
2. Neither Old nor New Testament do hold forth a whole Nation to be a Church.
3. Whatsoever a State, an Assembly or Councell shall say, ought not to binde the Saints, further then the judgements of those Saints shall lead them.
4. The Saints are those that are now stiled Anabaptists, Familists, Antinomians, Independents, Sektaries, &c.
5. The power is in you the people; keep it, part not with it.
6. The first party that rose against you, namely, the prophane ones of the Land, are already fallen under you; and now there is another party, Formalists and carnall Gospellers rising up against you, and I am confident they shall fall under you.
7. They are willing to become subjects to make the Saints slaves, nay they are willing to become slaves themselves, that they may tread upon the necks of the Saints.
8. His Sermon or exposition for the greatest part of it tended meerly to division and sedition.
9. Being spoken with after his Sermon, by some of his hearers, touching these and such like passages, he said to this effect, his intentions were not according to his expressions, and hee thought he had preached only to souldiers.

Peter Mills.
John Haine.
Nicholas Widmergole.

Henry Potter.
Theophilus Smith.

There

taine hath been sometimes near the marrying others here in *England*, in so much as a Letter was written to him by one (whom I suppose an Elder) at the desire of the Church to deal with him about it, which Letter I have read, as also a Letter from his wife, wherein she wonders she could not hear from him, and prays him to consider in what state he left her and those children, and how unable both she and they are for any employment; and for to show the truth of this Relation, I shall give the Reader a true copie of the Letter sent him out of *New-England*, which is as followes,

Captaine — and beloved Brother,

HAVING an opportunity I embraced it to write unto you, being also desired by the Church, we earnestly desiring your good in the Lord. I wonder that you would never send a word, neither to my self, nor any friend of yours; we knew not whether to write unto you, untill this opportunity. Your wife is yet a live, and never received word, nor penny from you; And which is most sadde, we are informed by two Letters, that you have been sometimes ready to marry others; which (you know) is very evill, and condemned by the Law of *England*, as well as by the Law of God: we hope you will take it to heart, together with your forgetfulnesse of your wife and children. It shoves that your heart is declined from God, and we hold it our duty to recover you if we can, by the blessing of God upon the meanes we shall use. Good Sir, take some time to consider of your wayes, the time will come when you must give account for them to the great Judge of all. We shall expect to hear an answer from you concerning this business; for God calls us to purge his Church from such evils as these are. Thus with my love unto you, and prayers to the Lord to recover you, and humble you, I rest

Your loving friend

Richard Blinman.

Glocester in New-England
December 4. 1645.

There

There is one Sir *Worts*, who being newly Bachelor of Arts came down into *Norfolke*, and would have had such a place in *Norfolke*, which some of the godly Ministers thought him not fit to take the Cure of upon him, being so young, & having so lately commenced Bachelor; whereupon this young youth being angry at the Ministers, for missing the place, the next newes the godly Ministers heard, was, that he was turned Independent, had gathered a Church, and people running eight or ten miles after him, with a great deale of violence crying him up; and amongst other of his converts that turned Independents and followed this *Worts*, a godly Minister of that Country told me, one of his Parish who would lie often in blind Alehouses and be often drunk (being not admitted by him to the Lords Supper, but being wished by this Minister to repent and give some testimonies of it before he came) upon non-admittance turned Independent presently and followed this *Worts*; but a while after, this man was struck sick on a Munday, dying on the Friday or Saturday after, and would not admit his Minister to come at him, but sent for *Worts*, and in his sicknesse lay all the while speaking and extolling the Church-way to all who came to see him, but not doing any thing which concerned a man in that case, who had been guilty of so great sinnes, and so died.

A godly Minister told me, that he knew an old man, an Anabaptist that lived at *Ashford* in *Kent*, or thereabouts, who will be drunken, and when he is drunk, then he will weep much, and bewaile the blindnesse of the Church of *England*.

About *May* last I was told it by two or three good witnesses, that a Souldier belonging to the Army, and one who had been a Dipper, came not long before that to a Town in *Bedfordshire* called *Ravensdowne*, and got up into the Pulpit against the will of the Minister, preaching for Universal Grace, against Pcedobaptisme, against Tyths; whereupon for preaching whether the Minister would or no, one of the Town fetcht a Warrant for him against he came down from the Pulpit to bring him before a Knight a Justice of Peace of that County, and when he came before him he gave him uncivill words, and carried himself disrespectively, telling him, that if he committed him, he should be fetcht forth with honour, and to the Justices dishonour; but the Justice binding