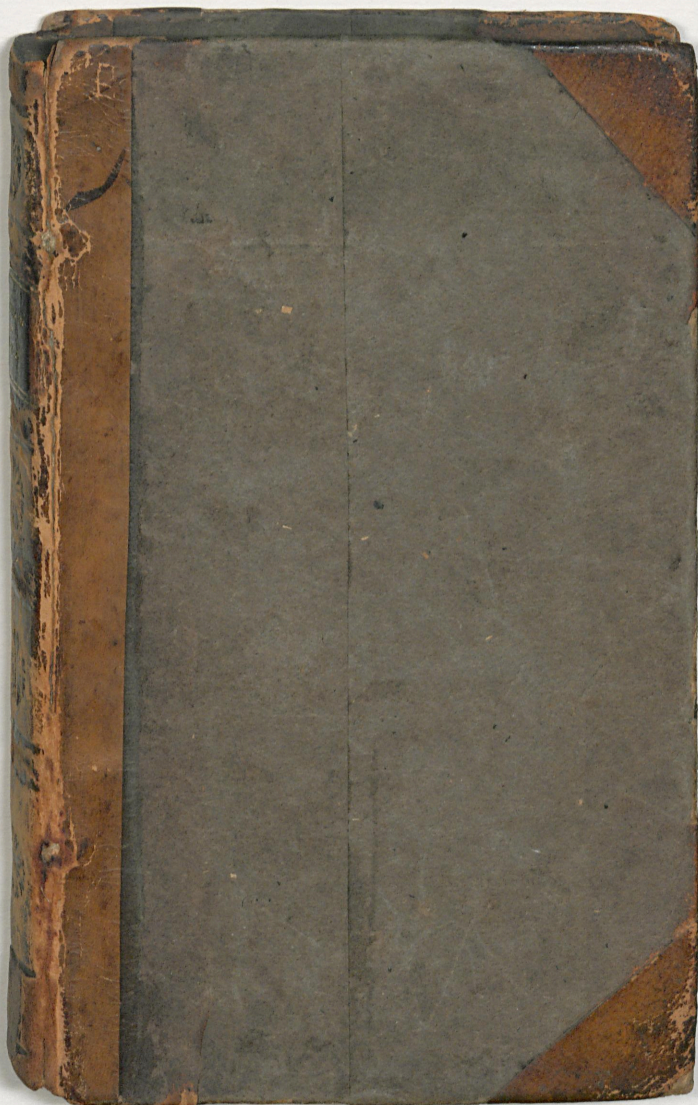


Special Note:

**The following
pagination shown as
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A
DISCOVERY
Of the Latitude of the loss of the
EARTHLY PARADISE
BY
ORIGINAL SIN.

Occasioned by a Disputation betwixt Mr.
Matthias Rutton, Min: of *Boughton Munchalse* in
Kent, and the Author hereof; branched out
in these particulars, as followeth:

- I. First, An Examination of his Apologetical Letter,
with a full Answer thereunto.
- II. Secondly, Six arguments to prove that Original
Sin exposed *Adam* and his Posterity but to the
first death.
- III. Thirdly, A Discovery of the false and corrup-
ted Ministers by Ten Characters.
- IV. Fourthly, a Discovery of the true Ministers by
Ten Characters.

By *George Hammon*, Pastor to the Church of
Christ meeting in Biddenden in Kent.

But of the tree of knowledge of good and evil, thou
shalt not eat of it: for in the day thou eatest thereof
thou shalt surely die, *Gen. 2. 17.* And in the sweat
of thy face shalt thou eat bread, until thou return un-
to the ground, dust thou art, and to dust shalt thou
return.

London, Printed by *Ro: Ibbitson*, for *Francis Smith*, and are to be sold at his Shop in Flying-
Horse Court in *Fleet street*, 1655.



The Epistle Dedicatory

To Mr. Matthias Rutton Minister of
Boughton Munchalse, and to the
rest of his Brethren (the Clergy)
who have eclipsed and darkened
the Doctrine of the Gospel by the hu-
mane traditions received from the
Fathers.

SIR,



Having received your
apologetical discourse
(in a Letter sent to a
friend of mine) in re-
ference to what dis-
course you and I formerly had,
in the which Letter you disco-
vered your self to be a great An-
tagonist unto the truth & the Mi-
nistry thereof : Moreover it doth
appear by your Letter, that it is

The Epistle

your Pulpit discourse frequently
to calumniate the people of God;
upon the consideration whereof,
I thought my self bound in duty to
spend some time in shewing the
difference betwixt true and false
Ministers by several characters, to
the end you may see your selves to
be such (as you accuse the Mini-
sters of Christ to be) viz. the
false corrupt Ministers, and so
consequently the Ministers of Sa-
than, to the end you may cease
to pervert the right way of the
Lord, and repent of your abusing
Gods People and Ordinances;
for assuredly, Sirs, your turning
of things upside down, will caule
the Lord to turn you out of his
presence, unlesse you repent, for
*God in all ages hath been very zea-
lous of his order, hence it came to
passe, that the Lord threatned
the Priests of old to shew them
his back and not his face in the day*

of

Dedicatory.

of their calamity; the reason was, because they had caused the People to stumble from the ancient path, to walk in a way not cast up, and doubtlesse if you look into the ancient path of Christ, which he and his Apostles and Disciples walked in, you will find that you are got far out of that path, for they did not teach for hire, to make themselves the Rabbies of the times, but were willing to demean themselves, and be the servants of all men for Christs sake: neither did they cast up such a Path as Infants baptisme, to make whole Nations to be a Church, but did command persons to come out from the multitude, and thereby compacted Christs Churches together of sanctified Stones, that is to say men separated from the National multitude by repentance,

faith,

The Epistle.

faith and baptism, which became the spiritual house: Moreover Sir, whereas you abuse the People of God, by casting reproachfull ignominious slanders on them, know, the Lord takes it as done unto himself, they being as dear to him as the apple of his eye, and if *Samson* would be revenged of the Philistins for his eyes, surely the Lord will be revenged of such as labour (as much as in them lieth) to pluck out his eyes; Sirs are you not like unto those Pharisaical Priests, that Christ reproves, which did build the toombs of the prophets, and garnish the Sepulcher of the righteous, pretending great love to them, and yet notwithstanding persecute the friends of Christ, which walk in that way which Christ hath left them to walk in, by your sect and example, I
say

Dedicatory.

say, if the blood of the righteous should be required of such a generation, repent you and break off your sins by righteousness, before the wrath of the Lord break out; and there be no remedy: But to passe that, and come to the matter in hand, I have perused your Letter, and given you a full answer to it in the following treatise; one thing I strange at, that you should so much forget your self, as to charge me, that I fell upon you with abusive words for a Sermon you delivered, in the which you said, you proved me, and such as I were to be the Ministers of Sathan, when in very deed and truth, I knew not that you had delivered such a Sermon, neither did I begin with you, but after you had answered to some questions that were propounded to you (by another)

The Epistle

and that in your speech you had cast reproachfull speech upon the people of God, I could do no lesse but answer to your speech, but not with abusive words, as you may see more at large in the answer to your Letter, and several other things you did mistake your self in, but I have shewed you them in their time and places, as before mentioned; Moreover, Sir, take this word of advise, that if your memory be so shallow, that you cannot retain any thing without Book, when you have the like occasion again, take down what is spoken in writting, so that you may affirm the truth, for I doe assure you to speak untruth is a shame and reproach to any people, but more especially to such as professe themselves to be the Ministers of Christ; and as to original Sin which was a thing we

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contested about, I have also
shewed you in the following treatise
what punishment it brought
upon the Sons of men, and what
death it was that was threatned
as to be the punishment of it, the
which death reigned over all from
Adam to Moyses, and yet righteous
Noah and several others were
not damned; so desiring your conversion,
much more than your confusion,
I rest, but not to be your servant
and all mens for Christs sake,

George Hammon.

The



The Epistle to the Reader.

CURTEOUS Reader,

THere is inclosed in this little Treatise many weighty particulars, the which did concern all persons to look into in former ages, but more especially we that live in the last age; If therefore thou shalt read this Treatise with a single heart, and an impartial affection, doubtless it will be worth thy time and pains. Moreover, I do desire that thou wouldest search the Scriptures, and bring those things that are contained herein to them, that so by the Touchstone of Gods word thou maist discern between Truth and Error, and thereby thou wilt become obedient to that Command of the Lord, which is, Try all things, and hold fast that

The Epistle

that which is good. Remember that the Bereans were counted more noble than the men of Thessalonica, because they received the words of Paul, (which was counted as strange doctrine) and searched the Scriptures daily, to see whether those things were so or no: even so, although many of these particulars may be counted erroneous, yet prove thy self a noble Berean, to search the Scriptures to see whether it be so or no. Moreover, do not count it a strange thing, that the truest Doctrines that ever was should be questioned, and counted Heresie; for the learned Scribes and Pharisees did question Christ, to know where he had his Doctrine, and said He hath a Devil, and is mad: The Apostle Paul also was called a pestilent fellow, a teacher of strange Doctrines, a ring-leader of Sectaries, a turner of the world upside down, and what not? Yet, as the
Apostle

To the Reader.

Apostle saith, After the manner they called Heresie, so worshipped he the God of his Fathers, believing all that was written : Even so say I, that if any thing that I have written in this Treatise doe not agree with the word of God, and the doctrine according to godliness, I shall give thanks to any man that will inform me of it, and also renounce it; but, as the Apostle Paul saith in another case, I judge I have the Spirit of God, and speak the Truth. Moreover, Christian Reader, know that we are in the last age, upon whom the very end of the world is come, in which last age that great howr of temptation shall be, the which shall try all them that dwell upon the face of the whole Earth; therefore very profitable for us to look in- to the Prophecies of the last Times, that being fore-warned, they may be fore-armed; and in order to the stability of thy mind, I have in the follow-
ing

The Epistle

ing Treatise set before thy view, the glorious Paradise the which the Lord gave unto his Son Adam: and although he lost it by transgression, yet I have shewed thee that it shall be restored again by the Lord Jesus (into that primitive glory) at his second appearance and Kingdom. Moreover, I have shewed you what a glorious inheritance God will give to his Son Jesus, which is the Man from Heaven: So that although the earthly Mans earthly Paradise was glorious, yet the heavenly Mans heavenly Paradise shall be farr more glorious; it is that new Jerusalem, the walls whereof are garnished with all manner of precious stones, the Streets whereof is pure gold, like to transparent glasse, the which Paradise shall not be of the Earth, or from the Earth, although it shall be placed upon the new Earth; but (as I have shewed in the Treatise) it shall come down out of Heaven from God, being

To the Reader.

being that City which faithfull Abraham looked for, which had foundations, whose maker and builder was God, it shall be the glorious habitation of Christ in the day of his reign, and all that are saved shall walk in the light of it, which City hath no need of the Sun, Moon, or Stars; for the Lamb shall be the light of it. Curteous Reader, assure thy self, that the Godly, who have died in the Faith, did see these things in promises, although they were afar off, and did imbrace them, and did acknowledge themselves Strangers and Pilgrims on the Earth, and they that say such things, declare plainly that they seek a Countrey which is a heavenly one; wherefore God is not ashamed to be called their God, for he hath prepared for them a City: and it was that glorious inheritance which made faithfull Moysees slight Pharaohs Royal Diadem, and refuse to be called the Son of Pharaohs Daughter, choosing rather

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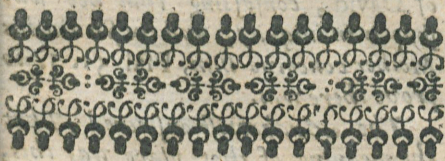
The Epistle to the Reader.

ther to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; for he had an eye to the recompence of reward, so that faith is the evidence of things not seen.

Moreover, courteous Reader, I desire thee not to slight the matter contained herein, because of any prejudice thou mayst have against the Author; so desiring the Lord to open thy understanding, I shall rest, but not to pray for thy endlesse happinesse by Christ in glory.

Thy unworthy Friend

G. H.



The Sum of a Dispute
betwixt a Teacher of the Ana-
baptists, and the Minister of
Raughton, where by Provi-
dence they met
August 16.
1654.

He Anabaptist, as appeared
by his heat, being much
troubled at a Sermon deli-
vered by the Minister,
wherein he proved plainly by Scrip-
ture, That such as he was, were the
Messengers of Satan; and delivered
Satans Message, fell upon the Mini-
ster with abusive words; afterwards
they entred into Disputation, the
Question was, Whether there were
any such Sin as Original sin; the A-
nabaptist denied it; the Minister ur-
ged an Argument from the example
B of

of David, confessing that hee was shapen in iniquity, and in sin did his Mother conceive him, Psal. 51. 5. to prove there was.

The Anabaptist answered, That the meaning of that place was this, not that David himself was corrupted or defiled with sin, but that hee was shapen and conceived in a sinful Woman. Which answer will appear to any man that hath but common sense, to be not only false, but also most absurd and ridiculous; for David, as will plainly appear to him that reads that Psalm, speaks only of himself, confesseth his own Sin only, and this Original sin, as the root and fountain of all the rest; there was not so much as a thought of time betwixt his Natural being, and his Sinful being, Corruption did accompany the very first degree of his Conception, I was shapen in iniquity, and in sin did my Mother conceive me: And he praies for the forgiveness of this sin among the rest.

After many words past, the Anabaptist, unsatisfied, objected, That the Minister never read of any Childe that

that was Damned, therefore no such Sin which deserved eternal Death; his reason was, because eternal Death is only the wages of actual sin; which the Minister denied, and instanced in Esau, reprobated from all eternity, Rom. 9. 11, 12, 13.

The Anabaptist answerd, That that was for Esaus actual transgression, and cited Jeremy falsely; but the words named are in Amos 1. 3. 6. 9. For three Transgressions of Damascus, and for Four, I will not turn away the punishment thereof; and so the sixth and ninth of Gaza and Tyrus; which text is as farre from the purpose as Baughton is from Rome. It appears plainly from the Apostle, that the words cited by the Minister, Esau have I hated, are concerning Gods purpose in Election and Reprobation, and not for any actual Sin committed by Esau, or good done by Jacob, for the Children not being yet born, mark that, neither having done good or evil, mark that, that the purpose of God according to election might stand, vers. 11. it is written, Jacob have I loved, but Esau have I hated.

What will the Anabaptists say now? they say it is unjust for God to Damn those that never committed Actual Sin, the Apostle would stop their blasphemous mouthes, vers. 14. What shall we say then, is there unrighteousness with God? God forbid, saith he, Hath not the Potter power over the Clay, to make one Vessel for honour, and another for dishonour, ver. 21.

The Anabaptist still obstinate, the Minister urged another Argument to prove some Children were Damned, and not for Actual sin, therefore for Original, and therefore there was such sin as we call Original; the Argument was taken out of Jude, vers. 7. where it is said, that Sodom and Gomorrah, and the Cities about them, suffered the vengeance of eternal fire; in which Cities, no doubt but there were some Children which never had sinned actually, and these with the rest suffered the vengeance of eternal fire.

The Anabaptist answered, by shewing the meaning of Eternal; The word Eternal, saith he, is there to be understood for consuming, which is as

ridi-

ridiculous and absurd as the rest; our ordinary fire is consuming, it consumes the Wood, or other matter that nourisheth it, and so at last it self is extinguished; but this eternal fire never goeth out, neither doth it consume those it burns; the wicked burn eternally, that is, for ever, and are never consumed; so the answer implies a contradiction.

To make this his Exposition good, he cited a place of St. Mat. 10. 15. It shall be more tollerable for Sodom and Gomorrah in the Day of Judgement, than for that City, that will not receive the Apostles; more tollerable, that is, saith he, (being holpen by one of his Disciples) Sodom and Gomorrah shall be excused; but that Exposition they can never make good; more tollerable, said the Minister, that is, they shall not receive so severe a Sentence, they shall receive lesser Damnation, but not be wholly excused. This he proved by reason, for more is the Comparative degree, and is a relative term, and respects the same thing; then strengthened this reason by Scripture, Mat. 23. 14.

Yee shall receive greater damnation there is Damnation for them because they devoured widows houses, but greater damnation, because they made long prayer their pretence; more tolerable, then, doth not imply that they were wholly excused, but received lesser punishment.

The Anabaptist then began to urge an Argument, that no Children were Damned; the Minister perceiving that this was to run round in a circle, not able to indure the cold longer, being not yet fully recovered of sickness, the Anabaptist began to cry Victory, by railing on the Ministers.

Were not those people given over to a reprobate sense, to strong delusions, to beleieve lyes, they could never force such interpretations upon Scripture. The Lord open their eyes, that they may see the truth, and convert, and be healed.

Mat. Rutton Min.