

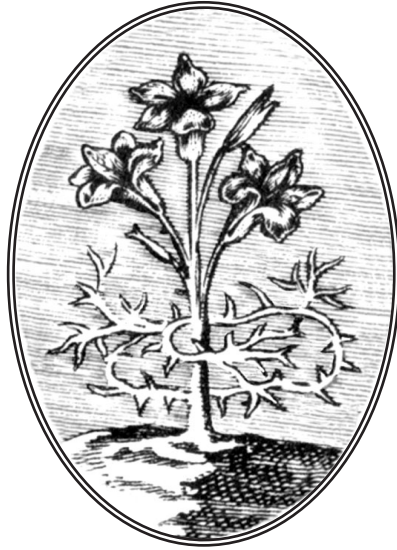
The Baptist History Series

Number 25



# ILL NEWES FROM NEW-ENGLAND

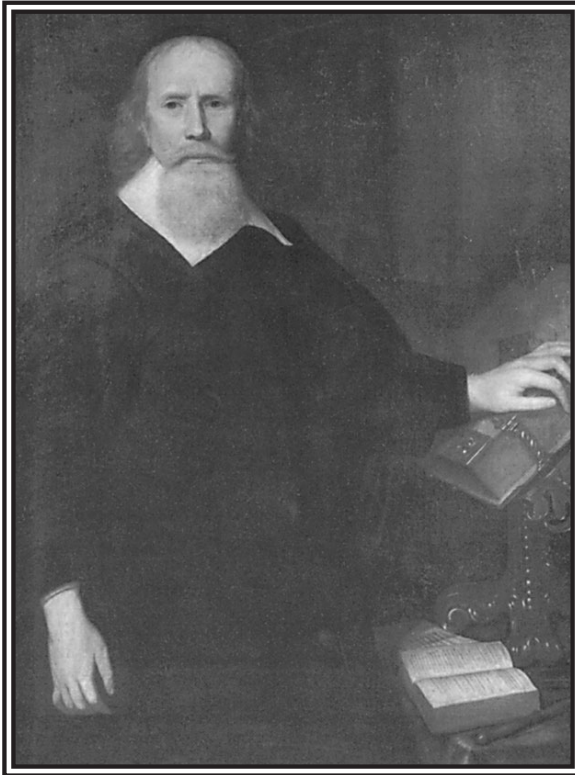
John Clarke



*Sicut lilium inter spinas sic amica mea inter filias*

**On The Cover:** We use the symbol of the “lily among the thorns” from Song of Solomon 2:2 to represent the Baptist History Series. The Latin, *Sicut lilium inter spinas sic amica mea inter filias*, translates, “As the lily among thorns, so is my love among the daughters.”

**ILL NEWES**  
**FROM**  
**NEW-ENGLAND**



**JOHN CLARKE**  
**1609-1676**

This picture hangs in the Redwood Library in Newport, Rhode Island. It has been traditionally considered an authentic portrait of Dr. John Clarke.



ILL NEWES  
FROM  
NEW-ENGLAND:  
OR  
A Narrative of *New-Englands*  
P E R S E C U T I O N .  
*WHERIN IS DECLARED*

That while old *England* is becoming new,  
*New-England* is become Old.

Also four Proposals to the Honoured Parliament and  
Council of State, touching the way to *Propagate*  
*the Gospel of Christ* (with small charge  
and great safety) both in Old  
*England* and New.

Also four conclusions touching the faith and order of the  
Gospel of Christ out of his last Will and  
Testament, confirmed and justified.

---

By JOHN CLARKE Physician of Rhode Island in *America*.

---

*Revel. 2.25. Hold fast till I come.*  
*3.11. Behold I come quickly*  
*22.20. Amen, even so come Lord Jesus.*

---

L O N D O N ,  
Printed by *Henry Hills* living in *Fleet-Yard* next door to the *Rose*  
and *Crown*, in the year 1652.



**he Baptist Standard Bearer, Inc.**

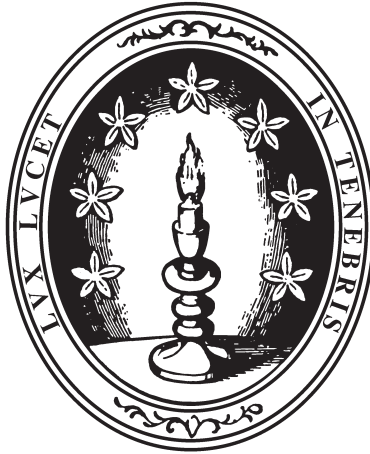
NUMBER ONE IRON OAKS DRIVE • PARIS, ARKANSAS 72855

Thou hast given a *standard* to them that fear thee;  
that it may be displayed because of the truth.  
-- *Psalm 60:4*

*Reprinted  
by*

**THE BAPTIST STANDARD BEARER, INC.**

No. 1 Iron Oaks Drive  
Paris, Arkansas 72855  
(501) 963-3831



**THE WALDENSIAN EMBLEM**

*lux lucet in tenebris*

“The Light Shineth in the Darkness”

ISBN #1-57978-827-0

*The Epistle Dedicatory.*

*To the Right Honorable the House of PARLIAMENT, and COUNCEL of STATE for the Commonwealth of ENGLAND,*  
The author humbly craves of that mighty Counsellor, that Prince of peace, a large donation of the spirit of Counsell, and of the spirit of courage, with a suitable and happy success for the *Peace, Liberty,* and enlargement of these three *Nations.*

MAY it please you right Honorable, in some of those few vacant hours which it pleaseth the most high (whose rod and staff you are) to afford unto you, from those many, weighty, difficult, and distractfull incombrances, and affairs, that do flow in, and press upon you daily, to cast your eye (at least for recreations sake) upon this Treatise, and the rather, because it contains in it matter of no small concernment, as in it self, so especially to your honoured selves; for in the first part, which is the narrative, you may please to read a tragicall story, wherein I hope your eye will not a litle affect your tender hearts, to see such a discourteous entertainment of strangers, and wayfaring-men that were passing by, and tarried but for a night or two, and that by their neighbours, men professing the fear of the Lord as they also do; who together for liberty of their consciences, and worship of their God, as their hearts were perswaded, long since fled from the persecuting hands of the Lordly *Bishops*, your adversaries and ours, unto those utmost parts of the World, to the extreme hazard of their lives, the wasting of their estates, and upon the point, to the totall loss and deprivation of their neer and deer relations, and the comforts thereof in this their native land; and the rather to see this acted by that sword, that hand, which from your honoured arm they are betruſted

with, and so to see your sword, your power, your hand misused therein. In the second part, which is the confirmation of my testimony by the word of God, and testimony of Christ Jesus the Lord, and especially in the later part thereof: you that count it your greatest honour, and highest preferment in this world to be servants of Christ (who is indeed the Lord of Lords, and King of Kings, whose Sword-bearers you are, as was also that *Cæsar* although he knew it not) you (I say I hope) shall find that he hath not required such things at your hands, as generally they that have been his Sword-bearers before your selves have been apt to conceive; and thereupon have been too deeply engaged in the shedding of much innocent blood in this Land; being also perswaded thereunto by their teachers, who to maintain their superstitious, humane, invented religion and worship, for filthy luces sake, it being the only curious art, and craft by which they had their wealth and livings as those of old; not having the two-edged sword of the Spirit, which is the word of God, to defend themselves, and to maintain their craft, against the poor illiterate and despised servants and witnesses of Jesus Christ, have been forced to call for the sword of steel, the power of the Magistrate, to help to stop their mouths, to cut them off, and so to take them out of their way, and by casting a mist before their Rulers eyes they have still perswaded them, That this is their office, and duty to do, and that hereby they did God best service with that sword with which they were betruſted, whereas indeed they did but make their sword guilty of the blood of the innocent; and thus were they taken off from attending upon the very thing for which this sword was put into their hands, to attend upon their private, and carnall interests, and so were brought into a double transgression. By whose errataes, Right Honourable, I hope the Lord will teach you to beware, and by giving you a clear discerning of his mind, and will in these more bright sunne-shining daies (wherein the Earth begins to be filled with the knowledge of the Lord as the waters cover the Sea) will give you to understand that as all power in earth is given to him, so he to the glory of God his Father, whose power, and wisdom he is, doth wisely manage the same

by a two fold administration of power suitable to the two fold state or being of man, whom in the earth, and in the things thereof he hath appointed Lord; that one may be called an earthly, and outward administration, which suits the outward man, and all those outward, and visible things (in reference unto man) that do belong thereto, as he is Lord thereof, and is managed by an outward visible sword of steel, and by a carnall or audible voyce, or word of him, or them that holds it in their hand, and to an outward and carnal end, (yet righteous, just, and good, which being diligently attended to tends to the peace, liberty, and prosperity of a civil State, Nation and Kingdom so far as it concerns the outward man and visible state thereof;) which end is the preservation of it self, the whole, and every particular part, and person, belonging thereunto, safe in their person, name, and estate from him, or them that would rise up visibly to oppress, or wrong them in the same; Thus in the general; and to instance more particularly, in case by the caution of a wholesome Law, and just penalty annexed thereunto, which by a carnall hand or way, is presented to a carnall and visible eye, or ear, the Oppressour takes not warning, and will not be deterred from offering violence to the person, name, or estate of his neighbour, then by this power shall he be made responsible, and be forced *nolens volens*, so far as he is able to make it good, and to restore; in case any be impoverished, or fall to decay in their outward man, and estates by age, sickness, fire, or by some other way, or hand of GOD; so far as their present strength extends, by this power they are to be employed, and where it fails, to be relieved, and that by an equall, and just levy of their neighbours estates to be taken also by force in case there be not so much love, and charity in them towards their poor distressed neighbours to constrain them thereunto, and by the same way also to maintain it self, and all other just undertakings that may be presented for the preservation of the whole. And this in brief is the sum of that administration of Christs power in earth so far as it meerly concerns the outward man with respect to others that may uphold it, or molest it, and is managed by that sword of steel which in reference unto him is called in

scripture the rod of iron by which he rules the nations, and breaks them to peeces like a Potters vessel ; and with this administration of his power on Earth (Right Honourable) hath he (who is the Lord of Lords and shall ere long appear as King and judge of all) betrusted you in these three Nations, having as a manifest token thereof put into your hand that iron rod, and to admiration hath strengthened and upheld your arm for the subduing, and ordering of the same.

There is yet besides this, another administration of Christs power on Earth, which compared with this, may be truly termed heavenly and spirituall, it being that which suiteth with, and principally is exercised about the spirituall, or hidden part of man, to wit, his spirit, mind, and conscience, which is indeed the most naturall Lord and commander of the outward, it and all things belonging thereunto being but naturally subject, and readily obedient, from which very consideration it is, that it is more safe, and also more honourable, for the powers on earth to have one thousand souls to be subject to them for love and conscience sake, than to have ten thousand times ten thousand bodies seemingly subject, for wrath sake, and for fear of revenge ; this spirit and great commander in man, is such a sparkling beam, from the Father of lights, and spirits, that it cannot be lorded over, commanded, or forced, either by men, devils, or angels, but onely leaving its first station, wherein it came so neer to the light and glory of God, it is now caused to possess death and darkness, and by that means is in a capacity by men and devils to be deceived, and so by perswasion to be mis-led. This spirituall administration of Christs power in and over the spirits and consciences of men, as it extends to all the inward and hidden motions and actings of the mind, so to all the outward manifestations of its powerfull commands in the outward man, in reference unto God, and especially unto such as appertain to the visible worship and service of God, who hath declared himself to be a Spirit, and will be worshipped in spirit and in truth, and seeks such, and onely such to worship him : This spirituall administration so far as it concerns the outward man, is managed not by a sword of steel (which cannot come

neer or touch the spirit or mind of man) but by the sword that proceeds out of the mouth of his servants, the word of truth, and especially as to the efficacy, and to the inward man, by the two-edged sword of the Spirit, that spirituall law and light with which these candles of the Lord are enlightned, and that by himself, who is that light *that enlightneth every man that comes into the world*; and this spirituall administration of Christs power on earth in and over the spirits, minds, and consciences of the sons of men, and also over the outward man as to worship meerly, is committed into the hands of the Spirit of Christ, who is his *vice-roy* here on earth, and is only able to deal with spirits by way of convincing, converting, transforming, and as it were a-new creating of them, and so to translate them out of the Kingdome of darkness, in which they are by nature, into the glorious liberty of the Saints in light. Who is pleased also to make use of the mouths of his servants, and through them, as empty reeds, and crooked rams-hornes, to overturn the spirits, and spirituall strong holds of men and devils, and by them to convict, avenge, and execute the sentence written, which upon such as manifest the enmity that is in their minds in the highest degree even against the holy Spirit himself (the only sin unpardonable (for all other sin and blasphemy shall be forgiven) I say the written sentence that is to be executed upon such) is *anathema maranatha*, that is, accursed with this intimation, *our Lord cometh*, leaving them untill he meet with them; and otherwise than thus the servants of Christ cannot proceed, having express command not to strive, but to be *patient, apt to teach*, in meekness instructing those that oppose themselves, & to wait if God at any time will give them repentance to the acknowledgement of the truth; Thus if it please the Father of lights to give you (Right Honorable) to distinguish between these two administrations of Christ's power here on earth, and to leave that part to himself in the hand of his Spirit, which cannot be conferred on others, nor yet rightly managed but by the *two-edged sword of that Spirit*, and wholly give up your selves to improve that part which belongs unto, and well suits with that sword which you are now betruſted with, it will much conduce to his glory, your

own praise, and the peace and settlement of these three Nations, over which the Lord hath set you.

And whereas Right Honorable, it is in your hearts, to propagate the Gospell of Jesus Christ; the thing is excellent that is in your hearts, and I hope the way to effect it is before you, which is, sith the Lord of hoasts hath said, that works of this nature are carried on, *not by might, nor by power, but by his Spirit*, therefore to give way to his Spirit for the effecting thereof: and to this end I humbly propose, that your way to further this glorious design, as to the might and power this Lord of Hoasts hath betruſted you with, is

1. Not so much as to touch his Anointed, and to do his Prophets no harm, their ointment being the Spirit of prophecy, and this Spirit of prophecy the testimony and witness of the Gospell of Jesus. And

2. As obedient and dutifull servants to that Lord of Lords, to suffer the *Tares* (which being by the adversary sown after the *Wheat*, must needs be ment, erroneous, hereticall, and antichristian persons professing the Gospell, I say to let these *tares*) alone in that part of the field, or world, over which the great Lord of the harvest hath placed your Honors; sith it is his pleasure they shall there remain to the time of the harvest, being the end of the world, and that out of his tender respect to the *Wheat*, lest in plucking up the *tares* (though evidently discerned by his servants) the *Wheat* should be rooted up also. And

3. To the same end not to give your sword, or power to the beast nor yet to suffer your power, neither in these three nations, nor yet in any forreign part of the world to be so misused by any to whom 'tis committed, as by vertue thereof out of an ignorant zeal, and blind devotion, pretending to pluck up the tares (which yet is contrary to the express mind of the Lord) to root up the wheat also.

4. To countenance and incourage (as through God's mercifull hand on your hearts in some measure you do) such as are faithful, and upright in the land, by this means shall a wide and effectual door be opened, and so shall the word of the Lord, which is the Gospell of Christ go forth, run and be glorified through all those parts of the world that acknowledge your power, and that which



is of God shall stand, encrease and be propagated, and that which is not of God shall fall, decay, and come to nothing. Thus shall you also accomplish the words of the Prophets of old, in becoming *nursing fathers unto the servants, and children of God*, who under you shall lead a peaceable, and quiet life in all godliness, and honesty, and shall be greatly obliged to improve their interest in the father of mercies by their presenting to him constant and earnest petitions, supplications, intercessions, and giving of thanks on your behalf. And for the furtherance of those worthy thoughts of your hearts, they shall not cease to preach, and declare to great, and small what they have seen, and felt, and heard touching the Gospel of Christ, and to pray the lord of the harvest to send forth faithful and painful labourers into his harvest; which is also the constant, hearty, and earnest request of

Your humble and faithful

Subject,

JOHN CLARK.

**To the Honored Magistracy, the Pres-  
bytery, and their dependency in the Matha-  
tusets Colony in New-England, *The*  
*Author wisheth repentance to the*  
*acknowledgement of the truth*  
*as it is in Jesus Christ.***

**H**Onored Friends, for so without scruple or dissimulation can I call you ; some of you I honor for your parts, others for your places sake, and both for many good things I see in you, and for evils reformed by you ; I call you friends, for my love to you (in truth) is unfained, neither are there (I bless the Lord notwithstanding the discourteous usage which I and my friends received from you) any evill thoughts in my heart towards you, because I judge you were put upon what you did by a zeal (I would not think, unto private or carnall interests but) towards God, thinking thereby to do him service; although I confidently believe, and therefore boldly do affirm that his soul abhors it ; And that I may deal plainly with you as a friend, I will tell you what in my heart I think and judge, that such a zeal of God is not according to true knowledge, or knowledge of the truth as it is in Jesus Christ, which would soon take you off, and free you from that soul murdering, and blood thirsty lie. I hope you will not be offended to see this Narrative brought forth into the publick view, it being upon the point forst from me by your friends and agent here, seeing also the matter, which is contained therein is of no less than of publick concernment, was not done in a corner, is the fruit of your zeal, and that wherein I suppose you glory and count your selves herein a worthy pattern for all that fear the Lord, to follow you, and with all their might to be conformed to ; which if a truth, I then save

you a labour, and further your design, yea I publish your praise, and glory, but my own disgrace and shame; but if a mistake, and falsehood, I shall then hereby give occasion unto your faithful friends (whose words may be of more prevailing power, and force than mine, through prejudice for present, are like to be) to tell you friendly, and yet plainly, that you do but glory in your shame, so that the time may come, if so be the will of God, that you may smite upon your thigh, and say within yourselves, what fruit had we then of those things, whereof we are now ashamed; neither let it be offensive to your spirits to see my testimony for which thing sake among you we were shamefully entreated, being also strangers to you and belonging to another jurisdiction where and by whose means divers of you, and yours, and such as have been of chiefest note, and most highly esteemed by you, have enjoyed curtesies with far greater liberties in point of conscience no man gainsaying: let it not offend I say to see this testimony when none of you (upon the oft repeated motion) would come forth to oppose it, then to be made yet more publick, and by the word of God, and testimony of Christ Jesus the Lord to be brought forth into the open view of all, confirmed and justified: neither take it ill that sith I could not with freedom, and upon equal terms speak with you, and discuss these points for which we have been sentenced, that then I have made bold to write unto you some few lines, that thereby I might remind you (least you let it slip) that we were brought before you as by a hand from beneath, so not without a speciall, and good hand from above, and that to be a testimony against you in these two weighty particulars; first to bear testimony against your standing with respect to the worship of God appointed by Christ, which in plain terms (for it is not now a time to dissemble seeing the Lord is at hand) is false, and evil, not the order of the Gospel of Christ as you pretend, and therefore disorder, confusion, and that, which in Scripture language is called Babel; And secondly to bear testimony, or witness against that way by which you maintain it, which being chiefly as it appears by carnal weapons, which cannot reach to the heart or spirit of a man, which is the principal part,

and upon the point the whole in the worship of God, without which there is no acceptance with him, this I say must needs also be fals, but yet far worse, it being no way appointed, or approved of Christ, nor yet groundedly expected or practised by Christians who first trusted in Christ, and therefore upon due examination will prove most unchristian, yea Antichristian; I shall use but these two arguments in this place to convince you, The first whereof standeth thus.

That order, and way to maintain it which neither hath precept from Christ, and his Apostles in his last will and testament, nor yet president, or example among those that first trusted in Christ, that order cannot be the order of the Gospel of Christ, nor that way his way to maintain it.

But the order which you call the order of the Gospel of Christ, and the way which you say is his way to maintain it, hath neither precept, nor president in his last will and testament.

The first proposition I suppose none of you can deny, unless you can find a later than that which is called his last will and testament, and as for the second the truth thereof, will as easily appear if you bring your order, and way to maintain it to the precept of Christ, and practise of those that first trusted in him; and first for your order, what precept from Christ, or practise among those that first trusted in him have you for baptizing of infants (who are declared to be but flesh and by nature the Children of wrath: one as well as another:) for rantising and sprinkling them, and not baptizing or dipping them; for accepting such as were sprinkled with superstitious hallowed water, and by the hand of as superstitious consecrated a ministry of Antichrist, and for receiving of such as are sprinkled by yourselves to the ordinance of Baptism as you call it, but yet to deny them communion in the Apostles doctrine, and in breaking of bread: And if you cannot find either precept from Christ or his Apostles, or example among those that first trusted in Christ for none of these, then will you be at loss for the rest, and neither, find precept or president for your joining together, or for your imitation of those that first trusted in him in their ministry of continuance together in the Apostles doctrine and

fellowship and breaking of bread, and prayer. And touching your way to maintain it, what have you a precept and president in the last will and testament of Christ for such a gathering together with respect to the order of the Gospel of Christ in the name, and by the leave of the Magistrate, so as to make it a thing unlawful for the servants of Christ to do it, without him, by the civil sword to correct error, heresies, and all false worships, to constrain all Church-members, and such also as are without (and so cannot but by you be looked upon to be without faith, without which it is impossible to please God) outwardly and hypocritically to conform to your worship, or to restrain them in like manner outwardly and hypocritically from enjoying their own, when according to that rule (to which is annexed the promise of peace to such as walk thereby) the greatest Apostacies and Blasphemies (that unpardonable sin itself not excepted) were but punished with a delivery of the person that was guilty thereof unto Satan the God of this world, that he might learn not to blaspheme the God of heaven, and so to leave him to the coming of the Lord who shall come in flaming fire to render vengeance upon such; and so much is signified by the word *Anathema Maranatha*. And I pray consider whether this be not to place the Magistrate too high, or too low; too high in case you make him the chief, and upon the point the only Judge in spiritual things (such as appertain to the mystery of godliness that is so great, and such as belong to the mystery of the Kingdome of Christ, that is so wonderful) so as to judge, and determine what is truth, and what is error and heresie, what is the right way of the worship of God who being a spirit hath declared that he will be worshipped in spirit, and in truth, and what is not; who are the worshippers he seeks for, and who are such as his soul abhors? and again too low in case you make him but the executioner only of other mens judgements; which indeed is the ordinary practise. And so I have done with the first argument; the second stands thus.

2. *Arg.* That order, and way to maintain it which is not only different from, but contrary unto the precept of Christ in his last will and testament, and the practise of

Christians that first trusted in him, that order cannot be the order of the Gospel of Christ, nor that way his way to maintain it. But the order which you call the order of the Gospel of Christ, and the way which you say is his way to maintain it, is not only different from but contrary unto the precept of Christ, and the practise of Christians that first trusted in him.

The first proposition is undeniable, and the second will easily appear to be true if your order, and that way by which you seek to maintain it be brought to and compared with the precept of Christ, and his Apostles, and the example of those churches that first trusted in him; and first compare but your order with either precept, or president; and it will evidently appear not only to be differing from, but contrary unto the order of the Gospel of Christ: for according to the precept of Christ every creature to whom the Gospel was to be preached was by the preaching thereof to be made a disciple before he was to be baptized, and then being so made, and baptized he was to be taught to observe all things which Christ had commanded, which was in reference to a sober, righteous, and godly conversation in the order of his house, according to which precept was the practise of those that first trusted in him, for they, and they only that gladly received the word of salvation by Jesus Christ were baptized, *Acts 2* and they, and all they that were baptized were joined without the leave of the Magistrate, and continued together steadfastly in the Apostles doctrine; and in fellowship, and breaking of bread and prayer: but your joining together not at the command of the Lord, but by the leave of the Magistrate, and your continuing together in imitation of the first Churches, and appointing a ministry before your selves be baptized, and so visibly planted into the death of Christ as they were; and your administering baptism (as you call it) to such as are not the true subjects thereof before they are taught, or made disciples; and after a false manner, viz. by sprinkling, which no way resembles the death, burial, or resurrection of Jesus Christ, being that which his baptisme is appointed to do; and your admitting some unto baptism (as you own it) which you refuse to admit unto breaking of bread, and

your receiving such to breaking of bread, which yet were never baptized with the baptism appointed by Jesus Christ the Lord; and your shutting out the exercise of the gift of prophceying, which in the Church of Christ doth admirably tend to edification; and your introducing a mixt confused way of singing which fills the ear rather with a loud sound of words, than the heart with any thing that is truly edifying, all which is not only differing from, but contrary unto both precept, and president, and so cannot be the order of the Gospel of Christ, and therefore is no better than disorder, confusion, and a part of that which in Scripture language is called Babel. And compare that way by which you maintain it, either with the precept of Christ or with the president of primitive Christians and it will as evidently appear not only to be different from, but contrary unto them both; for first the precept of Christ was to learn of him who was meek and lowly, and to expect trouble, and persecution from others, and not to persecute, neither to force the Jews that would not follow him, nor yet to fire the Samaritans that would not receive him, yea he expressly commands his Servants to let the tares alone with the wheat, and suffers no small inconvenience thereby to avoid a greater, and further declares that the servant of the lord must not strive, but be gentle unto all men, apt to teach (not to strike) patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledgement of the truth that they may recover themselves out of the snare of the devil who are taken captive by him at his will; according to which precepts of Christ we find the primitive Christians were meek, and gentle, and yet able by sound doctrine both to exhort, and convince the gainsayers, who called not for carnall weapons to mannage their warfare, but declared their weapons were mighty through God, and either by the word and a good conversation wonne men to the acknowledgement of the truth as it is in Jesus, or else left them without excuse together with the world, unto the judgement of the great day of the Lord; but now all men may see that your way is not only different from, but contrary unto this precept of Christ and president of Christians, and therefore cannot

be esteemed any better than unchristian, yet Antichristian.

Let not your adversary and mine (Dear Countreyemen) fill your hearts with indignation, and thoughts of revenge against him, who in a faithful discharge of his conscience both towards God, and you, have made bold to deal plainly with you, least my God to whom vengeance belongs, repay it upon you, and smite you with blindness of mind, and hardness of heart that cannot repent, but rather set before your eyes that memorable practice, and worthy pattern of those noble Bereans, and (laying profits, honor and prejudice aside if it be possible) peruse my testimony, and search the scriptures diligently to see whether the things contained therein be so or no; if you find them so, viz. confirmed, and justified by the word of God, and by the testimony of Christ Jesus the Lord, then consider, not I but the Lord from heaven calls upon you to break off your sins by repentance, and let me hereby give you warning to take heed that you despise not him that speaketh from heaven. As touching the wrong and injury done to us, you having thereby much more wronged your own souls in transgressing the very law, and light of Nations, doing as you would not be done unto, it is in my heart to pity you rather, and to petition my Lord in heaven not to lay this sin to your charge, than to complain against you, or to petition your lords and ours here on earth for justice herein; no, no, we have better learned Christ than so, having also given up our hearts to be led by his spirit; and to walk in his steps, who when he was reviled, reviled not again, when he suffered, he threatned not, but committed his case to him that judgeth righteously, and who knowes but that the spirit of judgement, and the spirit of burning, hath been, or may be ere long in your hearts, whereby you may be made affectedly sensible, that the cause is the same, or very little differing from this.

A poor innocent traveller passeth along the countrey upon his occasions: a man having strength in his arm findeth him, frames himself offended with him for no cause he hath given him, and because he cannot draw him unto his party, either to rob, or to kill, or to say amen to his practises, he therefore binds him, and casts him into a



pit, and declares himself resolute there to keep him, till he hath his blood, unless he will deliver him his purse; the man either hath not a purse about him, or a heart to deliver it; and being unwilling either to part with his blood, or that the other should be so deeply guilty in taking it from him, he meekly, and earnestly thrice moveth the strong man for a discourse, and humbly entreats him that he would not seek by the strength of his arme, but by the force of some arguments to convince his understanding, and conscience, and so to draw him (as a man) to his party, but the strong man delaies him, and so puts him off; whereupon a good tender hearted Samaritan passing by, and perceiving how the case stood, and that the strong man would have his purse, or his blood without any dispute, being moved with compassion to redeem this innocent blood from the hand of the strong man he delivers him his own purse, and so the man is released. Take it not ill that I have used so much plainness of speech, for my studie is now to speak plainly, and neither flatteringly nor invectively: and to use plain dealing with all men, although I verifie the Proverb, and die a begger; for as I told some of your selves (and that in publick) I abhor dissimulation, neither can I account him a wise man who doth not hate dissembling, or that doth love to dissemble; and therefore saith *Solomon* rebuke a wise man and he will love thee, &c. and *David* the King saith on this wise, let the righteous smite me and it shall be a precious balm; I know instruction is grievous to him that is out of the way, but what saith the wise man, he that hateth instruction shall die. Consider I pray what hath been spoken, and turn not away your eye, nor your ear, nor your heart from instruction, least that which was said by the prophet of old *Isa.* 9. 14, 15, 16, be in you verified, which to prevent is the humble and earnest request unto the fathers of mercies of

*Your loving friend and  
Countreyman  
JOHN CLARK.*

*To the true Christian Reader.*

THOU maist herein (Christian Reader) see, and peruse thy destiny in this present evill world (which seems in a great measure to be subjected unto devils) through which thou art to pass unto that purchased possession, and promised inheritance of the Saints in light, which is in that better world, which is not subjected unto Angels, but unto the Sonne of God himself; thou maist herein also observe, and take notice of the hand by whom from thy heavenly father thou art to receive that bitter cup, which he drunk off when he was here below; for thy sake chiefly was this treatise brought forth into the publick view; I hope not to discourage thee, but to strengthen thine heart, that thou mightest not fear any of those things, which thou shalt suffer, either from men or devils for thy testimony, that Jesus is the Christ (it being that which will shortly appear the only prevailing, and victorious truth in all the world): for herein shalt thou also see that worthy saying lively accomplished; If ye suffer for the name of Christ blessed are ye, for the spirit of the Lord, and of glory resteth upon you; thou hast a worthy name called on thee. My hearts desire, and prayer to God on thy behalf, therefore is that thou maist enjoy such a plentiful pouring forth of that holy spirit into thine heart, that thereby thou maist be inabled to walk worthy of it, and having so bright a beam of the Fathers glory in thy soul, it may so shine forth before the sons of men, that they seeing thy good works may have cause administered to glorify our father, which is in heaven; It is not words now Christian, (although they were spoken with tongues of men and Angels) when that worthy name is every where well spoken of, but faith that works by love, and love by works that will distinguish a heady from a hearty Christian. Say not in thine heart that Christs Comands are low, and his appointments carnall, legal in-

junctions, and at the best, but meat for babes ; least hereby thine heart be declared to be vainly puffed up in thy carnall or fleshly mind, and to have too low, and carnall conceits of Christ himself, who is the injoyner, appointer, and commander thereof, and shall ere long appear as Judge, yea least hereby thou be declared ignorant, or at the best forgetful of this one thing, that it is the great design of God in Christ as to glorifie himself to admiration in poor sinful flesh, so whilst he doth it to hide pride from man, and therefore as he hath chosen not many wise, mighty, nor noble of this world, but the foolish, weak, base, despised nothings thereof, so hath he suited his commands, and appointments thereunto, and intends through these foolish things so to cause his wisdome to shine forth as thereby to confound the wise ; through these weak things so to cause his power to appear, as thereby to confound the things that are mighty ; and through these base despised things that are not, to bring to nought those noble, glorious, and excellent things of the world that are ; Thou mayst herein see (gentle Reader) that I have rather chosen to bear witness to the faith, and order of our Lord, and to shew unto the world, but especially unto thee, what is the mind of Christ in this time of his absence as to faith, and obedience, to shew I say rather what is truth, which is but one, than to bear witness against the ly, which is so various, knowing that the truth once established shall discover the falshood, and light breaking forth shall scatter the darkness. And whilst I lead thee forth to seek him whom thy soul loveth, and longeth after, who is also thy joy, and thy Crown ; while I lead thee I say by the footsteps of those flocks that first trusted in Christ, and were fed by such pastors according to his own heart, as he gave them, God forbid that thou shouldst be as one that wilt turn aside by the flocks of his companions, and shouldst be found remaining either on the left side in a visible way of worship in deed, but such as was neither appointed by Christ, nor yet practised by them who first trusted in him, or on the right in no visible way of worship, or order at all, either pretending that the outward court is given to the Gentiles, and the holy City is by them to be troden under foot ; that the Church

of Christ is now in the wilderness, and the time of its recovery is not yet, or else pretending that God is a spirit, and so will in spirit be worshipped, and not in this place or that, in this way or that. Well if thou beest in these waies misled I can no longer forbear in tenderness of spirit, and compassionate bowels of love to stretch forth a helping hand thereby to try whether it be the good pleasure of God at this time to drop down a word of light, and life, and power into thine heart, that thou mayest be thereby awakened, and quickned to be still saying within thy soul; Lord what wilt thou have me to do? so shalt thou hear such a saying as this, *Come out from among them (Oh my pccople) and be ye separate from them, and touch no un sanctified thing, and I will receive you, and be a father unto you, and ye shall be my sons, and daughters,* saith the Lord God Almighty, and also such a saying as this, *Blessed are they that do his commands for they have right to the tree of life, and shall enter in through those gates of pearl into that glorious City;* Rev. 22. 14. and know that these are the commandments of Jesus sci. *As ye have received Christ Jesus the Lord, so walk ye in him; and behold I come quickly, hold that fast which thou hast, yea hold fast till I come;* And such as may be under the later disceptions let me intreat thee to ponder these words in thine heart sci. That prophecies although marvelous plain, and easy to be understood, cannot warrant a pure conscience to neglect, much less to cast off the commandments and appointments of Jesus, neither can the spirit of Christ direct or encourage the heart of a Christian to cast off his lordship; no, no, the spirit of Christ is hereby distinguished from that of Antichrist, in that he shall unfainedly confess that Jesus is the Christ, and that this Christ Jesus is come in the flesh, and when he is come according to promise into the heart of a Christian, he shall not speak of himself, but as a messenger his office is to glorifie Christ by taking of him, and his, and shewing it unto, yea writing it in the heart of a Christian, so that I dare boldly say, there is none for the exaltation of Christ Jesus the lord according to his last will and testament, and for the nourishing a lively hope in the heart of a Christian concerning his glorious return, I say there is

none to that holy spirit of promise, who being also the spirit of truth, shall guide the souls of the Saints to worship the father, as in spirit, so likewise in truth; and therefore that spirit that speaks of himself, and is so far from taking of Christs to exalt, and gloryfie him according as he hath foretold and his father intended, that he takes from Christ, laies him low, and diminisheth his glory, that spirit cannot be the spirit of Christ, or that holy spirit of promise; and forasmuch as the spirit speaketh expressly that in these later daies there shall be seducing spirits that *shall deceive if it were possible the very elect of God*, whose incounter will not be so much with flesh and blood, but with wicked spirits in high places, let me therefore exhort thee in the words of that beloved discipulo of Christ; *beleive not every spirit, but try the spirits*; and that by this rule, *whether they be of God or no*, bring them to the wholesome words of the holy Apostles, Prophets, and son of God; *ye erre* (saith Christ) *not knowing the scriptures, and the power of God*; let it be thy care (Christian) therefore to search the Scriptures, and therein to wait for the power and glory of the spirit of God. And look to thy spirit for as immediately before Christs appearing in flesh, Satan in a large measure possessed the bodies of men, that by his casting them out, his power in flesh might appear; So before his coming again in glory I have grounds to expect that the minds and spirits of men shall be strongly possessed; and that as this fundamentall conclusion, Thou art Jesus the son of the living God, shall be improved to the utmost by the holy Spirit of Christ in the hearts and lives of the sons and daughters of God, so shall the same conclusion be improved to the utmost by way of a bewitching deception in the hearts and lives of the sons of men by the spirit of Antichrist, which mystery being brought to the height, then shall Christ Jesus consume him with the spirit of his mouth, and shall destroy him with the brightness of his coming. Therefore (Christian) stand thou upon thy watch, and know, that if Christ be formed in thee, thou canst not but be transformed by him, and the best form that thou canst be found in when thy Lord shall appear, will be in that form, and so doing, as he hath appointed,

walking wisely and in peace toward all men. Consider what hath been spoken to thee, and the God of truth and peace give thee to understand and do his will; which is the constant and earnest supplication and prayer of  
 thine in Christ Jesus

JOHN CLARK.

*A brief discourse touching New England, as to the matter in hand, and to that part of it, sci. Rode Iland, where my residence is, together with the occasion of my going out with others from the Mathatusets Bay, and the many providentiall occurrences that directed us thereto, and pitched us thereon.*

*As also the Contents of the whole Treatise.*

**N**ew *England* is a name (as is generally known) that was, and still is, call'd upon that place in reference to Old; yet not so much because it is peopled, and planted from thence, for so are many other Plantations of the English in those Western parts; but because it resembles the same, as the daughter the mother. It resembles it in the climate, in the times and seasons of the year, in the fruits which the land naturally produceth, in the fowls, and the fish that are there in abundance. It resembles it in their politicall affairs; for their governments, laws, Courts, Officers, are in a great measure the same, and so are the names of their towns, and Counties; and in point of good husbandry, that w<sup>h</sup> is raised and produced in New *England*, more substantiall, and whether it be for food or raiment it is the same with that which is here produced in Old. It is a place (in the largest acceptation) that contains in it all the Plantations of the English upon that coast of *America* that lie between the *Dutch* Plantation on the West, and the *French* on the East; and extends it self upon the Sea coast above one hundred leagues. In it is contained the four Colonies, which call themselves the united Colonies. The Colony called by the name of the *Province of Providence Plantations*, lying on the South and South-East thereof, and two or three more lying on the East or North-East, in *Agamenticus*, *Saco*, *Casco-Bay*, and *Pemaquid*, where is that treasure of

*Masts* for Ships. The names of the united Colonies are these, in point of precedency first *Mathatusets*, &c. but in point of antiquity first *Plymouth*, then the *Mathatusets*, then *Conectecot*, and last *Quinipiuck*. The chief Towns of these Colonies, and seats of their Government are these, *Boston* of the *Mathatusets*, *Plymouth* of *Plymouth*, *Hereford* of *Conectecot*, and of *Quinipiuck* *New-Haven*.

Now as the name *New England* in the largest and truest acceptation extends to all the Plantations of the English between the *French* and the *Dutch*, so in a scanty and improper acceptance of the word (especially when it makes for advantage) it is taken for these four united Colonies, by reason of the precedency they have of others, and for the same cause, and upon the point as well, it may be taken for the *Mathatusets* and the Town of *Boston* therein.

When I speak of *New England*, understand it of that part which hath got the precedency (by reason of shipping) and start of the rest, *sci.* the *Mathatusets*, as both in my Epistle and Narrative is plain to be seen, which I have here also inserted for fear of mistake.

In the Colony of *Providence Plantations* in point of antiquity the Town of *Providence* is chief, but in point of precedency *Rode-Island* excels. This Island lieth in the *Narraganset Bay*, being 14 or 15 miles long, and in breadth between 4 and 5 miles at the broadest; It began to be planted by the *English* in the beginning of the year 39. [36] and by this hand of providence. In the year 37 I left my native land, and in the ninth moneth of the same, I (through mercy) arived at *Boston*, I was no sooner on shore, but there appeared to me differences among them touching the Covenants, and in point of evidencing a mans good estate, some prest hard for the Covenant of works, and for sanctification to be the first and chief evidence, others prest as hard for the Covenant of grace that was established upon better promises, and for the evidence of the Spirit, as that which is a more certain, constant, and satisfactory witness. I thought it not strange to see men differ about matters of Heaven, for I expect no less upon Earth: But to see that they were not able so to bear each with other in their different understandings and con-

sciences, as in those utmost parts of the World to live peaceably together, whereupon I moved the latter, for as much as the land was before us and wide enough, with the profer of *Abraham* to *Lot*, and for peace sake, to turn aside to the right hand, or to the left: The motion was readily accepted, and I was requested w<sup>th</sup> some others to seek out a place, which accordingly I was ready to do; and thereupon by reason of the suffocating heat of the Summer before, I went to the North to be somewhat cooler, but the Winter following proved so cold, that we were forced in the Spring to make towards the South; so having sought the Lord for direction, we all agreed that while our vessel was passing about a large and dangerous Cape, we would cross over by land, having *Long Island* and *Delaware-Bay* in our eye for the place of our residence; so to a town called *Providence* we came, which was begun by one *M. Roger Williams* (who for matter of conscience had not long before been exiled from the former jurisdiction) by whom we were courteously and lovingly received, and with whom we advised about our design; he readily presented two places before us in the same *Naragansets Bay*, the one upon the main called *Sow-wames*, the other called then *Acquedneck*, now *Rode-Island*; we enquired whether they would fall in any other Patent, for our resolution was to go out of them all; he told us (to be brief) that the way to know that, was to have recourse unto *Plymouth*; so our Vessell as yet not being come about, and we thus blockt up, the company determined to send to *Plymouth*, and pitcht upon two others together with myself, requesting also *M. Williams* to go to *Plymouth* to know how the case stood; so we did; and the Magistrates thereof very lovingly gave us a meeting; I then informed them of the cause of our coming unto them, and desired them in a word of truth and faithfulness to inform us whether *Sow-wames* were within their Patent, for we were now on the wing, and were resolved through the help of Christ, to get cleer of all, and be of ourselves, and provided our way were cleer before us, it were all one for us to go further off, as to remain neer at hand; their answer was, that *Sow-wames* was the garden of their Patent, and the flour in the garden; then I told



them we could not desire it; but requested further in the like word of truth and faithfulness to be informed, whether they laid claim to the Ilands in the *Naraganset Bay*, and that in particular called *Acquedneck*? they all with a cheerfull countenance made us this answer, it was in their thoughts to have advised us thereto, and if the provident hand of God should pitch us thereon they should look upon us as free, and as loving neighbours and friends should be assistant unto us upon the main, &c. So we humbly thanked them, and returned with that answer: So it pleased the Lord, by moving the hearts of the natives, even the chiefest thereof, to pitch us thereon, and by other occurrences of providence, which are too large here to relate: So that having bought them off to their full satisfaction, we have possessed the place ever since; and notwithstanding the different understandings and consciences amongst us, without interruption we agree to maintain civil Justice and judgement, neither are there such outrages committed amongst us as in other parts of the Country are frequently seen.

The Narrative declares

1. How those three strangers were apprehended, imprisoned, sentenced, and for what.
2. How the motion was made for a publique dispute, often repeated and promised, and yet disapointed.
3. How two escaped, and the third was cruelly handled.
4. How two, for taking him but by the hand after his punishment, were apprehended, imprisoned, and sentenced to pay forty shillings or be whipped.

In their Testimony laid down in four conclusions, is opened and proved

*In the first*, 1. That Jesus is the Christ, [i. e.] the Anointed Priest, Prophet, and King of Saints. 2. That Christ is also the Lord of his Church in point of ruling and ordering them with respect to the worship of God.

*In the Second*, 1. That Baptism is one of the commandments of Christ, and to continue till he come. 2. That visible Believers are the proper subjects thereof. 3. That

they are as well to wait for the promise of the Spirit, as for the presence of Christ.

*In the Third,* That every believer ought to improve his talent both in and out of the Congregation.

*In the Fourth,* That no servant of Jesus hath any authority from him to force upon others either the faith or order of the Gospel of Christ. Wherin are produced 8 arguments against persecution for case of Conscience.

**“A HISTORY of the Baptists should be understood in its objects and aims; and cleared, in the beginning, of misapprehension and perversion. It is not the history of a nationality, a race, an organization, but of people, *traced by their vital principles and gospel practices*. The unity to be exhibited and demonstrated was not brought about by force, by coercion of pains and penalties, by repressive and punitive Acts of Conformity; but by the recognition and adoption of a common authoritative and completely divine standard... the WORD OF GOD.”**

**Dr. J. L. M. Curry** (1825-1903)

President of Howard College,

Professor of English & Philosophy at Richmond College,

Trustee of The Southern Baptist Theological Seminary and

United States Ambassador to Spain

---

**The Baptist Standard Bearer, Incorporated** is a republication society organized in 1984, and is recognized as a nonprofit, tax-exempt charitable organization. It was founded for the primary purpose of republication and preservation of materials reflecting the Baptist heritage.

It is not affiliated with, or financially supported by any association, convention or particular denomination. It is financed by individual donations, foundation grants, bequeathed inheritances, annual society membership dues, but primarily by the sale of its own publications.

ISBN 1-57978-827-0



9 781579 788278