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Whether the Congregationall assemblies in England be true churches of Jesus Christ, yea or no? Whether it be lawfull to participate at the Sacrament of the Lords Supper among carnall and prophane men? Whether the admitting of ungodly men to the table of the Lord be sufficient warrant for ministers to desist the publike administration of the Sacrament, or for particular members to decline it, or separate themselves? Secondly, briefe and satisfactory answers given to all the principall places of Scripture alleadged to maintaine a separation from our church assemblies, besides their arguments and allegations sufficiently resolved: Being a serious expostulation of an English souldier with the Dutch: Blake, Nicholas, Preacher of the Gospel. Which battle has caused many of the rebels to revolt to the Protestants. With, the description of a valiant battle, performed by Captain Maggay, on the sixth of Feb. As it was taken out of a letter sent to the Lady Knevit dwelling in Lincolns-Inne fields. Here also is related the great overthrow given to Captain Maggrave by the English, with the number of them that were slain. Brought over the last post, being the latest newes which came from Ireland. Whereunto is annexed, a petition which came from Ireland. And of the maintaining of Bradford in Yorkshire by Containing a briefe rehearsall of the deeds of chivalry, performed by the nine vvorthies of the world, the seaven champions of Christendome, with many other remarkable warriours. To the tune of List lusty gallants. Richard Farnworth , d. Here is also laid down in this treatise something, concerning election and and [sic] predestination, which is so much spoken of, and how they may know their election, something concerning Christ being the way to the Father; and how, and concerning Christ, the mediatur of the new covenants, and the end of the old, and tythes are ended. Lastly, here is part of a dispute, held between two chief priests, and two men that came and met with them, and the people at Chadwitch in Worcestershire; Written in Worcestershire, the beginning of the first moneth called March. And now published for the good of adjoyning parts, especially those of Hinkford Hundred in Essex. Particularly relating to Luxembourgh, Namur, and Brabant. Written by Captaine Carleill in Aprill The highest beeyng twentie and fiue pounce. The second at twelve pound ten shillynges. And y[e] lowest at sixe pound fiue shillings. Gathered out of d[i]uers good writers, by Leonard Staueley. Wh[er]vnto is annexed the authors muse of this life, in English vearse and his prayse likewise of vertue, felicitie and true sentillitie. Hereunto is annexed a most necessarye, ready, and breefe table, for the speedie finding out of the planetary and vnequall houres of euery daye thorow the yere, exactly calculated by the sayd Fabian Wither. It standeth of three partes. The first sheweth how miserable all men are of them selues. The second, how happy they are that rightly beleue in Christe. The third, what dueties they owe vnto God for his great mercy towards them in Christ Iesus. Also the names of the commaunders of those which haue made these assaults vpon the towne of Oastend, and the names of the said conductors which haue been slaine. Farnese, Alexander, Duke of Parma, Sent by the king of Spayne, vnder his conduct to the succour of the rebellious leaguers of France.

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Chapter 2 : The Christian Progress of George Whitehead III

George Keith's Fourth Narrative, of His Proceedings at Turners-Hall. Divided Into Three Parts: Detecting the Quakers Gross Errors, Vile Heresies, and Antichristian Principles, Oppugning the Fundamentals of Christianity, by Clear and Evident Proofs Faithfully Taken Out of Their Books, and Read at Three Several Meetings, the 11th, the 18th, and 23d of Jan.

To- gether with his companion John Luffe, he had gone to Rome in June , with the aim of propagating the creed of the in- ner Light in Italy and possibly with the hope of converting the Pope. As soon as the two arrived in Rome, they asked in vain for an audience with Alexander VII and were arrested by the Inquisition. My greatest gratitude goes to Prof. Sarah Hutton who accepted it for pub- lication. I am very grateful also for their most useful comments and suggestions. I am also grateful to Josef Keith Library of the Society of Friends for his help in answering my enquiries. There of Luffe died, per- haps as a consequence of a hunger strike. Perrot, however, re- mained there until June In order to obtain the liberation of Perrot in the spring of , two other Quakers, one of French origin, went to Rome and, after having been arrested, were freed together with Perrot after a few weeks of detention, perhaps thanks to the good offices of King Charles II. One of these doc- uments fuelled many discussions among the English Quakers and brought about a deep division in the movement. This was a letter in which he asserted the lawfulness for Quaker men to keep the hat on their head during prayer. Quaker men in fact used to pray with uncovered heads during wor- ship while the women had to remain veiled. Undeniably, to pray with head uncovered was to conform to all Christian tradi- 2 On Perrot cf. This letter had been published in by William Salt during the follow- ing controversies in *Some Breathing of Life, from a Naked Heart*, , p. It is enough to think, for example, of the com- plete abolition of all the sacraments, baptism and Eucharist comprised. Perrot, moreover, did not consider replacing the obligation of taking off the hat during prayer something nev- er called in question before him , with the obligation to keep it on. He limited himself to considering this as a possibility for someone who did not want to remove his hat if moved by the spirit. In order to answer this question, it is necessary to reconstruct the context in which the controversy started. Some years earlier the Quaker movement had been shaken by the vicissitudes of James Nayler. As it is well known, he was one of the most prominent and famous Quaker leaders, and in autumn he entered Bristol on a horse, in a personal replay of the entry of Jesus into Jerusalem. Nayler was arrested and taken to London, where he was tried by a parliamentary committee, flagellated publicly and had his forehead marked with B for Blasphemy. He was then taken back to Bristol where he was whipped again and, in a sort of 4 On the schism cf. After these events, Nayler was brought back to London, where he was imprisoned. Released in autumn , severely weakened by the experience of detention, he died a year later, at the age of forty-three. As a consequence of this episode, the Quaker movement began to rethink its organizational structure in an attempt to marginalise the eccentric excesses of its less con- trollable members. In the controversies between the support- ers of Fox and those of Nayler, the latter went as far as not taking off their hat when the former prayed or preached, in order to show that they thought that their prayers and preaching were exclusively worldly and not inspired. With the Restoration and with the persecutions that fol- lowed the Fifth Monarchists uprising of January , it be- came necessary for the Quaker leadership to oppose more decidedly the eccentricities and the extravagances of the Quak- ers, like that of wanting to stay with heads covered during prayer. On the other hand, the people who asserted the possi- bility of keeping their hats on their heads, made it just with the explicit attempt of asserting the complete and absolute freedom of those who felt inspired to follow the dictates of the Spirit without any restriction. The issue, moreover, di- rectly concerned the role of women in a movement in which in its earliest years women played an extraordinary leading 5 On Nayler cf. In fact the process of re-organization tried to limit femi- nine preaching activity, relegating the women to assisting poor or imprisoned Quakers. Thus the egalitarian practice of men keeping their hats on like women did, had in a certain flavour of opposition to such a process. Besides these

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theological and organizational reasons, there was also the re-emerging of the issue of leadership. Perrot, who had been an important Quaker missionary in Ireland and in England before the mission in Italy, returned to London with the prestige of having defied the Antichrist in his see and with the aura of martyrdom acquired from his imprisonment. He himself had a high conception of his person and apparently, since his return to London, demonstrated that he would not accept subordination to Fox and his entourage that now characterized the Quakers. The bitterness that straight away characterized the hat controversy was born therefore in this context. An indication of how much Fox feared the prestige of Perrot, was the accent on some elements intended to undermine his reputation in his first answers to the document that the latter had sent from Rome. Perrot, in fact, was accused, certainly not wrongly, of having wasted an enormous amount of money during his imprisonment in order to send his documents to England and in order to have them published. He was attacked, moreover, from a theological point of view for having spread erroneous, not to say ridiculous and eccentric views. Perrot, on the contrary, reconfirmed his position with a document that was published in the course of the same year in 6 Cf. And it was almost certainly during this missionary travel in the East Anglia that Perrot gathered around himself a group of dissidents, among them Edmund Crosse and Benjamin Furdy, who had been living for some years in Holland but were probably in England at that time. Already in the spring of , he returned to London and in June was arrested and taken to Newgate. He agreed to being released on the condition that he went into exile. Before his departure for Barbados he published a new pamphlet entitled *An Epistle for Unity* probably in July This was a true declaration of war against Fox and his supporters in which Perrot appealed to the Presbyterians, Independents, Baptists, and Seekers, invoking a sort of mystical union among different religious confessions explicitly affirming a closer bond with many of them than to many of those that were called Quakers. For which cause I preach the cross of our Lord Jesus Christ unto that reasoning part in all which seems to stand in opposition to that which I have received by express commandment from the Lord God of heaven in the day of my captivity in Rome, viz. This received a sour answer from Richard Farnworth, who published *Truth Vindicated* in the same year. A little later, in May , an assembly held in London, issued a document entitled *A Testimony from the Brethren* which imposed a strict organization on the movement articulated in six points. A true turning point in the history of Quakerism, this document was signed, among others, by Farnworth and George Whitehead. On the Perrotian William Salt published *Some breathings of life from and John Harwood To all people that profess the eternal truth of the living God this is a true and real demonstration of the cause why I have denied and do deny the authority of George Fox.* In London was destroyed by the Great Fire. Robert Rich his second letters from Barbadoes writ upon the occasion of the Quakers prevarication in the matter of the 30 l. With a preface extorted from R. Once again it was William Penn who replied with the publication of *Judas and the Jews* a long pamphlet of pages that challenged the accusations launched against Fox point by point. It is highly significant that Rich, considered Saltmarsh the founder of this religion of the spirit. I thank Mario Caricchio for having suggested these considerations on Rich. In a be-moaning letter of a certain ingenious Quaker to another his friend, wherein their tyrannical By William Penn. To which are added the testimonies of those persons whose names are chiefly quoted by the author of that pamphlet, [London], Also many of their This attacked the positions of Fox in a long series of rhetorical questions. To which are added, several testimonies of persons concerned, [London], Soon after, in September , Robert Rich returned in England, but he died in London two months after his arrival. Writings by Rich continued to be published after his death by John Pennyman, a Quaker that a few years before had been formally expelled by the movement. In , just when the hat controversies were at their height, Furdy published a pamphlet in Dutch entitled *De eere des werelds ontdeck*, a firm defence of the Quakers custom of not doffing their hat to their superiors in the social hierarchy. This was one of the distinguishing features of the Quakers. Just to give one example, in , the governor of Leghorn, indicated his astonishment when notifying the Grand Duke of the arrival of a group of Quakers in the city, among whom there was the same Perrot: The leveller John Lilburne in did not remove his hat in front of the Star Chamber and the diggers, Everard and Winstanley, did not take of their hats in front of general Fairfax.

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George Fox the Younger died in July Furly cited as evidence of the fact that no people or nation, with the exception of the so-called Christians after the apostasy, had a similar custom. Significantly, he noted that the Jews did not uncover their heads either when entering the synagogues or in front of the magistrates, or to each other. Moreover, the fact that this text had been written by one of the most educated Quakers, who together with the same Fox had brought his erudition to bear on the related issue of the illegitimacy of the spoken courtesies, could only add authority to his arguments. In fact the purity of Adam before the fall and that of Christ himself cancelled out the outward differences in dress. In Christ there was no difference between man and woman and Christ was the mystical head of the man, male and female, and therefore when in the Scripture stipulated that women should remain covered, this did not mean the outward woman but the inner one. It was impious and superstitious therefore to think that God could consider a man who preached with hat on his head more lacking in respect than a woman who did so veiled. It was the opponents of Perrot, therefore, who created divisions, wanting to impose rules on non-fundamental issues. The present divisions recalled those already experienced by the first apostles of Christ, when it was asked whether the heathens who converted to Christianity had to subject themselves to the Law of Moses Acts 15, 20,29 and when Paul contrasted Peter openly in the letter to the foolish Galatians. These were the arguments of Furly in vindication of the 31 Cf. In support of his ideas, Furly quoted The Breathings of True Love published in by George Fox the Younger, one of the most powerful and extremist Quaker preachers who had been in correspondence with Perrot and died in July before the divisions. Furly then considered two texts of George Fox in defence of the Quaker practice of refusing to take off the hat, the pamphlet already cited before Here you may see what was the True Honour amongst the Jewes of and a text written six or seven years before and therefore around in which, answering a series of questions made to him by a Dutchman, the same Fox quoted the letter to the Galatians referring to the issue of the hat. The letter then contained a short polemical passage against George Whitehead. Probably in reply to this document, George Fox wrote a letter in which, with prophetic and moved language, rich with scriptural references, invited Furly to repent and to stop fomenting divisions. This pushed Furly to write a new and articulate document from Holland in which he asserted again that it was without a strong foundation to do something only because it was done in that way for many years and that no form of worship could be said to be true or just apart from those made with the guidance, the government and the motion of the Spirit. Other attempts were made by Stephen Crisp and, in the autumn of , by John Higgins. In the following years, the conflicts between the followers of Perrot and those of the majority continued but perhaps because of the persecutions of the Restoration government, progressively some of the dissidents joined the majority position and among the supporters of Perrot there remained only the more extremist elements. In Holland, these were years of war and plague the second Anglo-Dutch war started in and ended with the peace of Breda, signed the 31st of July The Dutch Quaker movement lived through a period of crisis, to which the rifts caused by the hat controversy probably contributed. In Holland a true schism did not happen and Furly, although in conflict with the English Quaker leaders, continued to consider himself in communion with those whom he had attacked bitterly. Against several Professors, Treated of, and written by Will Ames. He returned explicitly on the issue in , writing a recantation of the positions that he had supported. In this document he made explicit reference to the documents and in particular to the letters which at that time he had written to George Fox and George Whitehead the fact that he makes mention only of these documents, which appeared six years earlier, would seem to confirm the hypothesis that Furly not dealt with this issue again since then. Furly asked the people who had copies of his letters to destroy them and not to circulate them. The document concluded by saying that if, in spite of what he was asking now, anyone continued to circulate these documents, they alone would bear the blame. That his fears were justified is demonstrated by the fact that the long document that he had written from Holland in answer to Whitehead was actually published in at the end of the anonymous Tyranny and Hypocrisy. Geschreven aen seeckeren Vriend, over sijn Chevoel en Oordeel, Dat alle de gene, die niet en gebruycken de uytterlijcke Instellingen van Doop ende Avondmael, Kerck-gang, etc. Waer inne getoond word wat den Doop Christi, ende het recht Avendmael is,

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ouck wat het Woordt Godts is, waer ende hoe men Godts Woord hooren magh, ende alleenlijck hooren kan, om daer door levendigh gemaect te worden. Daer bij oock klaerlijck bewesen word, Dat geen Secte tegenwoordigh, van de Gereformeerden af, tot de Papisten toe soo klaer kunnen bewijzen uyt de H. Schriften, dat de Instellingen of Sacramenten, gelijk sij die noemen, van Doop, Avondmael, Predick- ampt ofte Priesterdom, moeten altijd onder de Christenen duuren, als de Joden wel konden doen van het eewigh duuren van haer Befnijdennisse, Paesch-lam, Priester-ampt, etc. Ende dermalven dat sij nu strafwaardiger zijn als de Joden, die den Gheest Christi in Sijne Kinderen, door de Letter soo veroordeelen. Door Benjamin Furly O.

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Chapter 3 : Anti-Trinitarianism of Early Quakers | Apostolic Information Service

A narrative of the proceedings of George Keith at Coopers-Hall in the city of Bristol, the 14th day of August , in detecting the errors of Benjamin Cool, and his brethren the Quakers at Bristol by George Keith 1 edition - first published in

Concerning the Light within. IMpartial Readers, I have these few things to acquaint you with, and recommend to your Consideration. I have given the Quotations as fully and fairly as is requisite to satisfie any reasonable Persons. The first Part giving an Account of his Proofs on the first four Heads, contained in his printed Advertisement, viz. Proofs out of the Quakers Books, on the first Head, concerning their Infallibility. But being out of the Spirit, that Christ, the Prophets and Apostles was in, that gave forth Scriptures, they are not infallible as they were, but with that they are all judged out. And thou and you all that speak and write, and not from God immediately and infallibly, as the Apostles did, and Prophets, and Christ; but only have gotten the Words; you are all under the Curse in another Spirit ravenned from the Spirit that was in the Apostles. They are Conjurers and Diviners, and their Teaching is from Conjurament, which is not spoken from the Mouth of the Lord, and the Lord is against all such, and who are of God are against all such. Truth defended, by G. Wyeth, in his Switch for the Snake, p. This is no Part of the Controversie. That the holy Spirit leads all such who obey him, infallibly into all Truth necessary to Salvation: This is wrongly stated, the true State of the Question being, Whether the Holy Spirit leads us into all Truth necessary to Salvation, without the external Doctrine, externally delivered in the holy Scriptures, by preaching and reading, and without all external means? This they affirm, as shall hereafter be proved; but this all sound Christians deny, who yet grant, that all the Faithful are infallibly led into all Truth necessary to Salvation, by the infallible Spirit, in the Use of the holy Scriptures, which contain the infallible Truths of the Gospel. To say, they may have, implies that they may not have, and in that case they are fallible, and so by their own Verdict, are under the Curse, Conjurers, Deceivers. Note, that their great Teachers and Leaders, G. Ye tell People of an outward ordinary means by which Christ communicates the Benefit of Redemption. Note, the Quakers that say, they are turned to the Light, yet are not led out of all Delusion, but many of them are under great Delusions and Error, concerning the great Truths of the Gospel, as doth evidently appear by these and the following Quotations. For which he quotes Gr. In answer to this, hear what G. And he that hath found the true Record, the Spirit of God; with that he shall know ALL the Scriptures, and is come within the Book where all things are written, and which writes all things forth, the Spirit. Lets see all Scripture. But that the Quotation of the Switch, G. Note, that they thought their Ministry had brought some of the Quakers to this; we shall see hereafter, and no doubt they judged they were come to it, viz. The Light which every one hath that cometh into the World, is sufficient to Salvation without the Help of any other Means or Discovery. But which is much more than that of Degrees! For who comes to the Spirit, and to Christ, comes to that which is perfect, who comes to the Kingdom of Heaven in them, comes to be perfect, yea, to a perfect Man, and that is above any Degree. Note, by this it appears, G. But let us next hear G. In his late Book, called Truth and Innocency, pag. But if any true Knowledge of the Scripture be received, that must be by a Degree of the same Spirit, as I suppose, the Words before-cited should be so transposed, and so intended. Is not this a rare Evidence of G. But whereas he saith, the Words were so intended, the above Quotations prove that G. Wyeth quotes lamely, Switch, pag. And why did he not fully quote it, as it was objected in the Snake? It seems he found Difficulty to give a plain Answer to it, therefore made a lame Quotation. The like, or rather more blasphemous Assertion is in a Book of J. Parnel, called, The Watcher, p. But here again let us note, that the Author of the Switch acts the dull Sophister very manifestly, Switch. And on the other hand, for blaming the Author of the Snake, for his contradicting himself, by his approving the Inspirations owned by the Church of England, and yet faulting the Quakers Pretences to, Inspirations. It will saith he fully teach them their Duty to God, and enable them to perform it: It will discover to them a System of Principles truly Orthodox, with more Certainty than Counsel or Synod can, not taught by it; for be is indeed a wonderful Counsellor. It will first, fully and truly beyond any Casuist shew

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unto Man what is his Sin, and if Man despise not this Discovery, but close with it, it will beget in him a Loathing of his Sin, and then proceed to work in him a Repentance from dead Works, which if unfeigned, you see he is very cautious [but why If unfeigned? Can the Light within work any other Repentance but that which is unfeigned? This he saith in short, is the Substance of what hath been by us declared, concerning this Divine Light, Christ in Man, and which is not more than is witnessed of it in the Holy Scriptures. In all this Substance of his whole System, not one word of Faith in Christ, as he outwardly dyed for our Sins; his being the great Sacrifice for the Remission of our Sins, by Faith in his Blood outwardly, shed. But the Inspirations of the holy Prophets and Apostles taught them this Faith, and the necessity of it, as well as of Repentance for the Remission of Sins: In the whole System of his Orthodox Principles, the Substance whereof he tells us he has given; there is not one intire Article of the Creed, commonly called the Apostles Creed, mentioned; nay, nor so much as implied. And indeed, he cannot nor any of his Brethren by any real Evidence, convince any Man. Whitehead, in his Quakers Plainness, p. And a little before he saith, Mark the Difference betwixt a means and the means, as between the Bible and Christ; that may be a means which is not the means, Christ being the absolute way and means, by way of Eminency for Man to come to know God. But to shew the Fallacy of this Quibble: By the means are generally understood the instrumental and subordinate Causes, to the principal Agent and Efficient, which ought not to be confounded. But it is proved already out of G. Will he again distinguish betwixt a means and an external means? But let us apply this subtle Distinction of G. It was not enough that G. Do ye not know that the Saints shall judge the World: Note, the Words, shall judge, in the future, which G. Tense, that he was or is the Judge, yea, the eternal Judge of the World. Lastly, To come yet more closely to G. And what is that the Gospel must be preached to, in the Heathens that will receive it? And whether they that preach to Turks and Heathens, ought to preach out of a Text, and prove their Doctrine by Scripture to them, as the Priests do in England, yea or nay? This sort of querying being the strongest way of denying or affirming, both in Scripture and all other Writings. Next let us hear W. He answereth, They never spake such Language Note with what presumptuous Confidence, W. That they have been all along in the use of some means, as preaching, writing, and reading, is but to say, their Practice contradicts their Principles, which is very common to them: But to cover their Error, their way is to mistate the Question, as W. The next thing in reference to their Infallibility, is their Pretence to the infallible discerning of Mens Hearts, without respect to their Works, good or bad. This is differently stated by them, and wherein we shall find a real Contradiction among them. This discerning of Mens Hearts, G. And he contends so earnestly for this infallible discerning in the Church, that he saith, If there must be no discerning of Spirits. Note, By this manner of G. But in plain Contradiction to this Doctrine of G. VVyeth, who saith, Switch, p. For Proof of this, G. And after some Words he answers; And so who are come into the Bishop Christ, they are one Soul, they know the Hand of God, which the Soul lives in, which is the Power, and so knows it from Eternity to Eternity: Thou art ordained of old for Condemnation, and for Perdition among the ungodly ones, and art a Reprobate. So here thou art cursed, and cast out eternally. Note, this was only for his asking What is original Sin? And here he speaks of the several States of the Soul, as when the Soul is in Death, and when it liveth, and God hath Pleasure in it: The Question being put to him in Truth def. Do not you, G. In another late printed Paper, signed by seven Quakers at Colchester, called, Some Account from Colchester, they expostulate the Case with them who made the Objection: Is it such an Error to believe or witness the fulfilling of this plain Promise, Mal. How do you then believe in Christ, in whom all the Promises of [Page 9] God are yea and amen? Is the contrary good Doctrine for you our Acculers to hold, that ye or Christians shall not return, nor discern between the righteous and the wicked? Do you not thereby prove your selves blind, and in Vnbelief? Note, This in Mal. But that Place, Mal. And as to G. But that the Quakers did not only pretend to extraordinary Inspirations of the Spirit, but to miraculous Operations I shall shew you out of G. Some of them having asked the Question, VVhether your Baptizers cast out Devils, and drink any deadly thing, and it not hurt you? And whether the House where you meet was ever shaken? And where he did give the Holy Ghost to you? The Opponent calls this an unlearned Question, to which G. Note, By this it appears they lay claim to the same Power of working

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Miracles that the Apostles had, as to drink any deadly thing, and it not to hurt them, and that the House where they meet was shaken: I have both heard and seen, that some of the Quakers Bodies were shaken in their Meetings, but I never heard nor saw that the House where they met was shaken.

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Chapter 4 : German addresses are blocked - calendrierdelascience.com

Members of Aboriginal, Torres Strait Islander and Maori communities are advised that this catalogue contains names and images of deceased people.

The reign of King Charles an history faithfully and impartially delivered and disposed into annals. Tuesday November the 3. Subjects, was the cause of my calling of the last Assembly of Parliament, wherein if I had been believed, I do most sincerely think that things had not faln as we now see; but it is no wonder that men are so slow to believe that so great a sedition should be raised upon so little ground. But now my Lords and Gentlemen the honour and safety of this Kingdome lying so heavily at stake, I am resolved to put my self freely upon the love and affections of my English Subjects, as those of my Lords & those things that have happened in this interim, with this Protestation, that if his account be not satisfactory, as it ought to be, I shall whensoever you desire it, give you a full and perfect account of every particular. One thing more I desire of you, as one of the greatest means to make this an happy Parliament, that you on your parts, as I on mine, lay aside suspicion one of another, as I promised my Lords at York, it shall not be my fault if this be not an happy and good Parliament. The King having ended, the Lord Keeper, in persuance of his Majesties commands, gave them a summary relation of all things relating to the Scottish Invasion, I dare not say Rebellion, for that the King represented them under that disgustfull character, wa & A Sanderson, William, Sir, ? A compleat history of the life and raigne of King Charles from his cradle to his grave collected and written by William Sanderson, Esq. And being set, the King salutes them thus. But now my Lords and Gentlemen the honour and safety of this Kingdom lying so heavily at stake, I am resolved to put my self freely upon the love and affections of my English Subjects, as those of my Lords & hose things that have happened in this interim, with this Protestation, that if his account be not satisfactory, as it ought to be, I shall whensoever you desire it, give you a full and perfect account of every particular. The Lord Keeper in pursuance of the Kings Commands summarily related all things referring to the Scottish Invasion, which I shall not be nice to call Rebellion; for so the King gave their Character; and because ill resented by some persons of note, and so & So the most excellent things were within the & rful and more glorious than the former, and therein a more clear knowledge of Christ than in all the former, wherein there was some Sight of him through Shadows and Veils, but by his divine Light shining in our Hearts God is pleased to give us the Light of the knowledge of his Glory in the Face of his dear Son Christ Jesus, that we all with open Face, as in a Glass, may behold the Glory of God, and be changed into the same Image from Glory to Glory, as by the Spirit of the Lord, 2 Cor. Snake in the grass. Anguis flagellatus, or, A switch for the snake being an answer to the third and last edition of The snake in the grass: Printed and sold by T. So the most excellent things were within the & owerful and more glorious than the former, and therein a more clear knowledge of Christ than in all the former, wherein there was some Sight of him through Shadows and Veils, but by his Divine Light shining in our Hearts God is pleased to give us the Light of the knowledge of his Glory in the Face of his dear Son Christ Jesus, that we all with open Face, as in a Glass, may behold the Glory of God, and be changed into the same Image from Glory to Glory, as by the Spirit of the Lord, 2 Cor. Wee the knights, gentlemen, ministers, and free-holders of the county of Warwick, being deeply affected with, and sadly sensible of the present miseries, Wee the knights, gentlemen, ministers, and free-holders of the county of Warwick being deeply affected with, and sadly sensible of the present miseries, The Tryal of Thomas, Earl of Strafford, Lord Lieutenant of Ireland, upon an impeachment of high treason by the Commons then assembled in Parliament, in the name of themselves and of all the Commons in England, begun in Westminster-Hall the 22th of March , and continued before judgment was given until the 10th of May, shewing the form of parliamentary proceedings in an impeachment of treason: Printed for John Wright But, my Lords, all this while my Lord of Strafford was in England, and in agitation for the procuring of it, and they come one upon the heels of another, and I beseech you observe cui bono; the Book of Rates was procured within a month of the Patent, but God knows whether it were not within

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the compass of his intentions to take the Patent; and therefore whether he were not the Instrument of raising Rates, it rest ^{â€}urse he takes, he makes Proclamation to hinder the importing of Tobacco into Ireland; that if it be imported, it must be sold to him at his own rate; and by this means he first hinders the liberty of the Subject from doing what the Law allows him, and so takes on him an Arbitrary Power; And Secondly, he ingrosses this commodity to himself, deceiving His Majesty, to whom he professeth so much fidelity; for whereas there is l. Rent to the King, he, by the computation of Merchants, receives near l. And because their computations are not always true, I do not care if I allow him l. The humble petition of divers well-affected housholders and freemen of the said city. The humble petition of divers well-affected housholders and freemen of the said city printed by J. Raleigh, Walter, Sir, ? The phoenix nest Built vp with the most rare and refined workes of noble men, woorthy knights, gallant gentlemen, masters of arts, and braue schollers. Full of varietie, excellent inuention, and singular delight. Neuer before this time published. Set foorth by R. By John Iackson, Imprinted at London: Thy liberall hart imbalmd in gratefull teares. Colin Clouts come home againe. And while I followed with mine eie, The flight the Egle vpward tooke, All things did vanish by and by, And disappeared from my looke, The trees, beasts, birds, and groue was gone, So was the friend that made this mone. This spectacle had firmly wrought, A deepe compassion in my spright, My molting hart issue me thought, In streames forth at mine eies aright, And here my pen is forst to shrinke, My teares discollors so mine inke. An Epitaph vpon the right Honourable sir Phillip Sidney knight: Lord gouernor of Flushing. TO praise thy life, or waile thy worthie death, And want thy wit, thy wit high, pure, diui ^{â€} es run. England doth hold thy lins that bred the same, Flaunders thy valure where it last was tried, The Campe thy sorrow where thy bodie died, Thy friends, thy want; the world, thy vertues fame. Nations thy wit, our mindes lay vp thy loue, Letters thy learning, thy losse, yeeres long to come, In worthy harts sorrow hath made thy tombe, Thy soule and spright enrich the heauens aboue. Thy liberall hart imbalmd in gratefull teares, Yoong sighs, sweet sighes, sage sighes, bewaile thy fall, Enuie her sting, and spite hath left her gall, Malice her selfe, a mourning garment weares. That day their Hanniball died, our Scipio fell, Scipio, Cicero, and Petrarch of our time, Whose vertues wounded by my worthlesse rime, Let Angels speake, and heauen t ^{â€} Sir Antony Sherley his relation of his trauels into Persia The dangers, and distresses, which befell him in his passage, both by sea and land, and his strange and vnexpected deliuerances. His magnificent entertainment in Persia, his honourable employment there-hence, as embassadour to the princes of Christendome, the cause of his disappointment therein, with his aduice to his brother, Sir Robert Sherley, also, a true relation of the great magnificence, valour, prudence, iustice, temperance, and other manifold vertues of Abas, now King of Persia, with his great conquests, whereby he hath enlarged his dominions. Antony Sherley, and recommended to his brother, Sr. Robert Sherley, being now in prosecution of the like honourable employment. Whilst hee was busied in that administration; the King, to shew that it was necessity, that counselled to giue him that excessiue authority, and to preserue it from being odious to himselfe, appointed in the chiefe city of euer Prouince, a Gouvernour elected of those of most valour: These determined all causes within themselues of those Prouinces in which they had the administr ^{â€} enacted; the which booke is carried by a Gentleman of the Chamber, into his Chamber, where it euer remaineth: When he goeth abroad to take the aire, or to passe the time in any exercise, the poorest creature in the world may giue him his Supplication: The first, contayning the voyages and peregrinations made by ancient kings, patriarkes, apostles, philosophers, and others, to and thorow the remoter parts of the knowne world: The second, a description of all the circum-nauigations of the globe. The third, nauigations and voyages of English-men, amongst the coasts of Africa The fifth, nauigations, voyages, traffiques, discoueries, of the English nation in the easterne parts of the world Whilest hee was busied in that Administration; the King, to shew that it was necessitie, that counselled to giue him that excessiue authoritie, and to preserue it from beeing odious to himsefe, appointed in the chiefe Citie of euerie Prouince, a Gouvernour elected of those of most valour: These determined all Causes within themselues of those Prouinces in which they had the Admi ^{â€} him enacted; the which Booke is carried by a Gentleman of the Chamber, into his Chamber, where it euer remayneth: When hee goeth abroad to take the Ayre, or to passe the time in any

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exercise, the poorest creature in the World may giue him his Supplication: Newcomb for the author, In the Savoy: And if this increase of Trade were carried through the whole Islands, it would be a great encouragement to all Merchants Trading into those parts. There were several other Merchants in the Island where I did inhabit, that bought Ling and Cod of the Fishermen, so that the quantity which ends and knees to the next wall, and going by the wall got into an house, or else must have stayed by the wall till the violence of the Wind were over. Sometimes it lasteth half a day, and sometimes more. There are several Towns in Shotland, so called, being about eight or ten houses together, where they plow and sow corn, as Oates, which is their chiefest Bread; and if my memory do not much deceive me, there was good Barley growing in my time. But the Land might be much improved if the inhabitants were industrious; they are like unto the idle Irish, not improving any thing either by Sea or Land, spending that in the Winter which they get in Summer; although their Winter might be very profitable unto them, if they were laborious and industrious. A Smith, John, Captain, lieutenant under Col. By Captain John Smith. There were several other Merchants in the Island where I did inhabit, that bought Ling and Cod of the Fishermen, so that the quantity which ends and knees to the next wall, and going by the wall got into an house, or else must have stayed by the wall till the violence of the Wind were over. But the Land might be much improved if the inhabitants were industrious; they are like unto the idle Irish, not improving any thing either by Sea or Land, spending that in the Winter which they get in Summer; although their Winter might be very profitable unto them, if they were laborious and industrious. Halifax, Charles Montagu, Earl of, Epistle to Monsieur Boileau. Poem on the late promotion of several eminent persons in church and state. Buckingham, John Sheffield, Duke of, or Ode in memory of her late Majesty Queen Mary. On the late horrid conspiracy. With several other poems, viz. An epistle to the honourable Mr. An epistle to Monsieur Boileau; by Mr. A poem on the promotion of several eminent persons in church and state; by Mr. To which are added the following poems, never before in print, viz. An ode in memory of the late Queen; by a person of quality. A poem on the late horrid conspiracy; by Mr. Stepny; Essay on poetry. An epistle to Charles Montague Esq. Printed for Francis Saunders Read their Histories in our several Chronicles. Fourteen papers Printed and are to be sold by Richard Baldwin, London: The Grand impostor examined, or, The life, tryal and examination of James Nayler the seduced and seducing Quaker: Printed for Henry Brome, London: I know no other Saviour. The Son of God: Why, what body hath he then? He laid his hand on my France: The grand impostor examined: Whereunto is added, the sentence passed upon him by the High Court of Parliament. Why, what Body hath he then? He laid his hand on my France: In point A Sanderson, William, Sir, ? I will not justifie, beyond humane Errours and Frailties my self, or my Counsellours: The event of things at last will make it evident to my Subjects, that, had I followed the worst counsels, that my worst Counsellours ever had the boldness to offer to me, or my self any inclination to use, I could not so soon have brought both Church and State in three flourishing Kingdoms, to such a Chaos of Confusions, and Hell of Miseries, as some have done; out of which they cannot, or will not, in the midst of Sufferings and Oppression. Nor is it just any man should expect the Reward and Benefit of the Law, who despiseth its Rule and Direction; losing justly his Safetie while he seeks an unreasonable Libertie. Time will best inform my Subjects, that those are the best Preservers of their true Liberties, who allow themselves the least licentiousness against, or beyond the Laws. They will feel it at last to their cost, that it is impossible those men should be really tender of their Fellow-subjects Libertie, who have the hardness to use their King with so severe Restraints, against all Laws, both Divine and Humane; under which, yet, I will rather perish, than complain to those, who want nothing to complete their mirth and triumph, but such Musick. In point

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Chapter 5 : George Keith | Open Library

John, his second son, obtained from his father a charter of the barony of Troup, 2d June , and from him descended George Keith of Northfield, who, on 24 th September , was served heir-male of Sir Robert Keith, great marischal of Scotland, father of John.

The king appeared disposed to promote a general toleration, but the House of Commons were so enraged at the favours shewn to the Nonconformists that they presented a petition to his majesty, praying him that he would issue a proclamation for enforcing the laws against conventicles. To this different causes contributed. One was the want of churches, in consequence of the fire of London. In addition to this, the indolence of the established clergy, and the laboriousness of the nonconformist ministers were so apparent, that a decided preference was given to the latter by all who had any regard for religion. When complaints were made of the conventicles, the king told me says he that the clergy were chiefly to blame; for if they had lived well, and gone about their parishes, and taken pains to convince the nonconformists, the nation might have been well settled; but they thought of nothing but to get good benefices, and keep a good table. I have a very honest chaplain said he to whom I have given a living in Suffolk; but he is a very great blockhead, and yet he has brought all his parish to church. I cannot imagine what he could say to them, for he is a very silly fellow; but he has been about from house to house, and I suppose his nonsense suited their nonsense; and in reward of his diligence, I have given him a bishoprick in Ireland. In , the House of Commons proposed the addition of some new clauses to the Conventicle Act, to which the court agreed, as they thought this would reduce the presbyterians to the necessity of petitioning for a general toleration. No craft of jesuits or prelates shall make me believe that it is necessary for the nonconformists to take this odium upon themselves. This bill was the cause of incredible hardships to all the nonconformists, and many of the Baptists suffered severely by it. It was now enacted as follows: Any justice of peace, on the oath of two witnesses or any other sufficient proof, may record the offence under his hand and seal; which record shall be taken in law for a full and perfect conviction, and shall be certified at the next quarter sessions. The fines upon ministers for preaching are to be levied also by distress; and case of poverty, upon the goods and chattels of any other present; and the like upon the house where the conventicle is held, and the money to be divided as above. Several ministers were confined in goals and close prisons, and warrants issued against them and their hearers, to the amount of large sums of money. Neal says, that in the diocese of Salisbury, the prosecution was the hottest, owing to the instigation of Bishop Ward, many hundreds being driven from their families mid trades. The principal information we possess relating to the Baptists at this time refers to the counties of Bedford and Sussex. As these accounts were published at the time, and in a circumstantial manner, they are very interesting, and tend to show the way in which these cruel laws were executed throughout the kingdom. Published for general information, in the year

When you have perused the paper, you will conclude with me and others, that this text needs no comment. The most forward instrument of that sort is one that hath openly avowed and declared his esteem for popery above other religions. If some check be not given to these extravagancies, many families will suddenly be ruined, and the public trade and welfare endangered; which the interest of some, and the rage, revenge, and enmity of others will not admit regard to. Pardon this trouble, when I have told you that the particulars of the narrative are all true, and will be proved in every part. So I have remaining at present only to tell you, I am, Sir, Your assured friend. By virtue of their warrant, the apparitors charged a constable and a churchwarden to assist them; but they neglecting, being not willing to the work as they themselves declared, were fined each of them five pounds; though by intercession of friends, the fines are not yet levied. So this day ended, without any other distress than that of the kettle. Immediately, old Battison, with a file of soldiers and constables, in the middle of market time advanced again to the malthouse of John Burdolf, situate in an inn-yard in the middle of the market-place, and breaks open the doors, but not without long time and trouble, all people refusing to lend either bars or hammers, which they sent from place to place to borrow for that purpose. When the doors were

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broken open, Battison distrained fourteen quarters of malt, but it was night before he could carry them away; for though the market was then full of porters, yet none of them would assist, though charged strictly by Battison and the constables, but ran all away, and left their fares; some of them saying, they would be hanged, drawn, and quartered rather than they would assist in that work; for which cause the justices committed two of them, which they could take, to the gaol. Battison, with the two apparitors, by another warrant from Mr. Battison sends word of it to Mr. Foster, who returns a verbal order, that Battison should charge certain gentlemen of the town, whose names he had sent by the messenger, to assist him; which Battison accordingly did, going to their houses to call them, though there were near a hundred common people spectators in the streets, and none of them then charged to assist, and also trained-band soldiers ready in town for this service, partly at the charge of these gentlemen whom Battison had so warned to assist, and who were so warned, as is supposed, upon design to have them incur the penalties of five pounds for their refusing. About ten in the morning the meeters went with Battison and the apparitors to the Swan in Bedford, where being kept till four in the afternoon, and their names taken by the justices, they were set at liberty. Foster appears early in the streets with Battison, the two apparitors, a file of soldiers, and some constables, to see the fines levied upon the meeters goods; charging to his assistance such persons as he sees, and sending for others to their houses, but got few or none besides his first company; most of the tradesmen, journeymen, labourers, and servants having either left the town, or hid themselves to avoid his call. The town was so thin of people that it looked more like a country village than a corporation; and the shops being generally shut, it seemed like a place visited by the pestilence. Foster meeting here one John Croker, who was also fined three pounds, commanded his assistance; but refusing he was committed to the custody of one of the town-serjeants then present. Foster went into the house of one Michael Shepheard, a shoe-maker, who was fined five shillings; where a distress was made not only for the same, but also for one shilling more, because he being asked by Mr. Foster whether he were at church the day before, and not answering, only desired to know who accused him or would swear it. Here they distrained three cart-loads of wood, cut especially for his work, which was of more value than any of his household goods, he being a poor man, and living only by making heels and lasts. Having removed his goods to another place, Battison would not trouble himself to distrain them, but said he would take a better opportunity. The next neighbour was William Jay, a baker, who was distrained for five shillings. Next to him lived one Edward Isaac, a blacksmith, fined forty shillings for himself and his wife; from whom they took away locks, shovels, and the very anvil upon which he forged his work. Battison would have pulled down the bellows also, but that it required more time and labour than his itch to greater prizes in other places would allow him. Before they broke open the door, it was unlocked on the inside, and Mr. Foster entered to distrain the goods. Arthur desired to know how much money he had distrained for; and Mr. Foster replied that it was for eleven pounds. Arthur then desired to see the warrant; which being produced, he saw the fine was but six pounds; but Mr. Foster replied, that there was five pounds more for keeping his door locked! When Thomas Arthur perceived that Mr. Foster would distrain all his goods, he said, Sir, what shall my children do? Foster replied, That so long as he was a rebel, his children should starve! Mary Tilney, a gentlewoman well descended, and of good estate, who was fined twenty pounds. To make her exemplary in suffering for that offence, Mr. Foster himself, attended by his public notary, will see the fine effectually levied upon her goods; and a cart being provided for that purpose, they distrained and carried away all the goods in her house which they thought worth their labour, even to the hangings of the room and the sheets off her bed, insomuch that the widow was forced that night to borrow sheets of her neighbours; nor did they leave her so much as one feather bed on which to lay the sheets. She had indeed more household goods, but as she could not with safety possess them for her necessary use, and foreseeing the waste intended upon them, she had prudently secured them abroad. The value of the goods taken away by the officers was supposed to be between forty and fifty pounds: Tilney was more troubled at the crying and sighing of her poor neighbours about her, than for the loss of her goods, which she took very cheerfully. As soon as this was perceived by the people, most of the tradesmen and other inhabitants instantly deserted the town, or hid themselves as before. Having thus dealt with Fen, he

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proceeded to deal the same measure with another hatter, one Samuel Fen , who was also fined five pounds, and dealt with as his brother had been before him. But one Richard Layfield being in possession of the malthouse, to whom the maltster had sometime before sold all his malt, and quitted the possession, old Battison met with a stop, and was persuaded to defer distraining till Richard Layfield had spoken to the justices who were then met at the Swan. He apprised them that Thomas Woodward owed him sixty pounds which he had formerly lent him in money, and that he was bound to deliver two hundred and ninety quarters of malt to others, for money and barley had of them; and therefore on condition that Layfield should acquit him of the sixty pounds, and oblige himself to deliver the malt aforesaid, he did sell and deliver to Layfield all the malt and barley lying in his malthouse, and that there was no fraud therein. Layfield also produced the deed to the justices, and averred that the reason of making this bargain was to secure his sixty pounds. But notwithstanding all this, Sir George Blundell, one of the justices, said, That Richard Layfield went about herein to defraud the king, and therefore bound him over to the next assizes. He also said, that so long as Thomas Woodward aforesaid offended, the malt should be distrained, and that he would leave the meeters worth nothing; and when he had done that, he would fill the prisons with them. He added, If they do not like it, let them stand up and defend themselves as we did. It is conjectured that some falling out between the Mayor and Mr. Foster on Wednesday delayed their proceedings. On their approach he desired to see the warrant, and not finding his name in it, he discharged Feckman from coming upon his ground. After an appeal to the justice however, they took from him two timber trees of about seven pounds value, instead of three pounds. From thence they went to the house of one John Rush, waggoner, to levy a distress of three pounds upon him, where they seized a new cart and wheels for the same. They are stripped of all their substance, and the said Thorowgood hath not left to him so much as his loom to work with, being a weaver, and by his labour therein supporting himself and his family. But because there are several remarkable fair circumstances relating to this matter which clearly evince the undue and most inhuman dealings of some of the justices, especially of Sir George Blundell, with the poor people last mentioned, a particular and exact account of the whole proceeding will be here inserted. Sir George issued a warrant for the appearance of several persons of that endship, suspected to have been there, and who appeared before several justices at the Swan in Bedford. On being examined, they neither confessed that a meeting had been held, or that they had been there. The justices dealt severely with them, assuring them that such as would confess who was the preacher should be acquitted: The justices however concluded that there was sufficient ground to convict them, and assessed fines upon them severally. The officers distrained upon him, and took all that he had, with the implements of his trade; and the said Thorowgood and his wife are since departed from their dwelling, and gone away. George Winright is tenant to the Earl of Exeter; and being in arrears of rent to his landlord about Michaelmas last, he prevailed with his two sons-in-law to be bound for him for the payment of the money due; and for the indemnity of his two sons he passed over to them all his goods and chattels by a bill of sale. The writing was afterwards destroyed, and the father pleaded that there were no goods of the sons there, though they were once in their possession. The cancelling of the writing however was deemed a collusion, and the officers were ordered to proceed in the distress. Winright drives away his cattle, sells some of them at Potten market, and others to one Miller, an inhabitant of the same parish. Sir George Blundell sent a warrant for the buyer and seller to appear before him, to whom they gave information of the sale and payment. But all their pleas being disregarded, the said knight demanded sureties for their appearance at the assizes, declaring with his wonted vehemence that he would bind them both over, and distrain the cattle likewise. Winright being frightened, promised to pay the ten pounds, and accordingly did so; but a few days after, being told by a lawyer that he had done wrong, he repaired to Sir George, acquainting him with what the lawyer had said, and entreated his favour. This without delay he imparted, beating him well for his pains. He appealed to his master; but not prevailing for any such kindness, he was unwilling to pay the fine, having very little stock, and owing for the greatest part of that, as well as being in arrears with his landlord. But the officers having strict charge to take all he had and sell it for five pounds ten shillings, they distrained his three cows, really worth ten pounds; and going to sell them, a

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neighbour out of compassion paid the officer the fine, and sent the cows back to the owner. This year also was published a pamphlet entitled, A narrative of the late proceedings of some justices and others, pretending to put in execution the late act against conventicles, against several peaceable people in and about the town of Lewes in Sussex, only for their being quietly met to worship God: Jeremiah Ives, a Baptist minister in London, introduces it with a short epistle to the reader, which is as follows. Of the act itself I say nothing at all; nor do I call these proceedings, said to be grounded thereon, either arbitrary or illegal. Read, and be judge thy-self. Only be sure of this, that thou hast a faithful narrative. What you find therein, relating to the conviction of these persons, was reported by some officers then present, or dropped from the informers themselves; and the witness of an enemy, we used to say, is a double testimony. People were appointed to go to a house where they usually met, within a mile of Lewes; but from thence they were directed to a private by lane, within a quarter of a mile of the house. This may be enough to take off the imputation of contempt of authority so frequently cast upon them by some, and that of rashness as often objected by others. The manner in which these fines were collected is so similar to that mentioned in the Bedford narrative that it is unnecessary to relate it. By these statements it will be seen what was the rage and malice which prevailed at this time against the nonconformists, by means of the magistrates and the clergy. It is said by Crosby, from a manuscript of Mr. Whereas, in other criminal matters they were cool, and very willing to show all the favour they could. This last gentleman was so zealous in the cause, that he sunk his character by giving a public challenge to the Presbyterians, Independents, Baptists, and Quakers, and appointed three days for the disputation; in the cathedral church at Chichester, on the first of which his lordship went into the pulpit in the church, where was a considerable congregation, and charged the former three with sedition and rebellion out of their books, but would hear no reply.

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Chapter 6 : A History of the English Baptists, Joseph Ivimey | The Reformed Reader

Whitehead, George, ? An exact narrative of the proceedings at Turners-Hall, the 11th of the month called June, together with the disputes and speeches there, between G. Keith and other Quakers, differing from him in some religious principles / the whole published and revised by Goerge Keith ; with an appendix containing some new passages to prove his opponents guilty of gross errors and self-contradictions.

Posted on June 30, The day for the execution came. William Robinson was hanged first. As he ascended the ladder he said: This was especially true in matters concerning the Bible. One of the more radical groups were the early Quakers. Controversy over their beliefs repeatedly brought them to prison. He mentions Praxeas and Sabellius: They acknowledge that there is one God and three, viz. Norton also accuses the Quakers concerning Christ. They never denied the divinity of Christ. According to Maurice A. This is a main ingredient of modern Oneness belief. At the forefront of this concept stood the Early Quakers. Danson, and John Owen. And he hath sent his Spirit into our hearts, Gal. And he is over all, God blessed forever, Rom. But the Infinite God is not like to corruptible man. Danson in his Synopsis, pag. And in their It appears then, that T. Or how are they three distinct uncreated persons of an infinite nature, as before? But I need say little to the shallowness of this Work; Let the ingenious Reader judge of it. And as for W. What gross darkness is this? Is it in God, yea or nay? What grosse Confusion and Contradiction is here! They have accused W. Now let us a little observe some Passages and Arguments in Tho. To the first part; Indeed they must be something: But his Brother T. Farther, Mark the manner of T. Or, if they be so, then they are so; but they are so. And as for his fierce Railing against W. And indeed if W. And so as for T. But farther, how evidently hath W. And where in pag. What gross and apparent Contradictions are these? And as to his instance, Matt. That the Generation of the Son must be Eternal? And as to the Cavil in pag. Jehovah echad ushemo echad: And as to W. And as for their taxing W. Ecclesia accipit sidem que est. The Scripture saith, I Joh. Thomas Weisser is a minister with the United Pentecostal Church.

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Chapter 7 : John Gratton () - Library | University of Leeds

Rule of Faith" in his Works (3 vols.; London,), and his Sermons, ed. Ralph Barker (14 vols.; London,). I have found interesting similarities and points of comparison also in Edward Fowler's The Principles and Practices of Certain Moderate Divines of the Church of England, Abusively Called Latitudinarians.

The Scottish Nation Keith KEITH, a surname said to be derived from the German tribe of the Catti, which, about the period of the downfall of the Roman empire, inhabited what is now the electorate of Hesse Cassel, the sovereign of which, among other old titles, was called princeps Cattorum. On being driven from their country, a portion of them, in the first century, are traditionally stated to have landed on the coast of Caithness, the most remote and northern district on the mainland of Scotland, to which they gave their name. They are also said to have given their name to the clan Chattan. In all the accounts of the origin of the Keiths it is recorded that in Robert, the chief of the Catti, in a great victory which Malcolm II. Malcolm also created him heritable great marischal of Scotland, and bestowed on him several lands in East Lothian, still called Keith, the ancient name Catti, in process of time changed to Keithi and Keycht, being at length softened into Keith. According to Sir Robert Sibbald, Hist. Their alleged descent from the Catti appears to be only one of the fictions of the early chroniclers. It is certain that the descendant of Robert, in the reign of David I. He was a witness to charters of David I. He had a son, Malcolm de Keith, witness to a donation to the monastery of Kelso in , who predeceased him, leaving two sons, Philip and David. Philip, the elder son, great marischal of Scotland, succeeded his grandfather, and died before . By his marriage with Eda, granddaughter and heiress of Symon Fraser of Keith Hundebay, now Humbie proprietor of the other half of the district of Keith, he acquired the whole barony of that name. He died soon after . His son, Sir John de Keith, great marischal of Scotland, died before . Towards the close of the 13th century persons of the name of Keith had become very numerous in Scotland. One of them, Sir William Keith of Galston in Ayrshire, in , when the Scots surprised Berwick, and a number of the garrison and inhabitants had made a sally from the castle, repulsed them with great valour. In he was one of the knights who accompanied the Douglas to Spain on his expedition to Palestine, with the heart of Robert the Bruce. Three years later, he commanded in Berwick, and in , was ambassador to England; but the following year he was killed at the siege of Stirling. In he was a prisoner in Cumberland, and in one of the commissioners chosen by the Scots people for the settlement of the government, as well as appointed a justiciary beyond the Forth. On 26th October , he was one of the guardians of Scotland. In he joined the standard of Bruce, and distinguished himself at the battle of Inverury, where Comyn of Badenoch was defeated, for which he got a grant of several lands, and particularly a royal seat in Aberdeenshire, called Hall Forest. In , on the approach of the English army under Edward II. In the battle which followed he had the command of a strong body of cavalry. He was one of the magnates Scotiae, who signed the famous letter to the Pope in , asserting the independence of Scotland. He was one of the commissioners to treat with the English, and a guarantee of the truce concluded with them in . He witnessed charters of Robert the Bruce in and , and was slain at the fatal battle of Dupplin, 12th August , when Edward Baliol surprised the royal army under the earl of Mar, and put it to a complete rout. He had a son, Sir John de Keith, who died before his father, leaving a son, Robert, who succeeded his grandfather, and besides being great marischal, was also sheriff of Aberdeen. He fell at the battle of Durham, 17th October , where Edward de Keith and Edmund de Keith, brothers, belonging to a different family, were also slain. As Robert died without issue, his grand-uncle, Sir Edward Keith, third son of Robert de Keith, great marischal, succeeded, in terms of the charter and entail of . He died before . He was twice married, and by his first wife, Isabel de Keith, of the family of Galston, he had two sons and two daughters. The principal branch terminated in two daughters, co-heiresses of Innerugie, namely, Margaret, married to the fourth earl Marischal, and Elizabeth, wife of the seventh Lord Forbes. Sir William Keith, great marischal of Scotland, the eldest son, was, in , one of the commissioners to treat for the liberation of David II. He was present at the coronation of King Robert II. He and Margaret his wife, with

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whom he got large estates in the Mearns, she being the only child and heiress of Sir John Fraser eldest son of Alexander Fraser, high chamberlain of Scotland, and Mary, sister of Robert I. Here he built a strong castle, on a stupendous perpendicular rock, jutting into the sea, which afterwards became celebrated in Scottish history, and the ruins of which are among the most extensive and most majestic of the kind in Scotland. In ancient times the church, as well as the burial-place of the parish, was on the top of this rock, and when Sir William Keith resolved upon building a castle on it, he first erected a church for the parish on a more convenient spot. On pretence, however, that he had encroached on consecrated ground, the bishop of St. Dunnottar thenceforth became the principal seat of the family, till the forfeiture of the tenth earl marischal in Sir William Keith died between and This powerful and wealthy baron had three sons and four daughters. Muriella, the eldest daughter, was the second wife of Robert, duke of Albany, regent of Scotland, by whom she was mother of John, earl of Buchan, constable of France, and two other sons. He died soon after, leaving a son, Robert de Keith, who also died before his grandfather, leaving a daughter, Jean, married to the first earl of Huntly. Sir Robert, the second son, succeeded his father in his estates and as great marischal of Scotland soon after In , he was one of the commissioners to treat for the liberation of King James I. He was also one of his hostages, his estate being then valued at merks. He married the heiress of Troup in Banffshire, and got with her that barony. By this lady he had three sons and three daughters. John, his second son, obtained from his father a charter of the barony of Troup, 2d June , and from him descended George Keith of Northfield, who, on 24th September , was served heir-male of Sir Robert Keith, great marischal of Scotland, father of John. Sir William, the eldest son, one of the guarantees of a treaty of peace with the English in , was by King James II. About , John Keith, stated erroneously by Douglas, both in his Peerage and his Baronage, to have been of the Keith Marischal family, got from his father the lands of Craig and part of Garvock in the Mearns. The 7th in descent from him, Colonel Robert Keith, had, by his wife, Agnes, daughter of Robert, Murray of Murrayshall, one son, Robert Keith, at one period secretary to the forces, with the combined armies on the continent under the earl of Stair. In he was ambassador at Vienna, and in was transferred to St. Keith died at Edinburgh in Gillespie Smyth 2 vols, London, , is occupied with his correspondence. Sir Robert Murray Keith, K. Murray Keith, the well-known Mrs. Born in , this lady died in In a letter to Mr. Terry, the celebrated comedian, dated 18th April of that year, communicating the intelligence of her death, Sir Walter Scott says: Much tradition, and of the very best kind, has died with this excellent old lady; one of the few persons whose spirits and cleanliness, and freshness of mind and body, made old age lovely and desirable. In a note by Mr. Kirkpatrick Sharp in the edition of that work of vol. Sir Walter Scott told me that Mrs. He did not know what became of the MS. Murray Keith, as in contemplating the design of it, he says in his Diary, under date May 27, The framework may be a Highland tour, under the guardianship of the sort of postilion whom Mrs. He was educated, with his brother Basil, at the High school of Edinburgh, and early entered the army as a cornet of dragoons. He afterwards obtained a commission in the British army, and in was commander of a battalion of Highlanders, which distinguished themselves during the German campaigns. He was afterwards colonel of the 87th regiment of foot, and in he was nominated ambassador to Saxony. In , he was appointed envoy at Copenhagen, where his spirited conduct in , in rescuing Carolina-Matilda, the unfortunate queen of Denmark, sister of George III. On hearing that the queen had been seized and that her death was contemplated, he forced his way into the council, and threatened war against Denmark, if a hair of her head were touched. She was soon after allowed to retire to Zell in Hanover. In , Sir Robert was sent to the court of Vienna, and in , on a vacancy occurring in Peebles-shire, he was elected M. He was also a member of the privy council, a lieutenant-general in the army, and colonel of the 10th regiment of foot. He died at Hammersmith, July 7, , in his 63d year. He died in the arms of his servant, immediately after entertaining company at dinner. His father, Ambassador Keith, as he was called at Edinburgh, died 21st September , almost as suddenly. Gillespie Smythe, were published at London in , in 2 vols. He was succeeded by a son, Alexander, an under clerk in the court of session, born in In , the latter purchased the estate of Dunnottar from the last earl Marischal. He married Johanna, daughter of John Swinton of that ilk, advocate, a kinswoman of Sir Walter Scott, and by her had four

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sons and two daughters. At his death in his eldest son, Alexander, succeeded to the estates of Ravelstone and Dunnottar. It is stated that he was kindly received by the landgrave of Hesse, the chief of the Catti, as a descendant of that tribe. At Geneve, where his younger brother, William, his fellow-student, was unfortunately killed in a scuffle, he had for his instructor the celebrated Theodore Beza. He seems also to have had some connection with the celebrated conspiracy which ended in the Raid of Ruthven, although he afterwards acted as chancellor of the assize of peers which found the earl of Gowrie guilty of treason for his share in that transaction. In he was sent ambassador-extraordinary to the Danish court, to arrange the marriage of James VI. In he received a parliamentary ratification of his conduct on this occasion. In April the earl founded the Marischal college of Aberdeen, and endowed it, by charter, with funds sufficient for the maintenance of a principal, three professors, and six bursars, an act of munificence which has transmitted his name with honour to posterity. He reserved to himself and his heirs the nomination to professorships, which appointments are all now in the Crown, in consequence of the forfeiture of the Marischal family since By subsequent endowments, the number of professorships has bee increased to thirteen. In consequence of the state of decay into which the old structure was rapidly falling, the university was between and rebuilt on a more extensive and magnificent plan than formerly, from a design by Archibald Simpson, Esq. In the decline of life he retired to Dunnottar castle, where he died, April 2, His lordship was twice married, and was succeeded by his eldest son, William, the sixth earl. He quitted the Presbyterian church, in which he had been brought up, and turned a Quaker. He afterwards went to Pennsylvania, where, becoming dissatisfied with the sect, he founded a new one of his own. On his return from America, he entered into the Church of England, took orders, and became rector of Edburton, in Essex. He was a believer in the transmigration of souls and the millennium, and is described as an eloquent speaker, and an able disputant. He died about

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Chapter 8 : EEBO TCP textual overlap 3/6

Together with a short list of some of the vile and gross errors of George Whitehead, John Whitehead, William Penn, their chief ministers, and now having the greatest sway among them (being of the same sort and nature with the gross errors charged on some in Pensilvania) most apparently opposite to the fundamental doctrines of the Christian.

Penn, called, A Caveat against Popery. Beloved, believe not every Spirit, but try the Spirits whether they are of God. If thou hadst been without a Body, God had given the things naked, and without a Body, but because the Soul is planted in the Body, he gives thee intelligible things in things sensible. London, Printed for C. Brome at the Gun at the West-End of St. DIVERS Weighty Reasons have induced me to this Undertaking. I never heard nor read, till of late, that Providence brought to my hand some of their Books I never heard of before. Containeth a Correction of R. Penn hath put on them, contrary to B. Containeth a Correction of two Unsound Assertions of R. And his other Mistake; that the whole end of the Paschal Lamb, was to signifie the Jews, and keep them in remembrance of their Deliverance out of Aegypt. His Reasons against it proved invalid. The continuance of the Supper, Argued from 1. Containeth three Reasons, That by his coming, 1 Cor. Containeth three other Reasons for the same. Sheweth, that many in the Protestant Churches, can give greater Evidence of their true inward Call to the Ministry, than many of the Teachers among the Quakers. An Advertisement, concerning W. Good Advice to the Quakers, concerning those Institutions. Containeth some Arguments of G. Great Teachers among the Quakers. Water-Baptisme was not intended, but the Baptisme of the Spirit. Whitehead would appear to be some body in Logick though it is judged by many of his Brethren to be little better than a piece of the black Art but he has in this sufficiently discovered his Ignorance, both in true Divinity and true Logick. The Fallacy of his Argument is in this apparent, that in his supposed Proof of that he calleth the Minor Proposition, he confoundeth Baptisme into the Name, and the Name it self, for saith he, his Name is the word of God by which Salvation comes. Next, as to his second Argument from that in Mark And any who have but a little skill in Greek know, that the Greek Particle [And for them to argue, that it was not Water-Baptisme, which Christ commanded to the Apostles, Matth. It is said anointing them with Oyl in the name of the Lord, that the anointing there meant was not an outward anointing but an inward, and that the Oyl was not outward but inward. But in the first place, I do apologize for my meddling to answer or correct any Passages in the Books of R. His Argument from the Greek word used by Peter, viz. Antitypos he should have said [Again, whereas he argueth, that Water-Baptisme is not meant p. Take heed unto thy self, and unto thy Doctrine, continue in them, for in doing this, thou shalt both save thy self and them that hear thee: The Answer or Confession of a good Conscience, being the effect of the inward Baptisme and operation of the Spirit, and not the inward Baptisme it self. And indeed such Figures and Metonymycal Speeches are very frequent in Scripture, to which for not well adverting, many are drawn into most false Interpretations of Scriptures, and most hurtful Errors, as the Papists by taking the words of Christ, this is my Body, in a mere literal Sense, without any Metonymy. And thus I hope I have fully examined and answered to the Argument, both of G. THE third Argument used by G. I desired mercy, and not sacrifice. But this parity R. That your faith might not stand in the wisdom of men, but in the power of God, it might be understood, it shall not stand principally so. How might the Gospel by this liberty of interpretation be perverted? The word which you hear is not mine, but the Fathers which sent me. I am not sent, but to the lost sheep of the house of Israel, John. We believe not because of thy saying. But finding their Pretences to be palpably false in many other things of greater weight, occasioned me to examine their pretended Inspirations in this also, which I desire to praise God for his true Illumination I found to be false. Though I find that W. Penn calleth it in question, whether this was Baptisme with Water, which bespeaketh as great inadvertency in him, as when he had printed in his Christian Quaker, that Jesus Christ was born at Nazareth. And yet for to remove that Abuse saith R. All this is exceeding weak Reasoning, and proceeds upon a false Supposition; that because Baptisme was abused, therefore it was simply to be forborn, or laid aside; no such thing appears mentioned in Scripture; for though Paul Baptized but a few

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of the Corinthians, he did not tell them that few were Baptized by any others. But the contrary appears from his words, that all the believing Corinthians were Baptized, though not by him, yet by some other, 1 Cor. If some of them had not been Baptized at all, it had been improper for him to ask them were they Baptized in the Name of Paul? And though Preaching be the greater Ordinance, as practised by the Apostles, and is not simply to be forborn, yet occasions might and may happen that might cause it to be forborn at some certain time and place: But I find some new Arguments used by G. Lo I am with you always, to the end of the World saith he what for? No that many can do without him, or the least sense of his Presence. But here according to G. Because the word Baptizing is a Participle; but this hath not the weight of a Feather, it is so light, and yet with such light airy Stuff have deceived many: And, were all Baptized of him in the river of Jordan, confessing their sins. It is not said, they first Confessed, and then were Baptized, or they were first Baptized, and then Confessed, according to G. His Third Argument, is from Gal. He taketh it for granted; that by him that worketh Miracles among them, and Ministreth the Spirit unto them, is to be understood, Paul, or some other Man, by whom they were Converted? Therefore it is most proper to understand this; he to be Christ, who is the only furnisher and supplyer of the Spirit, together with God, unto the Faithful; the Greek word [I Proceed in the next place, to examine all the other Arguments I find used by W. The First Argument I find used by W. That they were to endure no longer than till the Substance was come. The Conclusion they both draw, viz. John did only Baptize them of his own Nation, and was only sent to Israel, but the Apostles Commission reached to all Nations. Faith objectively taken for the Doctrine of Faith, either as it is outwardly Preached or Professed, as in Rom. Now if one should argue, because the Scripture saith, there is one Faith, Eph. Now, as the one Faith mentioned Ephes. Suppose is meant the inward Grace or Virtue of Faith in the hearts of all True Believers, doth not exclude the Doctrine of Faith, outwardly Preached and Professed; so nor doth the inward Baptisme of the Spirit, suppose there meant, Eph. Penn doth, that Baptisme is one in the same sense as God is one is very inconsiderate, which would infer that though God is one in specie, yet that there are as many Gods numerically as Believers. And notwithstanding that in Ephes. But yet a little further to let them see the folly of that Argument from the Scripture Phrase, one Baptisme, and one Body; when Paul saith, Eph. Penn, in his above mentioned Argument saith, first we know, and they confess, that they were in the beginning used as Figures and Shadows of a more hidden Spiritual Substance. In the first place, and consequently of the inward Graces of the Spirit, and Benefits coming to Believers by his outward Body and Blood, and by the Man Christ wholly considered, both in Soul and Body; and whereas he saith, 2. All this sheweth W. Again, we look not at things seen, for they are temporal, but at the things unseen, which are eternal; and Col. If ye be risen with Christ, seek the things which are above, and set your affection on things above, not on things on the earth; but Water, Bread and Wine, are things on earth; and let no man judge you in meats and drinks, Col. All these, and the like Scriptures I say may with as great show of reason be brought against all good Books, and outward Teachings, Instructions, Exhortations, yea, against the Books of the Holy Scriptures, which G. His similitude of a Picture, to which he compareth the outward Baptisme and Supper is a good Argument against him, the Saints on Earth have not the Man, Christ, personally present with them, they have not his Body that suffered Death for them, and rose again a present object to their outward sight; therefore did he in his great love appoint these outward Signs to be a Memorial of him, until they should have himself Personally present with them, as they will certainly have in the time appointed, and to as little purpose is his arguing in that same page, That the true Believers were come to Mount Zion, Heb. Penn, so to place it as well as a weak Argument, as because true Believers are come to Spiritual Attainments above Signs of invisible Grace; that therefore there is no use of Signs in Religious Matters. Why then doth he speak and writ so much in Religious Matters, for all his Words and Writings are but Signs; and he thinketh that his Brethren are come to higher Attainments than these Signs, yea, why doth he kneel in Prayer, and discover his Head when he Prayeth; what are these but Signs? And why so much strife and contention about G. Are not his Brethren come to higher Attainments than these outward things? But it is an observation of many, that after G. Penn has had no small share, who hath as eagerly promoted G. Reason against Railing; and therefore he concludes in the next p. If the etymology of the

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word should be tenaciously adhered to, it would militate as well against most of their Adversaries as the Quakers. When it is transferred from the literal signification to a Metaphorical, as to signifie the Inward and Spiritual Baptisme with the Holy Spirit, it is never when so transferred applied to Men, as having any command so to Baptize, but wholly and only to God and Christ. I challenge any Man to give but one instance in all the Scripture, where Baptizing with the Spirit is ever referred to Men, either by way of Precept or Practise, as if ever any Man but the Man Christ, did Baptize with the Holy Spirit, or were commanded so to do; the quibble from the Greek Particle [Besides the Name of the Father is not the Holy Ghost, as neither is the Name of the Son, for as the Father is neither the Son, nor the Holy Ghost; so, nor is the Name of the Father, nor the Name of the Son, the Name of the Holy Ghost, as they are distinguished by their relative properties, so by these Names, though the Name God belongeth to each of them, and who are one only God blessed for ever. But that he further contends, that the Baptisme commanded here in Matth.

Chapter 9 : The Christian Progress of George Whitehead V

A third narrative of the proceedings at Turner's Hall the twenty first day of April giving an exact account of the proofs brought by George Keith out of the Quakers printed books opposing four great fundamental doctrines of the Christian faith as they were read by G. Keith out of his manuscript and examined by some ministers of the.