



## Characters of the false Ministry.



He next thing that I shall enter upon, is to shew the Characters of the false and corrupted Ministry, whereby they that run may read, and know them by their fruits.

First, you shall know them by their *Characters* teaching for Doctrines the Commandments of men; the Lord in old time did complain against such Persons, as you may see, *Jer. 5. 30, 31.* in these words, *A wonderful and horrible thing is committed in the Land, the Prophets Prophecy falsely, and the Priests bear rule by their means, and the people love to have it so, and what shall be done in the end thereof?* Thus you may see the Prophets of old did prophesie the vision of their own Brain,

and the Priests of Old, they must bear rule by their means, that is to say, their false Divinations must go for truth, and it being pleasing to the flesh, the people loved to have it so. So it is with the false corrupted Ministry in our days, the Prophets of old, or more properly *ancient Fathers*, as they so call them, they in their several Councils have determined certain Articles of their own invention, imposing them on mens Consciencs as infallible truths (when God never spake any such thing in his Word) the Priests they bear rule by their means, and conclude, they must needs be truths, it being the judgement of their reverend Fathers, as *Luther*, and *Calvin*, and *St. Austin*, and the like, and it being grown in custom amongst the people, they love to have it so; like as the people of old, who lusted after the Flesh-pots of *Egypt*. I shall only particularize a few of their Traditions, and so pass the first Character.

The first is, Infants Baptism, which never had a footing in Gods Word, nor their Custom, which is of late by sprinkling.

## *false Ministry.*

Another Tradition of Man is, their separating from their antient Churches, ( as they so call it ) and make a kinde of new Garment with old Cloth; my meaning is this, that many of the best sort of Priests ( as they so think themselves, although I look upon them to be the very worst ) separate from their antient Church, for all they own their Fundamentals to be true both in Faith and Practice; will not the old Episcopals rise up in Judgement and condemn you, O yee wise Presbyters! that have learned to separate from a Church true in Fundamentals ( as you say ) when Shee falls in nothing but Circumstance? is this not getting out of one shape into another, and yet still hold correspondency with the Customs of the Times? would you not faine shape your selves into the likeness of the Gospel Ministry, if you could? No marvel, for Sathan also would transform himself into an Angel of Light; and thus by your Traditions, you make voyd the Commandment of Christ, which did not command the Minister of the Church of *Pergamus* to separate from the aforesaid Church, although  
some



some of them held the Doctrin of *Balaam*, and also of the *Nicolaitans*; but that which he was to do, was to repent, and help reform. Time would bee too short for me to speak of your old Traditions, even the Customs of the Church of *England*, and your crossings in Baptisms, and such foolish tricks, which you your self are almost ashamed of, although it be part of your Trade, by which you have had your living; or your Traditions, whereby you have deceived Souls for many Generations.

2 Char.

The second Character by the which you may know a false Minister is, They are such as are Men-pleasers, they will speak as great men will have them speak, that thereby they may keep in favour with them howsoever; this you may see by *Ahabs* false Prophets, in that of *2 Chron.* 18. 10. and thereby will be a means to imprison the true, if it be possible, as you may see *Vers.* 23, 24, 25. Chap. 24. 20, 21. Also see it pertinent in *Jerem.* 27. 14, 15, 16. So are also our corrupted Ministers in the time of the Gospel; the Priest-hood there were the cause of  
Christ



Christs being taken, and the *Ministers* of the Gospel to suffer ; and so it is in our days, the Priest-hood get in favour with the great men of the times, and by their means the *Ministers* of the Gospel, and the rest of their poor afflicted Brethren, suffer, both in Person and Estate, as by that Human Tradition of theirs, as namely Tithes, or forced Maintenance, which never was appointed by God for the maintenance of a Gospel-Minister.

The third Character whereby you 3 Char may know the false corrupt Ministers. Christ tells you in *Matth. 7.* *They come in sheeps cloathing, but inwardly they are ravening Wolves* (that is to say) they make the people beleieve that they are the Ministers of Christ, and have great care of the Flock, *but inwardly they are ravening Wolves*; that is, in their hearts they intend to make a prey of the flock; so that their greatest care is for to get the fleece, although they pretend great care of the flock; and they may be very well likened to the false Prophets of Old, that the Lord complains against, *Jer. 13. 4.* *O Israel, thy Prophets are like the Foxes*

*Foxes in the Desert, yee have not gone up in the gaps, neither made up the hedges; for the House of Israel, they did not care to come where there was any work for them to do, but every one looked for gain in his quarter; wherefore the Lord calls those Priests of old greedy Doggs, that will never have enough. Even so it is with the Priesthood in our days, they stand not up in the gap to defend their cause, neither to safe-guard their people (from the Wolves, as they call them) Peradventure you hear them often rail in their Pulpits, but if they meet any of them that they call Wolves (although many of their flock be there present) they will not stand in the gap to defend that which they call truth; this makes it appear they are but Hirelings, and care not for the flock, but look after the fleece; so that let their flock be where they will, or do what they wil, if they meet with them at Shering time, it is as much as they care for.*

A Char.

The Fourth Character is, You may know a false Prophet by the ignorance of their people, they are such as lead *silly women captive, who are ever*  
learn-

learning, and never able to come to the knowledge of the truth. This wee may see by the poor National people, that go to Church (as they so call it) some forty, fifty years and upwards, and when all is done, they can scarce render an account of the hope that is in them, they know not, as to say, their right hand from their left in the things of God.

*Obj. If it be Objected and said, That it cannot be meant the Priests of the Nation, because they that are re-proved there, are of that sort that creep into Houses, which lead silly women captive, which the Priests of the Nation think they are not, and so lye not under that reproach.*

*Ans.* To which I answer, That the Scripture doth not reprove such as preach in Houses, but such as creep into Houses; but I shall a little shew you what creeping Creatures are, and that I finde are Froggs. Hence it came to pass that the Froggs of Egypt did not abide in Pharaohs Court on'y, but also they crepe into his Kneading-troughs; and I finde in the sixteenth of the Revelations, that those unclean



clean spirits like Frogs went creeping unto the Kings of the earth, to gather them together to Battel, which hath been the trade of the Priest-hood all along, to beget warre in the Nation, to use the privatest and subtlest way to bring about their enterprise, which may be called creeping; and further, though they come not much amongst the poor of the flock in their Cottages, yet in the Houses of the rich they will creep often enough.

The second thing in order to the answering of the Objection is this, That *Paul* condemned not preaching in Houses, for then he had condemned his own practice, for he preached from House to House often, and often in his own hired house, as *Acts* 28. 30, 31. And further he tells them, in Chap. 20. ver. 20. *I have kept nothing back, but have shewed you, and taught you publicly, and from house to house.* And Chap. eight, and the last, *And in every house they ceased not to preach Jesus Christ.* So that they are not counted Leaders of silly women, that preach from house to house, or in their hired house, but they are Leaders of silly Women, that

that creep into Houses, as I have afore shewed you. This might also serve to reprove another sort of false Prophets, but I pass, and hasten to the Fifth Character.

The Fifth Character to discover the false corrupted Ministry, is this, You shall know them by their Pride and Covetousness, the Apostle saith, *In the last days there shall be those who will be self-lovers, and not only so, but proud and covetous withall, having a form of godliness without any power.* And so are the Priesthood in our time, proud, in that they love the chiefeest Seats at the Feast, and greetings in the Market, and to be called of men, Rabbi, Rabbi; and their Covetousness appears in this, In that they reap where they never sow, covet the goods of such as are no whit partakers of their Ministry, and yet notwithstanding they will have a form of godliness, and make their people beleieve they leane upon the Lord, and that God is amongst them in their worship, like unto the corrupted Priests of old, *Mich. 3. 11. The Priests teach for hire, and the Prophets Divine for Mony, yet will they lean upon the Lord, and say,*  
Is

*Is not the Lord amongst us? no evil shall come unto us.* And so much for the Fifth Character.

5 Char.

The Sixth is. You shall know them by their implacable hatred against the Ministers of the Gospel, and the simplicity of the Gospel; they are always crying out to the Magistrate, a Sword, a Sword, that so they may bee found guilty of the blood of the Saints, and Prophets, they being of the *Babylonish* crew; This was the disposition of the false Prophets, and corrupted Ministry of old, as *Lament.* 4. 3. they are such as cause the blood of the Just to bee shed in the midst of the street; and so is it with the Priesthood of our times, which nothing will serve their turns, had they the power in their hands, but the Lives or Liberties of the people of God; witness their railing at them in their Pulpits, and backbiting them in private, on purpose to set the people at enmity with them, crying away with them, like unto the malignity of the Spirits of their Fathers of old fearing that if such continue, their trade and great goods will come to nought.

The



The Seventh Character by which the 7 Char.  
false corrupted Ministry may be known,  
is, They are such as take up the Mi-  
nistry for filthy lucre sake (that is  
to say) when they come to a people,  
if they will not give them so much by  
the year, they will not be their Minister,  
they leave small Livings to go to grea-  
ter, and so their great and weighty Call  
lieth in the heavie Purse; you shall sel-  
dome (or never) hear them say, *Woe*  
*be to me if I preach not the Gospel;*  
(although I am in hunger and naked-  
ness) but woe unto you people, if you  
pay me not my Tithes, I will get a  
Summons against you, and so lye un-  
der that reproof that saith, He that  
putteth not into their mouth, they pre-  
pare warre against, so that *they feed*  
*themselves with the fat, and cloath*  
*themselves with the wool, and kill*  
*them that are fed,* Ezek. 34. 2, 3. &c.  
And so much for the Seventh Cha-  
racter.

The Eighth Character, whereby you 8 Char.  
may know the false corrupted Ministry,  
is, They are such as receive their Mi-  
nistry by way of Trade, and not by  
way of Gift; they buy it, on purpose to  
fel

sell it again; if *Simon Magnus* were in the gall of bitterness, who thought to purchase the gifts of the Holy Spirit for Money ( and yet we cannot finde that he had an intention to sell it again ) then how lye such under the gall of bitterness, who would fain buy it, on purpose to sell it again? so that as the Ministers of Christ receive their Gift by vertue of his ascending up on high, *Ephes. 4. 8.* they being under his teaching and guiding; so the false Ministers receive their Instructions and Teachings from *Cambridge* and *Oxford* by vertue of sums of Money, and so as I have afore said, they have not the Ministry by vertue of Gifts from God, but by vertue of such Human helps. And so much for the Eighth Character.

Char.

The Ninth Character whereby you may know the false corrupted Ministers, is, They are such as their covetous practice, and ill-gotten goods ( many times ) indureth not to the second Generation; for the Lord hath said, hee will plead both with Fathers and Children; so that many times misery falls upon the outward man, both to Fathers and Children, for such things; you may



may see what the Lord denounced against the corrupt Priests and Prophets of old, in *Jer. 2. 8, 9.* *The Priests said not where is the Lord, and they that handled the Law knew me not; the Pastors also have transgressed against me, and the Prophets prophesied by Baal, and walked after things that did not profit; wherefore I will yet plead with you saith the Lord, and with your Childrens Children will I plead.* So it is with the Priests in our times, they ask not whether the Lord be in the place, but whether there be a good Benefice, and yet notwithstanding we see often times that the Lord hath so pleaded with them and their Children, that they have been exposed to great want. And so much to the Ninth.

The Tenth and last Character, <sup>10 Char</sup> whereby you may know the false corrupted Ministers, is, They will pretend much love to Christ and his Apostles, as though they owned their persons and ways; but the Children of God, (such as walk in Christs ways, which he hath left both by precept and example) they hate, revile, and persecute, as

F 2

much



much as in them lieth; so it was with the corrupt Pharisaical Priests and Scribes of old, as *Mat. 23. 29, 30.* *Woe unto you Scribes and Pharisees, Hypocrites, because you build the tombs of the Prophets, and garnish the Sepulchres of the righteous, and say, If we had been in the days of our Fathers, we would not have been partakers with them in their blood, wherefore yee are witnesse to your selves, that yee are the Children of them that killed the Prophets, vers. 31.* Here you may take notice, that though the *Pharisaicall Priests* and Scribes of old did pretend great love to the Prophets; and righteous men that were before them, condemning their Fathers for persecuting of them, yet you may see they were the men that owned a Murder against Christ, and also persecuted his Disciples. It was the Priests that gave *Judas* the thirty peeces of Silver to betray his Master, *Matth. 26. 3.* compared with *14, 15.* Also they were the men that gave large Mony to the *Souldiers*, to say, *His Disciples stole him away while we slept.* So the Priests of out time, they make as if they were friends

friend  
yet  
the  
bro  
which  
by pr  
for the  
No  
Chara  
shall a  
ra  
great a  
they th  
briefly  
The  
niffers  
only sent  
also Gite  
inabled to  
season, an  
want a g  
ther do  
preach a  
preach oth  
give nor  
from man,  
Gal. 1. 1.  
as you ma  
much in bri

friends to Christ and his Disciples, and yet they are the greatest Agitators of the reproach and sufferings that is brought upon such as walk in that way which Christ and his Apostles have left by precept and example. And so much for the Tenth and last Character.

Now having briefly shewed you the Characters of the False Ministers, I shall come now to shew you the Characters of the True, the which hath so great a difference from the False, that they that run may discern it; and so briefly to the first.

The first Character of the true Ministers is as followeth. They are not only sent by *Jesus Christ* to preach, but also Gifted by him, whereby they are enabled to preach at all times instant, in season, and out of season; they do not want a great Library of Books, neither do they want a weeks time to preach a Sermon, neither do they preach other mens Works, and so receive not their Ministry of man, or from man, as the Apostle *Paul* saith, *Gal. 1. 1.* but receive it as a free Gift, as you may see, *Ephes. 3. 8.* And so much in brief to the first.



2.

The Second Character whereby they are known, is, As they are Gifted by him, so they preach his words only, going forth with the words of his Communion, preaching Repentance and Faith, and having thereby made Disciples they Baptize them, according to the command of Christ, *Mat. 28. 19. Go teach all Nations, and Baptize them*; shewing clearly, that persons must be taught before they are Baptized; it is also pertinent, *Mark 16. 15, 16.* compared with *Acts 2. 37, 38, 39.* Chap. 8. 12. vers. 37. with many other Scriptures, which will not only prove it to be a precept of Christ, but also the practise of the Ministers of Christ in the Primitive times; and so in our time; so they Constitute Churches (if it may be so called) not by Generation, but by Regeneration, my meaning is this, That they do not make Church-Members by succession (as Belcevers Seed) but by faith, and profession, which doth intitle Persons to be *Abrahams Seed*, and Heirs according to promise. And so much briefly to the second Character.

3.

The Third Character whereby they are



are known, is, As they go forth with his words and Commission, so they are contented with what Wages hee gives them; they take not up the Ministry for filthy Lucre's sake, but are willing to suffer hunger and cold, and many such like things, if they are called thereunto; they do not ask the People to whom they preach, what they will give them, but are willing to labour with their hands to supply their wants; this you may see was the carriage of the Apostle Paul, who was a Minister of Christ, and a pattern of good works to the Ministers that should succeed him, as you may see, *Acts 20. 33.* *I have coveted no mans Silver, or Gold, or Apparel, yee your selves know, that these hands of mine have communicated unto my wants, and to them that are with me;* so it is with the true Gospel Ministers in our time, they are willing to lay themselves out to preach the Gospel frequently in several places, and yet notwithstanding, are as willing to let their hands communicate to their wants, and to their Family, to the end they may make the Gospel of Christ without charge,

charge, and also not to lay a stumbling-block in the way, to cause them that are weak to fall; and in a word, they seek not the Elcece, but the Flock, as the Apostle Paul saith, *not yours but you*. And so much to the third Character.

4. The Fourth Character whereby you may know the true Ministers of the Gospel, is, They are men of the lowest rank, and of the weakest capacity, or prudence in Natural things, whereby the Children of this World are wiser in their Generation than they; therefore if you will know the true Ministers of the Gospel, or finde them out, you must not go amongst the wise Rabbies of the times, but you must look amongst the weak, despised, rejected people, for in their weakness Christ hath promised to manifest his strength, and hath also said, *He will destroy the wisdom of the wise, and destroy the wisdom of the prudent*; you shall see these Scriptures in the room of many, first by Prophecie, secondly fulfilled, *Psal. 82.* in these words, *Out of the mouthes of babes and sucklings thou hast ordained strength, Isa. 28. 7.*
- Mat.



Mat. 11. 25. there Christ gives thanks,  
 that God had begun to make good his  
 Promises, laying, *I thank thee O  
 Lord, Father of Heaven and Earth,*  
*that thou hast hid these things from*  
*the wise and prudent, and hast re-*  
*vealed them unto babes;* therefore  
 the Apostle saith in *I Corinth. 1. 20.*  
*Where is the wise? where is the Scribe?*  
*where is the disputer of this World?*  
 Compared with Verse 26. which saith,  
*For you know, your calling Brethren,*  
*that not many wise men after the*  
*flesh, nor many mighty, nor many no-*  
*ble are called, but God hath chosen*  
*the foolish things of the World to con-*  
*found the wise, that no flesh should*  
*glory in his presence,* vers. 29. &c. ac-  
 cording as it is written, *that he that*  
*glorieth may glory in the Lord.* As if  
 he should have said, That forasmuch as  
 Persons are ready to set up the Crea-  
 ture, and look so little at the Creator,  
 I will now give Strength, and Wis-  
 dom, and Gifts to men of the least  
 account, (as in reference to Human  
 Part) that Persons may not attribute  
 praise to the Creature, as to his Wis-  
 dom, or Learning, or such like things,  
 but



but may attribute praise only to me the Creator, for the less fleshy parts, or Human Wisdom is seen in the Creature, the more the gifts of Gods Spirit is magnified. And so much of the Fourth Character.

5.

The Fifth Character, You shall know them by their being rejected of the Wise and Learned men of the Times, whereby they bee often in Tumults; nay you shall know them by their rejoycing in those things which others count shame, as you shall find by the carriage of the true Ministers of old, *Acts 5. 40, 41.* When they had called the Apostles, and beaten them, they commanded them that they should preach no more in the Name of Jesus, and they departed from the presence of the Council, rejoycing, that they were counted worthy to suffer shame for his name, also in 2 Cor. 6. 4. You may see there how persons prove themselves to be Ministers of Christ, in these words, *But in all things approving our selves the Ministers of God, in much patience and afflictions, necessity and distress, in stripes, in imprisonments, in tumults, in labours.*

So

So the  
your  
went  
he th  
simpl  
form,  
their h  
dow, b  
by the  
him )  
our tim  
the Cer  
presently  
ally of th  
that he  
Minister  
to the Fir  
The S  
always co  
ctrine, f  
World u  
called Her  
of the Sect  
motive ag  
so now th  
Priesthood  
Ministers o  
forth, or o  
corrected by

So the Apostle, though he were in favour with the chief Priest when hee went to *Damascus*, yet no sooner did he turn to be a Preacher of Christ in simplicity, and forsook the old *Jewish* form, but he was fain to escape out of their hands in a Basket out of a Window, being afterwards taken, was smote by the High Priest ( who once owned him ) So it is with the Ministers of our time, no sooner do they forsake the Ceremonies of the Nation, but presently they become a prey ( especially of the Priesthood of the Nation ) so that he that runneth may read the true Minister from the false. And so much to the Fifth Character.

The Sixth Character, is, They are always counted Broachers of new Doctrine, Hereticks, and turners of the World upside down, their Doctrine called Heresie, and they Ring-leaders of the Sectaries; so it was in the Primitive age, and so it is now; that it is so now the continual out-cries of the Priesthood of the Nation against the Ministers of Christ doubtless sounds forth, or otherwise I shall willingly be corrected by the Christian Reader; and  
thir



that it was so in the Primitive time, I shall prove clearly, as from two or three instances of Scripture, in the room of many more, *Acts 24. 5.* which saith, *We have found this man a pestilent fellow, a mover of seditions amongst all the Jews throughout the World, and a Ring-leader of the Sects of the Nazarens*, this was spoken by *Paul*, *Acts 17. 6.* the last clause, in these words, *Those that have turned the world upside down are come hither also*, *Acts 28. 22.* Concerning this Sect we know, *That it is every where spoken against*, Chapter 22. 22. *Then they lift up their voices and said, Away with such a fellow, it is not fit that he should live*, chap. 25. 24. And *Festus* said, *King Agrippa, and all men that are here present with us, yee see this man about whom all the multitude of the Jews have dealt with me about at Jerusalem, and also here, crying, that hee ought not to live any longer.*

So that you may see plainly, that as the Ministers of the Gospel then were looked upon as pestilent Fellows, and the Ring-leaders of the Sectaries in that time,

time,  
are the  
upon  
people  
the Six  
The  
Minister  
meanest  
though  
Wife me  
2 Tim.  
do not pi  
is please  
portile sai  
not the  
preach th  
way of i  
reproach,  
shamed,  
have believ  
ster who v  
them an ex  
way his fac  
2 Jo. 50. 4  
2. 6. 2 Co  
know the  
their boldnes  
ashamed to  
despised way



time, by the wise learned *Jews*; so are the Ministers of the Gospel looked upon in our days, by the blinde formal people of this Nation. And so much to the Sixth Character.

The Seventh Character of the true Ministers, is, they are not ashamed of the meanest ways or Ordinances of Christ, though they are contemptible to the Wise men of our times, *Rom. 1. 16. 2 Tim. 2. 11.* the Gospel Ministers do not pick out those for such Doctrines as please the fancies of men, as the *Apottle* saith, *If I yet please men I am not the Servant of Christ.* They preach the Gospel in the plain mean way of it, for the which they suffer reproach, nevertheless they are not ashamed, for they know whom they have beleevd, even their Lord and Master who went before them, leaving them an example, *who turned not away his face from shame and spitting,* *Isa. 50. 4, 5, 6. Heb. 12. 2, 3. Phil. 2. 6. 2 Cor. 8. 9.* So that you may know the Ministers of the Truth by their boldness for the Truth, being not ashamed to preach Christ in his low despised ways, at all places, where the Lord

Lord sets a door open unto them. And so much for the Seventh Character.

8. The Eighth Character whereby you may know a true Minister. is, They never call for a Magistrate, or Temporal Lord, to encounter with their Enemies, (or more properly Christs Enemies) Christ hath prohibited them, teaching them another Lesson, That he that taketh the Sword shall perish by the Sword; so that the Weapons of their Warfare are not Carnal, but Spiritual; so that when they meet with Truths Enemies they take the sword of the Spirit, which is the Word of God, and that is the Weapon by the which they put the enemies to the worst, and by that Sword at the last Christs enemies shall be destroyed, *Revel. 2. 16. Chap. 19. 15.* and this is the Magistrates Sword, or Champion that the Ministers of the Gospel (in case of opposition) fly to. And so much for the Eighth Character.

9. The Ninth Character whereby you may know a true Minister, is, *They are not Lords over Gods heritage*, that is to say they will not Lord it over their fellow Brethren, neither do they desire the

the  
Men  
deed  
cher  
suffer  
or for  
they  
when t  
make n  
labour  
cease fr  
willing  
take, th  
Church  
you, as  
14. Mu  
caring th  
nisters of  
to the Te  
The T  
nister is as  
known by  
them, by r  
tings, by  
word in th  
men, and cl  
ders in the  
it hath be  
8. 18. 1 as



the preheminance over the inferiorest Member in the Church; they are indeed the Churches Servants, and not their Lords, they can bee content to suffer want, when happily the Church, or some of them, are fed to the full; they can be contented to bee abused when the Church doth abound, they make not a prey of their Flocks, they labour not to be rich; nay they can cease from their own wisdom, they can willingly be counted fools for Christs sake, they seek not the goods of the Church, but their good; *not yours but you*, as the Apostle saith, 2 Cor. 12. 14. Much more might be said as concerning the Self-denial of the true Ministers of the Gospel, but I shall pass to the Tenth and last Character.

The Tenth Character of a true Minister is as followeth; They may bee known by the hardship that will follow them, by reviling, by scoffing, by buffetings, by tumults, they shall be a by-word in the mouth both of men, women, and children; for Signs and Wonders in the Nation where they live, as it hath been prophesied of them, Isa. 8. 18. *I and the Children that thou hast*



*hast given, me are for Signs and Wonders.* The Phrases of Carnal men are as followeth; What, such a Fellow a Minister? a Cöbler, Tailor, or Tincker, and such like Mechanicks, are they fit for Ministers? Where had such Fellows their Learning? Are they not blind leaders of the blind, say the wise Carnalists of our time? and by such like terms they set the World in an uproar against them; Was it not so with Christ, and the true Ministers in the Primitive time? Did not the wise Jews, and Scribes, and Pharisaical Priests deride Christ, and call him the Carpenter, and Carpenters Son, and wondered from whence he had his Doctrins? Did not the Wise learned men of the Jews call his Disciples ignorant and unlearned men, which knew not the Law, and were accursed, and yet notwithstanding Christ did chuse Mechanicks, as Fisher-men, and the like, and did reject the wise and learned, and yet that was a hard thing to be received in those days, and so it is in ours; and you may see that Christ was a poor Christ in Carnal mens account; *His face was more marred than the*  
*Sons*

Sons of  
 Iesse  
 they  
 3, 4  
 ways  
 with a  
 comb  
 sters o  
 you; I  
 poor, I  
 learned  
 make li  
 wife me  
 taken,  
 rich le  
 much b  
 stery, a  
 will view  
 single be  
 are: her  
 falle, to  
 l-d, but  
 wherefoe  
 may have  
 all fallho  
 refuge of

Sons of men, he had no form nor com-  
lineffe, when any look upon him, that  
they should desire him, Isa. 53. 1, 2,  
3, 4. so are his Ordinances and His  
ways mean, that if men look upon them  
with a Natural eye, there is no form or  
comliness; and so it is with the Mini-  
sters of the Gospel, as I have shewed  
you; hee calleth not the rich but the  
poor, not the wise but babes, not the  
learned but the ignorant, that hee may  
make such to know Doctrine; that the  
wise men may stumble, and fall and bee  
taken, but as it is written, *He that glo-  
rieth let him glory in the Lord*; and so  
much briefly to discover the false Mini-  
stery, and the true; so that hee that  
will view this with an impartial eye, or  
single heart, may clearly discern who  
are the true Ministers, and who are the  
false, to that end they may not be mis-  
led, but may be followers of the Lamb  
wheresoever he goeth, that thereby they  
may have him to be their refuge when  
all falshood shall be discovered, and the  
refuge of lies swept away.

*Mystery*

**M**ystery Babylon, the Romish  
 Whore,  
 That hath fill'd the World with thy  
 false Doctrines store,  
 Thy censuring shifts are almost out of  
 date,  
 And thou shalt weep when as it is too  
 late.

All Nations that of thy Cup have  
 drunk are mad,  
 And in their hearts still after thee  
 doe gad;  
 The Merchants of thy ways do much  
 complain,  
 That by thy ruine they shall lose their  
 gain.

The Merchants of her Ware that rich  
 are grown,  
 By taking fleeces from sheep that's not  
 your own;  
 Your Riches, Pride, and Honour will  
 decay,  
 And like a dream will vanish cleane  
 away:



You Merchants as I proper you may  
call,

Remember that your Trade will have  
a fall,

For he that hath the righteous Off-  
spring fed,

Hath suffer'd yours oft-time to begge  
their bread.

Sir John Presbyter that art grown  
so great,

And think'st th' art fastned firm with-  
in thy Seat,

Thy time shall be but for a little  
space,

But Daniels Little Horn shall thee  
displace.

Daniels Little Horn is budding  
out,

That will thee and thy Predecessors  
rout,

Before whom Papal Prelate, and Pres-  
byter shall fall,

That his Dominion may bee over  
all.

O England, look what Shepherds you  
 have got,  
 That love the Fleece farre better than  
 the Flock.  
 Instead of feeding, kill such as are  
 fed,  
 O England see that you are much  
 misled.

Thy shepherds certainly are of that  
 sort,  
 That Paul unto Philipia did re-  
 port;  
 Whose God's their belly, who earthly  
 things do minde,  
 For hee saith misery will bee their  
 end.

But Sion, and thy Pastors, that seem  
 to mourn,  
 And to the World the objects are of  
 scorn,  
 A word of comfort unto thee I  
 say,  
 Thy Servants they shall bee, and thee  
 obey.



O Sion, be thou joyful in thy King,  
 For of a certain thou shalt reign with  
 him,  
 And for thy suffering, thy reward shall  
 be for aye,  
 In the Land of Promise, double ever-  
 lasting joy.

George Hammond.

---

# Syons Redemption Discovered, Wherein is made plain these PARTICVLARS.

- 1 The last and general return of the Jews out of their Captivity, and of the building of the City and Temple.
- 2 The manner of the rise of the Man of Sin, called the Vile Person, or the Antichrist, proved not to be the Romish Babylon.
- 3 The spying of the Jews for a small time, and the taking of their City and Temple.
- 4 The manner of the Son of Righteousness arising, and the gathering together of his Army.
- 5 The great Warre upon the Mountains of Israel, and the destruction of Antichrist.
- 6 The glorious Reign of Christ and his Saints upon Earth a thousand years.
- 7 A clear description of New Jerusalem, now built by the Jews at their return out of Captivity.
- 8 The restoration of the Creation into their primitive Purity.
- 9 The Signs of the Times of the accomplishment of these Prophecies.
- 10 A profitable Application of the sum of these Particulars.

---

By GEORGE HAMMOND Pastor.

---

LONDON.

Printed by R. Ibbitson for Fra. Smith, and are to be  
sold at his Shop in Flying horse Court  
In Fleet street. 1655.