

THE

# Complaining Testimony

of some (though weak, and of the least)  
of *Sions* Children in this day of their  
fore Calamity; occasioned at their Meet-  
ing to seek the Lord at *Abingdon* in  
*Barkeshire*, the second day of the  
eighth MONTH, 1656.



Being a short

## NARRATIVE

Of the inhumane dealings of some OFFICERS  
and SOULDIERs, who said, *They had Order*  
*from their LORD* for so doing.

---

Mal. 3. 15, 16. *And now we call the proud happy; yea, they that work wicked-  
ness are set up; yea, they that tempt God are delivered. Then they that feared*  
*the Lord spake often one to another: and the Lord hearkned, and heard, and a*  
*book of remembrance was written for them that feared the Lord, and thought*  
*upon his Name.*

Am. 7. 34. *I have seen, I have seen the afflictions of my people; I have heard*  
*their groanings, and am come down to deliver them.*

---

LONDON:

Printed for *Livewell Chapman*, at the Crown in  
*Popes-head-Alley*, 1656.



To the faithful Remnant of the Womans seed, who keep the  
 Commandments of God, and the Testimony of Jesus:  
 together with every Impartial Reader.

**W**hen the Lord did first engage our hearts to wait upon him according to the ensuing Relation, it was much upon some of our spirits, that we should see the glory of God, though we could not apprehend the manner of his appearance; much less could we in the least suppose his answer would be as after was manifest. But the onely-wise God, who knoweth how to order all things for his glory, can make the wrath of man praise him, and the remainder thereof restrain: upon which account, the ensuing Relation being thought necessary to be published, is presented to your perusal; hoping, that as experience of his goodness hath been some refreshment unto us, (who have subscribed the same, being all of us personally present, some at the one part, others at the other part of the transactions therein mentioned, and sufferers in some degree or other in the same) it will administer some refreshment unto you also; that we may be thereby united with one heart in one common Cause, though contemned, despised, and reproached, by those who did formerly walk with us hand in hand therein, from which they have so openly Apostatized; and also, what you and we must expect from them, unless the Lord should leave us to betray him with a kiss, as they have done: But we trust, that relying upon his grace, he will keep us by his mighty power through faith unto the day of salvation, when we shall with rejoicing say, Lo, this is our God, we have waited for him: we will be glad and joyce in his salvation.

Your poor unworthy brethren, desirous to be found  
 faithful in this day of Zions tribulation:

Of the Ch. at Abi.	Of the Ch. at Oxf.	Joseph Neat,	John woody,	David Parry,	John Jones.
John Tomkins,	Rich. Tidmarsh,	The. Buttrivan,	Fran. Young,	John clements.	John waters.
John Combes,	Rich. Quelch.	Ric. Parnham,	Hen. Forty of Taines,		
Simon Mayo,	Of Hull.	John Rye,	Rich. Steed of Dartmouth,	} Churches.	
Edw. Stennet,	Thom. Cann,	Rich. Denton,	George Allom of Exeter,		
Philip Lockton,	Pet. Tindal,	Tho. Wheeler,	Hen. Simmons	} Of Northwalsham	
Will. im White,	Of London.	John Tufnel,	Thomas Ruddock,		
Green,	John Pugh,	Ioh. Portmans,	Tho. Hide, Tho. Helsden,		
h. Terrel,	John Green,	John Clark,	William Wainford, of Norwich,	} Hen. Preston	
mon Peck.	Fran. wallon,	John Armiger,	Fran. Langden of Cornwall.		



A Word to such of the Army, especially those of the County-  
Troops as are in any measure sensible of the Iniquity of  
this Day, and mourning for the same.

**I**T was, and is still upon our hearts, that the Lots, or righteous souls  
grieved for the great transgressions of the Sodomitish generation among  
whom they live, might be delivered, before the judgements of the Lord  
break forth: for, if his wrath be kindled (yea) but a little, blessed are  
all they that trust in him: and therefore for your sakes was this short Epi-  
stle penned, to the end, that, if the Lord so please, you might be no longer  
deceived with vain words, by those from whom you do suppose that the great  
things you first engaged for on the behalf of Christ and his people might be  
attained, and that they might return from whence they are fallen, and do  
their first works; though the bottom upon which they now stand, seems to  
us to give little ground of hopes for any such thing: for men do not gar-  
ther grapes of thorns, or figs of thistles. Besides, they persecute that  
Spirit appearing in any of those who are but enquiring the way to Zion,  
with their faces thitherward: witness the many prisoners now suffering  
for the Cause of our Lord Jesus, besides the cruel usage of others mention-  
ed in this ensuing Relation. This therefore we desire to leave with you, in  
the fear of the Lord, That you would flee out from the midst of them, and de-  
liver every man his soul, that you may escape the judgments of God, and be  
free from the blood of your brethren; which you will unavoidably be invol-  
ved in, so far as we can discern, if you continue in your present station, as  
some have been already in these last transactions: and if so, as you partake  
of their sins, you will partake of their plagues. Thus leaving you to the pe-  
rusal of this Relation, hoping that it may be of some use, either to convince,  
or else to leave this further Testimony, That if you perish, your blood will be  
upon your own heads: though it be otherwise longed for, and prayed for, by  
Your unworthy brethren, mourning with you,  
and praying for your return:

Of Northwalsham.	Of Cornwall,	Franc: Walton.	John Portmans.
Hen. Simons.	Fran: Langden.	Jos. Near.	John Clarke.
Thomas Ruddock.	Of Hull,	Tho. Buttivant.	John Armist.
Robert Hide.	Tho. Cann,	Rich: Parnham.	John Woodly.
Tho. Helsden.	Peter Tindal.	John Rye.	David Parry.
Of Norwich.	Of London,	Rich: Denton.	Fran: Young.
		Thos. Wheeler.	



*The complaining Testimony of some of Sions children, though most unworthy; or, A short Narrative of the inhumane dealings of some Officers and Souldiers at Abingdon, the second day of the eighth Month, 1656.*

**I**T having pleased the Lord to take unto himself a choice and eminent Servant of his, to wit, *Joh. Pendarves*, Minister of the Gospel, and Pastor of that Congregation at *Abingdon*; whose interring we did meet to solemnize the 30th of the 7th Month, that being one end of our coming together: judging it our duty to perform the last office of love to so faithful a Servant as he was, indeed a Prince in *Israel*, who did in his life-time naturally care for *Sions* welfare, wholly giving himself up unto the Lord's work: and hereby a price and opportunity was put into our hands to bring many of the Lord's people together, from several parts of the Nation, in this dark and gloomy day, to seek his face for the understanding of his minde and will, what his Remnant (remaining faithful in this great day of Apostacy) ought to do. To which end, there were several heads agreed upon; according to which they might seek his face with understanding, as by these particulars here mentioned, will more plainly appear:

1. That we humble our selves before the Lord for all our sins and iniquities wherein we have justly provoked the eyes of his holiness, through our lukewarmness, indifferency of Spirit, rashness, and want of love in this great day of open Apostacy and backsliding; wherein, it is to be feared, we have much added to the measure of the iniquity of this day.

2. That notwithstanding all the complaints of the Lord's people, there hath been that diligent heart-searching into the minde and will of the Lord, what he people ought to do.

3. To remember before the Lord with mourning, that there is not that natural care for *Sion*, as there ought to be, especially, when he hath chastened us by taking away such choice Instruments as he hath done of late: but most men now, seeking their own, and building their own cieled houses, saying, *The time is not yet*: the time that the Lord's house should be built.

4. To entreat earnestly of the Lord, that he would be pleased so to own the present Meeting, that the light which he hath given in amongst the body of people inquiring after his minde and will in this day, might be so gathered into one, as that we might be able to read his minde and will, together with our duty, in this dark and gloomy day: And, that he would pour forth a plentiful portion of his Spirit upon the Remnant of his faithful ones, whereby they may be enabled to prosecute his minde and will so made known unto them.

5. To remember the afflictions of *Joseph* in all the parts and quarters of the world, and particularly in this Nation, wherein the Saints are imprisoned, especially by those that are under so great a profession of Light.



Nevertheless, leaving the Spirit of the Lord to breath in his people as he should please to minister unto them.

And accordingly upon the day above mentioned, we met together at *Abingdon*, in the house of the late deceased Servant of the Lord; and we may with a holy boldness declare. That we did in some measure behold the light of his countenance that day, breathing through such of his servants, whose hearts were stirred up to speak unto and from the Lord. The next day, being the first instant, we were again met together and spent the whole day in waiting upon him: where we desire to acknowledge with humility and thankfulness, That (though we were unworthy to receive any thing from our Father, yet) some of us and many others did behold such tokens of his presence, by his smiling countenance through our Lord Jesus Christ, such quicknings of his Spirit, such melting & brokenness of heart, such tastes of his peace and joy, such renewings of first-love, such endearing of Saints to each other, such longings after the glory of God, and groanings for the prosperity of *Sion*; as some ancient Professors affirmed, they seldom experienced the like: divers of the Souldiers and others (though adversaries to this Meeting) were forced to acknowledge God was amongst us of a truth; and in particular, when the party came on with violence upon our friends, one of the Souldiers had this word, *Psal. 105, 15.* set upon his spirit with much power; (as he professeth) *Touch not mine anointed, and do my Prophets no harm: he was a Brother, and promised to break his sword when he came home.*

For which we desire to bless and praise the Name of the most High our Father, because he hath not forsaken them that seek him, nor is it a vain thing to wait at his posts.

The next morning, being the second instant, we intended to have met again, the former refreshings having thereunto sweetly engaged us: but being prevented, we shall give a plain account thereof, and bless Jehovah for the worst men have or can do to us, seeing our God will turn that also to his praise, and the same doth and will work together for the exceeding good of them that sincerely love him.

About seven in the morning, several of us lodging at the sign of the Lamb in *Abingdon*, were in the Inn-yard, some looking to their horses, others getting themselves ready, the better to be prepared for the meeting intended, had the Lord pleased to have afforded it unto us: about which time three Troopers came into the Inn; and after they had put up their horses, went up stairs to another of their company, who had continued in the Inn (most part of the time that we were there) as a spy, to take notice, and give information of what he could hear and see done amongst us. Presently after, they went into several of our chambers, and took away a Hawking-bag belonging to one *George Allom* of *Exeter*, being a Messenger of the Church there; and took out of it all his writings, being as we understand of private concernment only: whereupon it was asked by what authority they did it: to which they replied, That they had order: but the question



and said, There was their order : to which some of us said . That if they could produce no other order, a High-way-man, demanding our purses, could produce as good a commission for his action as they did. Upon this, another came in, being, as we afterwards understood, Commander of the party then in the Town, Lieutenant *Barker* by name : some of our Friends asked him also by what authority this search was made : to which he replied, That it was sufficient he said he had order for what he did, and that he was not bound to shew his order, if he had any, to every one that asked him. But our Friends still pressing for a sight of his order, with words spoken to the same purpose aforementioned, by which the said Lieutenant was much enraged, riding furiously about the Inn-yard, striking several of our Friends violently with his Cane, endeavoring to ride over them with his horse, using many uncivil words towards us, commanding us to go up to our chambers, saying, That we should know, if he commanded us to go up, we must go, without any farther inquiry.

Soon after this, some of us went out of the Inn to the meeting place, intending to have gone in, but two Troopers keeping centinel at the door refused to give liberty to any man, presenting Pistols to their breasts to hinder them from going into the place, and in particular our Brother *Mayo*, who lived there, was so far hindered from coming in, that they cocked their Pistols, and presented them to his breast, so that he was forced suddenly to step back, fearing lest they should fire upon him. From thence, our Friends being disappointed of their meeting went into the Market-place : one of our Brethren began in prayer, another seconded him in speaking, after him our Brother *Jones* of *Longworth* in *Barkshire*, an ancient grave Christian, who was formerly persecuted by the Bishops, proceeded with a word of exhortation : then our Brother *Austen*, a member of the Church at *Oxford*, who was late a member of the Army, exercising. The Souldiers drew round about us, and after a short time made an attempt upon us, hoping to have scattered us ; which the Lord prevented, though no opposition was made on our parts : then the Trumpet sounding they drew off, and came on again in a body with much violence : the Commander of the party came in, and broke through violently with his sword drawn (having first broken his Cane) he cut divers, one of our hats being flashed in three or four places ; and most of the Souldiers, some with drawn swords, others with swords in their scabbards, violently smiting, and driving us one from another, whereby we were forced to desist from our duty unto God the Lord of hosts, before whose throne we were in prayer, and continued, till pulled down by force : one was forced to tumble over stones to shift their strokes to his hurt, by another \* Officer endeavouring to ride over him, spurring and beating his horse to that purpose ; but the Lord offered it not to be. Some had their Garments rent and torn on their backs : some offering to go and see their friends (seized upon in the tumult) were threatened to have their swords thrust through their

\* Note, that the Officers carried themselves more uncivilly than the common Troopers.



company cried out, For shame drag not a man thus. Moreover, one speaking to a soldier, that he must answer this one day before the Lord; he replied, He would answer our God well enough. At this time also, the ancient Brother before mentioned had many blows made at him; but through the goodness of the Lord received no hurt; though divers others, men and women, were shamefully beaten at this time: and after this, riding about where they saw any together, fell in amongst them to disperse them, taking several as prisoners, and afterwards letting several loose in a private manner, laying nothing to their charge, somewhat like that in *Act. 16. 37.* After this, that party of horse, which had been so insolent and inhumane, drew out of the Town, and within a short time after, came in with them about seven or eight Troops more, who suddenly divided themselves into several Inns where we lay, shutting up the gates, and securing such as they could finde. Soon after this, one whom they call *Major Gen. Bridges*, with several others, came into the Town, and at the new Inn proceeded to examination of such whom they had taken, and such also whom they had detained in the several Inns as prisoners: but in the end, they were all dismissed except five, who were carried away to *Windsor-Castle*; of whose particular charge, we can give little account; only thus much we are credibly inform'd, that one of them was charg'd only for making an appeal to God in prayer between us & them; here being little against any as spoke or done at the meeting.

That which was chiefly the ground of their commitment, was drawn forth by insinuating questions asked them when they were examined against themselves, in matters of their judgement and consciences, which we leave to every unbiass'd person to judge of.

And this we desire further to mention, That one of the subscribers, *Joh. Tomkins*, an Elder of the Church at *Abingdon*, being well known for his grace, cautious and very sparing in his expressions at all times, had this laid to his charge when he was examined, That he challenged one of the Souldiers to fight with him upon *Salisbury plain*; also, that he should say we had thirty thousand men more to come to us: and the souldier that spake these words, proffered to bring three men to swear to the truth of it, though it is well known there were no such words spoken by him directly or indirectly; by which the Reader may observe what sons of *Belial* they have amongst them, who dare adventure to swear any thing: likewise to advise the Reader not to give much credit to reports contrary hereunto.

This Relation is presented to publick view, to prevent any false Information that may come from any particular person, or from our enemies, who may endeavor to possess men, that there was a design of rising at this meeting, which we do hereby declare against, as well as testifie to the truth of this Relation.

Of the Ch. at Abi.	Of the Ch. at Ox.	Joseph Neat,	John Wood'y,	David Parry,	John Jones.
John Tomkins,	Rich. Timmarsh,	Tho. Butcher,	Fran. Young,	John Clements.	John Waters.
John Combes,	Rich. Quelch.	Ric. Parnham,	Hen. Forry of Tatnes,		
Simon Mayo,	Of Hull.	John Ryes	Rich. Steed of Dartmouth,	} Churches.	
Edw. Stennet,	Thom. Cann,	Rich. Denton,	George Allom of Exeter,		
Philip Lockton,	Pet. Tindal.	Tho. Wheeler,	Hen. Simmons	} of Northwall	
William White,	Of London.	John Tusnel,	Thomas Ruddock,		
Rich. Green,	John Pugh,	Job. Partmans,	Tho. Hide, Tho. Nelsden.	} of Norwich.	
Rich. Terrel,	John Green,	John Clark,	William Wainford,		
Simon Peck,	Fran. Walton,	John Armiger,	Fran. Langden of Cornwall.	} H. B. Press	



