

THE
COMPLETE WORKS
OF
MENNO SIMON,

TRANSLATED FROM THE ORIGINAL

DUTCH OR HOLLAND,

Containing Renunciation of Popery, Foundation and Plain Instruction, The True Christian Faith, Concerning the New Birth, Cross of Christ, Pleasing Meditation on the Twenty-fifth Psalm, The Spiritual Resurrection, Excommunication, The Education of Children, Reply to Gellius Faber, A Supplication to Christians, Apology, Reply to John A'Lasco, The Triune, Eternal and True God, Father, Son and Holy Ghost, Christian Baptism, Reason Why, A Confession, Reply to Zylis, and Lemmekes, Replication, The Incarnation, Reply to Martin Micron, Jesus, the True Scriptural David, Letters, &c.

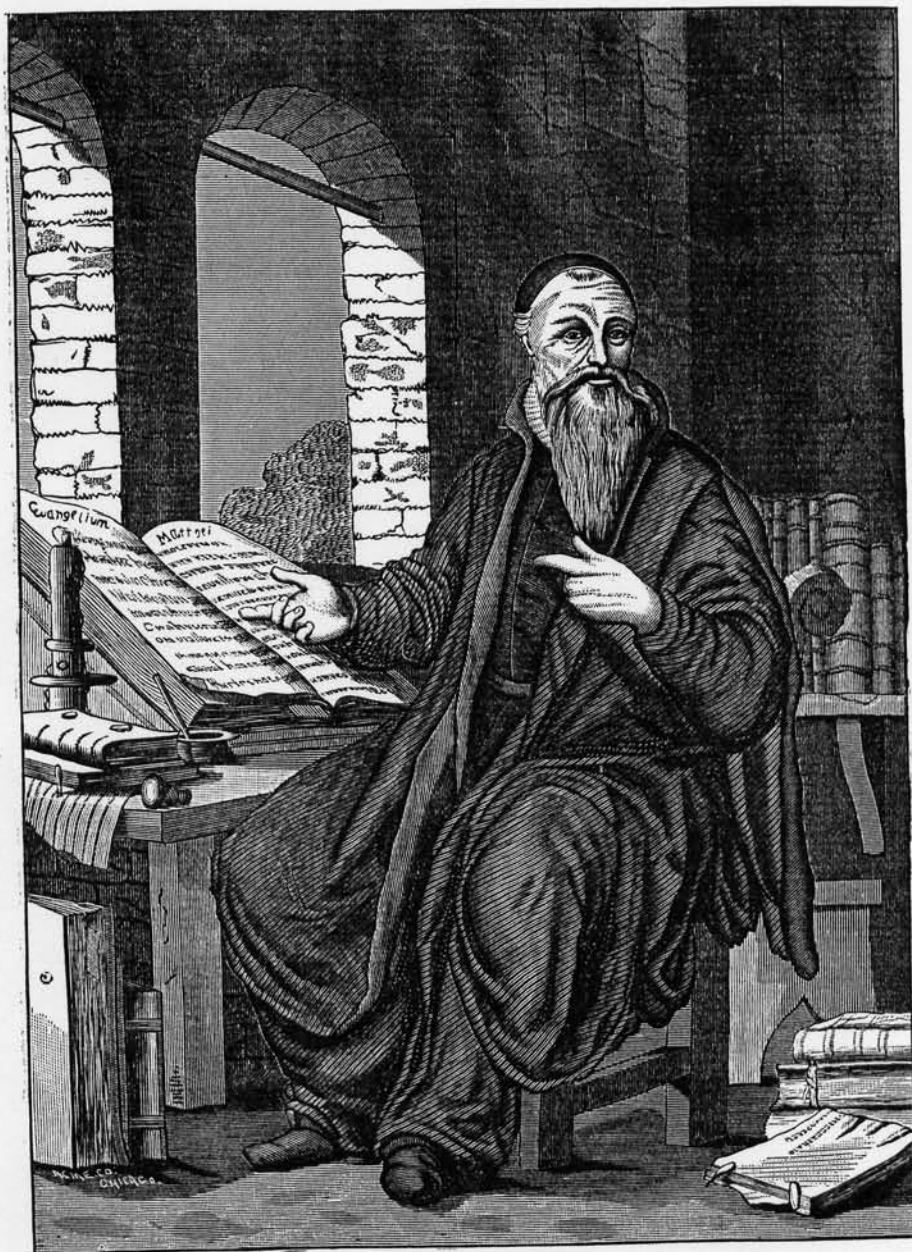
FIRST PART.

“The mouth of the righteous speaketh wisdom, and his tongue talketh of Judgment; the Law of his God is in his heart; none of his steps shall slide.” Ps. 37 : 30, 31.

“Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation.” Heb. 13 : 7.

ELKHART, INDIANA
PUBLISHED BY JOHN F. FUNK AND BROTHER.

1871.



MENNO SIMONS.

Born in Witmarsen, in Friesland, Holland, in the year 1496, and died in
Woestevelt, formerly called Oldeslohe, on the 13th of January 1561,
in the 66th year of his age.

A
FOUNDATION
AND
Plain Instruction

OF THE
Saving Doctrine of Our Lord Jesus Christ,

BRIEFLY COMPILED FROM THE WORD OF GOD.

TOGETHER WITH OTHER INSTRUCTIVE TREATISES,

BY

MENNO SIMON.

TRANSLATED FROM THE DUTCH INTO THE ENGLISH LANGUAGE.

“For other foundation can no man lay than that is laid,
which is Jesus Christ.” 1. Cor. 3: 11.

ELKHART, INDIANA:

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TO THE READER.

PIOUS, BELOVED READER, Since I perceive that our work, called, "THE FOUNDATION OF CHRISTIAN DOCTRINE," which I published a few years ago, has been, through the grace of God, to whom be eternal praise and thanks, productive of much good to some; and God's holy word which was obscured for such a long time, has been again a little explained, through our limited talents, and as many well disposed children, requested and entreated me, diligently to revise and correct such parts as were obscured through the negligence of the printer, and which deprived the reader of the sense, I was prevailed on, and did so. In some places I made additions; explained the obscure parts, corrected those that were defective, and omitted redundancies; the style and language I improved, in order to be better suited to aid the kind reader, and to make known and acceptable to many, the despised truth.

Not my reader, that I changed the original doctrines and contents; by no means! I have not changed, but as appears to me, improved its form, and given it more force and distinctness. Those who fear God may judge. The former, as well as this, is God's word; and all that the first teaches, this teaches also. May the Almighty, Merciful Father grant that through his grace our little work, so lightly esteemed, may produce much fruit in many thousands, Amen.

MENNO SIMON.

P R E F A C E.

NOTE.—*The following Preface shows to whom this book is addressed, and was written at the time when the errors of Munster yet prevailed.*

To those in authority and all others, of whatever condition, class or calling they be, Menno Simon wishes the illumination of the Spirit, and the pure knowledge of the kingdom of God, from our heavenly Father, and his Son Jesus Christ, our Lord, who has loved us and washed us from our sins with his blood. To him be praise, honor, glory, and thanksgiving forever, Amen.

Dear Sirs, Friends and Brethren, since we learn from the scriptures, and from experience find, that the prediction of the prophets, Christ and of the apostles, concerning the terrible oppression, misery, want, persecution, danger, anxiety, and false doctrine, in these latter times is being accomplished to its full measure, Matt. 24; Mark 13; Luke 21; 1 Tim. 4; 2 Tim. 3; 2 Pet. 2; Jude 1, and this so powerfully, that unless the merciful Father graciously shortens these days no flesh will be saved.

Therefore, we poor miserable men entreat and admonish every one, and that through the mercy of the Lord, for once candidly to read our doctrine and faith, lay it well to heart and understand it correctly, that you might know what kind of doctrine we inculcate, what kind of faith we maintain, what kind of life we lead, and how we are disposed, on account of which we have to hear and suffer so much, endure imprisonment, exile, be robbed, derided, defamed and slain as poor, innocent sheep. In order that you may sincerely lament and weep over your former bloody deeds, before God, and with greater circumspection guard and preserve yourselves from such things, and henceforth be found a more pious, sincere, yea, a more God-fearing magistracy, Ex. 18: 23; Deut. 1: 17; not afflictors and destroyers, but fathers and guardians of all miserable and

wretched; not exterminators, but defenders of righteousness; not persecutors but followers of Christ and his word. Therefore, anoint your eyes with eye-salve, that you may see and understand which is the right way, the truth and the life; the way which is so strait and narrow and found of so few; the truth which is known to none, except those who are taught of the Spirit of the Lord, illuminated and drawn by the Father; the life which is to know God the Father as the only true God, and Jesus Christ whom he sent; that you may see him whom you fiercely pierced, and that you may with holy Paul, with your whole hearts, humble yourselves before the Lord with much fasting and weeping; clothe yourselves in sack-cloth; rend your hearts and not your garments, that you may find grace in his sight. For he is long-suffering, gracious and merciful, and pardons the iniquity of all who sincerely repent and seek his grace. Be no longer like Jeroboam, Ahab and Manasseh, but like David, Hezekiah and Josiah; that you need not on account of the office entrusted to you stand confounded in the great and dreadful day of the Lord, in that day which shall burn as an oven; and all who have dealt unrighteously and used violence upon the earth, shall be burnt up as dry straw and stubble, Mal. 4.

Therefore, we most humbly entreat you, for the sake of the merits of Christ, that you

would thoroughly ponder and reflect upon our faith, doctrine and undertaking; and not esteem us to be worse than you do thieves and murderers, whom you do not condemn without having certain knowledge of their case. Our doings are not thievish, nor have we to do with perishable possessions, but with God and his word, our bodies and souls, eternal life or eternal death. Therefore do not look upon the usages and customs of the fathers, nor upon the worldly wise and the learned, for it is deeply hidden from their eyes. They were always those who, from the beginning, thrust from them the wisdom of God through their own wisdom and have trampled it under foot; for the wisdom of God, which we teach, is that wisdom which none may understand, except those who are desirous of living and walking according to the will of God; it is that wisdom, which is not to be brought from afar nor taught in colleges. It must come from above and be learned through the Holy Ghost; as Paul says, Rom. 10: 6—9. "Say not in thine heart, who shall ascend into heaven? (That is, to bring Christ down from above). Or, who shall descend into the deep? (That is, to bring up Christ again from the dead). But, what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Therefore, look to God's word, to the testimony and example of the holy prophets, the Lord Jesus Christ and his apostles. Let these be your doctors and teachers, and not the ambitious, mercenary preachers of this world; then you will soon perceive, whether we are within or without the truth. May the almighty and eternal God give you such hearts and minds. To him be honor, praise and gratitude, dominion, power and majesty for ever, Amen.

Seeing then, beloved, that satan can transform himself into an angel of light, 2 Cor. 11, and thus sow tares among the Lord's wheat, such as the sword, polygamy, secular kingdom, and kings and other like errors on account of which the innocent have to suffer much; hence we are prompted to pub-

lish this our faith and doctrine; and we desire for Jesus' sake that we might obtain so much grace, that they would not treat and judge us except according to the word of God, as is reasonable and just. But should we not obtain so much grace, we have to commend it to the Lord, who is the only helper of every one in need. We will, nevertheless, through the grace of God, abide in the word of the Lord; and comfort ourselves with the scriptures, which say, "Thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, fear not; for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee; for I am the Lord thy God, the Holy one of Israel, thy Saviour," Isa. 43: 1, 3. Again: "Fear ye not the reproach of men, neither be ye afraid of their revilings; for the moth shall eat them up like a garment and the worm shall eat them like wool." "I, even I, am he that comforteth you: who art thou that shouldst be afraid of a man that shall die, and the son of man which shall be made as grass?" Isa. 51: 7, 8 and 12. Christ also says: "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven; but whosoever shall deny me before men, him will I also deny before my Father which is in heaven," Matt. 10: 28, 32, 33. "With the heart," saith Paul, "man believeth unto righteousness; and with the mouth confession is made unto salvation," Rom. 10: 10.

Since then the scriptures urge us so much, both to believe and to confess, and so kindly comfort us against the raging and raving of men, therefore, we also desire to abide by the same until death. And hereby testify before you in Christ Jesus, that we neither have, nor know any other foundation, faith or doctrine, than that which may be plainly read, heard, and understood in the following, from the word of God, Amen.

MENNO SIMON.

THE DAY OF GRACE.

In the first place we teach, what Jesus, the teacher from heaven, the Oracle and Word of the Most High God himself taught, John 3: 2, that now is the time of grace, a time to awaken from the sleep of our abominable sins, Rom. 13: 11, and obtain an upright, converted, renewed, contrite and penitent heart, and sincerely lament before God, our past profligate and dissolute course of life, and in the fear of God, to crucify and mortify our depraved, sinful flesh, temper and nature, and arise with Christ into a new, righteous, and penitent life and conduct, Eph. 4: 22; Gal. 5: 24. Even as Christ says, "The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the Gospel," Mark. 1: 15.

The time is fulfilled, that is, the promised day of grace approaches; the time for the appearing of the promised seed; the time of redemption, the time of that offering by which all things were to be reconciled in heaven and upon earth, Gen. 3: 15; Col. 1: 19; the time for the consummation of all the literal and figurative transactions into a new, spiritual life and an abiding truth; the time for which the fathers, Jacob, Moses, Isaiah, David, Daniel, &c., with all the patriarchs and prophets hoped, and which they desired with many tears, and through faith saw from afar, and drew comfort and hope therefrom, Heb. 11: 23; yea, it was to them such a great and pleasing consolation, that good old Simeon desired to live no longer, when he beheld the time and saw the Redeemer. He said, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people," Luke 2: 29—31.

The time is fulfilled, the predictions of the prophets and promises of the fathers appear in their full power; the sworn oath is accomplished; Israel has received its King David,

its Prince and Chief who has arisen as a mighty one to prepare his way, Ps. 2: 7; Is. 9: 5; Jer. 30: 9; his going forth is from the heavens; the Anointed, who was the desire of all nations, has come, girded about his loins with the sword of the Spirit and valiant for battle, Mic. 5; Hag. 2; Is. 24.

He has declared the gospel of the kingdom, the word of his Father; he taught and left unto his followers, an example of pure love, and an unblemished life, Matt. 4: 17; Jn. 7: 14, 15; conquered the mighty, destroyed the power of the devil, bore our sins, abolished death, reconciled the Father, acquired for all the chosen children of God, grace, favor, mercy, eternal life, dominion and peace, Heb. 2; 1. Pet. 2; 1. Cor. 15, and has been ordained by his Eternal and Almighty Father as an omnipotent King over the holy Mount Zion, as the head of the Church, a Provider and Dispenser of heavenly blessings; yea, an Almighty Ruler over all in heaven and on earth, Is. 2; Eph. 2; and this is what Christ here declares, "The time is fulfilled, and the kingdom of God is at hand," Mark. 1: 15.

Out of compassion and a sincere heart, I exhort you with the apostle Paul, that you take heed to this day of grace, and be obedient to the word of God, which says, "I have heard thee in a time accepted, and in the day of salvation have I succored thee; behold, now is the accepted time; behold, now is the day of salvation," and with Paul let us "give no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults (understand this in relation to things which befall us), in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the

Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor, and dishonor; by evil report, and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things," 2 Cor. 6: 2—10. Oh, my beloved Sirs, Friends and Brethren, my mouth is open unto you, and my heart is enlarged towards you; for your sakes I am much grieved that you are so careless, and do not observe the people by whom these plain and intelligible scriptures were written; that you so entirely despise the word of the Lord, and suffer this precious time of grace, which God gives us all for improvement, to pass away so shamefully, and regard nothing more than to live with the whole heart, according to the impure and wicked lusts of your flesh, bowing the knees before dumb idols. Alas! it is time to awake! Remember that the angel has sworn, Rev. 10: 6, by the eternal and living God, who created heaven and earth, that after this time, there shall be time no longer. From the scriptures we cannot otherwise conclude, but that this is the last watch of the year, the last proclamation of the holy gospel, the last invitation to the marriage of the Lamb, which is to be celebrated, promulgated and sanctified before the great and terrible day of the Lord. Hereby we may learn and determine that the summer will pass away and the winter approach. Those, who, like the foolish virgins, neglect to prepare their lamps, will come too late, knock in vain and be excluded, Matt. 25: 11. Therefore comfort not one another with idle comfort and vain hope, as some do who think that the word should be taught and observed whilst they reject the cross. I mean those who know the word of the Lord, but do not live according to it. Oh, no! it is the word of the cross and will, in my opinion, remain so to the last, for it must be sustained with much suffering, and sealed with blood. The Lamb is slain from the foundation of the world, Rev. 13: 8; yea, he did not only suffer in his body, but also through the cross and

death entered into that glory, which he, for a time, had left for our sakes, Luke 24; Jn. 11: 25. If Christ then had to suffer such torture, anguish, misery and pain, how shall his servants, children and members expect peace and freedom from suffering while in the flesh? "If they have called the Master of the house Beelzebub, how much more shall they call them of his household?" Matt. 10: 25. "All that will live godly in Christ Jesus," says Paul, "shall suffer persecution," 2 Tim. 3: 12.

Christ also says, "Ye shall be hated of all men for my name's sake," Matt. 10: 22.

Therefore banish the pernicious thought, that you may hope for another time, from your hearts, and be not deceived by your vain hopes, for I have known some who waited for a more convenient season, but did not live to realize their hopes. Had the apostles and fathers thus waited, the gospel of the kingdom would not at this day have been preached, and the word of the Lord would have remained unknown.

Alas! were you christians and the people of God as you boast yourselves to be, you should be able to say with Paul, "Who shall separate us from the love of Christ?" Rom. 8: 35. For then the flesh, the devil, sin, hell and death would all be subdued; there would then be no desire to remain long in this depraved, wicked, sanguinary world; neither would ye then boast of anything save the cross of Christ, Gal. 6: 16, and like Paul, with the whole heart desire to be delivered from this body and dwell with Christ, Phil. 1: 23.

I sincerely desire that you may awake, and not hope nor wait for a more acceptable time. If however the merciful Father will give us liberty and peace, we will gladly receive them with all thankfulness, from his gracious hands; but if he will not, his great name shall, notwithstanding, be praised forever.

We have all enjoyed the acceptable time of grace, for now is the day of salvation, Is. 49: 8. Let us therefore not be like ungrateful, disobedient, blood-thirsty Jerusalem, who with such perverted minds rejected the divine peace, the heavenly grace and merciful calling; but let us awake, with sober hearts, and give ear to the inviting

voice, and in this accepted time arise from the deep slumber of our abominable and offensive sins, for the Lord is at hand. "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light, let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but

put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof," Rom. 13: 12—14. Let every one be vigilant, and improve the time which God has graciously given for repentance. *Ecce nunc tempus acceptum, ecce nunc dies salutis.* "Behold, now is the accepted time, behold, now is the day of salvation," 2 Cor. 6: 2.

SINCERE AND TRUE REPENTANCE.

In the second place we exhort you in the language of Christ, "Repent ye, and believe the Gospel," Mark. 1: 15. Oh, thou faithful word of grace! Oh, thou faithful word of divine love! thou art read in books, sung in hymns, preached with the mouth, with life and death and proclaimed in many countries, but in thy power they desire thee not;* yea more, all those who rightly teach and receive thee, are made a prey for the whole world. Alas, beloved Sirs, it will avail us nothing to be called christians, and boast of the Lord's blood, death, merits, grace and Gospel, as long as we are not converted from this wicked, impious and shameful life. It is in vain that we are called christians; that Christ died; that we were born in the day of grace, and baptized with water, if we do not walk according to his law, counsel, admonition, will and command and are not obedient to his word.

Therefore awake, and behold the doings of the world. On every hand you see nothing but sensuality, wine-bibbing, infernal pride, lying, fraud, avarice, hatred, strife, adultery, fornication, war, murder, hypocrisy, open blasphemy, idolatry, and false worship, Hos. 4: 11; Mic. 6: 14; Gal. 5: 19—21; in short, nothing but a powerful persecution of all that God teaches, commands and enjoins. Who can relate the terrible and alarming condition of the world at the present time? yet they (the wicked) want to

call themselves the holy christian church. Oh, no! they who do such things, saith Paul, shall not inherit the kingdom of God, 1 Cor. 6: 9, 10; Gal. 5: 19; Eph. 5: 5. Oh, ye men awake and see for yourselves, for thus saith the word of the Lord, Verily, verily, I say unto you, except ye be born from above ye shall not see the kingdom of God, Jn. 3: 3. Also, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," Jn. 3: 5, and again, "Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," Matt. 18: 3. What does it profit to speak much of Christ and his word, if we do not believe him, and obey his commandments? Again, I say, awake and banish the accursed unbelief with all unrighteousness from your hearts, and live a pious, penitent life, according to the scriptures; for Christ says, "Except ye repent, ye shall all likewise perish," Luke 13: 5. Here do not understand such repentance as is taught and practiced by an erring world, which consists only in an outward appearance and human righteousness, such as hypocritical fastings, pilgrimages, praying and reading Pater Nosters and Ave Marias, hearing frequent masses, auricular confessions, and the like hypocrisies which Christ and his apostles did in no wise teach and command. Hence it cannot be a propitiatory sacrifice, but rather will be a provocation, and tend to excite the divine displeasure. Such doctrines are unavailing

*There are multitudes in the world who profess to believe in the word of God, but by their works deny the power thereof.

and fruitless commands of men, the accursed and enchanted wine of the Babylonian whoredom, which those who have dwelt upon the earth, through the just anger of God, have drunk for so many ages, Rev. 17: 2. But we speak of a repentance possessed of power and works, as John the Baptist teaches, saying, "Bring forth therefore fruits meet for repentance, and think not to say within yourselves, we have Abraham to our father," Matt. 3: 8. "And now also the axe is laid unto the root of the trees; every tree, therefore, which bringeth not forth good fruit is hewn down and cast into the fire," Luke 3: 9.

Behold, dear reader, the repentance we teach, is to die unto sin, and all ungodly works, and live no longer according to the lusts of the flesh, even as David did, 2 Sam. 13: 12; 18: 1. When he was reprov'd by the prophet on account of his adultery, and for numbering the people, he wept bitterly, called upon God, forsook the evil, and committed these sinful abominations no more. Peter sinned very grievously but once, and no more. Matthew, after being called by the Saviour, did not again return to his ways of life. Zaccheus and the sinful woman did not again return to their impure works of darkness. Zaccheus made restitution to those whom he had defrauded, and gave half of his goods to the poor and distressed. The woman wept very bitterly, and washed the feet of the Lord with her tears, and wiped them with the hair of her head; she anointed them with precious ointment, and sat humbly at his feet, to listen to his blessed words.

These are the precious fruits of that repentance, which is acceptable to the Lord; therefore, it was said to David, that the Lord had put away his sins from him; to Peter it was proclaimed, that the Lord had arisen from the dead; Matthew was called to be an apostle; Zaccheus was told that he had become a son of Abraham, and Mary, that she had "chosen that good part which shall not be taken away from her," Luke 10: 42. To the adulterous woman, Christ said, "Go, and sin no more," Jn. 8: 11.

Such a repentance we teach, and no other, namely, that no one can glory in the grace of God, the forgiveness of sins, the merits

of Christ, and count himself pious, unless he has truly repented. It is not enough that we say, we are Abraham's children, that is, that we are called christians and esteemed as such, but we must do the works of Abraham, that is, we must walk as all true children of God are commanded by his word, as John writes, "If we say, we have fellowship with him (God) and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sins," 1 Jn. 1: 6, 7.

I ask all my readers, if they ever have read in the scriptures, that an impenitent, obdurate man, who fears not God nor his word, who is earthly minded, sensual, devilish, and lives according to his lusts, can be called a child of God and a joint heir of Christ?* I believe you will be constrained to answer, no. But he that with all his heart, ceases from evil and learns to do well, to him the grace of the Lord is proclaimed throughout the whole scriptures, as the prophet says, "Wash ye, make you clean; put away the evil of your doings from before mine eyes, cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1: 16—18. Again, "If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die; all his transgressions that he hath committed, they shall not be mentioned unto him," Ezek. 18: 21, 22. And further, read and search the whole scriptures, the true instructions and testimonies of the holy prophets, evangelists and apostles, and you will find it clearly set forth, how this godly repentance is to be earnestly received and practiced, and that without it no one can receive grace, enter into the kingdom of heaven, or ever hope for it.**

*The impenitent are without grace.

**These remarks apply to those who have ears to hear and hearts to understand, and not to infants that are incapable of understanding.

In short, as far as in us lies, we teach repentance from the word of the Lord, in order that we may subdue those carnal lusts which war against the soul, 1 Peter 2: 11, crucify the flesh with the affections and lusts, Gal. 5: 24, refrain from conformity to this world, Rom. 12: 2, cast off the works of darkness and put on the armor of light, Rom. 13: 12; that we "love not the world, neither the things that are in the world," 1. Jn. 2: 15; "put off the old man with his deeds, and put on the new man, which is renewed in knowledge after the image of Him that created him," Col. 3: 9, 10; yea, cast off the old Adam with his whole nature and deceitful lusts, such as pride, avarice, unchastity, hatred, envyings, gluttony, drinking, idolatry, and put on the new man, which, after God, is created in righteousness and true holiness, whose fruits are faith, love, hope, righteousness, peace, and joy, in the Holy Ghost, Eph. 4: 22; Rom. 14: 17; Gal. 5: 16; be patient in suffering, merciful, compassionate, chaste, sincerely hating and rebuking all sin, and entertaining a sincere love and zeal for God and his word.* I repeat it, that this repentance, which we teach, must be sincere, fruitful and acceptable to the Lord, according to the instructions of his word. He that receives this repentance in sincerity, and abides therein unto the end, may rejoice and thank God, for the end thereof is eternal life. But he that rejects it and does not desire it, let him take warning that the end thereof is eternal death.

Beloved Sirs, Friends and Brethren, do for once truly and sincerely lay it to heart, what it is, and what the consequences will be, willfully to transgress the commands of the Lord and haughtily sin against the word of God. Adam and Eve did but once eat of the fruit of which the Lord had forbidden them, therefore, for Adam's sake the earth was cursed. In the sweat of his face he was doomed to eat his bread all the days of his life. Eve and her daughters must bring forth in pain, and be in subjection to their husbands. They were driven from Paradise, and with all their race, doomed to return to dust, from whence they were taken. Here also there was no forgiveness

nor consolation of grace to be obtained. But the Eternal Word, God's Eternal Son must needs come from high heaven, assume human nature, suffer hunger, temptation, misery; the cross and death, as the scriptures teach.* Oh, beloved Sirs, if this single transgression was so great before God, what will become of those who so proudly, all their days, despise the holy word, covenant, will and commandment of the Lord, who do not confess their sins and transgressions, though they are full of iniquity from the crown of their heads to the soles of their feet. Cain was cursed and became a vagabond upon the earth as long as he lived, because he so enviously slew his innocent brother Abel. Alas! what will become of those, who, at the present day without compassion or justice, persecute, plunder and murder the pious Abelites, who with fervent hearts seek Christ and eternal life?

The ancient world was drowned in the waters of the flood, because the sons of God looked upon the daughters of men, that they were fair; and took to themselves wives of all which they chose, and also because they would not be reproved of the Spirit of God, for every imagination and thought of their hearts were evil continually. Reflect upon the lusts with which the marriages of the world at the present time are contracted, yea, like dumb beasts; how the Holy Ghost is reviled, slandered and grieved, and how they all walk in their perverted ways which lead to hell, yea, to eternal damnation and death.

Sodom and Gomorrah, with the surrounding cities, on account of their pride, wantonness, cruelty, and abominable crimes, were burned up with the fire of the furious wrath of God, and cast into the abyss of hell. Alas, alas, what will befall those miserable men in the great and terrible day when the Lord will appear in his glory, whose pride, excess, debauchery, pomp, tyranny, blood-thirstiness, adultery, fornication, and papal abominations, no heart can conceive, no tongue express, no pen describe! Rom. 1: 24.

Koran, Dathan and Abiram, though they were of the seed of Abraham, and some of

*Such are the fruits of true repentance.

* Thus Christ came into the world to redeem mankind.

them were born of Levi, yet because they revolted against Moses and Aaron, and sought to enter into the sacerdotal office, without being called, they and all their company, were swallowed up by the earth alive, Num. 16: 32. Consider what will ultimately happen to our Korites, whom God never acknowledged, much less were sent by him, and whose office, calling and service are not from God and his word, but as the scriptures teach, from the bottomless pit, the dragon and the beast, Rev. 9: 1; 13: 4; 20: 1—3, who mislead so many poor, miserable souls with their seducing doctrines, Babylonian sorceries and hypocritical lives, and not only despise, but also rail, persecute, crucify and kill Christ, the righteous Moses and Aaron. If Moses, the faithful servant of God, could not enter the promised land because he once doubted the word of the Lord, how much less shall this unbelieving, perverted and obdurate generation enter the eternal land of promise and glory, that not only disbelieve and despise the word of the Lord, the acceptable gospel of Jesus Christ, but also bitterly hate and persecute it, trample the blood of Christ under foot, stop their ears against the truth, and refuse to be taught by any means, either with the truth, the unblamable lives of the saints, or the innocent blood of the witnesses of Jesus, which has been shed, and in many countries flowed like water.

O, ye miserable men, who are so entirely depraved and miserable before God, take heed to the word of the Lord; cleanse your bloody hands, and your impure and unbelieving hearts, and no longer despise the grace of God with your vain boastings, and say not Abraham is your father, Jn. 8: 39; that you are the children of God; that Christ died for you, or that you will also confide in his mercy. "Trust ye not in lying words,"

says Jeremiah, the prophet; say not, here is the temple of the Lord, the temple of the Lord, the temple of the Lord, for it avails nothing, that Christ died, and that we are called by his name, if we do not possess a sincere, regenerating, vigorous faith in Jesus Christ, pure, unfeigned love, willing obedience, and a pious and irreproachable life. God's mercy, we read, is to his saints, and he hath care for his elect, but the hope of the wicked is vain, Wis. 3: 9; 5: 15. "The eyes of the Lord are upon the righteous, and his ears are open unto their cry," Ps. 34: 15. "Ye are my friends," says Christ, "if ye do whatsoever I command you," John 15: 14. Therefore, we pray and exhort you again to reform; he is still the same unchangeable God, Mal. 3: 6. He is a strict, jealous and rigid punisher of all wickedness; yea, a righteous judge of all ungodliness and of every evil work. He visits the iniquities of the fathers upon the children unto the third and fourth generations of them that hate him, Ex. 20: 5. On the other hand, he is compassionate, kind, and merciful unto all that do righteously, and fear his name, to many thousands who love him and keep his commandments.

O reader, reader, beloved reader, it is a fearful thing to fall into the hands of the living God! The time is fulfilled, now is the accepted time, now is the day of salvation. The kingdom of heaven is at hand; would you inherit and enter into it, you must repent, not only in appearance, as the hypocrites do, but as sincere penitents, with all your hearts, and all your powers, and bring forth good fruit. If not, you must be cut off and cast into the fire of his fierce wrath, John 15: 6; Luke 3: 9. *Imo nisi resipuerite, omnes similiter, peritites*, i. e., "Except ye repent, ye shall all likewise perish," Luke 13: 3.

F A I T H.

In the third place, we teach with Christ and say, "Believe the gospel," Mark. 1: 15. That gospel is the glad tidings and promulgation of the favor and grace of God toward us, and the forgiveness of our sins through

Christ Jesus. The believer, by faith, receives this gospel through the Holy Ghost, and does not look upon his former righteousness or unrighteousness, but hopes against hope, Rom. 4: 18, and with the

whole heart depends upon the grace, word and promises of the Lord; since he well knows that God is true, and that his promises are sure, Ps. 33: 4; Rom. 3: 4; 1 Cor. 1: 9; thereby the heart is renewed, converted, justified, made pious, peaceable and joyous, Rom. 14: 17; Gal. 5: 22; he is born a child of God, John 1: 13, approaches, with full confidence, the throne of grace, Heb. 4: 11, and thus becomes a joint heir of Christ and a possessor of everlasting life, Rom. 8: 14; 1 Tim. 1: 16. Such then awaken in time; they hear and believe the word of the Lord; they weep over their past unworthy lives and conduct; they desire help and advice for their sick souls. To such, Christ, who is a comforter for all troubled hearts, says, "Believe the gospel;" that is, fear not; rejoice and be comforted; I will not punish nor chastise you, but will heal you, comfort you, and give you life, Is. 41: 10. A bruised reed I will not break, and smoking flax I will not quench, Matt. 12: 20; "I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick," Ezek. 34: 16; for I am not come to call the righteous, but sinners to repentance, Matt. 9: 13; Mark. 2: 17; Lu. 5: 32; according to the good pleasure of my heavenly Father, I came into the world, and by the power of the Holy Ghost, I became a visible, tangible and dying man; in all points like unto you, yet without sin, Heb. 4: 15; I was born of Mary, the spotless virgin; I came down from heaven, proceeded from the mouth of the Most High; I am the first born of every creature, the first and the last; the beginning and the end, Rev. 22: 13; the Son of the Almighty God, Luke 1: 32, anointed with the Holy Ghost to preach the gospel to the poor, and to bind up the broken hearted, to proclaim liberty to the captives, to give sight to the blind, to open the prison to them that are bound, and to proclaim the acceptable year of the Lord, Is. 61: 1, 2; Luke 4: 18. Believe the gospel. I am the Lamb that was offered for you all. I take away the sins of the whole world. My Father has made me unto you "wisdom, righteousness, sanctification, and redemption," 1 Cor. 1: 30; Rom. 6: 10. Whosoever believeth on me shall not be ashamed; yea,

all that believe that I am he, shall have eternal life, Rom. 10: 11; John 3: 16.

Behold, beloved Sirs, Friends, and Brethren, all who believe this are those of whom the scriptures say, "To them gave he power to become the sons of God, even to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," Jn. 1: 12, 13. These are they who are justified by faith, and have peace with God, through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God, Rom. 5: 1, 2, and this, as Paul says, is all of grace and love, all have sinned and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus, whom God has set forth to be a propitiation, through faith in his blood, &c., Rom. 3: 23—25. There is none, that of himself, can rejoice in, or boast of this faith;* it is the gift of God, Eph. 2: 8. All who receive faith from God, receive a tree full of all manner of good and delicious fruit; happy are they who receive this gift of God, for it is more precious than gold, silver or precious stones; it is incomparable, he that obtains it, obtains Christ Jesus, forgiveness of sins, a new mind and eternal life, for the true faith, which is acceptable to God, cannot be dead; it must bring forth fruit, and thus manifest its nature; it works continually in love; walks willingly in righteousness; mortifies flesh and blood; crucifies the lusts and desires; rejoices in the cross of Christ; renews and regenerates, quickeneth, makes free and gives peace in Christ Jesus. Behold, such a faith, I say, is the gift of God, Eph. 2: 8, by which the righteous, according to the scriptures, are to live as did Abel, Enoch, Noah, Abraham, Moses, Rahab and all the saints. Every good tree bringeth forth good fruit after its kind, Matt. 7: 17; every tree which bringeth not forth good fruit, although in its full foliage, must be accursed and consumed with fire, Matt. 3: 10. Thus also a fruitless, powerless faith, such as is possessed by the world, and does not work by love, be it ever so learned, wise, eloquent, plausible and

* Salvation is the gift of God.

miraculous, still, it is in the sight of God unclean, dead and accursed, 1 Cor. 13: 2.

Therefore, we exhort you, with Christ Jesus, "Believe the gospel;" that is, believe the joyful news, the message of divine grace through Jesus Christ; leave off sinning, manifest repentance for your past lives, submit to the word and will of the Lord; then you will become heirs and joint-heirs,

citizens and children of the new and heavenly Jerusalem, made free from your enemies, hell, sin, death and the devil, and walk according to the Spirit, and not according to the flesh, Rom. 8: 6. *Quid credit filio dei habet vitam aeternam*, i. e., He that believeth on the Son of God hath everlasting life, John 3: 36.

A SUPPLICATION TO THE MAGISTRACY.

We poor, wretched men, deprived of all human assistance and consolation, who like innocent sheep without a shepherd, have become a prey to the roaring lions of the forest, and devouring beasts of the field; a spectacle and reproach to the whole world, have to suffer daily, under the oppressive sword of lords and princes; have to hear and endure, the inhuman revilings and abuse of the learned, the abominable lying and scoffing of the common people; we humbly entreat the imperial majesty, kings, lords, princes, authorities and officers, every one in his calling, dignity and honor, and all our beloved and gracious rulers, through the deep and bloody wounds of our blessed Lord Jesus Christ, that you would but once lay aside all displeasure and evil opinions concerning us, and with sincere pity reflect upon the inhuman and severe trials, misery, necessities, crosses and martyrizations of your distressed and innocent servants; for the great God before whom we stand, who is the Searcher of all hearts, and before whose eyes all things are open and revealed; who knows that we seek nothing else upon this earth than that we, with a good conscience, may live according to his holy commandments, ordinances, word and will; but if there are some pernicious sects, as alas! in our day there have been, they will, no doubt, in due time become manifest.

Do therefore condescend so much as to peruse our writings diligently and meditate upon them with a God-fearing and impartial heart, so that you may know with certainty

why we are not deterred from our doctrine, faith and practice, by coercion, poverty, misery persecution and death; that you may thus more thoroughly examine the truth and be no longer guilty of innocent blood. Be pleased to show some natural candor, and human charity towards your poor servants. Think not in your hearts, that we poor, forsaken men, after the flesh, are wood or stone; but we are with you descended from one father, Adam, and from one mother, Eve, and are created by the same God, having a common entrance into this world, are clothed with the same nature, desiring rest and peace, concerned for wives and children as well as you, and naturally, as all other creatures on earth, fearful of death.

Therefore, humble yourselves in the name of Jesus, that your poor souls may be saved. Examine I say, our doctrine and instructions, and you will find through the grace of God, that they are the pure and unadulterated doctrines of Christ, the holy word, the word of eternal peace, the word of eternal truth, the word of divine grace, the word of our salvation, the unconquerable word, against which the gates of hell shall never prevail, Matt. 16: 18; they are the two-edged sword that proceeded out of the mouth of the Lord, Rev. 1: 16, the sword of the spirit by which all must be judged, that dwell upon the earth, Eph. 6: 17.

O, ye beloved sirs, put the sword into the sheath; for as true as the Lord liveth, you do not fight against flesh and blood, but against Him, whose eyes are a flame of fire,

who judgeth and maketh war in righteousness; who is crowned with many crowns, whose name no one knoweth but himself; who is clothed with a vesture dipped in blood; whose name is called the Word of God; who rules the nations with a rod of iron; who treads the winepress of the fierceness and wrath of almighty God; who hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS, Rev. 19: 11—16.

O, ye highly renowned lords and princes, it is against this Being that you are in this manner contending with your counsel and sword. Remember what the great prophet of the Lord, Zechariah, said concerning the children of God, who, in this world are ever subject to suffering, "He that toucheth you, toucheth the apple of mine eye," Zech. 2: 8. It is a fearful abomination, and bitter enmity, thus miserably to murder, destroy and exterminate those, who with such warm hearts, seek the Lord and eternal life, and who would not molest any one upon the earth. "Precious in the sight of the Lord," David says, "is the death of his saints," Ps. 116: 15. It is Jesus of Nazareth whom ye persecute, Acts 9: 5, and not us; therefore awake, forbear, fear God and his word, for we shall all be called to appear before one Judge, before whom neither power, exaltation, comeliness, fine speech nor talents will avail. Judgment will there be passed in righteousness upon all flesh, impartially and without respect to persons; the oppressed will then receive justice, and the crucified Jesus with his elect, released from the power of death, and the hands of tyrants, will enter into his promised inheritance, kingdom and glory.

Seeing then that you deal so unjustly and tyrannically, according to the evil intentions of your hearts, without the sanction of scripture and mercy, with the helpless and God-fearing, how can you expect any grace and mercy in the day of the Lord? when we shall all have to stand before the impartial judgment seat, where every one will be rewarded according to his deeds, 2 Cor. 5: 10.

We desire not such favors as the evil-doers of this world; for we have not sinned in this our doctrine, faith and practice, although we have to suffer so much; but we, only

with the word of the Lord, as the scriptures direct us, resist the anti-christian doctrines, ordinances and life. We resist neither the emperor, the king, nor any authority to which they are called of God; but we are ready to obey till death, in all things which are not contrary to God and his word, and well know what the scriptures teach and enjoin concerning this matter, Rom. 13: 1—8. But we desire so much mercy, that under your gracious protection we may live, teach, labor, and serve the Lord, according to the dictates of our consciences, so that to you and many with you, the gospel of Christ may be rightly preached, and the gate of life opened. Alas! if the learned had the word of God, and we had it not, how gladly would we be taught by them. But since we have it, and they do not, therefore we pray, for Jesus' sake, do not urge us to leave Christ and join anti-christ; to go from truth to error; from life to certain death.

Oh, ye renowned lords and princes, who are appointed of God, to be heads and rulers, consider well and believe on the word of the Lord; for if you will not desist from unrighteousness, fear God and do right, it would be better for you if you had never been born. The innocent blood of Abel calls unto heaven, and will be strictly demanded at your hands at the last day. Again we say, awake, fear God's word; for God, the Lord himself, will rule in heaven, in his kingdom, that is, in the hearts of men. He will permit none to detract from his glory, or become exalted above him. Lucifer, the fair angel of God, desired to exalt himself to the Most High, and was cast out of heaven into the abyss of hell; and is retained in chains of darkness till the judgement of the last day, Isa. 14: 12—15; Rev. 12: 7—9; Pet. 2: 4.

Beloved Sirs, receive it in love, and be not offended, for the truth must be made known. Your pride has arisen to heaven; look to Christ and his word, his example and his life; judge impartially, and you will find this to be true. The Almighty, eternal Father, through his eternal Wisdom, Christ Jesus, has instituted and commanded all things in his kingdom, that is, in his church, relating to doctrines, sacraments and life, according to his divine counsel, will and

wisdom. But you, through the counsel and instigation of the learned, by your inhuman, and cruel mandates, have changed, destroyed and corrupted these, as if the almighty and eternal word should yield to your command and authority; and as though the divine ordinances of the Son of God might be changed into a more suitable form, and to a better purpose through the wisdom of men. O presumption of all presumption! O folly of all follies! Why exalt thyself, O earth and dust! Acknowledge Christ Jesus, your chief Lord, who, of God, is made to you a Prince and Judge. "The heaven, even the heavens are the Lord's," saith David, "but the earth hath he given to the children of men," Ps. 115: 16. I have no doubt, that if any were to rise up against the emperor or king, and enter into his kingdom and government, he would not be borne with patiently, nor go unpunished; how much less then, will a poor, fleshly mortal go unpunished, who rises up against the Almighty Emperor, and King, Christ Jesus, to dethrone him from the seat of his divine majesty, and to rob him of his sceptre, and the crown of his glory, as though Christ Jesus, the eternal wisdom of God, was unreasonable and unfit for the heavenly government. Reflect what became of those haughty and proud hearts from the beginning, who desired to place their seats unto the throne of God.

Therefore, humble yourselves under the mighty hand of God, as Peter teaches. Take as an example, the great and prosperous king Nebuchadnezzar, and observe how grievously God punished him, on account

of his pride; and how, after being punished, he turned to wisdom, feared the Almighty, highly praised his wonderful and glorious works, and his great and adorable name.

Beloved Sirs, awake, and mend your ways, for it does not become the creature to rise up against the Creator. Christ *alone* will be the head of his church, the Teacher in his school; and he *alone*, the King who will judge his kingdom; not with the doctrines and commands of men, nor with slaying and murdering, but with his Holy Spirit, power, grace and word.

Therefore, we pray you, O ye great ones of the earth, whom we, through the mercy of God, acknowledge in all temporal things, as our gracious lords, that you would receive the eternal, Almighty King, Christ Jesus, as the only Savior, Lord and sovereign of our poor souls, even as he was ordained by his Father; and that you would attend to the duties of your office and temporal government, to which you have been called; for we with all our hearts, desire to render unto "Cæsar, the things which are Cæsar's; and unto God the things which are God's," Matt. 22: 21. Be pleased also to consider this, our doctrine and instruction, concerning baptism, the Lord's supper, and the shunning of Babylonian deeds; and compare them well with the word of the Lord. We hope, through the grace of God, that you will find, in truth, that we believe and teach nothing but that which the true oracle of the Lord has commanded us, and the holy apostles have taught and confirmed; to this end, may the great Lord grant you his grace, Amen.