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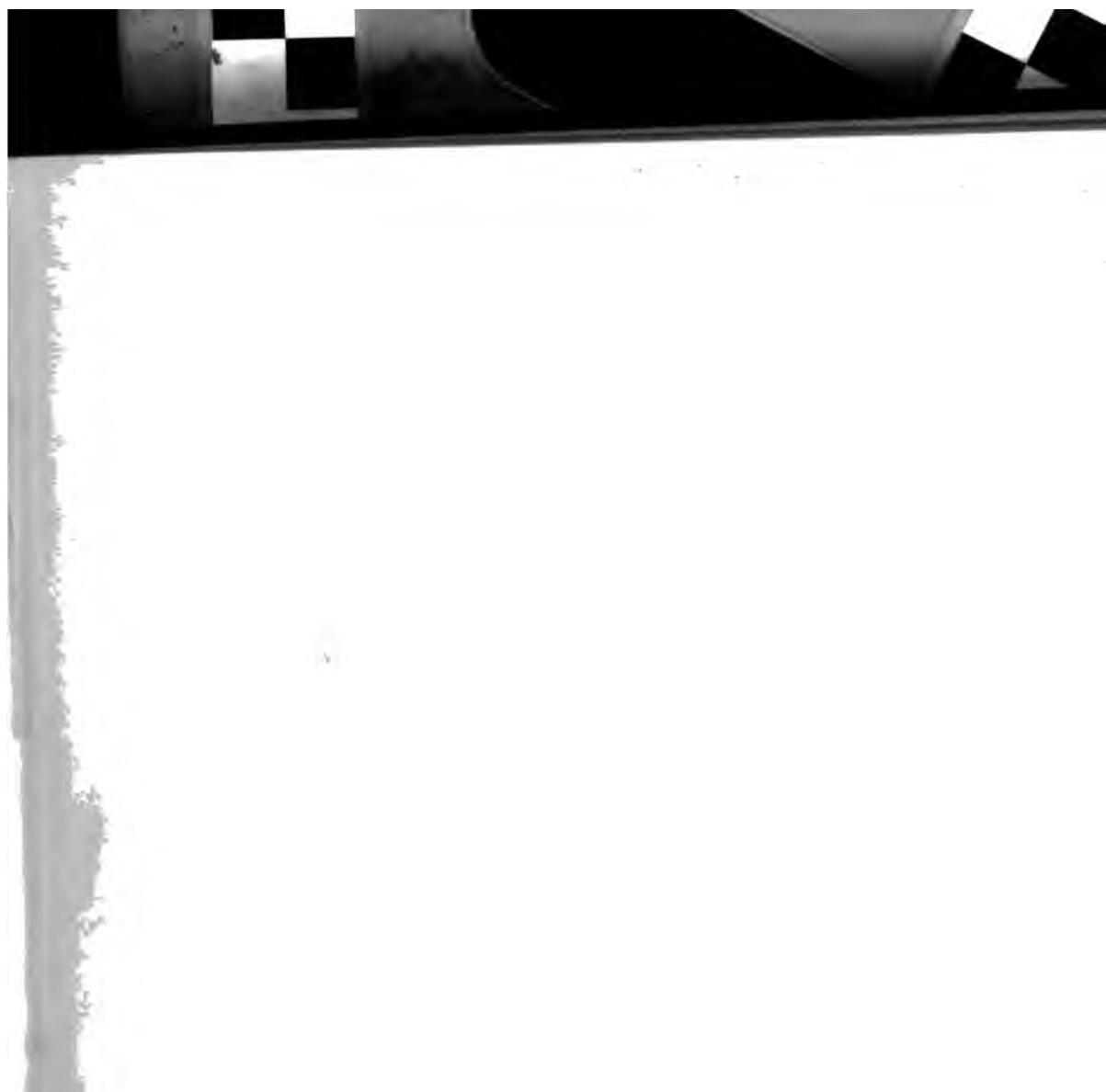
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The Innocent
VINDICATED

FROM THE
Falshoods & Slanders

Of Certain
Certificates

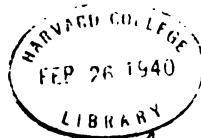
Sent from *America* on behalf of *Samuel*
Jenings, and made publick by *J. A.*
in *Old England*.

By *Daniel Ledds*.

He that bideth Flatter with Lying Lips, and he
that uttereth a Slander is a Fool, Prov. 10.
18.

Printed in the Year 1695.

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Seabody fund

Though my Lot be fallen in a Scribling Contentious Age, which makes many things of weight and substance slighted, (which was ready to deter me from writing) yet I find it my Duty, according to my capacity, to detect Falshoods and Slanders covered with a profession of Truth, of which sort, the Book of Certificates published by *John Pennington*, is plentifully stored. But 'tis not my intent to make Reply to the particular Accusations the said *Pennington* brings against *G. K.* he being more capable to answer himself, if he thinks it worth his while to waste Ink & Paper about it; for truly I think the man would have wanted matter to make up his Book, if he had not repeated the same things over & over again, and his being so hard put to his shifts to revile *G. K.* (not daring to accuse him in Doctrine, tho' there lies the main pitch) that the chief part of what he writes against *G. K.* he takes out of *S. Jewings* Book, who is *G. K.*'s adversary, concluding (I conceive) that because his Brother *S. Jewings* alledges this, that and t'other thing against *G. K.* that therefore it must needs be infallibly true, and that must be a sufficient proof against *G. K.* in time of need; and while he blames *G. K.* for unfair managing Controversie, he cannot see how unfair himself is in this, and in several other things; both falsely asserting and misrepresenting *G. K.*'s words: But the morning



ing of the great discovering Day is dawning wherein all shall be laid open, and no man shall hinder it.

But to the Certificates my intent is to speak, & chiefly to that sent from a Monthly Meeting at Burlington the 6^t. 6^m. 1694. which comprehends most of the rest, I shall first show how it was obtained (as I had it as well from some that signed it, as from others which refused to sign it) and next, I shall show how it is stuff full of byes and Slanders, that the impartial Reader may see how they fly to Lye for a Refuge, and to Slanders for Revenge.

When News came from England that S. Jennings was being in London, by reason of his & his Brethrens Actions at Philadelphia coming out in print, Ann, the Wife of S. J. made application first to some Members of Chesterfield Meeting, & obtained a Certificate to relieve her Husband in that distress, for which I blame her not. Then J. Wilsford and Fr. Devonport, two of that Meeting, came to the Meeting at Burlington, to propagate the business there. And having framed a Certificate, it was read in the Meeting, and some readily signed it, but some others, (more willing to see with their own Eyes) made some scruple; and one or two, it seems, questioned the truth of what was written about D. Leeds, which scruple Fr. Devonport took off, by saying, That he had heard D. Leeds say, That he hath not had Unity with the Quakers since he came into the Country (which is a Lye, as shall be shewn anon) Others

Others refused wholly to set hand to it, and shewed their Reasons, which I could insert, but for brevity's sake omit; at last it appeared one third of the Meeting did not sign to it, which look't a little odd to those that had signed it; whereupon they resolved upon this Expedient, viz. to write it over again, and for one man to sign it in the Name of the Meeting, and so bring in all those to be guilty of signing, that had refused [A notable way to force a Unity] and for this purpose they made use of James Marshall, that it might look with a fairer face, and laid aside their Clerk (for that time) because (as J. Wilsford said) he was given to drinking and Company keeping. But the Certificate being completed, F. Devonport hastened with it next morning down the River, to send it for England, where being printed, and returned hither again, is now come under consideration; which before they endeavoured to prevent me and others of: For, I having an account, as aforesaid, went to their next Monthly Meeting for a Copy of this Judgment they had drawn up against me, and sent to England, wherein (I told them) I understood I was defamed. They answered, I lay had not defamed me, nor wrote any untruth of me. To which I replied, If you have not wronged me, I hope you will be the more willing to do me justice, in granting me a Copy; I'll pay for the writing of it, &c. These and many more words passed, but at last the result was [having none of their Ministers there] That I could have no answer till next Meeting.



ring. I went again next Meeting, but no Copy could I obtain, & J. Wilsford gave me an answer in these words, viz. G. Keith, and a Company of you have printed and exposed us so shamefully to the World, until you condemn that, thou shalt have no Copy by my Consent. To which I replied, People, behold your Preacher! he preacher, Revenge is his Christian Doctrine, he will not do Justice, because others have done unjustly, as he alledges. With that, two of the Meeting rose up, and faced me with a fierce Countenance, mixt part with Revenge, and part with Scorn, uttering bitter words, and one of them I remember rendered me a Jesuite. And this was all the Justice I could obtain from them.

But the Certificate being printed in England, as aforesaid, and returned to America, having missed the hands of S. Jennings, so that he could not keep them up from the Persons concerned, as he did his own Lying Book, called, *The State of the Case, &c.* one of these Books of Certificates is come to my hands. And the first thing I note is, They alledge Peter Boss makes a great Noise with his Queries & Witnesses to prove them. To which I say, The Noise was so little, before S. Jennings arrested him, & so made the Noise himself: that very few of that Meeting heard it, much less in other parts; and although they resent it so heinous a Crime in P. Boss for querying with S. J. whether those Reports were true, or not, yet we see the twelve men of the Jury (tho' 9 of them his own Brethren) could not find it so much of

a Slander, so little was the wrong done by P. B. & had it not been for a Law made by a pattern from New-England (as W. Byles told me) that makes it finable to speak slightly of Magistrates, the Jury must have cleared P. Boss in the case. And then what become of this heinous Crime of murdering a mans Reputation, as S. J. calls it?

2dly, They accuse P. Boss of prejudice against S. J. ever since the Meeting gave Judgment against him in the case of a difference between him and his Neighbour.

A J. As to the Meeting giving Judgment against P. B. I know to be false, being present at the Meeting when the thing was debated; but if his Enemies since have got a Judgment into the Meeting Book about that difference, be it to them that did it.

3dly, They alledge, he flattered, persuaded & queried with People, to make up those bundles of stuff, meaning the Queries. But I believe this is not true, for these Reasons, 1st. P. Boss is known to all that know him, to be no flatterer, but a man plain and blunt, and truly for this reason I find my self the more concerned in his Vindication, because I ever hated flattery. 2dly, There was no need of his flattering or persuading; for 'tis known to all the Meetings, and all hereabouts, that most of those Reports concerning S. Jennings were frequent about the Country long before P. B. queried concerning the truth of them.



(8)

ably, They accuse P. B. of being *rude, wicked and cruel to his Maid-servant, because he could not obtain his Will.* This must needs be a base Slander at least; for, 1st, they insinuate hereby, as if he would have lain with her; which tho' 'twas said, she had reported some such thing, yet being examined, news was brought that she denyed it: And I remember that I then took it as the general sence of the Meeting, that she endeavoured to make her Master weary of her, to be set free, or change her service; a thing very desirable to most that come Servants from England to these parts. 2^{dly}, They do not in the least declare wherein he was *rude, wicked & cruel*, as they ought to have done: if they had been just to him: They say in their *Chesterfield Certificate*, *That their well-beloved Brother S. J. was just to all men;* Why then are they not just to P. Boss, and tell wherein he was *rude, wicked & cruel*, and yet S. Jennings be just to all. though it appears by their own Certificates to clear him, *That he beat a Man Servant till he broke a Cart, and whipt a Maid Servant in her Bed,* see p. 32 & 42. I know could this be just in S. Jennings, as they say, *He was just to all,* p. 19. and yet be *rude, wicked & cruel* in P. Boss in beating his Maid, if he did so? Reader, pray consider from what Fountain this *Burlington Certificate* spring. Well might a third part of the Meeting refuse to sign it.

And lastly, To render him yet more Odious, if possible, they say, *If Friends and such Peo- ple*

(9)

did but know how reproachful his Life and Conversation has been amongst us, &c.

Now I demand of these Enemies of P. Boss, to show wherein his Life and Conversation is so reproachful: Is he a Blasphemer, or Thief, or Knave, or Whoremonger, or Adulterer? Is he a Drunkard, an Extortioner, a Lascivious or a Proud Person? Nay, is he a quarrellom or ill Neighbour? Next time you print pray be so just to tell us, and the world wherein his Conversation is so reproachful. But herein you manifest (to the judicious) your Spirit of Prejudice and Revenge; for (it seems) 'tis sufficient for you to call a man *wicked*, and of a *reproachful Life*, and leave it to others to show wherein he is so. We are informed, and that by one of your own Friends of the Ministry, which came lately out of England, *That S. J. when last he was in England, made search and enquiry of P. B's Conversation while he dwelt in England,* and doubt not but he had found anything against him, it would freely have come forth in print. But finding not particular matters against him in England nor America, they'll venture to brand him for a Person of a *reproachful Life*: The *Burlington Certificate* says it, and therefore it must be so. Now I would have none to think that I justify P. Boss as a man free from failings, no more than my self, S. Jennings, &c. for truly we have little cause, if rightly considered, to weigh one against another, bring all of one lump of Corruption, and the Grave will soon equal

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us all; but for a [*pretended*] whole Meeting to grate so upon a Man in print, endeavouring to destroy his Reputation, as a Man, without declaring matter of Fact, is so far short of common humanity, that it is intollerably abusive; and to do him the same justice they did me, in denying him a Copy when demanded.

The next thing in course is about S. J.'s riding a Horse-race with J. Stocum, and being drunk. Now, this I say, I do not believe S. J. will be drunk; for I know he has a stronger Head to bear drink, than to be disguised by it, unless by chance. And if S. J. be wronged in this case, who is to blame? not P. Bosh, but W. Biddle, Jun. for I know several Persons that I can give credit to, that affirm, they had that report from W. B.'s own Mouth; therefore let the saddle be laid upon the right Horse. But one thing by the way, I have been credibly informed; that some or one of S. J.'s Friends went with J. Stocum before a Magistrate in East-Tisbury, to get him declare the truth of the matter upon his Attestation, but the Magistrate refused to attest J. Stocum, alledging, it was probable he might be drunk also. Now if this be true, I account it great discretion in the Magistrate.

Lastly, They say, the third Query is proved a Lye, by a Certificate from the Person concerned, and this is my Neighbour John Antram, poor man! I am really sorry for him, because I think he means no body harm; but to say, by what instruments or means he was so weak to be

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drawn by, to deny the truth, and give under his hand, that he had no right to Land there, I shall omit at this time; but this I must say, that all or most of his Neighbours know, that he then declared, that he had a right to the Land, and that S. J. had surveyed it from him, and was in an extream passion about it, as soon as he heard of it; and I having been the former Surveyor, he came to me to ease himself, expecting I could help him; knowing that I knew his right there, he having before told me of his intention about taking it up; but I let him know it was out of my power to do any thing in that kind, being out of Office; but he expressed himself in great trouble about it, to me and my Wife, calling the Surveyor Knave, and said, I pray God keep me in my right Senses, S. Jennings has done right Taylor-like, that takes a piece of one mans Garment, and a piece of anothers, to make one for himself; for I hear (said he) he has surveyed Matthews' Meadow too; These were his words, with many more, not only to me and my Wife, but to several others at other times and places. So that the Reader may very well see, that Peter Bosh is not the Liar or raiser of that Report. And if the rest of the Certificate signers have done like my Neighbour J. Antram, they have made a poor hand on't, that after so many years feeding upon Sermons from Meeting to Meeting, they at last are left so hungry to eat their own words; but 'tis no wonder, for their Ministers have done it also, to our certain know-

ledge.



ledge. And tho' many People know not how to judge, or what to believe, as to these things, yet surely they are not hid from Almighty God, who will judge righteously.

3dly, To the fourth Query, they say, *That that Witness has for many Years been a prejudiced Person, and declared he hath not had unity with the Quakers since he came into the Country.*

Now *Observe*, They do not in the least mention wherein the Evidence I have given may be suspected [*its enough belike they say it*] and yet to invalidate my Evidence, they insinuate to the world in print, That my evidence is not to be taken notice of, because (they say) *I am prejudiced*; which is an indirect declaring me *perjured*, because what I there evidenced, was upon my solemn Attestation before Authority: I am apt to believe that if such a man as S. J. had the like thing as this against me, he might improve it to my cost. Does not such actions as these render their Meetings; rather Seditious than Religious, thus to meet together to defame men in print, by rendering them unfit to give Evidence, without having matter of Fact to charge them with, much less to prove against them?

But as to the Charge it self, *That I am prejudiced*, I do not only hope it is not true, but have and do pray to God that it may not be true; however, I believe my self to be at least as clear as those that affirm it of me. But that *I have declared my self, to have no Unity with the Quakers*

Quakers since I came into the Country, I know to be a Lye; and in short I'll declare the matter from which *Francis Devenport* draws that Consequence, *viz.* after I had been four years in the Country, I was at a Monthly Meeting at the House of *John Woolstone* in *Burlington*, where the Meeting seemed in two parties, *W. Peachy*, *W. Cooper*, and others contending violently against *T. Olive*, &c. about the way or method of exhorting Offenders, & I perfectly remember *T. Olive's* words were these, *If any one have it in their heart from the Lord to go to an Offender, let them go in Gods Name, I am one with them; but for the Meeting to send Persons, I am against*: This passage I once told *F. Devenport* accidentally, and withal told him, *I was one with T. O. in that thing*, and am still of the same mind; and this thing *F. Devenport* hath kept, it seems, as a Weapon under his smooth Coat, near ten Years, to strike me with at this opportunity. So here the Reader may see where their Unity stands. Yet as I know no Disunity I had with the Quakers till then, so unless he can prove *T. Olive*, and those of his side then [*viz.* *D. W. J. W.* and others] no Quakers; he cannot say but I had Unity with *T. Olive* was a man whom I always loved, and have oft said, That 'twas my belief no man had better kept his Integrity that came into these parts, than *T. O.* had done; and I do believe the Quakers and he had Unity, notwithstanding his dissent from some in that point. And therefore *F. Devenport* ought



ought not to have let prejudice so rule his Reason as to have witnessed to a Lie against me, upon this Consequence. But I suppose *F. D.'s* word will pass amongst more than mine; *Solomon* saith, *Favour is not to men of Knowledge.* And *F. D.* in one main point declares himself true to his Brethren, and therefore must needs merit their Unity, viz. to hide his Religion under a Bushel as long as he lives; for he has declared, *That no man shall know his Faith, but by his Works;* so that the Phantoms of Old may stand in competition with him, for they were very just men, as to the outward. And thus he can at once kick the Command of the Apostle out at the Church Door, viz. *1 Pet. 3. 15. Sanctifie the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.*

And as to *S. Jennings* surveying of *R. Matthews* Meadow, his answer to it, in Book, called, *state of the case, &c.* he has both abused me and his own knowledge, in calling what I evidenced, *An idle story,* and yet neither does nor can say, the story is not true; and how can that which is true, be idle? for the substance of what I declare upon my Attestation, is, *That he surveyed that Meadow (by Simon Charles)* which is not denied, but owned by him; in short, the judicious Reader may easily see, that *S. Jennings* his Answer is not a crafty subtilty, even such as a plain honest Man would blush at; for I appeal

to *S. J.* himself, That suppose the survey of his own Meadow (which lies off from his Plantation too) were by a mistake or neglect (in the Recorder) wrong or short recorded, whether he would not count it unjust in any that should take that advantage to take away his Meadow, and thereby ruin his Plantation? Here lies the plain honesty of the case.

And whereas *S. J.* tells *Elias Far,* in his Letter printed with the Certificates, *That all the Meadow was not pretended to be for Matthews.* But I say, that's a mistake, at least, in *S. J.* for there was no more Meadow in that place, but what was surveyed and recorded to *Matthews* seven years before, which Meadow terminated in a small run of water at the lower end, where grew some Bushes, and there's a markt Tree or two still to be seen, only the Bushes being burnt root and branch, it shews like Meadow further; but the number of Acres would have determined the matter, which was to be 25. our Law allowing so much to 500 Acres of Land. And this was all that was wanting in the wording the survey, which if that had been, (which it seems was by some means omitted) the survey had been perfect. And therefore if it be printed over never so often, *Sam. Jennings* is to blame for meddling with that Meadow, especially the Owner being absent, and also, inasmuch as I told him how the case stood, shewed him the Meadow, and also a Copy of the Record, when he was about to survey said Meadow, and would have dis-

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swaded him from it, as he knows. But to return to the matter.

In the *Burlington Certificate* they tell of a Warrant they have by them, insinuating as if *J. Skeen* took a course at Law with *S. Jennings*, for saying, *Thou pitiful Whip-jack, I despise thee;* for that is the thing cited in the Book of the Tryals, pag. 30. which we say is false; and therefore if they look again, they'll find it their mistake, nay, a sly insinuation to make the World believe that *J. S.* took a course at Law *S. J.* for calling him *Ill Names*. We grant there was a Warrant written, but 'twas about their difference concerning the Road to *Burlington*, when they were stop'd, and there had like to have been Mischiefs done; and I heard the Warrant was never executed; but this was for Actions and Threats, as being *Unlawful*, and the like, and it was not *J. Skeen*, but his Wife that complained, being filed with fear of Mischiefs, *S. Jennings* having ordered his Son and Servants to stop any of *J. Skeens* family coming that way, (and that he himself would Unhorne them, if he met him, viz. *J. S.*) and had enleavoured it with Forks, &c. and broke the Bottles of Rum that *J. S.*'s Son was carrying to the Reapers: & 'tis to be noted also, That some of that Meeting were greatly dissatisfied with *S. Jennings* behaviour in that affair, and resolved to bring it up in the Meeting, before *S. J.* removed to *Philadelphia*; but when the time came, his greatness was such as they had not courage to do it. But

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to say, their differences were quickly ended, is but daubing; for I know that at the next Monthly Meeting after *J. S.*'s Death, some of *S. J.*'s Friends were for putting the matter on against the Widdow, and I well remember one in the Meeting answered, *Let the Widdow alone, poor Woman, she hath Exercise enough for the loss of her Husband;* and so that matter was no more meddled with. And if they mean it was quickly ended, because it could be continued no longer, by reason of *J. S.*'s Death, I suppose they are in the right.

And whereas they tell of *Henry Beck* and *J. Smith*, two of the Evidences, getting young Women with Child, they ought also to have been just to these men, and let the world know that the Young Women were their espoused Wives, that they got with Child: They it is are waiting in that excellent Virtue which they say *S. Jennings* hath, *To be just to all men;* for they have not been just to these two, but do as much as in them lies, to defame well-meaning men, and render them Odious: what though they were overtaken with that Infirmity in their Youth, must they therefore be rendered to the World in print, as unfit for Evidences, when neither the Law of God nor Man does now condemn them: Surely if *Sam. Jennings* be just to all men, as they say, needs no such Reason to defend him.

Again, they say of *J. Bainbridge*, *That he has been a Drunkard, Flogger, Quarrel, and Wicked.*

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Wicked. I say, I know not but the Man has been so; and if he recommended now, does that offend them? pray which of us have not been wicked in one respect or other? but it seems their business is not encourage men in turning from evil, but to render them odious for the evil they have done: O! what a woful case are we in, if God should deal so by us! Now *Jo. Bambridge* denys that ever he called his Mother *Jezebel*, as they affirm, and says, *They cannot prove it, they have bely'd him in that; and that his Mother left the Country, and went to England for such behaviour in him, is utterly false.*

Then as what is said of *James Silver*, in the Certificate they declare, that he said, *it was extorted from him*, (meaning his Evidence in the Book of the Tryals) *never thinking it should be put in print.* These last words, (*never thinking it should be put in print*) he owns he said; but says, *the other is false, he never said it was extorted from him; for he says, That when they asked him concerning the Truth of what he declared, his answer was, Ay, it is all true, and a great deal more; but he did not think when he spoke it, that it should have been printed, he was sorry for that.* And that it is true that he gave them that answer, the best Friend of mine going by the House of P. G. in *Burlington*, heard him speak the same words to those that were interrogating him, who told it to me the same day; and therefore I am fully perswaded of that being another *Fallwood*; also, I believe the man knew

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not the meaning of the word *extorted*. And altho' *Benj. Moore* calls it a great Lye in that *Ja. Silver* says, *his Master Jennings took him by the Throat*, yet to my knowledge *Benjamin* himself has formerly declared such like words, as that *his Master griped him by the Collar*, and other Complaints he has made, which I have met with at Neighbours Houses. But one thing I observed, which in the defence of *Ja. Silver* I shall relate, *viz.* That on a time when *S. Jennings* was going to *England*, the said B. M. came to his House to make up some Accounts with him, or the like, and I saw *S. J.* give his old servant *Benjamin* a very good Leather Garment or two, and 'tis observable, that *B. Moore* never after that hath been heard to give his Master a hard word, for which I do not blame him; but truly when men say and unsay, and so make mischief among their Neighbours, I judge them to blame for that; for I take it to be an argument of being void of Conscience.

Lastly, I find among the Certificates, That *Benj. Moore, jun.* charges *Jo. Silver* and *J. Smith* of stealing Oats, Powder, Shot, Wool, Eggs, and the like; but I leave them to answer for themselves, that are defamed by it; for I judge it a *Defamation*, if true, because 'tis divulged many years out of time; and tho' it be like the bundles of stuff in the rest of the Certificates, yet I should be loath any man should have the like advantage against me, as they have against the said B. M. if he dare own it especially, un-



less I had potent partial Friends, but 'tis enough for me to have such Enemies.

By this time I hope my old Friends will no more judge others for making up bundles of stuff, and raking up Dirt; for if they do, they certainly condemn themselves, as much as ever men did, as he that reads impartially must acknowledge. And I desire they would take notice of this, That I have not used that method against them [*but what a Defender cannot avoid*] to rake up what failings I could against them, 'tis not my way, I scorn it; I know we are all subject to weaknesses of the flesh, so that I have not been curious (since I had the understanding of a man) about *Tythe, Mint, Annis & Cummin*, or the skirts of Religion, and therefore have been judged by some, a loose Person; but 'tis the weightier matters of Religion that I have been and am concerned for, and chiefly the Faith and Merits of our *Lord Jesus of Nazareth*, so that when I hear him deny'd, slighted or undervalued, then a Zeal arises in me, and I cannot be silent; I mean, that Jesus for whom the holy Apostles and blessed Martyrs suffered; they did not suffer for owning, or denying the Light within them (which yet is a Leader unto him) but they suffered for professing him that was born of the Virgin *Mary* to be Christ the Son of God, even that same Jesus whom the Jews slew and hanged on a Tree (and they could not lay worth on the Light there) yea, the very same that they slew and hanged on a Tree, that

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God hath now exalted: it was he they suffered for, and 'tis he that I hope for Salvation by, and pray that he will enable me to obey his Precepts.

D. L.

A Postscript by another Hand.

WHat it not but that I know how to spend my precious Time better, could fill a volume to shew the Persecutions and Falshoods of *Sam Jennings*, *Thomas Elwood* and *J. Pennington*, in their late Pamphlets against *G. Keith*, &c. but there being some Reply made to the two first by *G. K.* and the above short answer to the latter, I shall at present only detect two or three Falshoods in *S. J.*'s book, called, *The state of the case*, &c. and so conclude.

In the first place I observe, that both *Sam. Jennings*, *Thomas Elwood* and *John Pennington* being hard betet to clear their Friends from the Errors charged and proved against them, they endeavour to invaduate the Evidences of honest men, *S. J.* p. 7. says, *These two Witnesses were made at the Devotion of G. K. & his creatures to use as he pleased*. Which I charge upon *Sam. Jennings* as a wicked Lye, and demand of him to shew wherein these two Witnesses were *G. K.*'s Creatures, to use as he pleased.



In the next place I find his Brother *Elwood* to follow his steps, and in his book called, *A further discovery*, p. 25. says, *I hole 2 Witnesses, who were both known to be strong in party with G. K. and great Adversaries to W. S.* But I would ask T. E. now he knows they were strong in party with G. K. ? and wherein it appeared they were great Adversaries to W. S. ? Had there then been any difference, controverſie or party taking, whereby theſe Witneſſes had shown themſelves *strong in party with G. K. and great Adversaries to W. S. Stockdale?* I ſay, Nay, and T. E. has therein uttered a great Falſhood. And I adviſe him next time to have more ground for what he asserts than S. J. here ſay-ſo. But this way I find they take to diſcredit G. K's evidences: its a new trick they have found out (and, *true or falſe, will be believed by ſome*) for nothing was alledged againſt them at the time they gave evidence, but on the contrary *T. Loyd* ſaid then, of one of them, *he might be counted among the Elders, &c.* But he not going with the ſtream, his Veracity now muſt be queſtioned concerning what he did evidence four years ago.

They having thus endeavoured by Lyes and Falſhoods to diſcredit G. K's evidences, let's hear how S. J. multiplies the Evidences againſt G. K. viz. *T. Fitzwater* having charged G. K. with *diminishing the ſplendour of the Light*, he brings out, *W. Stockdale* as an evidence to prove it, but *Sam. Jennings* in his place of *the caſe*, p. 3. ſays, *T. Fitzwater* brought out *W. Stockdale* & *W. Manning*

to evidence to the truth of his charge. But as we know *T. F.* never pretended to bring *W. Manning* as an evidence, to nor is there any ſuch mention in theſe parts, therefore forgery in S. J. to make two where there's but one.

Then again, whereas G. K. had occaſionally related how S. J. in a Monthly Meeting called one of his fellow Members *Non-ſenſical Pappy*, to wipe off this, he ſays, p. 41. when he met with it in print, he made enquiry, & heard it was ſpoken by one *T. Trejs*, an odd ſort of a ſingular man, &c. But here it may be obſerved, That S. J. is not juſt in this Relation, for it was not only *T. Trejs*, but *R. Ward* alſo, that did then, and do now evidence to the truth thereof. But I ſuppoſe S. J. thought it beſt to mention but one evidence, that the matter related againſt him, might ſeem the more probable to be falſe. So where only *One* Evidence is brought againſt G. K. he'll forge another to make up two, that the charge againſt G. K. may ſeem true, as p. 3. but where *Two* evidences are againſt himſelf, he'll relate only *One* of them, to make the charge ſeem not true, ſee p. 41. Behold, ye Signers of *Cheſterſhire Certificate*, this is him ye call your *well-beloved Friend, who was juſt to all men!* will ye ſay he is juſt in this matter he here related? I ſuppoſe not. Well might he be aſhamed to let his Book go publickly abroad, here in *America*, where to many knew it to be made up chiefly of *Lyes, Inverſions & Forgeries*, and therefore it was great Policy in him to keep
his



his books up, and not let one of them be seen by those that were abused therein. But now they are come to hand another way, & his clandestine way of spreading them is to no purpose. And it now lies upon him to vindicate his said book, and make a just Reply to G.K's Answer to him: Some of the Persons abused by his Book, have demanded a publick Conference, where they offer to detect his Falshoods; but this I find he evades.

There is one passage more which I cannot well pass by without detecting the notorious Falshood thereof, and that is in pag. 24. of S. J's Book, where he insinuates, That G.K. gratified his hearers by, telling them of a preaching Quaker in Maryland, That got another mans Wife with Child, which they could not discern by the Light within: and of another being carried out of a Tavern house drunk. I shall say no more in answer to these, but that we charge them on S. J. as notorious Falshoods, and desire the whole world to make good that ever G. K. uttered such expressions in his Preaching. And S. J. might be ashamed to fill his Book with such lying stuff. But T. Elwood has in great part followed S. J. foot-steps, and takes many things upon his credit, else surely he would not have uttered so many Falshoods and Perversions, which we think to detect shortly.

F I N I S.

end of the fourth Century, and *Calvin*, that lived not till at least fourteen hundred Years after the first Century, and they might be mistaken in their thinking that baptizing of Infants was practised in the first Century, as well as in other things they did too much take upon trust; and supposition: in this matter some be found in *Ugates* concerning Infant baptism, yet that it is not Church history, and so contradicts not my Assertion; for *Origine* had some private Opinions that were not generally received in the Church; beside that, wiser men than G. M. have thought, that *Ruffinus*, *Origine's* interpreter, which inserted that of Infant baptism, as well as some other things into *Origine's* Works, that it were not really his, and did not give to his Terms; and *Erasmus*, in a better versed in Antiquity than either G. M. or all his Brethren, hath plainly acknowledged, that *Ruffinus* did take too much liberty in adding things of his own, as could be easily proved; and accordingly to the best Chronology, *Origine* and *Calvin* lived long after, to wit, about the middle of the third Century. *See* *Antiquitates* *Calvinianae* *lib. 1. c. 11.* And as for *Calvin's* *lib. 1. c. 11.*





mention their visible Church, they doth not build really on Christ, but on a Profession of him, even by *Carotus Martier's* Confession, *I am nothing is required to make up the Members of a visible Church, but a Profession of him, and of the true Religion*: but every judicious I should say, it is one thing to profess Christ in words or show, and another thing really to build on Christ, that ever thing keepe; for by Christ's Doctrine, none buildeth on the Rock, which is built, but he that heareth Christ's Sayings, and doth them, and that is much more than barely to profess him. but yet I did not find so, nor so, but that (according to my *Christian Catechism*, growing me so to believe) gives among *Galatians* & *Secretion* *capitulum* *de* *fructu* *in* *Carotus*, that hold the fundamentals, as my *yes*, do really build on Christ, that the foundation; and because they so, or, indeed, the *Wood*, *Hay* and stubble of their errors, if or her things, whither they build on the same foundation, will be burnt up, by the divine fire of the living Word, and living Spirit of God in them; and then *Lord Jesus Christ* miss, and on their ruins, and I could be glad that I could ascertain that have to *Carotus*, but however, I have not that much aid me, causing them *De* *fructu* *in* *Carotus*, yet because I judge he doth it in a way, that is his sin is pardonable, upon Repentance, which I pray God may be given him, for that and all his hard Speeches, and all other sins, be so, it be too late. But because he cannot fix his faults (change up on me, of denying Christ, he sayeth, but with as if I fixes) to fix it up on my brethren, as dear *Great Pennington*, whom I well knew to be a true believer in the Lord Jesus Christ, and a true lover of him, even the crucified Jesus, and whose Son I have ever in myself built, in heavenly Glory. And as to his words, *He cannot fix it in a Beautifully Garment* *Carotus*, but it appears to appear to it in the way; it is ealie to put a fair and chritiane construction on it, as well as on Christ's words, when he said, *He that are Jews, have Jews as Fathers*; and yet many law that study of Flesh, that never saw the *Sermon*; and do hers tainted with *opinion* *fructu* *in* *Carotus*, as if the Brotherhood of Christ, that was born of the Virgin, extended to the carnal Word, was the only and whole Christ; whereas Christ was not a



his Body of Flesh; therefore he is said to have come in the Flesh, and to have taken Flesh. And if we consider Christ, as he was before the World was, by whom all things were created, and in respect of his Godhead, the body was not thine, but the Garment of it, when he assumed it. But when we consider Christ as Man, as every other man, hath both Soul & Body belonging to his essential Constitution, as Man, so had Christ, and still hath a most glorious Soul and Body; and we deny not, but according to Scripture stile, Christ's Manhood, yea, and his Body, is called Christ, as when the Scripture saith, that he was buried, nailed to the Crof, crucified; and even his Body was and is a part of his Manhood; and his Soul the other and more noble part, most wonderfully and incomparably united with the Godhead, and most incomparably filled with all fullness of the Godhead, and of Grace and Truth, out of whose fullness we all receive, and Grace; and yet we do not judge that the Godhead is *circumscribed* within the Body of Christ; for the Godhead is *Omnipresent* as well as *Impassible* and *Omniscient*. And whereas he querieth, lay-



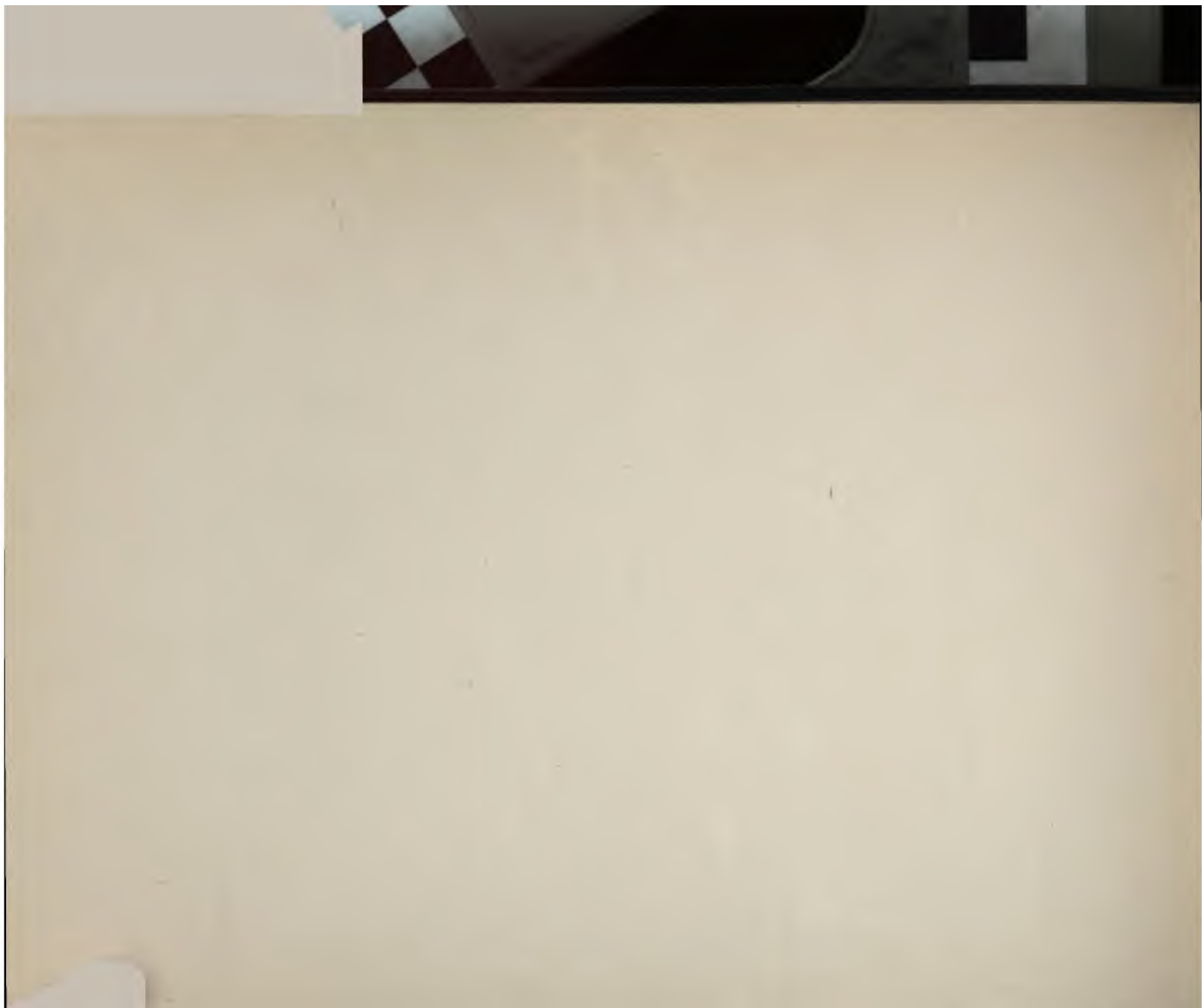




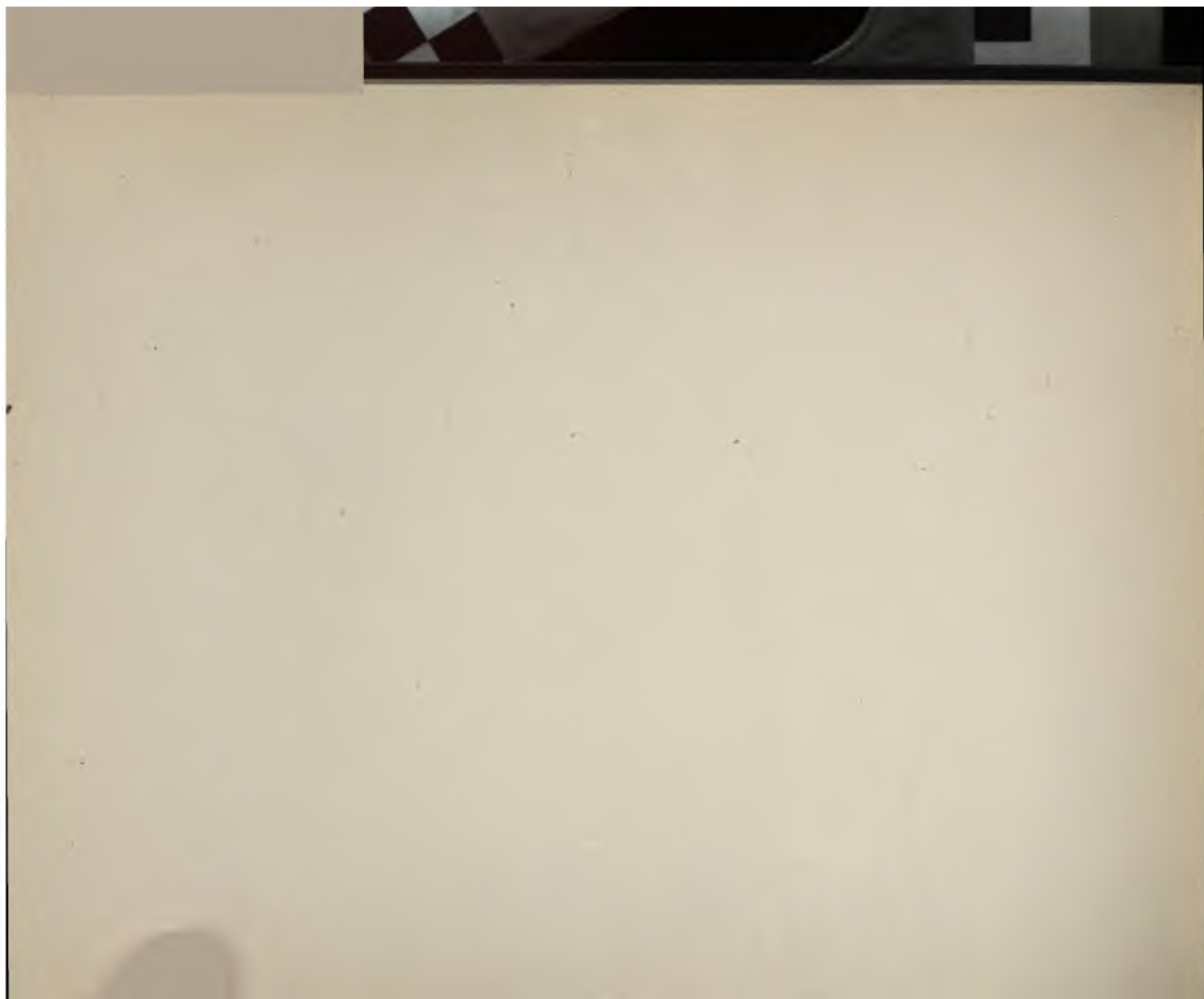




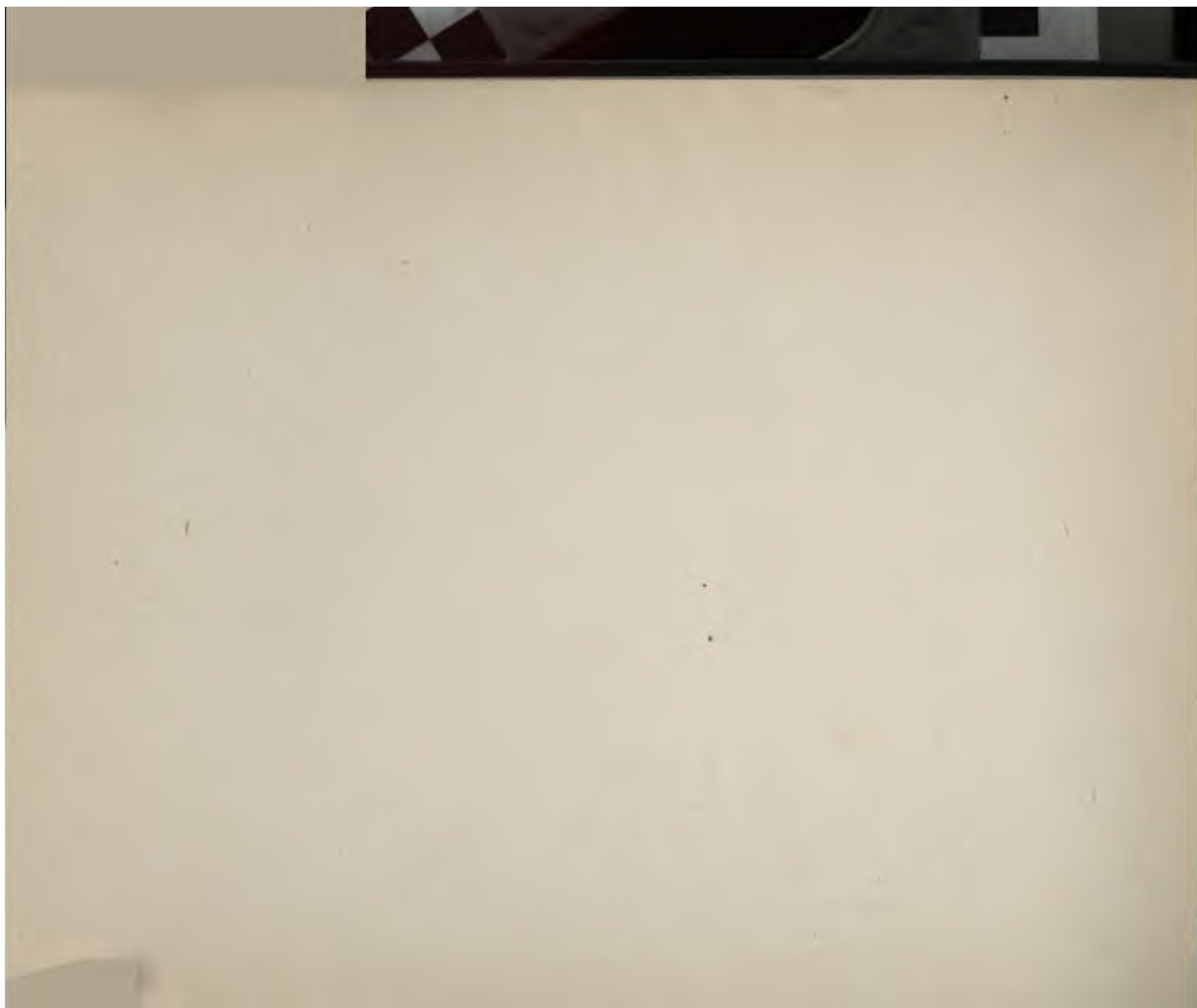




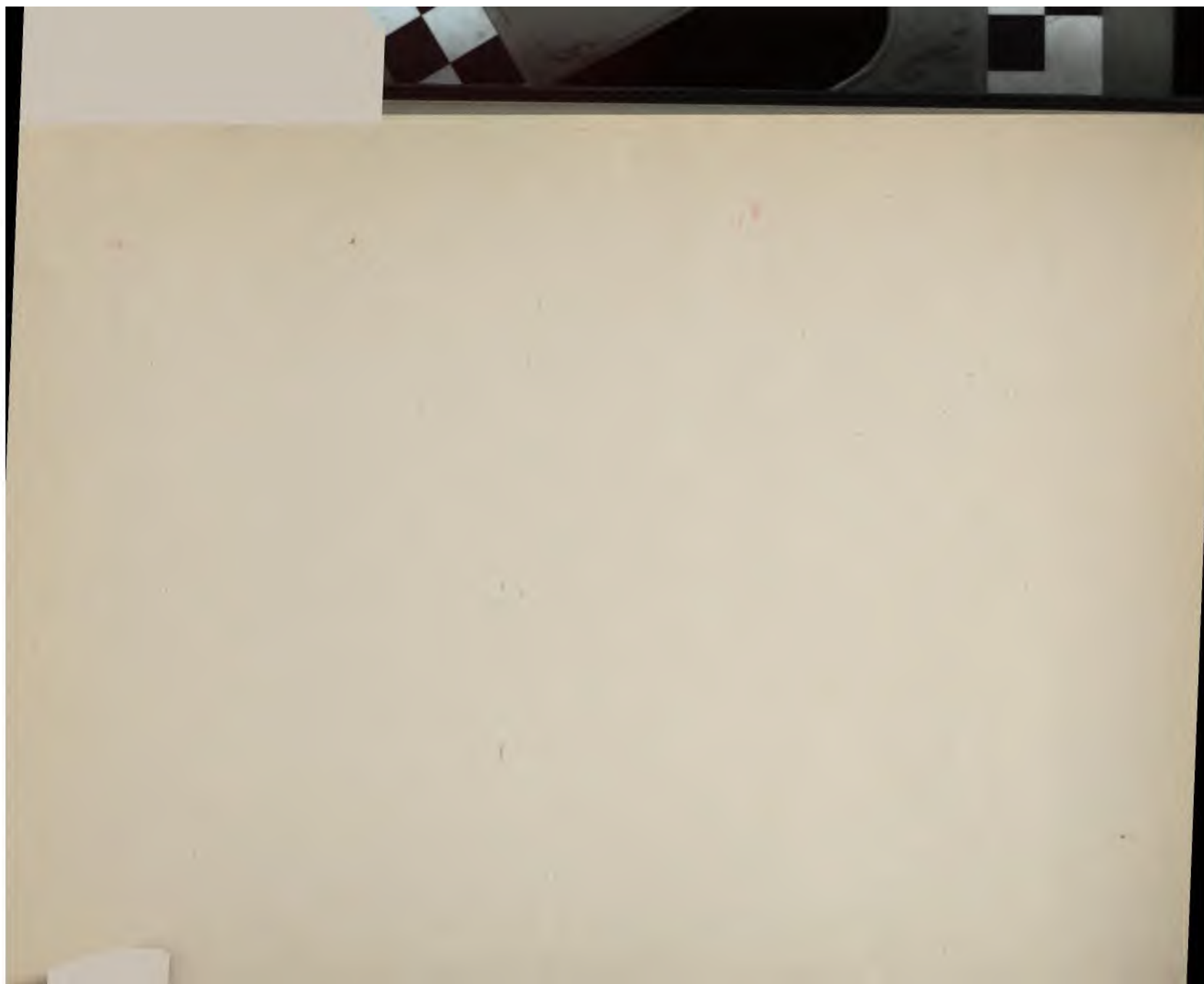




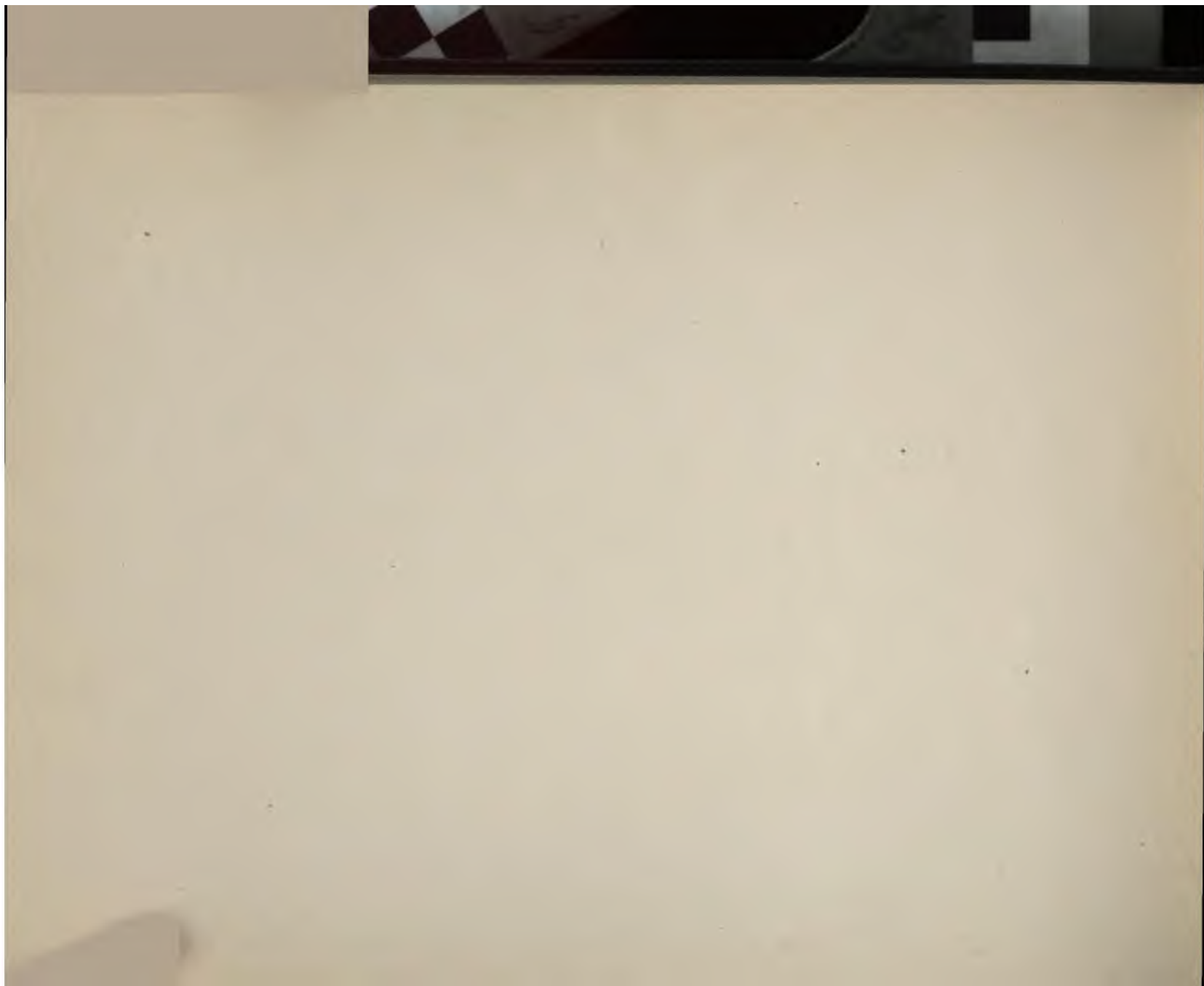




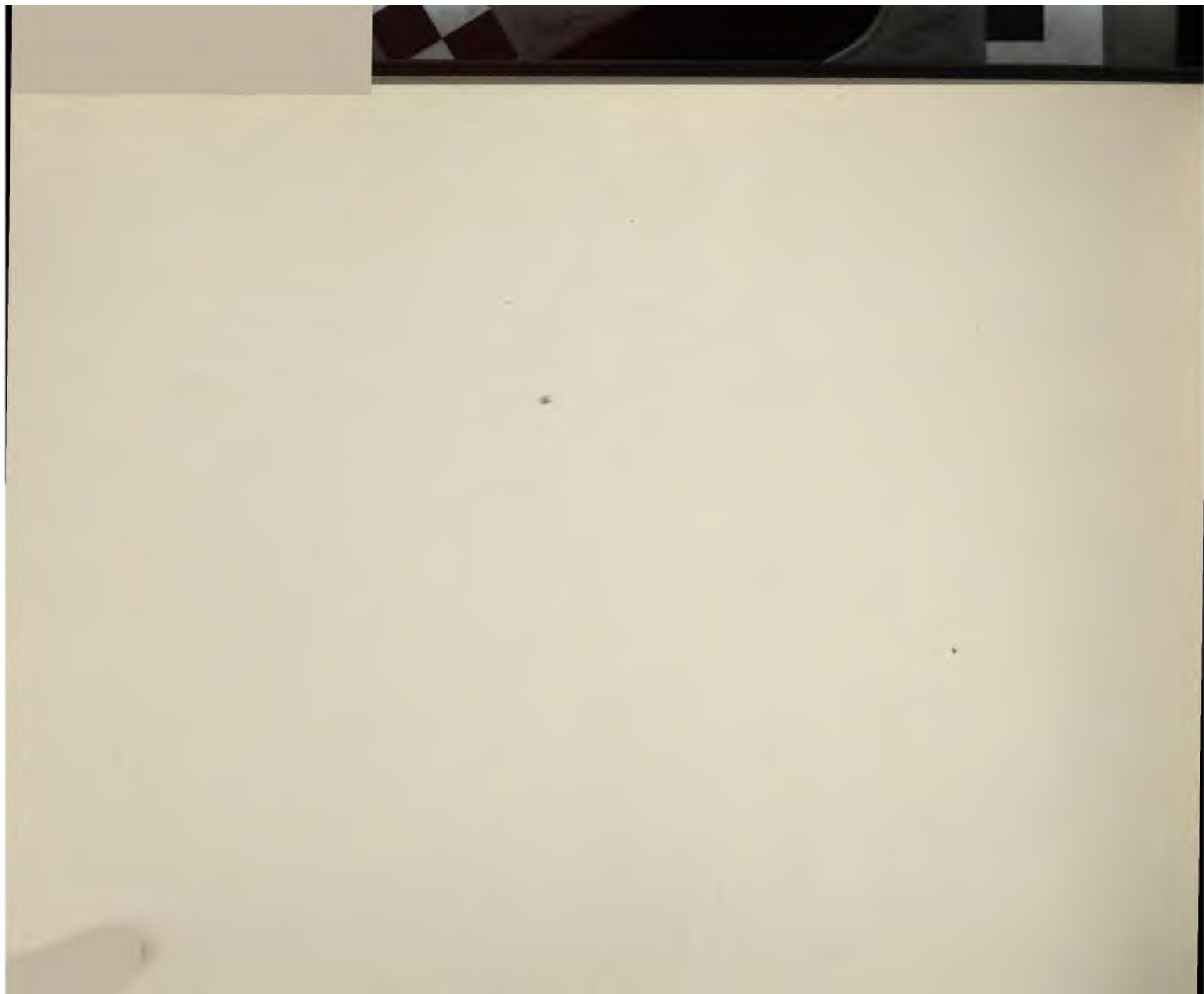




















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