

...cannot ...
stretch out our hande againe
bannish or persecute them for
is a consuming fire and it is a
to fall into the hands of the living
desire therefore in this case not to judge
be judged neither to condemn least we be
but rather let every man stand and fall to his
maister wett and bounde by the ear to doo good
all men especially to those of the knowledg
faith: and though for the present we seeme to
be sensible of the law and the lawyer: yet w^{ch}
death and the ear assaulte us: if we stand
adverse to those who shall please for us in the
case of conscience betwixt god and our owne
soules the power of this world can neither
nor neither excuse us for if god iustifies
can condemn and if god condemn there is none
can justifye and for those of a lowly and
suspicious which some have of them that they
distrust into magistracy and ministry
cannot be: for the magistrate hath the sword
in his hand and the minister hath the sword
in his hand and witness those two great examples
all magistrats and ministers are to follow
and Christ whom god raised up maintain
and defende: against all the enemies both of
flesh and spirit and therefore that which is of
god will stand and that which is of man will
be nothing: and as the Lord hath taught us
in the Civill power to give an outward libe
in the state by the law written in his heart
the good of all and can truly judge who is good
and who is evil who is true and who is false
and can pass definitive sentences of life or
death: that man which rises up against the
naturall law of the state of generall
... minister a labor of life ...
... to doo

...extending to all
...hated warre and
...our Labiour saith it is
...that offents will come but not
...unto him by whom they cometh our desired
...not to offend one of his little ones in what so
...name or title hee appeares in what so
...Historian independant Baptist or Quaker
...I shall be glad to see any thing of god in an
...them: desiring to see any thing of god in an
...men should see but to be men as we see
...in both of Church and State for our Labiour
...with this is the Law and the Statute
...whereof is any of these said Prophets
...out but to be not tamet in persons comt
...about hands upon them but give them
...gross and. Agross into our Conscience
...god shall persuade our Conscience and how
...are true subiects both of Church and State
...we are bound by the law of god and man
...god good unto all men and evil to no man
...and this is according to the Patent and
...our Conscience given unto us in the name of the
...generall which we are not willing to infringe
...and violate but shall hold to our patent and
...shall remaine your humble Subiects the
...inhabitants of blissing written this 27th of
...September in the year 1657 by mee

1657

Edward Sart

The mark of M

William Howard senior

The mark of M William Howard senior

Edward J. [unclear]

The mark of M

John [unclear]

The mark of P

Nathaniel [unclear] [unclear] [unclear] [unclear]

Benjamin Hubbard

The mark of [unclear] of William [unclear]

The mark of [unclear] of [unclear]

Eliaz Doughtie

Antonia Field

Richard Horton

Edward Griffin

Nathaniell Tue

Robert Field senior

~~Michael [unclear]~~

Robert Field junior

William [unclear]

Michael [unclear]

~~Benjamin Hubbard~~

Henry Townsend

George Wright

John [unclear]

Henry [unclear]

Edward [unclear]

~~John [unclear]~~

Townsend

Farrington

Translation

Remonstrance of Inhabitants of Flushing Regarding Treatment of Quakers

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 Condemed 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 Household 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 justifie who can Condem and if god Condem there is none can justifie and for those Jealowsies and suspitions which some have of them that they are destructiue unto Magistracy and Ministry that cannot bee: for the Magistrate hath the Sword in his hand and the Minister hath the Sword in his hand as wnesse 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
presbiterian 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 houlde 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] Tue
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 ffeild, 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 versocht h[—]
dat hij seijn naem weder daer [—]
stellen.
gingh naer eduars huijs en dfaer
onderteeckent*