

**A Brief**  
**Remonstrance**  
**Of**  
**The REASONS and GROUNDS of those People commonly**  
**Called ANABAPTISTS, for their separation, &c.**  
**Or certain**  
**QUERIES**  
**Concerning their**  
**FAITH and PRACTICE, propounded by Mr. ROBERT**  
**POOLE; answered and resolved**

**By**

**WILLIAM KIFFEN**

**1 Pet 3.15.**

*Sanctifie the LORD GOD in your hearts, and be ready always to  
Give an answer to every man that asketh you a reason of the hope that is  
In you, with meekness and fear.*

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THE  
PRINTER  
TO THE  
READER

Courteous Reader,

THE copy of this discourse coming accidentally into my hands, and upon the perusal thereof, conceiving it tended much to the vindication of the People of God, and Information of the ignorant, concerning the Order of the Gospel, I therefore was emboldened to Remonstrate the same unto the whole world, that the vertue thereof might now be smothered with me, but communicated to the public benefit, and the professors thereof freed from the injurious Censure and Contumilie of the World: I need not much glosse it over with commendations, the better to invite thee to a serious examination thereof; I hope its own worth will speake better for it self, and prove more prevalent to the ingenious and moderate peruser, then mine applause: I will not futher ingage my self in its praise, yet if the word of the Printer to the READER may pass, the perusal is worth thy paines, and the matter worth thy tryall, and the LORD put it into thy heart to hold fast that which is good, As in another [several words here illegible] QUERIES propounded by Master ROBERT POOLE, I will not aske what Synodean Interest there is with him therein, much less affirm it, lest I trespasse so far upon the Authority of mine Intelligence: for I dare not be too positive, where neither mine eye nor my ears were privy to the Counsell, yet I may be bold in my acceptations, for thought is free, but as they be they are, or from it whomsoever; I commit this to the Grace of GOD, in consideration of what followeth.

*TO Mr. ROBERT POOLE, Salutations &c.*

SIR,

According to your Daughters and Servants desires, I was willing to give a meeting to any friends you should bring, that we might fairly and lovingly declare our thoughts from the Scripture, concerning the subjects of Baptism, as desiring that you might thereby, hearing, trye all things, and hold fast that which is good; but in stead thereof, I found only those whose mouthes were filled with bitterness, and I have cause to fear, their hearts as full of hatred against those, that in this thing are contrary minded to them, which to me did appear, by their charging of me to be a Seducer, a Blasphemer, and such like termes, as if the end of their coming, had been rather to rail than reason, and though what I said, was as apparent as the Light, yet were they pleased to charge it with no less then Blapshemy, although I think, upon serious consideration, in cool blood, they would be ashamed of that charge; I shall forbear to mention those many things, which by them went under that name, and present only one to your memory, to shew to whom you please, (*viz.*) That it was essential to true justifying faith, for us to believe, *that JESUS CHRIST, as man, proceeded from the loines of Abraham*: This was the Position which was charged by him for Blasphemy, which if they please, I shall appeal to the whole *synod* in this thing, whether it be true or no; and truly for my part, I believe it so apparently true, that he which shall deny this, must denie Christ, but to let passe all such kind of Calumnies as these are, it being not the end of my writing to present them to you; but rather seeing wee have made a beginning, I here present these ensuing Queries to you, intreating an Answer to the same.

1. *Querie. Whither the Institution of Circumcision, be the institution of Baptisme? Or whether there be not a new Institution? And if a new Institution; Whither wee are not to dispence Baptisme upon those subjects only, which the new Institution holds forth?*
2. *Querie. Whither this new Institution, holds any other as the true subjects of Baptisme, but persons Discipled or taught, and if not, Whither any other ought to be Baptised?*
3. *Querie. Whither God hath appointed the Ordinance of Baptisme, as a meanes to conferre Grace, or as a sign to confirm the Grace which is conferred; and whither we have any ground to judge persons have grace conferred upon them, but by profession of Faith?*
4. *Querie. Whither the Gospel owneth any other seed as the Children of Abraham, but a spiritual seed; and whither the spiritual seed be not only such as beleeve; and whither this Ordinance of Baptisme doth not particularly belong to this spiritual seed; and how the Children of Beleeving Gentiles may be said to be this spiritual seed?*

**WILL. KIFFEN.**

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## *Mr. POOLES ANSWER*

SIR,

I Received a written Paper, with your Name subscribed thereunto, with certaine groundless Queries, as you say, were the desire of some, for my satisfaction, to which I returnne you this Answer, That my self being the party Injured, have just cause to receive satisfaction from you and your parties, that have done me the Injury, in seducing my Children and servants into your errours; therefore I conceive it to be equall, and necessary, that you should give me substantiall and clear Answers out of the Word of God, to these my ensuing queries, which if you doe refuse, I shall impute it to your inability.

1. *Querie. By what warrant of the Word of God doe you separate from our Congregations, where the Word and Sacraments are truly dispensed?*
2. *Querie. By what Scripture Warrant doe you take upon you to erect new framed Congregations, separated to the disturbance of the great Worke of Reformation now in hand?*
3. *Querie. What warrant have you either to be a member, much lesse a Minister of any such separated Congregation?*
4. *Querie. What warrant have you to admit into your separate Congregations sillie seduced Servants, Children or People?*
5. *Querie. How can you vindicate by the Word of God your Anabaptistical way, from the sinful guile of notorious Schism, and defection from all the Reformed Churches?*
6. *Querie. Whether you, and such like pretended Teachers as you are, be not the Persons Carractrised and condemned in these and such like Scriptures following, Matth. 7.15. Act.20.29;30.Rom16.17;18.2Tim.3.6,7,8,9.2Pet.2.1,2,3.17,18,19,Jude vers.4.8.10.12,13.16.*

These queries I propound, that truth may triumph, and error may vanish, and that my self and my deluded ones may receive satisfaction, which if you doe not, I desire you, as you will answer it before God and men, that you doe neither admit or receive any of mine into your pretended Church, and if you have, I demand of you or yours, in whom the Power lies, suddenly; at or upon the sight hereof, to discharge them, and leave them to the Power of me, who have the charge of them; and in expectation hereof, I shall rest as I find you

*ROBERT POOLE*

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## *Mr. KIFFENS REPLY*

*Sir,*

I have received your note, wherein (contrary to my expectation, in stead of an Answer to those queries I sent you; I find others propounded by you, under this consideration (as say you) *so that truth may triumph, and error may vanish, and that*

*you and yours may receive satisfaction; I shall not need to speake, for I hope my actions shall at all times manifest the earnest desire of my soul, and willingness of Spirit, to give satisfaction (so far as God hath given me Light) to every just demand, both for the vindicating of that truth we desire to walk in, as also to satisfie (if possible by the Word of God I may) every mans conscience, that shall any wayes scruple or oppose it: And so not willing to decant further upon Circumstances in your writing, or too narrowly to prey into such expressions therein, as too much manifest a spirit lifted up in his own conceit, and much inveterated against us and our Practice, knowing it is the common poortion of such that will live godly in CHRIST JESUS; I shall pass them by, and so come to answer your demands.*

### QUERIE I.

*By what warrant of the Word of God you separate from our Congregations, where the Word and Sacraments are purely dispensed?*

*Ans.* This Querie seems to import thus much; that from such Congregations, where the Word and Sacraments are purely dispensed, man ought to not separate, but that men are and ought to separate from such, where the Word and Sacraments are not purely dispensed, your Querie seems to grant, but how ever, though it should be denied, these Scriptures plainly prove it, Rev.14.8,9,10. More fully manifested in Rev.18.1,2,3,4,5. Esai.52.2. and more at large spoken of, 2Cor8.14 to the end; as also practised by the Apostle Paul himself, in Acts 19.8,9,10. But now, Sir, here lies the question, If your Congregations be such, as where the Word and Sacraments are purely dispensed, then we sinne, and you justly charge us with Schism, for separating from you, but if it be not so, that your Congregations be such, but on the contrary, even such as doe not dispenche the Word and Sacraments purely, then we doe well, and you sinne in charging us with Schism, in doing what the Word commands, and the Saints practiced, and therefore wee having nothing to prove that the Word, and the Sacraments are purely dispensed amongst you, but your bare affirmation, it cannot satisfie our Consciences; and I marvell how it satisfieth yours: Doth not the Word of God, like a two-edged sword fight against you? May not that Scripture justly be applied to you? *Jere. 7.8,9,10. Behold, ye trust in lying words that cannot profit: Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not: And come and stand before me &c.* For doe you not daily admit and suffer to be amongst you such as doe according to Gods Word, *Leaven the whole lump, 1 Cor. 5.6,* and doe not purely dispenche the Word upon them for their healing: the Spirit of Christ saith, such glorying is not good, and the feast of the Lord ought not be kept with them: and I pray you shew me what Gospel Institution have you for the Baptizing of Children, which is one of your *great Sacraments* amongst you; what can you find for your practice therein, more then the dirty puddle of *men's inventions* doth afford; and therefore when your Sacraments are purely Administered according to the pure Institutions of the Lord Jesus, and when you have dispensed the Word and Power of Christ, for the cutting off of all Drunkards, Fornicators, Covetous, Swearers, Lyars, and all abominable and filthy persons, and stand

together in the faith, a pure lump of Believers, gathered and united according to the Institution of Christ, we (I hope) shall joyne with you in the same Congregation and Fellowship, and nothing shall separate us but death, but til then we shall by the grace of God, continue our separation from you, according to the light we have received, desiring your perusall of these Scriptures, as an addition to those formerly quoted, wherein we have sufficient testimony, comparing them with your practice, that the Word and Sacraments are not purely dispensed amongst you. 2 Thes. 3.6. Eph. 5.3,4,5,11. Gal. 5.9.12. 2 Cor. 6.14. 1 Cor. 5.4,5,6. Act.2.40.

## QUERIE II

*By what Scripture warrant do you take upon you to erect new framed Congregations, separated to the disturbance of the great Work of Reformation now in hand.*

*Ans.* This querie hath in it these two parts, 1. That we erect new framed Separate Congregations. 2. We do by this disturb the great Work of Reformation now in hand.

To the first, it is well known to many, especially to our selves; that our Congregations were erected and framed as now they are, according to the Rule of Christ, before we heard of any Reformation, even at that time when Episcopacie was in the height of its vanishing glorie (and we are confident, will remain in despite all cruelty) even when they were plotting and threatening the ruin of all those which opposed it, and wee hope you will not say, wee sinned in separating from them, whose errors you now condemne, and yet, if you shall still continue to brand us with the names of *Anabaptists, Schismaticks, Hereticks, &c.* as you your selves have cut off, and from such a superstitious Worship, as you say shall be reformed; we conceive it is your ignorance, or worse, and though you condemn us, Christ will justifie us, even by that Word of his, which he hath given us, and we desire to practice, and have already commended to you in that conclusion of our Answer to the first querie.

As to the second part of your querie, *That we disturb the great Work of Reformation now in hand;* I know not what you mean by this charge, unless it be to discover your prejudice against us, in Reforming our selves before you, for as yet we have not in our understanding seen, neither can we conceive any thing of that wee shall see reformed by you according to Truth, but that through Mercie, we enjoy the practise of the same already; 'tis strange this should be a disturbance; to the ingenious faithful Reformer; it should be, (one would think) a furtherance rather then a disturbance: and whereas you tell us of the work of Reformation now in hand, no reasonable men will force us to desist from the practise of that which we are perswaded is according to Truth, and waite for, which we know not what it will be; and in the meane time, practise that which you your selves say must be reformed: but whereas you tell us of a great Work of Reformation, wee should intreat you to shew us wherein the greatness of it doth consist, for as yet we see no greatness of it, unless it be in the vast expence of Money and Time: for what great thing is it to

change *Episcopacie* into *Presbytery*, and a Book of *Common Prayer* into a *Directory*, and to exalt men from Livings of 100l. per year, to places of 400l. *per annum*: for I pray you to consider, is there not the same power, the same Priests, the same People, the same Worship, and in the same manner still continued, but when we shall your great work of Reformation to appeare, that you have framed your Congregations according to that true and unchangeable Pattern, 1 Cor. 3.9,10,11. According to the command of our Saviour, Mat. 28.19,20. And the Apostles practice, Act. 2.41 and chap. 5.13,14. And made all things suitable to the Pattern, as *Moses* did, Exo. 25.40. Heb. 8.5. you will see, I hope, that we shall be so far from disturbing that Work, as that we shall be one with it.

### QUERIE III

*What warrant have you either to be a member, much less a minister of any such Congregations?*

*An.* This querie, as I conceive, is added more for number then for weight, if we can prove our Congregations true, our membership must needs be true, and so not to be questioned; I would not speake any more to this querie, but that I see you pinch so hard upon our Separation in foure of your queries, to which I shall give a more full answer to prove our Separation true from your Assemblies; and first it cannot be denied, but *JESUS CHRIST* is of the Father annointed to be the head of the Church, which is his body. Eph. 1.20,21,22,23. Col. 1.18. and that we are commanded only to hear him, Deut. 18.15, Act. 3.22, and 7.37, Matth. 17.5, 2 Pet. 1.17, and that whosoever will not hear and obey him, the Lord require it of his hands, Deut. 18.19, Acts 3.27, Matth. 7.26,27, and hereby we know we love God, and he loves us, when we keep his Commandments. 1 John 2.3 and 5.2,3. Now then, if we cannot keep faith and a good Conscience so with you, these Scriptures proves with your practise, 2 Thes.3.16, 1 Cor. 5.11, 2 Tim. 2.21 and 3.5, Eph. 5.1 to the 14. With many other scriptures, but in the mouth of two or three witnesses every truth shall stand; now then, so long as you denie to follow the rule of *Jesus Christ*; and are not obedient to his commands, but reject the Word of God, which is given by Christ for the purging of the wicked from the godly, and the separating the precious from the vile, as Matth. 18.15,16,17, 1 Cor. 5.4,5,11.13 wee are bound in obedience to *JESUS CHRIST*, to leave you, whilst you remain obstinate to him, and joine together, and continual faithful in the order of the Gospel. And as it is, with a natural bodie, which is greedy to receive in all, yet wants power to void the excrements, must needs become a rotten, filthy and unclean body, even so it is with all false spiritual states, who by Power and Authority given to them by the Civil Magistrate, are so hasty to command all, both rich and poor to subject their Worship, whether their Conscience be brought over to see it a truth or no, or else they may not live amongst them, or use any traffique with them, Rev 13.16,17 and having so received them into the common Gorge of their Church, have not power to digest them into better conversation, nor to cast them out as durt and dung, though incorrigible; this Congregation or Society must needs become rotten, filthy and impure, *the houlde of*

*all foul spirits, and a cage for all unclean Bird, Revel 18.2* Now I would but appeal to any reasonable religious men, whether England hath not at this time in her as hateful birds as any nation whatsoever? And whether there be not at this day an authoritie to force in all to Worship; the daily experience of this may be seen by the practise of those which would be owned the most knowledge learned men of our times who will have men to worship with them against their wills, and so makes them at the best but formal hypocrites, and therefore when these things doe so appear, is it not high time to hearken to the voice of the Apostle, Acts 2.40 to save our selves from such a generation, and to come out from them, Rev. 18.4. now if these spoken of, with many other, which might be brought, as the quenching of the Spirit, and despising Prophesie, so that no man may speake in your publick exercises, but one that hath the same Call and power, as those whom you have now cast off, contrary to these scriptures. 1 Pet. 4.10, Heb 10.25, Col 3.16, Eph. 4.15,16, 1 Cor. 12.7, 8, and 14.24,26,31,39. As also all your superstitious Consecrations, to the great deluding of poor ignorant people, and ingaging them against those which worship any where save in you High Places, contrary to these express Texts of Scriptures. John 4:20,24, as also the continuing of Tythes and offerings of the people, as if Christ were not come in the flesh, as if the Clergie of that Kingdome were the tenth part of that Kingdome for number, when as they themselves will tell God in their Prayers, *that the harvest is great, but the Laborers are but few*, an act so unjust by them to be demanded, that reason would abhorre, that a few men in a Kingdome should have the tenth part of the riches of the Kingdome, and yet so eagerly persued by them, that though the paying of it, be to the undoing of men, they will have it, and therefore following men of Authority, at bed and board, in Pulpit and Private Chamber, to have power put into their hands to that end, as likewise their crueltie in refusing a place of buriall in their consecrated ground, except they have so much money, as perhaps the parties have not in all the world to give them, all which considered, with many more, I desire you to consider of; and if yet it be not a sufficient ground to you for the confirmation of our just seperations, yea know it is to us: and unless you can shew us that Christ Jesus is not to be hearkened unto as well as those Scriptures given for the establishment of the New Testament, as *Moses* was in the establishment of the Old, and under the penalties of the same and greater judgements then was inflicted upon the breaches of the same, as Heb. 2.1,5. And the Third chap. From the first verse to the ninth, and chap. 10.21 to 31. And chap. 11 from 22. To the end doe declare; and therefore wee cannot, nay wee dare not but continue in this our practise, and witness the truth of it, even by sufferings, though others oppose it.

#### QUERIE IV

*What warrant have you to admit into your separate Congregations silly seduced servants, children or people?*

*Ans.* I see our separated Congregations sticks very hard upon your stomach, therefore as I have laboured to help you to digest our separation, so I hope I shall

give you something from the Word of Truth , that may remove your imbitteredness of Spirit against our Congregations: and first know this that any infinite Love which hath redeemed a people to God out of all Nations, tongues, and kindred, hath also made them Kings and Priests unto God, to reign with him in his spiritual Kingdome here on earth, Rev 5.9,10. And that all those which are begotten by the immortal seed, 1 Pet. 1.23 even those new-borne babes that have tasted of the Lords bountie, and come to that living and precious Stone, the LORD *JESUS*, being them selves *living stones, are built up a spiritual house, being made a holy Priesthood, to offer up spiritual sacrifices, acceptable to God by JESUS CHRIST, 1 Pet 2.1 to the 11. Verse and being quickened by Christ, are raised with him, to sit together in heavenly places. Eph 2.5,6. Being by one Spirit baptized into one body. 1 Cor. 12.13. The old man being buried with him, Rom 6.4 and the New man put on. Gal. 3.27, Col. 3.10, thus having an entrance to the Father, the building being thus coupled together, by the same Spirit, groweth to an holy Temple, and so becomes a habitation to the Lord, Eph. 2.18 to the 22. Which assemblie we are not to forsake, Heb. 10.25. but to exhort one another daily, Heb 3.12,13. Having received gifts in some measure by the same Spirit, we are accordingly to dispense them for edification, 1 Cor 12.47, 2 Pet. 4.10, Rom. 12.3 to 9. To these Congregations, hath Christ promised his presence, Matth. 28.19,20 and 18.19,20, Rev. 7.13.14.15.&21.2,3 and 22.13. Now then, if we can prove our selves to be such Congregations as are before spoken of, or at leastwise, such as sincerely and truly strive, according to the light we have, to be such; then I hope you will be so far from dispising such gatherings of the Saints together, as that you will not denie them to receive in members, and to dispense such gifts for the edifying one of another, as the Lord hath given us, and this I shall labor to do in the Answer to the next querie; and whereas you demand what warrant wee have to receive silly seduced Servants &c. We answer, it is well known to you, we receive in none as members with us, but such as have been Members of your Church at the least sixteen, twenty or thirty years, and if they be silly when they are received Members amongst us, surely they were marveilous silly when they were received members amongst you, and it should seem, they have received, by your own words, little Edification in their so long membership with you, and therefore it doth behove them, whom you say are so silly, to look out also where to be better instructed, who have received so little benefitin so long time by your Ministry, lest they perish in their own ignorance and blindness, and therefore herein you would doe well to take our Saviours advice, Mat. 7.3,4,5. Wee know it is no strange thing for those that desire to walke in the straight wayes of the Lord, to hear them selves despised and reproached with these and farre greater aspersions, but however, that such as are so esteemed of by you, have a right to be received into the fellowship of the Saints, these Scriptures prove, which I pray you examine. Prov. 9.1 to the 7. Isai. 14.32 and 18.17, 1 Cor. 1.26,27,28. Rom. 14.5.*

## QUERY V

*How can you vindicate by the Word of God, your Anabaptistical way, from the sinful guile of notorious Schism, and defection from all the Reformed Churches?*

*Ans.* They that run may read what fire this pen and heart was inflamed withal in the writing and inditing this querie; but first of all, if by *Reformed Churches*, you mean those Churches planted by the Apostles in the Primitive times, which are the platform for all Churches in all ages to look unto, to be guided by these Apostolical Rules left them; we then shall vindicate by the Word of God our Anabaptistical way, as you are pleased to call it, from that guile; and first, although we confess our selves ignorant of many things which we ought to know and desire to waight daily for the further discoveries of Light and truth, from him which is the only giver of it to his poor people, yet so far as we are come, we desire to walk by the same Rule they did, and first of all, we Baptize none into Christ Jesus, but such as profess faith in Christ Jesus, Rom. 6.3 by which faith they are made sons of God, and so having put on Christ, are Baptized into Christ, Gal. 3.26, 27 and that Christ hath commanded this, and no other way of Baptism, See Matth. 28.19, Mark 1.4,5, Luke 3.7, 8 and that this also was the Practise of the Apostles, see Acts 2.41 and 8.12, 36, 37 and 10.47, 48 and that being thus Baptized upon profession of Faith, they are then added to the Church, Acts 2.41 and being added to the Church, we conceive ourselves bound to watch over one another, and in case of sin, to deal faithfully with another according to these scriptures, Lev. 19.17, 18, Matth. 18.15 and if they remain obstinate, to cast them out, as those that are not fit to live in the Church, according to that Rule, 1 Cor. 5.4, 5, Mat. 18.19,20 by all which, and many other particulars I might name, it appears through Mercy, wee can free our selves from that guile; and truly, if your eyes were opened to peruse your own practises and ways, you would then see wee could better free our selves from that notorious guile of Schism from those *Reformed Churches*, then you can free your selves from that notorious guile of Schismyng from *Rome*, for 1. You hold their baptism true, their Ordination of Ministers true, their maintenance by Tythes and Offerings true, their people all fit matter for a Church, and so true, and yet you will so separate from them for some Corruptions; now for our parts, wee denie all and every one of these amongst you to be true, and therefore doe separate from you; so then, when you have made satisfaction for your notorious Schism, and return as dutifull Sons to their Mother, or else have cast off all your filthy Rubbish of her abominations which are found amongst you, we will return to you, or shew our just grounds to the contrary.

## QUERIE VI

*Whether you, and such like pretended Teachers, as you are, be not the persons characterised and condemned in these and such like Scriptures following, Mathh. 7.15 Acts 20.29, 30 Rom. 16.17, 18 2 Tim. 3.6,7,8,9 2 Pet. 2.1,2,3,17,18,19 Jude vers. 4,8,10,12,13,14.*

*Ans.* Although (as far as I am acquainted with my own heart) neither I, nor such as I, am thirsty after revenge, yet we could desire the the LORD would be pleased to manifest the innocencie of our Spirits, and uprightness of our intentions in all such our actions against such false suppositions, or rather such Calumnies cast upon us, I shall only cite one of those Texts, and comment a little upon it, Matt. 7.15, 16, the

words are these, *Beware of false prophets, that come to you in sheep's clothing, but inwardly are ravenous wolves; Ye shall know them by their fruit; Christ Jesus himself makes the best description how these false prophets may be known, which is by the observation of the fruit, Christ in these words compared implicitly, a true Prophet to a sheep, now it is the nature of sheep to be harmless, silent, and to feed in the Commons, where the shortest pasture is, so is it, so is it the propertie of a true Prophet of Christ, to be harmless in his conversation, silent under all his sufferings that hee meets with all from unreasonable men, and to be contented with the meanest enjoyments of this world, so he may honor Jesus Christ in his condition, no way warring after great matters, in compelling men by a law to feed in the fatest pasture in the land, as the Apostle Paul saith, 2 Cor 10.3 *though we are in the flesh, we do not war after the flesh.**

But a Wolfe, even in Sheep's cloathing, to which false Prophets are compared, even whilst they are thus clad, may be known by their fruit, which will appear in these two things, First, by their ravenous disposition, Secondly, by their often snarling with their teeth; so you shall find false Prophets in sheeps cloathing, they are alwayes ravening after Honours, and therefore, like frogges, creep into Kings Houses, that they may be looked upon as fellowes with the best of the Kings houshold servants, and ravening after riches, to feed in the fairest pastures of a Kingdome, Crying, give, give, and therefore runne from living to living, where they may have the greatest enjoyments of the World, and secondly, they will always be snarling with their teeth, that is, ready to devoure and persecute all that shall by their practies in a way that is more holy then their owne, derogate from their honours and names, and fatt enjoyments in the World; I cease to apply this, but desire the LORD to give you discerning eyes, to see betwixt Light and darkness; thus at present have I given you a briefe Answer to your Queries, leaving them to the triall of truth, and you in the perusall of them, to the direction of him that leads into all truth, ever resting,

*Yours so far as he shall*

*Know his duty,*

***WILLIAM KIFFEN***

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FINIS