

A R R O W S
AGAINST
B A B Y L O N

OR,

**Certain Queries serving to a clear
Discovery of the *Mystery of Iniquity.***

Whereunto are added,

Endeavors for Reformation in SAINTS Apparel.

With some

Queries for the People called Quakers.

By **J O H N P E N D A R V E S** a well-wisher to Zion.

*Put yourselves in array against Babylon round about, shoot at her, spare no arrows,
&c. Jeremiah 15:14.*

*Flee out of the midst of Babylon, and deliver every man his soul, be not cut off in her
iniquity for this is the time of the Lord's vengeance. He will render unto her a
recompense. Jeremiah 51:6.*

*And I heard another voice from heaven saying, Come out of her my people that you
partake not of her sins, and that you receive not of her plagues. Revelation 18:4.*

*O Daughter of Babylon, who are to be destroyed, happy shall he be that rewards you as
you have served us. Psalms 137:8.*

L O N D O N

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To the precious Sons of *Zion*, who mind the work of their Generation,
and to all the faithful and beloved *servants of God, small and great.*

The fall of *Babylon* being decreed in heaven, and declared on earth, and the time said to be *near at hand* (This is one the things of which John says, they must shortly come to pass, Rev. 1:1-8.) so many hundred years ago, as have past since the Revelation was given to *John* (much nearer now.) Why should it be thought beside the work of this day to seek her downfall and to cry aloud unto God's people to come out of her? Has not God and man of late years appeared against her oppressing powers, spiritual and civil, in these nations? Her main pillars, the ArchBishops, Bishops, &c. with her grand supporter where are they? Did not the sure word of prophecy against *Babylon* take hold of them? Since those pillars have been removed has not that unhappy building been as a falling house out of which many thousands of God's people have hasted forth, the Lord going before them by many wonderful, signal providences, opening a wide door unto them. If the remnant of old, *who preferred Jerusalem above their chief joy* (which holds forth a true character of *Zion's* lovers) were so bold in her behalf, to tell the daughter of *Babylon* to her face, *You are destroyed*, calling them happy, who should be the instruments to reward her cruelties to God's people, *Psalms 137*. If they speak thus while yet remaining captives, let it not seem strange if we, who are in so great a measure delivered, do in the same Spirit of faith, declare openly the approaching fall of the Daughter of mystical *Babylon*. Which (that we may not shoot at rovers) I have in the ensuing *Queries*, labored to discover the mother and her daughter, the mark at which those arrows are shot. The mother of abominations may soon be discovered, her daughter having put on a new dress, appears fresh colored and well liking, and has her lovers among great, if not good men. They who drink of her wine and eat of her dainties praise her beauty as she is now reformed. She has (it seems) painted her face with more art, and better success than (illegible), or else some have had less zeal than *Jehu*, who having no great power in his side, yet commanded (*that*) painted *Jezebel* to be thrown down. With *this Jezebel*, the daughter of *Babylon*, men formerly of great note for zeal and piety, (preferring peace before purity)[The wisdom that is from above prefers peace, James 3:17. It's first pure, then peaceable. The wisdom from beneath is quite contrary opposing truth under a pretence of peace. They who are according to that true wisdom, are accounted troublers of *Israel*, as was the prophet *Elijah*, 1 Kings 18:18] become

confederate to oppose a thorough reformation, who seem well content with the old garment, some new pieces put into it, which (as our Savior says) *makes the tear worse*. They cannot bear to have the ax laid at the root. How do many in our days like *Herod*, hear good men gladly till their lusts and wills are crossed? Their hearts cleave to some worldly interest, which (being as the right eye) they will not part with. Such can take law and covenant in their mouth, pray and preach well with much excellence of speech, but their spirits may be discerned by this one thing—they like not to reform or to be reformed with a thorough reformation, which is the only right reformation according to the word of God. To which our solemn covenant binds us, as also (with subordination thereunto) to the example of the best-reformed churches, which are such undoubtedly as stand at greatest distance from antichristian pollutions. Is the religion of this nation reformed? If not, why do they not press forward? No, do not many set down and take their rest, as if they had attained, and as if the work were perfected? Has mystical *Babylon* been razed to the foundation thereof? If not, ought not that remnant of God's people, who retain their first zeal against *Babylon* to proceed to pray against her, as the remnant of the faithful of old, against the children of *Edom*. [Is it not the duty of God's elect to cry day and night for vengeance upon *Babylon*? See Luke 18:5, 7, 8.] Psalms 137:7 *Remember, O Lord, the children of Edom, in the day of Jerusalem, who said, Raze it. Raze it even to the foundation thereof*. Let us take heed of concluding such prayer, though put up by godly men of like passions with us, to be the fruit of their passions and peevishness. If here were need for further apology for this work, and for the saints' zealous praying and declaring against *Babylon* in a right spirit, sufficient might be offered (not only to justify the practice, but also to invite thereunto) from this one consideration that the glory of God, and the comfort of His people are so highly concerned in her fall, as the scriptures largely show. Oh, what joyful hallelujahs shall be sung by the saints when they shall see the judgements of God on the great whore, which corrupts the earth, Revelation 19:1, 2 &c.

If men of great light see not how this matter concerns the glory of God, is it not because they study to promote their own interest more than His? Have they no better insight into the things that make for their own glory? It is the joy of my heart in the midst of many causes of grief that God will form, yea, He is forming a people for Himself, which shall show forth His praise. The naked single design of the people of this new

creation shall be that the Lord, the Lord alone, may be exalted. Which, if the author knows his heart, is the one thing aimed at in spending those arrows upon *Babylon*, as also in those endeavors for reformation in apparel wherein opposition is made against one (not the *least*) of her evils. That which is added in those *queries* to the *Quakers* serves for the discovery of *Satan*, transforming himself into an angel of light. It is no new thing for scornful men to set light by plain testimonies against their abominations & lay a snare for him that reproveth in the gate, Isaiah 29:20, 21, making a man an offender for a word. If such shall count me vile for this work, I shall not think it strange. If the Lord shall make it appear that the least of the poor of His flock receive light, and reap benefit hereby, and give the glory to Him, I shall rejoice therein. Although my service to Christ in this, or any thing I can do be but small, I am comforted in believing that there shall come a time, and that it is not far off, when God shall reward His servants, not only the great, but the small, Revelation 11:18. The high esteem I have of the prayer of the saints, together with a deep sense of my need of fresh supplies of grace, put me upon this humble suit to you, who are the seed of *Jacob*, that after your supplications to the Lord for all saints, he may obtain a special remembrance, who is unworthy to be accounted

*The least of those who follow the Lamb,
J. P.*

A word of exhortation to the people of God in *Babylon*.

I beseech you in the bowels of Christ, consider that like as it was a singular act of God's grace to warn Lot to come out of Sodom when fire and brimstone was ready to come down upon that city. So it is now no less, but rather a more eminent act of His rich grace, to warn and woo you to come out of Babylon, lovingly engaging you thereunto, (even as though He did beseech you) by all the interest He has in you, saying, Come out of her my people, Revelation 18:4. The mercy to you may appear far greater, the judgement of God upon Sodom being more tolerable, then the grievous torments and spiritual plagues belonging to Babylon, whose sins reach unto heaven, Revelation 18:5 and her judgements is lifted up unto the skies, Jeremiah 51:9. Herein is His great goodness to you that he has not only given you timely notice before the decree brings forth, but in this also that He has condescended to afford many helps in His word for the discovery of Mystical Babylon, which with so much serpentine wisdom

transforms herself with such fair pretences that she is least suspected to be what she is, by most who dwell with her. That little light, which the Lord has lent me concerning this mystery I here impart it to you as your right, considering myself as in the body of God's people one with you, though not so in respect of a visible orderly church-state and worship wherein the name of God is greatly concerned. Beware of that which is a common evil among the people in the broad way whom you join hand withal, to speak evil of the things they understand not. You are bought with a price. Be not in such bondage to men, as not to try their way, opinions, and sayings by the Spirit and the word of God. Whereby David was made to understand more than all his teachers and more than the ancients, Psalms 119:99, 100. Why should it be thought unlikely that God should reveal unto babes & sucklings that which He hides from the wise and prudent? O read and weigh these scriptures: Matthew 11:25; 1 Corinthians 1:27, 28; Psalms 8:2; Isaiah 29:14, 15. My bowels being troubled and my soul in travail for your deliverance, I have as a learner by way of query, presented diverse weighty things, backed with scriptures to your consideration. Whereas the meditation has been sweet to me, the Lord make the reading so to you. And whereas God does and will by men as instruments call to His people to come out of Babylon before her utter destruction, which is not far off. As the day, which has already dawned comes on upon us, we may expect clearer light and better helps. In the mean time, accept of, use, and improve such as you have, and the Lord command His blessing that His name may have glory. So prays

The LORD's unprofitable Servant,
J. P.

Arrows against BABYLON

OR

Certain queries serving to a clear discovery
Of the MYSTERY of INIQUITY.

First query: Whether *Israel's* going into *Egypt*, their bondage there, and their deliverance were not all typical to set forth the state of the church and people of God under the New Testament?

And whether this has not been by the tongues and pens of all parties of the godly in *England*, who have publicly contended for reformation in religion, of late years generally confessed and asserted?

Second query: Whether the Church of *Rome* and principally the head of that body, her ecclesiastical powers, the Pope with his Cardinals, archbishops, Bishops, &c. be not that *Mystical Babylon the Great, the Mother of Harlots* described in Revelation 17, who is said to be *the whore sitting upon many waters, committing fornication with the Kings of the earth, &c. Having in hand a golden cup full of abominations &c. drunken with the blood of the saints and martyrs of Jesus?*

And whether those characters with others there laid down by the blessed Spirit of God for our information do so fitly agree and may be as well applied to any church or state whatsoever, as to the church of *Rome?*

And if the church of *Rome* is *mystical Babylon*, then whether is she any more worthy to be accounted *Zion*, or a true visible church of God than was *Babylon* of old her proper type?

Third query: Whether the church of *England* (the nation considered as a church) with the parochial congregations, as churches, be not a daughter of that *Babylon*, the mother of harlots and their ministry in point of ordination the offspring of the Pope? Have they at any time even to this day, either by word in any solemn declaration or by practice

is gathering a church out of the nation, as out of the world, disclaimed that church state, which in its grossest corruption was avowed and maintained by the popish ministry and people of this land in Queen Mary's days? Is it not apparent that some new pieces only have been put to that old garment that old church state while first the same & since the like people without any visible marks of conversion with their Romish baptism and ordination of ministry are still retained? And whether the aforesaid characters in the second query describing the mother of harlots, the church of Rome and her ministry do not in like manner, in their measure appear upon her daughter, the national church of *England* and her ministry? If so then,

Fourth Query: whether it is not the duty of all God's people in this national church and in the parochial (pretended) churches to separate from that false church state and their professed church worship in all the exercises thereof, together with their church ministry as they stand and act on the account of office in that false church? And whether the commands of God to His people to come out of *Babylon*, *Revelation 18:4*, to flee out of the midst of her, *Jeremiah 51:6*, to depart thence and touch no unclean thing, *Isaiah 52:11*, be not a sufficient scripture warrant for their so doing? And whether God's people neglecting to come out of *Babylon* do no thereby do great disservice to the cause of Christ against Antichrist and expose themselves by their disobedience in this thing to the danger of receiving of her plagues by partaking of her sins? *Revelation 18:4*.

Fifth Query: whether the strange and wonderful providences of God in the late wars in *England*, *Ireland* and *Scotland*, have they not in their courses (not in one single act only) agreed with His word to clear the call and open the way to His saints to come out of *Babylon*. Has not the Lord eminently appeared against King, Bishop and *Scotch* Presbyter, who refused to let God's *Israel* go free from the hard bondage of a forced conformity to the national church worship? And did not God (who put it into the heart of *Cyrus* to give liberty to the *Jews* to go up to Jerusalem to build God's house, *Ezra 1:1*) put it also into the hearts of our rulers after great and signal successes given their armies to grant liberty to His people to walk according to their light without restraint and confinement to the parish churches? And was not the hand of God strong upon them to vouchsafe that release from our bondage, notwithstanding the incessant provocations of some to compel us to

their way? If we ask our fathers, can they show us? Our elders, can they tell us of such a deliverance wrought out with so high a hand for God's people in this island?

Sixth Query: Whether we look at inward impressions on the hearts of God's praying people, which when they agree with the word and providences of God are special helps whereby to judge of our duty and the season thereunto belonging, may we not observe how the hearts of saints have during the late wars been stirred up to a great zeal against the whore of Babylon? Let such as have lost their first zeal against Babylon remember from whence they are fallen and repent. Has not God cast that false church state and worship, root and branch out of the hearts and affections of very many of His people, who being dead to men's traditions, mind a pure way of worship clearly discovering to them the confusions and corruptions of that way & causing them to protest against it, and forsake it though to the hazard of their credit and profit, suffering great opposition on that account from their near relations? Have not few years brought our of that way many thousands in this land, who have turned their back to Babylon with their faces towards Zion inquiring their way thitherward? The people had a mind to the work, as in the days of *Nehemiah*, *Nehemiah 4:6*. And of those who remain behind, are not many held back by worldly interests and slavish fear of man? Such are more like the children of *Hagar* the bond woman than *Sarah* the free mother. The more ingenuous of them blush to affirm, being driven to it in defense of their staying there, that their congregations are true churches either in respect of matter or form. Yet some there are who are so affrighted with fear of error that they are not free to inquire after the truth in this thing. Some are so filled with prejudice against separation that they will not hear a word of it. Do not such speak and think evil of the things they know not?

Seventh Query: Whether the zealous and tedious labors of the Parliament and Synod for reforming of the national church discipline has not proved like the washing of a blackmoor, and answer not to that saying *we would have healed Babylon, but she is not healed*. What follows as the saints' duty then but to forsake her? Are not the people in their parish congregations so incorrigible that their physicians despair of the cure? Instead of cutting off the corrupt part, have they not even rejected (for some years) that ordinance of excommunication, which serves to keep a true church pure? Is it because they have no need of this

ordinance or because they have not living enough to bury their dead? If one wicked person must be cast out with his wickedness, lest a little leaven might leaven the whole lump, may we not think their lump is long since leavened, who have in their congregations so long retained as members without rejection so great swarms of profane ones? Are not many such as are publicly convicted of gross offenses harbored in the parochial churches without any church censure upon them? And if this be so, there is little cause why they should blame those, who leave such company of corrupt men. Is not their national church (if we denominate them with respect to the greater number) rather a cage of unclean birds, and a hold of every foul spirit than a true visible church of God, a spiritual house consisting of lively stones? Some indeed exclude the rude rabble from partaking in the supper, which is but one act of church worship. But, do many professing to be ministers of their churches, who make large show of zeal for ordinances, as if they strained at a gnat. O horrible hypocrisy! Yet, in this thing easily swallow down a camel in that they take no notice in any way of practice of so great an ordinance, which being duly practiced by a true church tends to the destruction of the flesh and the saving of the soul in the day of the Lord, 1 Corinthians 5:8. If men take not to themselves the shame of these their abominations in the matter of worship, what grounds have they or their followers to believe that God will show them the pattern of His house, the goings out and the comings in thereof? Ezekiel 4:11 Do not some parish ministers act as if they were willing to slide out of their old way, not fairly taking their leave, taking to themselves the shame of their abominations? And if these things be so,

Eighth Query: Whether then the saints and servants of God ought not to declare the national church of *England* (*viz.* the nation pretending to be a church) to be indeed no church of Christ, but a daughter of *Babylon*? And is it not their duty to discover her abominations in such language (in speaking of *Babylon*, either the mother or her daughter) as the Spirit of God makes use of and commends to us in the Holy Scriptures? Let such as speak against *Babylon* take heed that they do it in a right spirit, Revelation 18:6, Jeremiah 15:14 Does not that command to God's people to *reward her as she has rewarded them*, extend to a full reward both in words and deeds? And if through the flatteries of men, slavish fear, or foolish pity, God's archers (His ministers) withhold to shoot such arrows against *Babylon* in preaching

or printing, as God has put into their quiver for that purpose, may they not be justly rebuked for it?

Ninth Query: whether a bare forsaking of the national church and a verbal declaring against it be a sufficient witness bearing for Christ against Antichrist in the matter of worship or whether besides all this are not God's people called by a bold profession and visible practice of the ordinances of Christ according to the gospel pattern to hold forth a true baptism and church worship and so by a contrary practice, to bear their testimony in the strength of God's Spirit and truth against that false way? Shall not the steps of the poor tread down the lofty city, Isaiah 26:6, even the steps of those who walk by the footsteps of the flock? And in so doing, though the work of Zion's building may appear now in its beginning, as nothing in comparison of that glorious pattern in the apostles' days, is there not ground to believe God will vouchsafe His presence and help to His people in the work according to His good word? *Haggai 2:1-3*. And when the saints come out of *Babylon*, ought they not then to call upon one another to flow to Zion and there to declare the work of the Lord? Jeremiah 51:6, 9, 10. And if this be the season for the former duty, why not for the later and having with and among them the word and Spirit, according to that stable covenant to believers in all generations, Isaiah 59:21, what hinders but they should rise and build?

Tenth Query: whether many zealous ministers and people in the parish-way by reason of their ignorance of the times and seasons and the great work of God at this day to bring His people out of mystical *Babylon* may they not be in danger of fighting against God and kicking against the pricks, as did many devout Jews, who were zealous of the old legal worship, not knowing or considering that the time of reformation from Jewish rudiments had come? And do not many now as they then little consider God's call to His people to reform thoroughly from all Antichristian pollutions and to touch no unclean thing in this day of the Lord's controversy for Zion? And may we not see, as then, so now, the things which God winked at in times of ignorance, he will not wink at, but witness against in times of light? And is there not a very great security upon many professors and darkness upon their right eye that notwithstanding all the signs of the times and all the late wonderful works of God, they are not awakened to discern and do the special duties, which God by His strange dispensation calls them to? Can you

not discern the signs of the times? Matthew 16:3. And is it not apparent that many who should instruct others in the duty of the day do discourage them from inquiring into such things, telling them of the danger of mistakes and the great difficulty of finding out truth, referring them in many things to the footsteps of the flock in times of popish darkness? It is the duty of the wise steward to give the children of God the portion of doctrine suitable to the season, Luke 12:42. But is it not high time for God's people to go a step beyond such watchmen inquiring after Christ in the further discovery of truth? And seeing God has *chosen the weak and foolish things of the world to confound the wise*, ought not even such to search into the book of Revelation, seeking God by faithful fervent prayer for His promised Spirit to lead them into all truth remembering the words of *David, You through your precepts have made me wiser than my enemies. I have more understanding than all my teachers, Psalm 119:98, 99.*

Eleventh Query: whether the parish ministry in their standing and acting as such, are not found taking part with *Babylon*, and warring against the true visible churches of Christ, and all others who withdraw from and witness against the common polluted way of worship? And if so, whether those who are enlightened may warrantably upon the account of the gifts and godliness of such teachers follow after them so as to have fellowship with them in their broad church-way? And is it not to make idols of them and prefer them before Christ, and set them above Him if they choose rather to follow after such ministers in that way, which has no word of God for it, than to follow Christ in that despised way of worship, which has the sure word of scripture for its warrant? If *Peter* that eminent preacher might be, and was so far captivated by the tempter, as to oppose by rebuking Jesus Christ Himself when He spoke of His suffering death, Matthew 16:21-23 (Mark how Satan makes use of eminent instruments sometimes to promote his wicked designs,) and again denied Him shamefully when He came to suffer with cursing and oaths saying he never knew the man, and after all this, at another time the same *Peter*, who was so famous an instrument in God's hand for converting so many souls, even he becomes a misleader in a way of dissimulation, Galatians 2:11-14, (If some who see such dissembling that they are to be blamed. They do but as Paul did, who told Peter of his fault, Galatians 2:14) so that *Barnabas* an eminent minister of Christ and diverse others were carried away with his dissimulation. If so it were with Peter, is there not ground

enough for the good people in that way to fear that their ministers, even the choicest of them, may be fallen into temptation to be prejudiced against the work of a thorough reformation, seeing their preferments, livings, and honors seem to be struck at. And so being offended, labor to draw in others to be one with them in their offence and opposition against the saints in their present warfare for Christ against Antichrist?

Twelfth Query: Whether the greater number of people in the parish assemblies are not in danger of eternal damnation though their high presumption that they are in Christ and in a great estate? And whether have not *England's* church ministry much to answer for, who have begotten and cherished this confidence in them by declaring them in their old catechism *to be regenerate in their baptism, made members of Christ and inheritors of the kingdom of Heaven?* If this be true and no lie which they have taught them, who thus exalted them unto heaven? May they not boldly conclude that their souls are in a safe condition? But it may now be said they have lain by that catechism and now they preach to them a necessity of regeneration. But seeing they have been trained up from their infancy in this belief, which they have by heart, as we say, that they were regenerate in their baptism long since, is it probable that the old evil sent, which has remained in the vessel for so many years will be removed by telling them now and then they must be born again? Although many declare this to them in the pulpit and so wound then a little for the present time, yet do they not quickly heal them again at the font or basin accepting them there for believers by administering to the children of all or most of them that which they declare to be the privilege of the children of godly believing parents. Is not this to justify the wicked that evil condemned? *Proverbs 24:24* Does not this easily help them conclude that whatsoever they say in preaching, their ministers notwithstanding so much talk of reformation, at any time, plainly, solemnly, and openly declared their repentance for this their sin or the sin of their predecessors in this thing whereby they have deluded thousands of souls? Have they declared it so that the common people might run and read their meaning? Should not the plaster be made as broad as the sore? If so, then

Thirteenth Query: would it not be a praise worthy deed and that which would much tend to free the present parish ministry from being guilty of the blood of their people for them to confess openly the great sin of the predecessors and their sins as far as they have partaken with them

in declaring the people to be born again in baptism and made inheritors of the kingdom of heaven, discovering the danger of this horrid delusion, giving them plainly to understand that they, the generality among them, who say they are Christians are not such, but are of the world, as appears by their hatred of those whom God has chosen out of the world? And should they not do well to inform the godly among them that they are in no visible orderly church state, provoking them to arise and measure pattern and sending them forth by the footsteps of the flocks in the primitive times? And would it not well become them having thus born their testimony in word against the aforesaid evil to confirm the same in their practice with a plain denial to administer any ordinance of Christ to the common multitude more than such as are for conversion, which belong to heathen and publicans till they see them bring forth fruits meet for repentance whereby a man may probably know and warrantably judge them to be converted and brought to the most holy faith of Christ? And for their present profession taught them by tradition of Fathers and by the customs and precepts of men, not by the mighty power of God through the word, what solid satisfaction can it administer whereon to ground a probable judgment that they are in faith considering that in this land there is now no persecution as in the apostles' days, but on the contrary, many worldly advantages attending the common profession of Christ? And except some such effectual course be taken as is before commended in this query, can the ministers of such a people by all their fair glosses and subtle arguings acquit themselves from the blood of souls? Is it not their duty to take up the stumbling blocks out of the way of their people? Are not many thousands of poor ignorant souls by looking at such things as these, their supposed christening and church state together with their dead faith hindered from receiving Christ and strongly armed against the sight and sense of a lost estate to their eternal undoing? Shall God make inquisition for the blood of men's bodies? And shall He not one day make inquisition for the blood of souls and require it of those who have helped them to and strengthened them in such delusions? And if so, then

Fourteenth Query: whether the ministry and people in some congregations separated from the parish way may not do well to consider whether they be not found accessory to the aforesaid great transgression of the parochial ministry in justifying the sprinkling of ungodly profane and popish parents' children, as a sufficient obedience

to Christ's command of baptism doctrinally discharging them from the obligation of that command, the consciences of such of their members as have no other visible baptism? Is not this to call evil good, will-worship a service to Christ, and by man's tradition to make a command of God of none effect? Woe to them that call evil good, Isaiah 5:20, Matthew 15:6. Do they not by such an approbation of what is done in this matter, though they refuse to sprinkle such children, yet strengthen the hands of those who do? And whether this is not more than a touching even the retaining an unclean thing, forbidden to those who come out of *Babylon* the command requiring to destroy her utterly. *Let nothing of her be left*, Jeremiah 50:25. While this unlawful sprinkling of the seed of the ungodly is thus set up, may it not stand in the way as an obstruction to the sight and acknowledgement of the truth concerning the true visible baptism? And whether all their arguing to prove that sprinkling before spoken of (which they say has no warrant for it) to be sufficient obedience to the command, be not that which will be found wood, hay and stubble when every man's work shall be tried by fire? Can it be true baptism according to rule without a right visible subject?

Fifteenth Query: whether the unwarrantable mixture of legal and gospel worship and worshippers accounting this nation a church after the likeness of the Jewish nation, not by regeneration, but by fleshly generation gathering together into a pretended church body, the visibly godly and the ungodly, withal promoting again tithes, offerings, consecrated places, altars with many other such like Jewish ceremonies, which were typical and to cease in gospel days the joining with all these a show of the ordinance of breaking of bread and baptism? Antichristians devise to form a false church. The priesthood being changed, there is made of necessity a change also of the law, Hebrews 7:12, 1 John 4:3. Whether (I say) may not such a mixed worship and the worshippers be fitly termed *Babylon* or confusion? And whether to establish such a worship is not to deny in a mystery (as does Antichrist, Christ's greatest professed friend) that Christ the substance of the legal shadows has come in the flesh? And whether the pretended reformed church of England retaining the old Romish church state and confused mixtures maintaining the same things in substance with them may not be fitly compared to *Jezebel* with her painted face a painted *Jezebel*?

Sixteenth Query: whether the *mystery of iniquity*, which wrought in *Paul's* time were not the same which not works in the church of *Rome*

and her daughter churches? Did it not then work mainly to bring the saints back under the bondage of *Moses* his killing doctrine and his rudiments and shadows? And whether the apostle, as a faithful witness and watchman, did not bend his doctrines and discourses in his epistles, especially to the *Romans*, *Corinthians*, and *Galatians* against this way of confounding *Moses*' old laws with Christ's New Testament ordinances? The same mystery being at work now, not only in *Rome*, but in this national church is it not the duty of God's faithful ministers and watchmen to war against it by preaching and discourse with the sharp sword of Christ's word warning God's people to beware of being seduced with this iniquity, which being discovered in many things more gross, puts on a new dress and works most mysteriously, so that the workmen say, *who sees us?* Isaiah 29:15. The mystery of iniquity is now spun with a most fine thread.

Seventeenth Query: whether the *mystery of iniquity* that now works is not founded upon the will of man confederate with Satan? And is it not promoted and upheld by human and serpentine wisdom with worldly power and policy, opposing and counter-working the gospel grace of God and Spirit of Christ, exalting the creature above the Creator? And whether the objectors and promoters of this mystery may not be discovered and discerned in our days by their prizing men much more for their natural and acquired parts and abilities than for anointing, looking more at a man's learning and prudence than at the teachings of the Spirit, minding excellence of speech more than the power of godliness, seeking more after their own honor from men than to bring honor and glory to God? If so, then

Eighteenth Query: May we not well expect that God who has laid so many instruments whose design is to exalt his own grace, His Son, and Spirit, will choose and use the most unlikely instruments in men's account as the weak and foolish, in respect of worldly wisdom, even the younger brethren, even as *David* among the sons of *Jesse*, spiriting them through faith and prayer to bring to pass those things which by human power and policy could not be effected? Whether then are not many (and some good men) like to be deceived, who look as did *Samuel* on *Elijah* on some wise expert prudent men to be only prime instruments of God's great and strange work, which will not be done by power or might, but by the Spirit of God? Zechariah 4:6.

Nineteenth Query: whether the faith and prayers of God's people were not once as the chariot wheels to the great work of God in this nation? But now of late, since our enemies have been subdued, have not many good men slacked their hands to those duties and by looking and leaning to man's wisdom, power, and policy, turned aside to crooked ways, and so have lost the footsteps of the Lord in His work? And whether can they come to a clear sight of them again except they humble themselves and return to a diligent exercise of faith and prayer? And if they will not be otherwise provoked thereunto, may it not be just for God to reduce them unto sore straits that so they learn to seek him early? Hosea 5:15.

Twentieth Query: whether the continuance of diverse godly men in *Babylon* and partaking with her be not one great occasion of stumbling many weak Christians with some other inquiries after truth? And ought not such then in the fear of God to consider and examine their standing and to lay to heart how great service they do to Antichrist and disservice to Christ and His cause? And does not the deceiver suck no small advantage from godly men serving His design, which puts a fair face thereon though they do it ignorantly or inconsiderately? May we not observe that since godliness is in some request, Satan puts on such a dress as may most take with the godly seduce them? And if these should flee out of *Babylon*, would she not soon appear to all good men to be what she is and the judgments of God would they not come suddenly upon her as did the fire and brimstone upon *Sodom* the day that *Lot* came out? Whether that which hinders many from coming out is not a slavish fear of man and the flattery and friendship of this world? Whether such only will not be found fit to follow the lamb even whithersoever He goes, who first sit down and count the cost and so build the tower of their profession upon God's grace alone as held out in His covenant, trusting Him with all their concernments? If they only are said to overcome, who loved not their lives unto the death as in Revelation 12:11. What becomes of all the other professors, the fearful and unbelieving &c.? If God's servants shall abide there, notwithstanding all the warnings they have had and all God's patience towards them, may He not justly slay them with the wicked though He save their souls at the last? Remember the hand of God against the *Scots* at Dunbar.

Twenty-first Query: Whether the antichristian ministry in the nations, which derive their church state from *Rome* are not found committing fornication with the kings of the earth? And whether this fornication is not by interweaving their interests for the upholding one another (No Bishop, no king) thus by flatteries and by force bringing the people and keeping them in bondage to their wills, enslaving their bodies, and ensnaring their souls?

Twenty-second Query: Whether, seeing the greatest judgments belong to *Babylon*, may not God in justice, to aggravate their sins who receive not the love of the truth lend them so much light, as that many of them shall be found willful apostates after all their other persecutions, at length persecuting the Spirit of Christ, so bringing upon themselves swift destruction? Are not many found persecuting that light which they once professed? Is not that word made good in them, *They shall go and fall backward and be broken and snared, and taken?* Isaiah 28:13; Hebrews 10:26. And if it is so, is it not high time to bid them take heed lest they sin willfully after they have received the knowledge of the truth?

Twenty-third Query: whether by that sure rule of justice that all the blood from *Abel* was to come upon the persecuting generation in Christ's time, *Matthew 23:34, 35*. And that in *Revelation 18:24* that in *Babylon* was found the blood of all saints shed from the foundation of the earth. Does there not lie a heavy load of blood-guilt upon the Antichristian faction, who strike in with that deadly interest at the latter end of the day to act their part against Christ and His cause? Should not all men take heed how they touch or take part with that interest lest they come under the guilt of all the former bloody persecutions of God's saints? Whether are not the opposite interests of flesh and Spirit now at war, the same interests, which were at variance in *Cain* and *Abel*, the seeds being the same two as formerly, though brought forth in several ages thought the controversy between them not always upon the same part or point of truth or error?
