And stretch out our hands against all vanity and sin, and let us not trust in the Lord for a fainthearted heart. For God is a consuming fire, and it is a hard task to fall into the hands of the living God. To give them over in this case not to judge them, but to be judged ourselves in the same. And it is not to our advantage to condemn men, but rather let them stand and fall to let our master suit and ascend by the grace of God. All men especially to those of the same faith, and through the good but not seeming to be justified of the law and the consciences. Yet if we tarry and that the law shall be justified of the law and the consciences. The Lord shall be justified, and by those and by the saints and by the elect. Not by the elect, but by the saints, and by the elect. Not by the elect, but by the saints, and by the elect. Not by the elect, but by the saints, and by the elect. Not by the elect, but by the saints, and by the elect. Not by the elect, but by the saints, and by the elect. Not by the elect, but by the saints, and by the elect. Not by the elect, but by the saints, and by the elect. Not by the elect, but by the saints, and by the elect. Not by the elect, but by the saints, and by the elect. Not by the elect, but by the saints, and by the elect.
The document appears to be an old manuscript written in English. However, the handwriting is very difficult to read due to the condition of the paper. It seems to be a legal or bureaucratic text, possibly a record or a charter. The text is not easily translatable without a clearer image or more context.
Right Honorable.  
You have beene pleased to send up unto us a  
Certaine Prohibition or Command that wee shoulde  
not receive or entertaine any of those people  
called Quakers because they are supposed to  
bee by some seducers of the people for our parte  
wee cannot condem them in this case neither can wee  
stretch out our hands against them to punish  
bannish or persecute them for out of Christ God  
is a Consumeing fire and it is a feareful thing  
to fall into the handes of the living God wee  
desire therefore in this case not to judge least wee  
be judged neither to Condem least wee bee Condemned  
but rather let every man stand and fall to his own  
Maister wee are bounde by the Law to doe good unto  
all men especially to those of the Househould of  
Faith and though for the present wee seeme to bee  
unsensible of the law and the Lawgiver: yet when  
death and the Law assaults us: if we hane our  
advocate to seeke who shall pleade for us in this  
case of Conscience betwixt god and our owne  
soules the powers of this world can neither attack  
us neither excuse us for if god justifye who  
can Condem and if god Condem there is none  
can justifie and for those Jealowsies and  
suspiions which some have of them that they are  
destructiue unto Magistracy and Ministery that  
cannot bee: for the Magistrate hath the Sword in  
his hand and the Minister hath the Sword in his  
hand as witnesse those tow great examples which  
all Maiestrates and Ministers are to follow M[oses]  
and Christ whom god raised up Maintained  
and defended against all the Enemies both of  
flesh and speirit and therefore that which is of  
god will stand and that which is of man will [come]  
to noething: and as the Lord hath taught Moses,  
or the Civill power to give an outward libertie  
in the State by the law written in his heart designed [for]  
the good of all and can truly judge who is good  
and who is evill who is true and who is false  
and can pass definitiue sentence of life or [death]  
against that man which rises up against the  
[fundamen]tall lawof the States Generall soe [he]
[hath made] his Ministers a savor of life unto [life]
[and a sav]or of death unto death.

The law of loue peace and libertie in the states
Extending to Jewes Turkes and Egiptians as
They are Considered the sonnes of Adam which
is the glory of the outward State of Holland,
soe loue peace and libertie extending to all
in Christ Jesus Condemns hatred warre and
bondage and becawse our Saviour saithit is
Impossible but that offences will come but woe
Bee unto him by whom they Commeth our desire
is not offend one of his little ones in what [soever]
forme name or title hee appears in whether
presbyterian independent Baptist or Quaker
but shall bee glad to see any thing of god in a[ny]
of them: desireing to doe unto all men as wee d[esire]
all men shoulde doe unto us which is the true
law both of Church and State for our Saviour
saith this is the Law and the Prophets
Therefore if any of these said persons come
in love unto us wee cannot in Conscience lay
violent hands upon them but give them free
Egresse and Regresse into our Towne and howses
as god shall perswade our Consciences and in t[his]
wee are true subjects both of Church and State
for wee are bounde by the law of god and man
to doe good unto all men and evell to noe man
and this is according to the Pattent and Charter of
our Towne given unto us in the name of the States
Generall which wee are not willing to infringe
And violate but shall houle to our patent and
Shall remaine your Humble Subjects the
Inhabitants of Vlising written this 27th of
December in the yeare 1657 by mee Edward Heart clericus.

Tobias Feake
The marke of William Noble
William Thorne, senior          Nicolas Blackford
The mark of Wm. Thorne Junior
Edward Tartte             The mark of Mica[h] Tu
John Storer
Nathaniel Hefferd         The mark of Phillip Ud [ ]
Beniamin Hubbard
The marke of William Pidgion
The marke of George Clere
Elias Doughtie
Antonie Field
Richard Stocton
Edward Griffine.
Nathaniell Tue
Robert ffieild, senior
Nicholas Parsell
Robert Field, junior
Nittkcolas Parnell
Michaell Milner
Benjamin Hubbard
Henry Townesend
George Wright
John Foard
Henry Samtell
Edward Heart
John Mastine
Henry Townesend
John Townesend
Edward ffarington

Seijt dat Jan Masteyn hem versoeh t[h]...
dat hij seijn naam weder daer [...]
stellen.

gingh naer eduars huijs en df[aer]
ederteeekent