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POOR PETER'S

C A L L

TO HIS

CHILDREN,

AND TO ALL OTHERS WHO CAN HEAR

AND BELIEVE.



BY PETER CLEMMONS, *Serr.*



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P R E F A C E.

DEAR CHILDREN,

IT has been thirty years, and I believe upwards, since my mind was first moved with a desire to write something for your instruction in the way of righteousness, which you all might peruse and meditate on, when my body lies speechless in the silent grave; that by reading what I have wrote, you might remember the griefs and sorrows I have had on your account, lest any of you should be inticed with the pleasing fruits of Egypt, to stay in that corruptable land, until God's merciful visitation was over. But before I begun I met with several discouragements, particularly when I thought of my weakness in lesrning; for I am a poor scholar, yet when I write I know what I mean, but for the want of the true knowledge of spelling and grammar, there might be another meaning put on my writing from what I intended it, and for this reason I was often discouraged; also, when I tho't of the precious instruction of the New-Testament, what more cou'd be done that had not already been done. Thus the discourager tried to put me off, but the encouraging Lord, the lover of righteousness, put me in mind of the widow and her two mites, and the thoughts of that offering being greater than all, it encouraged me to write the following to my children, and to all who will give themselves time to peruse it.

Poor Peter's call to his Children, &c.

CHAPTER I.

Our spiritual travel to a Christian life.

O My dear children ! the day light has appeared, and the Sun is rising, awake my dear children, for the Lord is calling, that you may rise and go to the work of the Lord ; which work you cannot do without one to instruct you ; but the Father of all mercies has provided one in the midst of his love, to instruct you and all others in the work of the Lord ; which work is for your own good, and when done will be for the glory of God.

Now dear children, the things that are visible is as a finger pointing to the things that are invisible, and as a man cannot see and discern clearly his own features without the help of some instrument or glass, yet by the help of such instrument, a man can understand his own likeness ; so then as it is, by the help of earthly means we understand earthly things, and it has pleased God to make use of earthly means to give us an idea of spiritual things, for as the children of Israel before Jacob and his family went into Egypt, was an emblem of our first station of life before we eat the forbidden fruit, so was his station while the children of Israel were in bondage to Pharaoh king of Egypt, a type or figure of our second station of life, which is a state of sin and bondage to serve divers lusts, being under the power of the king of darkness, as Israel was under the power of the king of Egypt. And as Israel's third station was in travelling from Egypt, to the promised land, it was a figure of our third station of life, if we ever come to be christians. And as Israel's fourth station of life was attained to, it was a figure of our fourth station of life, which is a christian life, and ought to be desired and sought for, more than for all the gold and silver or any other thing in this world of time ; for altho' we cannot live comfortably in this world without

the aid of gold or silver or some other things of God's blessed providence, yet these riches are not comparable to the riches of a christian life, given to all that enter into the fourth station of life, where God manifests himself to them as Christ promised to those that loved him and kept his commandments; for Israel's fourth station of life was that of entering and getting possession of the promised land, after a tedious travel of forty years through a dangerous wilderness, where many thousands of those who left Israel's second station of life and entered into the third, which led them out of the land of Egypt into the right way to the promised land, but many of them did not hold out in true obedience to their guide, but turned to disobedience, and for this cause Israel was left to wander in the wilderness, until many of the disobedient perished, without ever enjoying or entering into the promised land, which flowed with milk and honey; where God multiplied his blessings to all that entered therein. Now the thought of the enjoyment of the blessing of God's kind providence, in milk and honey being so plenty as to flow with it, and the thoughts of being a free people, were the two principal reasons that led Israel to undertake so great a journey, which might have been accomplished in a small part of the time, had they only continued in obedience to the end as they were in the beginning, for they began well, and would have ended in the enjoyment of the precious fruits of that land, which God promised and faithfully performed to all that held out in true obedience to the end. Now my dear children I pray you all to take these four stations of the children of Israel's life and travel into your serious consideration, and let them be as a looking glass for you to look in, for if you are careful in looking and comparing your spiritual life with the four external stations of the beginning and end of the children of Israel's life, you may by the light of the spirit of Christ, called the grace of God, which hath, and does, and will appear to all men; I say, by the help of this light, you all may see the exact features of your own faces, in looking into the first, second, third and fourth stations of Israel life; by beginning with your first station, and comparing it with Israel's first station of life, which I know you all spiritually are, or have been in, and compare it

with Israel's second station of life before he left Egypt. Believing that the God of heaven has visited some of you by sending his spiritual Moses to visit you in the secret of your hearts, O that it may please him to continue his merciful visitation, until you all take your spiritual journey and go out of Egypt, for if any of you remaineth in spiritual Egypt until your mortal body dies, you never will, nor never can sensibly enjoy the blessing of God, which he of his own love and mercy has prepared for all who leave the second station and pass through the third into the fourth station of life, which is a true Christian life; and no man can get here before he passeth the third station of life, and all who die before they enter into the fourth station of life, will fall short of the enjoyment of God's blessing in this life, and that which is to come.

My dear children, let no man deceive any of you, to make you stopt short of entering the fourth station of life, which is in the spiritual promised land, and which all people must attain to this side of the grave, or fall short of eternal rest in futurity. Having already mentioned the principal causes of Israel's leaving Egypt to go to the promised land, I will mention the particulars: had it not been for the hope of enjoying their freedom and being partakers of the blessed rich fruits which grew there, they would all have groaned and mourned, and died in the land of Egypt, and never have enjoyed their freedom, nor been partakers of the rich fruits of the promised land; neither would they have seen the glory of the Lord, for it did not appear to them in Egypt, neither did they know it whilst in bondage; and as they were two principal inducements to them, so my dear children there is in the same like manner two principal things that move all people that are advanced into the second station of life, that is (living in spiritual Egypt,) to leave it and enter into the third station of life, as Israel did, for all who live in spiritual Egypt must pass the third station before they can enter the fourth station of life, to the enjoyment of that heavenly land which flows with more precious things than the land of Canaan, for in this fourth station they can set down every man, woman and child, under their vine and fig tree, and there is none that can make them afraid,

for they set down in heavenly places, in Christ, whose fruits are to them sweeter than all the milk and honey that ever flowed in the land of Canaan; for in this, their fourth station of life, it does not flow as with milk of cows which will turn sour, and by long standing stink; and with honey made by flying bees; but it flows with the sincere milk of the word of God, and the sweet honey of his love, which flows from his dear presence when it pleaseth him to visit us, which makes his promise good, for here we keep his commandments, and for this he loves us and makes himself manifest to us, as Christ did promise in the 14th chapt. of St. John, 21, 22 & 23d verses, which is most certainly true, for all who cannot bear witness to these truths have never yet entered the fourth station that I speak of, and are strangers to the kingdom of God. And O! me dear children, it is, and has been my earnest desire and prayer to God that it would please him to visit you all, and continue his merciful visitation until you are made sensible of the great necessity there is for leaving your second station of life, and quickly enter into the third, that is, to leave Egypt and travel in the way to the promised land. O! that it may please the Lord God of heaven to send his holy angel to be your guide into the promised land, for no man can find the way to it without his guide; and O! that you may all submit to put yourselves under his holy instruction, until you all arrive safe by his guidance into the fourth station, that of the promised land; then and there you will be made able to bear witness to the truths that I now write to you and to all others that travel with me, now, before, or after me into the promised land, where we are all redeemed and made free from that tyrannical yoke of sin, that keeps men and women in such hard bondage whilst in the second station of life, under the power of sin and Satan, who is the ruler of spiritual Egypt, serve divers lusts and grievous sinful passions, which is the cause of all the mournings, groanings & sighings of all who are bro't to be sensible of their miserable state and bondage, whilst they hear of the glorious and true report of the liberty and freedom of those who have got into the promised land, where they are brought to be partakers with the household of faith, and joined into the family of heaven; there they are free.

from the desire of sin, and their only desire is to love, obey, praise, honor and adore the king of heaven, who is Lord and King over all the promised land, for here his throne is established in righteousness, all his laws are in equity and justice, and administered in love over his subjects; for this is the kingdom that differeth from all other kingdoms on earth; the king himself is love, he ruleth over his subjects in love, his subjects love their king, they love one another, they love his commandments, his commandments are no ways grievous to them, for it is their delight to obey him in all; and as the king by his divine knowledge knoweth that his subjects love him by their keeping his commandments, so the king himself loveth his subjects, and manifests himself unto them; and in this manifestation his subjects are made able to witness the truth of that which is in the scripture of truth, that the glory of the Lord should cover the earth as the waters covereth the seas; and in these blessed and happy manifestations, the earth is truly covered with the glory of the Lord, which earth is our bodies having become the temple of the Lord for the spirit of our God to dwell in. And in this heavenly visitation he lifteth up the light of his holy countenance on us, which fills our hearts with the overflowing of his love, and in these happy times we are made sensible of his goodness; and being sensible of his goodness, we then are filled with the spirit of true thanksgiving and praises to our king who lives forever, in the unfeigned language of glorifying him, not only for all the mercies that we ourselves have received of the Lord, in saving and redeeming us from the land of sin and the hard bondage of iniquity, where so many of us laboured, but above all things our shameful work in serving so many disgraceful lusts whilst we were in the land of Egypt, in our second station; for surely it is of the Lord's love and mercy that we were not consumed as Sodom and Gomorrah were, for can it be possible that their wickedness was as great as ours in this present generation, to bear a comparison? their sins were of giving themselves over to fornication and going after strange flesh, Jude, 7 ver. for which they were destroyed as by fire, which made an example of them. And is it not of the Lord's mercy that all that have not left the second station are not consumed?

O! my dear children, let us consider our sins and the sins of all the inhabitants of spiritual Egypt, and we shall see that they are very great. And as I said, not only for his mercies in saving us from all the sins which we committed whilst we were in our second station, but for all his mercies in saving and redeeming us from the many evils and dangers that beset us in our third station, while travelling from the land of sin and wickedness to the land of righteousness, where the glory of the Lord covers it as the water covers the sea, and where the Lord's meek ones inherits the earth; and in this happy land of the fourth station, where our king's glory covers us, we do not only give him thanks in the spirit of true thanksgiving for all the favours he has bestowed on us, but for those bestowed on all human beings, from the beginning to this day in every stage of their lives, and for all his mercies bestowed on his preserved angels and saints in glory; for it is by his love and mercy that all what is preserved is preserved; and all who attain to the fourth station do not only praise him for those mercies, but also for his providential care of all the work of his holy hands, by which the beasts of the field, the fowls of the air, the fishes of the sea, and every living thing that hath life and moveth on all the face of the earth, are made able to praise him, as one did hear them praise him in his revelation; and if these praise the Lord, (and they certainly do) shall we not praise him? O yes! we shall praise him for all the favours he bestowed on his creatures that live in heaven, earth and sea, and not only with our lips, as some professors do before they leave their second station, wherein they make great profession with their mouths, but by their deeds deny the Lord our God, by not suffering him to redeem them. But as for us, we know the mercies of our God, that he has redeemed us from the land of Egypt and from the house of shameful bondage, we know by his redeeming love and the gift of his holy spirit, by whose power we are raised from the dead works of sin to the living works of righteousness, by the saving and redeeming hand of our God, which hath raised us from the dead, and hath called us out of the kingdom of darkness, where we had our second habitation, into his glorious kingdom of light, peace and love, in the house of our God, in the

heavenly places, in Christ our Lord ; where both the Father and the Son make themselves manifest to us that are not only hearers of his word, but doers of the same ; for which we are made able to praise the Lord in the spirit of true thanksgiving ; it is easy and delightful, it is the fruits of the tree of life, which brings forth the fruits of praise, not only from our lips, but from the fountain of God's love, which he hath made to flow in our hearts like the little streams of living water that flow from the temple of the Lord, and which now stands in the promised land, where he has been pleased to put his holy name, that all his faithful subjects may call on it and be saved ; and they can declare in truth that they are saved from all the works of sin, and from all the desires thereof ; for the tree that bears the fruit of evil desire is cut down and destroyed out of this holy land. In the beginning of the establishment of his holy kingdom in this holyland he said, " The ax is laid to the root of that tree which brings the fruit of evil desire," and as it was not good, it was to be hewed down and cast into the fire, which destroyed it from his holy kingdom, and no unclean things can grow there.— And as I said before, the kingdom of our God differs from all other kingdoms on the face of the earth, he is the king of the promised land, the great and good tree of life which brings forth the good fruits of love and peace that are offered to all the children of men ; but all other kingdoms are covered over with the corruptable tree, bringing forth evil fruits ; their kings are kings of war, filled with pride and ambition, and by this woeful spirit of war and bloodshed, they bring destruction and misery on their distressed subjects, without considering the awful consequence of their being found with the destroying angel, whom God will in the day of his judgment cause to give an account of their destroying the work of his holy hands, with the encreased miseries they have brought on the poor widows and fatherless, by the death of their husbands and fathers ; for their oppression in compelling their subjects to submit to all their destroying commands, for if they say go face that army armed at all points, and in the conflict thereof they know that thousands must be slain, they dare not refuse : for in obeying it is sure death to many, & in disobeying it is rebellion, which brings death.

My dear fellow creatures, if you would only open your eyes and behold the great difference between the king of the promised land and the kings of Egypt, and all other such like kings, you will find in their kingdoms all manner of evils, such as murder, adultery, whoredom, thefts and covetousness of many kinds, with every bad words and deeds that can be committed under the Sun, which deprives all of peace & love with both God and men. I pray all of you who may see or hear this, to call on the Lord my God and pray unto him to be pleased to send his delivering angel to save & redeem you from your miserable yoke of sin and transgression, and to bring you safe through the third station of life into the fourth, where you may be the happy subjects of my God in the kingdom of peace and love, and where the destroyer cannot come.— It has and will be my sincere prayer to God that you might be brought into this happy kingdom before your bodies are laid in the silent grave; for if you are not brought in this side of the grave, you will not be permitted afterwards, all who die out of this happy kingdom will be dead, and none of them will have entrance, for my king is not the king and God of the dead, but is the king and God of the living who have heard and obeyed his voice, even the gospel trumpet, which is to awaken the dead who die in trespass and sin; and all who awake to the resurrection of true obedience shall rise to the resurrection of life, and be brought into the promised land by the guidance of the angel of my God, sent to seek and save all the lost sheep of the house of Israel, not only them, but every human being that is, has been, or will be born of woman in this world of time, will escape his merciful and loving visitation; for he is sent to all, and will call on all that are and will be, inviting the sons and daughters of men. This is what the Father of all mercies hath sent him to do, and there is no other angel or man appointed to this work, but that spirit or angel dwelling in Jesus Christ, whose body was crucified above seventeen hundred years ago, (according to the account recorded in the scriptures) raised again, and ascended into heaven in that precious body, where it has eternal rest in the glory of the Father; which glory the said angel or spirit had with the Father before it entered into womb of the Virgin Mary. This is the very

Christ which came down from heaven, and the light that enlighteneth every one coming into the world; he is the bread that came down from heaven, and the life of all that eat thereof; all who refuse to eat of this bread before they are called to go hence, where they are seen no more of men, will go without any life in them; for he who is the holy inviter has declared, that except we do eat the flesh and drink the blood of the Son of man, we should have no life in us; and he has further declared that his flesh is meet indeed, and that his blood is drink indeed, and that whosoever should eat and drink thereof should live forever. Now he is ready to give his blood to all who will arise, open and receive him in his merciful and loving visitation; for he is, has been and will be standing at the door of the hearts of the sons and daughters of men, knocking with a loving desire they should open & let him come into them, wherein he would spread the heavenly table, set that bread which came down from heaven, and pour out the wine of his Father's kingdom into the cup of his salvation. He lovingly invites all that will open to sup with him, and if they will sup with him, he will sup with them; this is the time in truth wherein man is made partaker of the Lord's supper, for it is the Lord's supper indeed; and all who eat of this supper are worthy, because it is the Lord himself that spread the table, and put the bread and wine thereon, in which they can discern his body, and in discerning they hear his voice in his lovely invitation saying, eat of his bread and drink of his wine, which is his spirit come down from heaven, called in the scriptures the bread of life; which did not come of itself, but the Father sent it, that it might be the light & life of the sons and daughters of men that received it. It is the angels' bread, on which they live, praise, worship and adore the holy one of heaven; it is also the Saints' bread which was so bruised on account of our sins and transgressions. But now it is the bread of life, and gives life and salvation to all that receive it; it gives them a sensibility of God's love in sending them angels' food to eat whilst on earth, and by eating thereof they are strengthened to praise him, be they of what colour or nation whatsoever; this bread being the love of God, and being filled therewith, they love and praise him on earth

with all their hearts, with all their souls, and with all their strength; and if they had ten thousand times ten thousand tongues, hearts and souls, they would put them all in that delightful work of praising the Lord; for his love is so sweet to the taste of their souls, that they do not only offer up to God the sacrifice of praise and thanksgiving themselves, but they want all people who have the breath of life to come and praise him for all his goodness and merciful loving kindness, already bestowed on all human beings, and other creatures that have been made and created by his loving power and goodness, from the beginning to this day; but for all that he has yet laid up in store for us and for all that are to come, for there are yet many more to be born to receive his goodness. There is no goodness but what comes from the Lord, it makes all saints and angels love him, and gives that tender and merciful feeling that ever was or ever will be in the hearts of the sons and daughters of men.

My dear children, I want you all, and not only you, but above all things your dear mother, who has in great sorrow and pain born and brought you unto me, as so many gifts of God, to leave Egypt your second station of sin and misery, and enter your third station and travel to the fourth station of life, into the kingdom of my God, where he will freely receive and feed you with the bread of life, which will strengthen you to witness the truth of God's love in receiving his goodness with me, your grey-headed father; but I long for all people in being, that are now living in spiritual Egypt, in the bondage of sin, that they all with you, and you with them, could hear the trump of God, the blowing of the wakening alarm, by the breathing of his spirit, would immediately leave your second station of life and enter into the third, and continue your faithful travels in true obedience to the holy angel of God, who will be a sure guide to you, like the cloudy pillar was to Israel, going before to show them the way in the day, and as a pillar of fire by night, which kept their enemies from hurting them, and gave light in their dwellings. I say in the bowels of God's love which he hath of his free goodness given me, I long and pray for you all, not only to set off and travel through the third station, but that you may be faithful to your guide until you come to the straight

gate of my God's kingdom, where the keeper will immediately open that you may come in and live with me in the house of my God, not made by the hands of men, but by his holy hands, for me and all others who will enter the fourth station of life, into his kingdom; where it hath pleased him to put his holy name, and where his true subjects worship him in spirit and truth; here all from the least to the greatest know him; the young and the old worship him in this great and heavenly meeting; here is solemnity, praise and true worship indeed, such as is acceptable to the Lord; it is performed by the assistance of his holy spirit, for there is nothing to be done before his spirit moves the doing of it; his spirit is to us like the cloud was to Israel, they were not to move in their travels but when the cloud was lifted up and sat forward; they then could travel in the safe and right way. So is the case with the children that live in my God's kingdom; they must wait until he sets forth his worship, for this worship is not like that of other kingdoms, where many ministers will not preach without money, neither will they leave their homes without some hope of earthly gain.

My dear children, it has been and is my sincere prayer to the Lord, that he would awaken all out of their Egyptian sleep, to that life where they might consider what the consequences will be if they are found in Egypt at the end of time; and I will once more declare unto you all, (as the Lord has declared unto me) that all who are found in spiritual Egypt will be overthrown as the Sodomites were for their wickedness. The overthrow of Sodom and Gomorah was a warning to all others, that they might not sin against the Lord so highly, and cause him to withdraw his mercies and leave them in the hand of the destroying angel, who will not only destroy their bodies as the Sodomites, but also their souls, and keep them forever from the presence of the Lord and the glory of his power, when he comes in the glory of his father, making all to stand before him, some on his right and some on his left hand; and all those who did leave Egypt, travelled and entered the fourth station, will be placed on his right hand to hear his blessed voice, saying, "Come ye blessed of my father, inherit the kingdom prepared for you from the foundation

of the world," and proclaiming before all, the good deeds of those who followed his good angel through the third into the fourth and last station; from thence to enter into his eternal kingdom of love, peace and joy, wherein no wicked men can come to disturb their peace; for the wicked Egyptians and their king, and all the inhabitants of the earth who did not chuse to follow the angel of God's love, which would safely have brought them out of their second and third station into the fourth, and from thence into the kingdom of my God, will be rejected.

My dear wife and children, remember that I said that the Lord was calling; therefore I pray you to forsake Egypt and all her sinful ways, and to follow the angel of God, which he has sent to you; although his first appearance may seem to some of you hardly worth noticing, as the case is with many, for thousands there are whose conduct of life declare that he is not worth their notice, and so it may be the case with some of you; but let me, your poor father, who love your souls and the souls of all men more than his mortal life, I say let me tell you, that although his first appearance is very small, so that he is scarcely discernible by those who walk in darkness; yet if you will turn to his little reproving spirit which gives you to understand at some silent moments of your life, that you must alter the course of your life and depart from the evil of your ways, otherwise you cannot enter into his rest and peace, and that this alteration must be made before you die, for should you die without this alteration you must be sensible that it will not fare so well with you, as you would wish it to be; yet at those times of his little appearance you think you would be willing to go to that heaven you have heard spoke of. Now this exercise is occasioned by the visitation of this little messenger, whom the Lord sends to seek and save those who receive and turn to his instruction; but this is so small at his first appearance, that those who live in sin and walk in darkness often overlook it, and for want of wisdom they cannot find Christ to be their Saviour; and the reason is because they love that light which Christ called darkness, more than the little reprover's light, which is the star the wise men of the East saw, and led them in the way to seek and find him who was born king of the Jews; and al-

though he was born at Bèthlehem in Judea, yet Herod and his friends knew him not. The wise men seeing his star in the East, were moved by the appearance, they sought and found him; but Herod and his murdering friends could not, and it appears that he died without the true knowledge of his saving power. So I fear it will be the case of many who pretend like Herod to want to worship him, yet daily walk in the way to murder him. This light was sent by the Father to be born in all those that will receive his birth into them, for he is not only king of the Jews, but he is the king of all the righteous that ever were or ever will be in this world and that which is to come, worlds without end, Amen.

Those who delight to do evil in that internal world where men only see by the eye of their understanding, by the light of darkness; and by this dark light, all that are in their second station do evil by the guidance or instruction of this false light, and this evil light comes from the son of perdition, who rules over wickedness, whereby men see and learn to do all kind of evils while they live without repentance towards God, and without faith in Jesus Christ; for all mankind who have any delight in the fruits of sin, are under the power of this darkness and strangers to a christian life, without peace or reconciliation with God, and strangers to the day of salvation.— Therefore, their judgment and understanding are quite different from the redeemed children of God, who have received his angel of light and grace, and hath brought them out of darkness into the light of his salvation, which is ruled by the light of the son of God. All who love sin of any kind in word or deed are in darkness, and without the sweet enjoyments of the children of God, or a true sense of a christian life than what they hear with their earthly ears; yet by this they learn enough to be hypocrites, for they take the words of the righteous and the name of God in their lips to deceive, yet their fruits of darkness deceive them, for truth and righteousness is not in them, neither will it ever be, whilst they love to live in sin; therefore I may safely say that they are strangers to the day of God's salvation, they are like the babe or child born of a woman at midnight, (which is the darkness called our night) and dies before the break of the succeeding

morning, it dies without the knowledge of daylight, which enlightens our mortal eyes, and without seeing the sun in the firmament of heaven, who gives us light and heat to do our needful business whilst on earth. So all must agree that children born of women and dying before the next morning light, (as thousands have) have had no knowledge of the light we call day ; so it is truly the case with all that live and die in their sins, before they see the light of the day of God's salvation. The foregoing described darkness in which men walk in their second station, is the dark light by which they are made to err in their judgment, and make them often justify wicked deeds, condemn the righteous, & plead for the justification of wicked practices—condemn the just fruits of God's love and tender compassion, is all from that light which Christ cautioned his disciples in these words, "take heed therefore that the light which is in thee be not darkness," for by this dark light men learn to do evil, and by their doing evil they are made manifest to be the children of this world, and strangers to the kingdom of heaven. All these are compared to the lost sheep, not only of the house of Israel, but those of all nations under the heavens ; of which a remnant will be saved : but the way of their salvation is brought about only by their receiving his saving angel, whose first appearance is so small that some of those who walk in the foregoing described darkness, do not think he is worth their notice.

I pray you to remember the great caution to be aware, lest you be found despising the day of small things, for the first appearance of the light of Christ, checking and reproving you for your secret or open evils, is as the day of small things ; remember also the saying of Christ, that they who do evil are to arise to the resurrection of damnation ; that is, a separation from God and the enjoyment of the good things of the kingdom of heaven, which will be the certain lot of all who will not receive and follow this angel, sent by God from the beginning, and will continue to the end.

My dear children, I do hereby tell you and all others by what means you may know him when he cometh, and when he cometh it is on purpose to save you, this is what the Father sent him to do, for it is not his will that any

should be left without his offering them the means of salvation. But they who will not receive him cannot possibly be saved, as there is no other visible means given under the whole heavens, except receiving this little light which enlighteneth every one that cometh into this world. Now this little light is like the ~~light~~ of this visible day and our Egyptian state, or our second state or station is like the night which we whilst on earth call so, being so dark for the want of the light of the Sun, Moon or Stars, that we cannot see to walk without being in danger of stumbling and falling to our bodily hurt; this you all know by experience; but our merciful God sends the day to give us light, to enlighten our mortal eyes.—Its first appearance is very small, so that we can hardly tell whether it is day or not; yet being desirous to begin our intended work or travel as soon as light appears, we go out and look, we think it is not yet light enough to do our business as we would wish it to be done; we go in our house again, and conclude to wait a little longer, that it may get a little lighter before we proceed to our intended business; but in this anxiety we cannot take any rest, we are afraid to lie down and oversleep ourselves, and by that means fall short of doing our intended business, so that we cannot wait long before we go and look again; at last we conclude it is light, by seeing the moveable and immovable things of this world, which we could not see before, and proceed to our intended business. Thus my dear children and others, you all know by experience that we cannot do much work to real perfection, which is necessary to be done to support our mortal bodies with food and raiments, without the aid or assistance of the light which God spreads over the face of this earth every twenty-four hours. But who of us all consider the wonderful love of God in this great providence of light we call day, and which makes its appearance to those who are anxiously looking and waiting, before they can see the bright shining sun to rise above the horizon, and bid darkness fly away; then every one having eyes and a sense of feeling, know for certain it is day, and altho' ten thousand times ten thousands were to say it was not day, yet they would still continue in the firm belief that it was day; for

they would see and feel the warming effects of his power, which God hath given him to distribute for the comfort and preservation of his creatures ; for without the warming beams of this great luminary nothing on earth could live ; yea, the earth would be immediately barren and stripped of all her precious fruits—nothing on earth can be brought to perfection without his warming influence : yet God allows it to rise and shine on the evil things of this earth, both of men and beasts, as well as on the good. But remember what I said of the wonderful love of God in this one great providence for our comfort in this life, for was he to take this one blessing away, how quickly should we all perish. Remember also, that we should thank him, not only for this blessing, but for all other gifts he hath so freely bestowed on us for our comforts in this life. Let us be humble, and come before him under a sense of his loving kindness and providence in all the lawful enjoyments of this life ; I say, let us all come before him with true thanksgiving and praise, not only with our lips and mouths as the wicked do, but as being sensible of his loving kindness towards us—let us all that have been partakers of his blessing give him all the thanks and praise that can be given him by his angels in heaven, and his saints on earth ; yea, ten thousand times more than all can give, for his goodness is beyond our expression, and his mercy beyond our utterance .

But by this time, my dear children, you may want to know by what means you will or can know when the heavenly angel appears, in order to lead you out of Egypt, or your second station, to be your guide into the promised land, the fourth station, or into the kingdom of God, where rest and peace is amongst the inhabitants thereof.—Well, you may observe that I have given the plainest comparisons that can be given—that the light which is called day, and which spreads itself over the face of the earth once in twenty-four hours, comes from the Sun ; which our gracious and merciful God has placed in the firmament of heaven, to give light and warmth to all things moveable and immovable ; I say the light of all other things whatsoever is derived from it ; for even the light which the moon and stars appear to give, comes from the sun, and if it was taken away their light would

fail, and darkness would cover the face of the earth ; and as no light can be called day, except what comes from the Sun, which God has placed in the firmament of heaven. So is it with respect of the internal light which enlighteneth every one coming into the world, and every sparks of true light enlightening the eye of our understanding, comes from the lovely Son of God ; for none can give us any particle of the saving light of salvation by their own wisdom, for if any angel or man have any of this saving light, they must receive it from the Son of God, as the moon and stars receive their light from the Sun, before they can cause it to shine on the children of men, because they are only the instruments appointed by God to spread this light on earth for the benefit of men.

I now will request and advise you to enter into a solemn silence, & wait before the Lord in sincerity, breathing prayers ; I do not say in words of the mortal tongue, but in the language of the spirit, and with unfeigned desire, that he would please to give you a true understanding of his divine Son, that by the light thereof you might see the coming of the angel, which he hath appointed to be the only guide to lead his children out of the house of bondage, even the bondage of sin which keeps many the servants of iniquity ; and whilst in this state are without the love and peace of God, and strangers to the kingdom of heaven ; in this captivated state should any die, they could never enter into the kingdom of God. But as the Lord heard the sighings and groanings of the children of Israel, and sent Moses to their help and deliverance, so he hath heard our sighings, groanings and mournings under our heavy burthen of sin, and hath sent his angel with the offer of salvation to all that are or have been, and he will send him to all that will hereafter be born, and will fall under the captivity of sin. But when the heavenly messenger comes, he appears so small that many will not know him. It is now with mankind as it was in days of yore, for in those past days the people saw his body, but they knew him not ; and it is said that he was in the world, and that the world was made by him, yet the world knew him not.

Perhaps, my dear children, you may yet be at a loss after all these plain comparisons, and may wonder how he

can be in the world and the world not know him. But this means his spirit and not that body which was crucified ; his spirit was in the world from the beginning and will be to the end—it was in the world long before the Virgin Mary brought forth that child called Jesus—it was his spirit which came down from heaven, that saved and kept that man we call Jesus Christ our Lord, from all sin : and the same spirit gave Jesus Christ power to do his father's will, by doing which he was kept pure from all transgressions, for this cause his father gave him honor above all men, a name above all others in heaven or earth, for he is the Saviour, and there are none beside him, for if any of us are saved from our sins, it will be by the power which his father has given him. In order that you may come at once to the true knowledge of Christ, I will tell you as the Lord hath shewn me : the world or Egyptian state is this ; all who live in a state of sin and have not been brought to such repentance, that they need not repent again ; true repentance gives people a concern to know how they shall, or by what means they can be forgiven and saved for their past sins, and how to be kept from it the remainder of their days. But all who are strangers to this humble concern for their souls' salvation, live in sin, love to do evil, or take pleasure in their sins or those of any other persons, are all of the world—not of Christ—they are spiritual Egyptians or heathens—not Christians, but members of the world—but not members of the kingdom of heaven. They form the sinful world, yea “ God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.” St. John chapt. iii, 16th ver. It is everlasting life to know him, “ for God sent not his Son into the world to condemn the world ; but that the world thro' him might be saved,” ver. 17, that is, by believing in him ; but all who will not believe in him cannot be saved, unless they repent, believe and receive him, or else be condemned ; for the light is come into the world, yea, the light which shines from the Son of God, as the dawning of the day makes its first appearance in the east early in the morning, before the Sun can be visible. The reason that those who are members of the world will be condemned is, because the light shined

before them, even unto them; but they love darkness more than light, their deeds are evil and take delight in them, so that when the light comes from the Son of God to save them, many act like one who is recorded in scripture, and had the offer of eternal life on condition he would part with all he had, and distribute it to the poor, and to go and follow Christ. But unfortunate was that man, for he loved the things he had in possession more than the Lord; therefore instead of believing Christ, taking up his cross and following him to the promised land or life, he left Christ and went away sorrowful; this is the case, has been and will be with thousands of my fellow creatures, who are in possession of the fruits of the flesh, yet many of them pretend they want to know what they must do to attain this life; but when Christ, the light, tells them, instead of following his advice, they often go away without taking up their cross and refuse to follow him; for they are so much delighted with their possessions, that they will not leave them, although the light makes itself manifest to their understanding, that they must part with all the fruits of the flesh, otherwise they cannot receive eternal life.

I will now tell you when and how this angel makes his first appearance, and endeavour to make it so plain that all must know the coming of the greatest friend that ever was or ever will be; he is a spirit that cannot be seen by mortal eyes, but appears to our understanding, drawing our minds into a solemn silence, and plainly telling us that we are sinners, that we must do better; he then shows us a way of doing so, which we clearly see; we then are bro't by the powerful operation of his light, to think it would be better for us to do as he points out; yet although we are thus exercised, many of us whilst in our sins do not know that it is him, whom the Father sent to save us, and being strangers to the Son of God we are like the rest of the world, although he came into our minds and persuaded us to leave our sinful deeds and go along with him, yet we are so ignorant that we know him not. But such as receive him into them he gives power, and they become the children of God, be they male or female, or of what colour or nation whatsoever. This is the beginning of his first appearance, and all must remember it whether they

receive him or not ; for their own conscience will be witness against them that the Lord did appear, and offered them at sundry times his loving help—that he did show them the way by which they might have gone to the kingdom of heaven, and be redeemed from the slavish yoke of sin, and from the shameful bondage of iniquity. But as they were loath to part with their pleasing lusts, and would not forsake their sinful ways to follow his convincing light, which did at sundry times clearly convince them of their state and condition, and to lead a better life or they would not be fit for the kingdom of heaven. I say, every one's conscience will bear witness to the truth at the day of judgment, when all nations will meet to be judged, be they of what colour soever, learned or unlearned ; for all those who will not take up their cross and follow his persuading light, which appears to the unlearned in letters as well as to those who can read the Bible, for they shall all be left without excuse. Yea, I say that all who refuse to take up their cross and follow him, their condemnation will be of themselves ; for none will be able to say unto God, that he never shewed them the way that would have led them to his kingdom, but all must confess that his angel of light often did so, but they would not go.

O ! you that are yet doing evil of many kinds, has not the Lord shewed you the way and necessity of stopping, by convincing you that if you did not leave off and repent before you die, you would go to a bad place, or in other words into hell, where you will forever be separated from God's love and peace ? The thoughts of neglecting his offered salvation will be one mean of distress, such as we see in natural things, as if a man loses something valuable by his own neglect, then observe how it frets his mind.—How much more will this be felt by those who neglect the offered salvation of the Lord. Awake ! awake ! and let me tell you what you will find to be true, whether you believe or not, that the Lord did send his angel that you might see the way to the kingdom of heaven ; but those that have not yet seen, the Lord will in his own time show them. I would rather believe you have all seen, and think it is high time for you to be travelling as fast as possible out of Egypt, and go no other way but that which the Lord

shows you. The Israelites had to carry all their substance and flocks with them, out of Egypt, but you must leave all you have got in Egypt into Egypt; for nothing that is the produce, growth or fruits of that land or of any other country, shall ever be brought into the promised land, for the fruits thereof are holy, and all other fruits are unholy; therefore none can be admitted into this holy land unless they leave all other fruits behind them; this is the cross, to forsake and leave all the delights of the fruits of the flesh, whether they consist of words or deeds, and it must be done before we can enter into this holy land. I do not mean the fruit of trees or of our corn fields, but the fruits of that corruptable tree that Satan hath planted in the hearts of the sons and daughters of Adam, which brings so much sin and transgression; and all who will not forsake the fruits of the flesh cannot be Christ's disciples.— The fruits of the flesh are fully set forth and named in the scriptures, and you may find them in sundry places in that part called the New-Testament; for Christ himself declared what would defile a man, and that nothing defiled can enter the holy land. Some say they have not been guilty of all the bad deeds mentioned in scripture, nor would they be as bad as some are for a great deal, for such a one is guilty of almost every thing that is bad.— This may be true, but I tell you that the scriptures say, that “a little leaven leaveneth the whole lump, and that they who are guilty of breaking one of the commandments, are guilty of breaking the whole.” Therefore do not deceive yourselves, for nothing unclean can enter the kingdom of God.

Here is the necessary question you ought to put to your souls: O! my soul art thou clean or unclean? and if you will put this close, I think your souls will answer either clean or unclean; if the answer should be unclean, may I tell you that the angel of God is sent to you for this purpose, to call you out of your uncleanness, whether great or small, for all the fruits of the flesh are unclean; and they who will not take up their cross, which denieth those fruits, and follow Christ, cannot be his disciples. Then examine yourselves before it is too late, that you may know whether you are sowing the seeds of the flesh, whereby you will reap corruption, and separate yourselves.

from the kingdom of heaven; or whether you are sowing to the spirit of the Lord, by which you may reap life everlasting.

As man is a forgetful creature, and the names of the different sorts of sin, called the fruits of the flesh, are scattered about in different parts of the scriptures, I will here mention some, as related in the 7th chapt. of St Mark, 21st ver. &c. — “ Evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness &c. defiles a man.” And Paul says in his epistle to the Galatians, 5th chapt. 19th ver. &c. that the fruits of the flesh are, “ Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like fruits, that they who do such things shall not enter the kingdom of God.” Evil thoughts is the first source from whence the above named evils come, and many others, such as lying, false swearing cheating & unjust dealings of any kind, cursing, swearing and idle evil speaking, which often provoke others to do the same, breaking promises and covenants, with unmercifulness to both men and beasts, and taking pride of their deeds in fighting and beating their fellow creatures, often staining their garments with their blood; pinching, screwing and starving those they have under their power, yea, sometimes pinching themselves with hunger rather than spend a few pence, because the price of what they want to eat or drink, is a little higher than what they want to give, but if they can by their crafty lies get it under value, or given to them they will not starve; they covet the substance of other men’s labour, yet are unwilling to make satisfaction for the same—breaking their covenants made before God at their marriage, turning their love, (if ever they had any for their wives) to other women, becoming harsh to them and their families; many women also do the same and defile their marriage beds with other men, have no regard to the words of their mouths, being as the old proverb says, never satisfied with their lawful husbands, neither full nor fasting, always striving for mastery, pleasing before other people, as if they were kind and loving to their husbands, but as soon

as gone are full of contention, opposing them in their concerns with obstinate resistance, without considering what the consequences may be, nor recollecting that God has given authority to the man as head of his wife and family, wherein he can and ought to make just and merciful laws, and that it is dangerous to resist his power and authority, for they who resist it are in danger of coming under that corrector mentioned by the apostle Paul, in the 13th chapt. and 2d ver. of his epistle to the Romans in these words: "Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation." This is very true, and all will find it so both men and women; for there are various branches of power given by God, first the king's power, which regularly branch out until it reaches every husbands, who have authority over all under their care; now the wife is under the care and authority of the husband, even by her covenantal vows and promises made of her free will on the day of her marriage; but many women do not regard this, they will contend for the mastery, which will be sooner or later to their confusion, and unless they repent and forsake such shameful ways, they will fall short of entrance into the kingdom of God. O my dear daughters! hear me, for these are fruits of the flesh, brought forth in Egypt, and not fit for the promised land; for they who bring such fruits are in their second station of life, and in danger every moment of their life of being rejected, because they bring no other fruits but thorns and briers, which often pierce them and their husbands to the heart. There are many more which I have not mentioned, but I will leave you, my dear children, and others, to pray to the Lord that when he appears, it would please him of his own love and mercy, to make known to your understandings all things that are unclean.

CHAPTER II.

Of War.

HERE I will make mention of one thing, which is, following the destroying angel into war & bloodshed, which

is of the lust of the flesh, the pride and ambition of sinful life, and void of the real love of God; for no man whose spirit is redeemed and bro't out of his second station of sin and transgression into the promised land, will ever shed the blood of his fellow creatures as long as he is an inhabitant thereof; for then he is under the protection and guidance of grace, which leads to love and peace. But there are thousands of thousands who claim the name of being followers of that grace of God, which brings salvation to all who receive and follow its instructions, will in a future day find the great mistake they are under, either wilfully or ignorantly; for it is vain to claim that name unless they will separate and be separated from all destroying angels, and only cleave to him who did not come to destroy men's lives but to save them, for rather than destroy or have the souls of mankind destroyed, he left all the glory he had in his father's kingdom, and came into this sinful world to save them. There was no other appointed by the Father to save or be a Saviour, but this lovely grace, or angel, or lamb of God, which is, has been, and will be slain, from the foundation of the world to the end of man's coming out of Egypt; but when all his saints and seed are redeemed and brought out of Egypt, he will show his power and come in great glory; then all the bloodshedders who pretended to be his followers, will find their wilful mistake, (if I may be allowed the expression of mistake.) This angel will be witness against them, and they will be obliged to confess that the dear Saviour often did try to persuade them to forsake the destroying angel, to turn from all evil and follow that grace which would lead them to a sober and righteous life, that would have made them acceptable heirs of the kingdom of heaven. They will then know the difference between serving or not serving God, and between pure and undefiled religion and that which is feigned; for those who follow the destroyer make great profession in a formal worship, by praying, singing, baptizing and being baptized in water, but not in nor with the holy ghost; going often to what is called sacrament yet remain strangers to the body and blood of Christ, which they pretend to eat and drink, but they do not; for did they eat and drink thereof they would be immediately changed and redeem-

ed from the house of bondage, and would be brought into the promised land, where Christ rules in peace and love; for whoever comes there comes to the house of God, built by his holy hands, whereon it hath pleased him to put his holy name, that it might be called the new Jerusalem, and is very different from the old one built by the hands of men, of the stones of this earth, in the day of the prosperity of the children of Israel, and was to be thrown down & done away; even that great house called Solomon's temple, was only a figure of what was to come and be done by the Lord; who said of the old temple built by Solomon, that it was to have been called a house of prayer, but they had made it a den of thieves. It therefore pleased God to take his holy name away from that earthly temple, and place it in the house built by his holy hands; the all living stone Jesus Christ himself, being the chief corner thereof, and on which the foundation and holy building are firmly framed. This is the house which the prophets Ezekiel and Micah saw in their visions, and was to be built in the latter days; it was to be established on the top of the mountains, and be exalted above the hills; that is to say, above every other kind of religion or worship on earth. Accordingly, in these days there are many forms of pretended religion, some very highly set up and esteemed, like the mountains, others less, and like the hills. But the true and spiritual worship stands acceptable to God, and will be exalted above them all; and all people who love God will flock unto it, for a remnant of all nations will say to each other, come, let us go up to the mountain of the Lord, and to the house of the God of Jacob.—Here they will be taught the ways of the Lord, and to walk in his paths, for the law is known here, and his word is to go forth from this holy place—this is the spot where he will judge many people, and rebuke strong nations; before which he will cause them to beat their swords into plough shears, and their spears into pruning hooks, so that they may not learn war any more. This is the place where every one set under his vine and fig tree, and there is none to make them afraid—here are no wicked men, nor any that do evil—here the name of the Lord is placed, and all who come have to call on it, by which they are saved; but in calling on his holy name

they must depart from all evil, otherwise they cannot enter, for as this place is holy nothing unholy can come into it. It is the delight of the inhabitants of this holy place, to call on the name of the Lord—there is no bloody wars amongst them; here they are restored to the image of God in which man was first created and cloathed with, whilst they were in the garden before they ate the forbidden fruit.

I say there would have been no war nor bloodshed if man had remained in obedience to God's commands, but by the disobedience of eating of the forbidden fruit, they lost the image of God and became naked in spirit, of which they were ashamed; and when they heard the voice of God in the garden they hid themselves, but to no purpose; for the Lord by his power brought them to give an account of themselves, after which to punish them for their transgression, the Lord cast them out of the garden of Eden, which was to them as a paradise, and would have been as long as they would have lived in true obedience; but it is no more, and cannot be restored to men unless they come into the fourth station, which no man can attain by means of their own; for unless they receive the Lord from heaven, believe and follow him out of the second station through the third into the fourth station, they cannot be his disciples; & they who are not Christ's will not have the image of God restored to them, neither will they be fit for the kingdom of heaven, for none shall enter therein but those who by true repentance have been prepared to receive the Lord and follow him to the fourth station.

Now any one that has eyes may see there was no war nor bloodshed in man's first station, neither is there any in the fourth; for all who attain thereto, are children of God by regeneration and being born again, by which they are restored to the image of God, which is so lovely that all who have their souls covered with it can in truth say that God is their father. But all who call God their father & have not his holy image are liars, & unless they repent before it be too late, shall share the same fate with the liars who are to be cast into the lake which burns with fire and brimstone, as mentioned in John's revelation. On the contrary all who have the image of God restored to them,

can call him their father ; and he himself will own them to be his returning sons and daughters who had been dead, but now alive by receiving and believing in Christ, who hath raised them from the dead and brought them home, as the lost sheep who have returned to the shepherd and bishop of their souls.

All who are in the habit of shedding blood or justifying it under this glorious gospel day, either offensive or defensive are yet in the second station where war took its origin ; for there was no war among the children of men as long as they were cloathed with the image of God, but by eating of the forbidden fruit they lost it and became naked, which caused them to be removed from that innocent and harmless life which God placed them in ; and being found guilty by their own confession, for a reward of their transgression the Lord sent them out of the happy garden, into the wide fields of the world to till the ground, which should bring thorns and thistles, and that they should in sorrow eat of it all their days. After this man began to learn evil, and amongst the many evils he learned was that called war and bloodshed. And where did it first begin ? Why, it began and took its origin from that wicked man Cain, to whom the Lord said before his wicked act by which he killed his righteous brother Abel, "if thou dost well shalt thou not be accepted?" that is to say, if he would refuse to do evil and learn to do well, he should be accepted as well as his brother Abel ; but Cain turned himself from the council of the Lord, and took council of the wicked one who was a murderer, and by his advice Cain made war and slew his brother, who died in righteousness, whose blood cried unto the Lord from the ground, and caused the Lord to pronounce a curse from the earth on Cain, which had opened her mouth to receive Abel's blood to hide it from his wicked hands. Here is the beginning of war and murder ; and by this same counsellor who caused Cain to slay his brother, it is carried on to this day. After all, notice the goodness of God—although Cain had done so wickedly, yet the Lord did not want him slain, but put a mark on him to prevent any from taking away his life, yet he was to become a fugitive and vagabond in the earth. He

then went from the presence of the Lord, and made his dwelling in the land of Nod, where the house of God never stood nor never will. I say, notice the goodness of God towards this poor wicked man, in order to spare him untill he would send his merciful angel to call him to repentance, & bring him out of his second Egyptian state, in which he was entered, & have an opportunity of receiving him whom the Lord had promised to send, whose body was to be of the seed of the woman, but his spirit of God; & was to come to seek & save perishing men, on condition that they would receive him & open their hearts, with invocation by prayer for the Lord to come into them & sup with them, that they might be forgiven and be made welcome to sup with him, and partake of the pascal lamb brought by him to kee the Lord's passover; to enable them to prepare for their removal out of Egypt their second station, and begin the third which must be finished before they can come to the fourth station; where they are restored to the presence of God, which they had not seen since they first had departed from it.

And, as before mentioned, lest Cain should be slain, (altho' he justly deserved it) it pleased the Lord to put a mark on him, that he might be known by all living; to prevent them from killing him or any who had his mark, the Lord said that "whosoever slayeth Cain, vengeance shall be taken on him seven-fold." The Lord is faithful in all his promises, whether it be to punish those who disregard his word, or to honor those who obey him; therefore I pray all of you who are in bondage and slavery to the destroying angel, known by the spirit of war, to consider what may be the awful consequences of your being found at the day of judgment, (which will certainly come on all who have been or ever will be born of woman, and be brought to stand before the judgment seat of Christ, there to give an account of their conduct in this life,) in the garments of war and bloodshed; for if Cain's punishment was greater than he could bear, as he said it was, which was only one fold, how do you think it will be with those who disregard the threatening word of God, when he says that seven fold vengeance shall be taken on those who will slay Cain after he had put a mark on him. He was the father of all murderers and liars, he was the

first man who killed another, and this is his mark, even the mark of murder—of who have his murdering spirit are marked with it, and are known by all who live by the life of the son of God, which hath raised them from the dead by bringing them into the fourth station, where all live unto God. As Cain was the first who received the murdering mark, so his posterity or children are marked with the same mark, & all flesh is forbidden slaying any of them, not only them but all who are in the spirit of war & bloodshed, either by practice or justification, one also w^o to the flesh and are to reap corruption, for it is the portion allotted to the n. who die in the field that brings the briers and thorns of war, which tear and destroy the bodies of men either by offence or defence, and bring such calamities among the children of men.

After Cain had received his mark, and the Lord had declared that seven fold vengeance should be taken on those who would be so presumptuous as to slay him, or any that had his mark, it appears that men feared the Lord so much, that there was no more war nor murder; for they dreaded the punishment promised by the Lord. I say, that for four generations there was neither war nor bloodshed, of which we have any account left on the records of that ancient book called the Bible, in which all scripture records are kept, and might serve us as a looking-glass by which we might see our own faces, and know what mark we bear, for we are all marked, either with Cain's mark, which makes us known to belong to his family and driven from the presence of the Lord;—or else we have that mark which Christ said, that by it all men should know them to be his disciples, that it is his followers who have followed his angel out of spiritual Egypt, and the bondage of many sinful lusts; and by this angel of grace redeemed from their Egyptian desires. As a reward for being obedient to the guidance of his holy angel, it has pleased the Lord to give them his own mark, which is his love; even a measure of that love which Christ himself was marked with, all who have it are returning unto him who is king and governor of the promised land; where he rules all his marked subjects in love and peace, there is no war in his little flock—it is a little flock in comparison to those who are marked with the spirit of

war; and perhaps there is a thousand to one with the mark of the destroyer, where there is one marked with the pure love of God, which is Christ's mark, and are redeemed by having continued in their Lord's word until they knew the truth, and the truth hath made them free from the slavish yoke which remains on all Cain's family.

Every one staying his fellow-creatures under our gospel dispensation, either in offensive war which springs from pride and covetousness, or of defensive, carried on by the spirit of revenge, have all Cain's mark. They pretend to call on the Lord and to put their trust in the God of heaven, but they know him not, for if they knew him they would keep his commandments, one of which is, "if thy enemy hungers feed him, if he thirst give him drink;" the following also, "I say unto you that you resist not evil, for if they smite you on one cheek turn the other also; and if they compel you to go with them one mile, go with them twain; if they take away your goods, ask them not again: if they curse you, bless them; if they spitefully use you, pray for them." In a word, you must overcome them by that example of goodness and love which your Lord has given you as a mark of his kindness, by which you will be known as followers of Christ, and would lay down your lives for the sake of your brethern. But these and such like commands are not observed nor kept by those who are baptized in the spirit of war which fills them with the spirit of revenge; and to be revenged they call on their Father's family to go with them, if they can find a sufficient number they will go in high spirits, putting their trust in the arm of flesh, or in their well disciplined number. The greatest part of them pretend to put their trust in the God of heaven, yet they will run if they see that their opponents have a greater and better disciplined number, which clearly shows that their trust or faith is not in the Lord of heaven; for was it so they would stand firm, like the prophet did when the king sent captains with their fifties to take him, but the captains with their hundred men could not take him; because the prophet's trust was in the Lord, and God defended him by his word without gun or sword. Yea, even his word, (if I am a man of God) let fire come down and destroy these captains and their fifties. If God did thus

defend one of his little flock, will he not defend all his followers, whose kingdom is not of this world.

We brought nothing into this world, neither can we carry any thing out of it, except a good or a bad conscience, and none who remain in the spirit of war & bloodshed, until their breath leaves their bodies can be good.—Who are those who go to war without putting some trust in the arms of flesh, which will bring the curse of God on them? It is written “cursed is the man that maketh flesh his arm, whose heart departeth from the living God.” If their hearts were good and right, in the sight of the Lord, he would not suffer them to be tormented with the plagues of war; for when men’s ways are in the Lord, he maketh even their enemies to be at peace with them. But Cain’s family being full of evil, although they bring their offering, they like their father’s will not be respected nor received—they are the fruits of the earth, and God cannot have any respect to these earthly-minded offerings, which praise him in word with lying tongues, and deny him by their wicked and bloody deeds—following the example of their father, who left the ways, advice and council of the Lord; and went out from his holy presence into the land of Nod, in whose ways God has no pleasure.

Christ never gave by word or deed any example of destroying men’s lives, but to the reverse he said, that men did not know of what spirit they were when they wanted men killed; he further said, that he did not come to destroy men’s lives, but to save them—this he truly manifests, by reproving Peter for cutting off the ear of the high priest’s servant. Thus you may see that war springs from the wicked whose ways do not please the Lord; for this cause he suffereth them to torment each other in the calamities of war, which would never have been the case if men would walk in the love and fear of God. God foreseeing that the Canaanites would not walk in his love and peace, but in their own ways, and chose to follow their evil hearts, and delight in fulfilling the lusts of the flesh; he said, “that there should be wars and rumors of wars,” for he knew their wickedness would bring these things about. And because the Lord foretold them, the deceiver make his followers think and believe it is honorable and right to fight and die in the field of battle; but

they have forgot that they are those who are to have strong delusions to believe a lie, and that they may be damned because they did not, nor will not receive the love of truth.

Let us now turn and see what the scriptures declare, and it will appear that from the time of Cain's killing Abel; there was no more war for four generations, for men so much feared the Lord that none were so presumptuous as to commit so horrid a crime as to murder a man; but in the fifth generation there was one found by his own confession, who declared that he had killed a man to his own wounding, and a young man to his own hurt. It appears that he dreaded what was justly due to him for doing what he was forbidden to do, and by his own confession was already wounded and hurt; yet he dreaded something still greater than his wounds. Such is the case in this age of the world, to many who are wounded in the dreadful field of war and bloodshed, to their great hurt. This is not all their misery—they are like Lamech, the first man of the fifth generation, who paid so little regard to the threatening word of God, that he slayed a young man of Cain's family, to his own wounding and to his own hurt; yet it appears that this was not all, he dreaded not only the seven fold vengeance, but the seventy-seven fold; and if one fold was so heavy on Cain as to make him say that his punishment was greater than he could bear; how must have been the fears of Lamech the second murderer, who knew that vengeance would be taken on him seventy-seven fold. This curse has remained from generation to generation; yea, even to this day, for if any of Cain's family or kindred are slain, the remainder (tho' it be twenty or thirty years afterwards, if it comes to their knowledge) will require vengeance, and if possible will take it seventy-seven fold before they will be satisfied, and if they cannot revenge themselves on the actual slayer or murderer, they will the first opportunity take it on his children; even those born after the fact was committed. For the truth of this let us consider on the great revenge laid up in some American breasts, which will not fully be done away in the present generation.

If God gives a seven fold vengeance on all who are guilty of slaying any who have Cain's mark, although it be in the field of battle; if any one is killed, he is slain

and murdered by the sword or weapon of the slayer, even if it be by the agreement and appointment of the rulers of the land; yet he who slays his fellow creature is guilty of manslaughter, and if found guilty by the judge and jury of heaven, he will not escape vengeance of seven fold, if he escapes that of seventy seven; for it is him who dared be so presumptuous as to rob God of his fruitful field, in which he purposed to sow his holy redeeming seed, by which the poor Cainites might have been saved, although God had not yet prepared this part of his field to receive his seed, but remained in its wild growth, like many parts of our lands which we have not yet made ready to receive our seed of wheat, corn or any other grain. This land we have bought with our money, and intend at a future day to make ready to receive seed; but if any man takes away this uncultivated land and rob us of our just right, although we had not yet spent much labour to make it fit for our use, but did intend to prepare it at a future day, would not such robber offend us? O yes, you know that it would offend us very much to have our rights taken away by any man who never laboured for it, nor had any just right to it. Consider what law-suits and trials in court there are on these occasions. You all know that if any man tries to injure us this way, or robs us, we cannot be reconciled to such a robber, until he restores us our land and acknowledges his transgression; we would then hardly be satisfied, but would in all likelihood want something more, for the damage done unto us by such robbery; even after all this we could scarcely be as well satisfied with him as if he had never committed or tried such robbery. Of all the children of men, many are what may be called the Lord's uncultivated ground, and bring only the second stationary fruits, which are wild and hinder the growth of the good seed of God's love, and which the Lord may not yet have sowed in their hearts, but he may intend to send the cultivator to prepare them for the reception of his seed at some future time.

Some may say that all who are killed in war is done by the foreordination of God; if so, no man can be blamed for murder, and God must bear the blame if there is any, and all murderers be innocent; for in manslaughter they only do what God has foreordained them to do. This is

a dangerous if not blasphemous doctrine, and I can tell all who hold that opinion, that it is dangerous for a man to accuse his king (who is but a man) of partiality or injustice; how much more must it be for mortal man to accuse the holy one of heaven, of being guilty of foreordaining and appointing men to do such horrid and wicked crimes; for if God has foreordained and decreed it to be done, he alone must be the father of these horrid crimes, and the man who commits them must be innocent—he only does what God has foreordained him to do. But my dear children, I pray you all to shun the very thought of such a doctrine, it is but the charms of Satan which entangles so many thousands of people, by which they risk their future happiness—living in this world in their sins, without repentance, without redemption, without regeneration, and without being born again; for, say they, God's decree is past, our lot is sure, and no alteration can be made; for if we are of the number of God's elect, do as we may all will be well, and our trying to live a righteous life will do no good. Under this opinion the Devil beguiles them and makes them lay the fault of their horrid murdering and adulterous deeds on the pure and holy God, who will judge and give judgment on them according to their wicked deeds—even the deeds of manslaughter, which robs God of part of his field by killing uncultivated men, who had not received God's seed, which hinders the Lord from sowing his seed into their hearts. All who are thus slain die without the peace and love of God, and without any true hope of salvation. But how will these slayers and robbers reconcile themselves to God, after having destroyed men who had Cain's mark, which was purposely put on them to prevent all others from killing them; knowing they are the work of God's hands, made for his own glory, that it might be prepared as a temple for the Holy Ghost to dwell in at a future day; which work the Lord has not only made, but has sent his Son into the world to renew his lawful right, by suffering death in order to ransom these poor creatures, and by the price of his precious blood, paid as a purchase contract, by which men might know that the Lord has the whole right; and if by these two titles God has a right, then they must all belong to him, whether they are wicked or righteous. What man on

earth has any right to destroy the inheritance of God, and be guiltless? I shall forever dispute the right of any man claiming such authority, by which he slays or cause men to be slain, either in offensive or defensive war; unless he shows me when and where God gave up the lawful and just right he has on all human beings, for he first made and created men of all description, which gives him an undoubted right to them all; even after this he bought them, and gave in payment the precious blood of Christ, that by it they might all be cleansed of their former evils; intending them as a part of his field, wherein he might when he saw proper sow his heavenly seed, which being sown might bring fruits to his honor and glory; but when any are slain before they are prepared to receive this heavenly seed, God is hindered and robbed, so that there is no possibility for him to receive any good fruits therefrom; and the slayer or slayers will have to account for their deeds at a future day.

If no man hath a right to kill or destroy God's inheritance before he purchases his right of God, who has the sole right to all mankind, what do you think O manslayers will be the consequence, when God calls on you to give him an account where your poor slain brother is? whose blood is crying out of the earth to the Lord for vengeance, not only for one fold but for seven, and it may not cease until seventy-seven are taken. After this how or what way will you find to pacify that God you have robbed, by killing and destroying that body he had made to sow his precious seed in? Think on this O manslayers before it is too late, for if you are found in this sinful practice at the hour of your death, you will be found in your sins at the day of judgment, for which crimes Christ will pronounce that eternal separation between you and his followers, who are the children of peace and love, whom God will place on his right hand with that glorious call, saying, "come ye blessed of the Lord, enter into the joys of your Lord, into the kingdom which he hath prepared for all who followed him out of evil."

But what will the Lord say unto you, ye manslayers? who refuse to follow him in the way of salvation, and choose the way of destruction where you are found with Cain's mark, which will be a witness against you, and by

which the Lord will separate you from his sheep, and place you on his left hand with the rest of the goats; you are not his sheep, for they are marked with the love of God, of which you are strangers in this world, therefore you will be strangers to his happiness hereafter—where you will be made acquainted with that eternal separation which God will make between his sheep and his goats, which goats you are, as long as you are or remain in Cain's mark; the Lord will say to you, "Depart ye cursed into the everlasting fire prepared for the Devil and his angels." You will then be convinced that you never had any right from the Lord to kill or destroy your fellow-creatures. I will now leave off by telling you, that he who leads you into war is not Christ the king of peace & love, but an antichrist, who has and will deceive all but the elect of God, who are the Lord's sheep, and there are no others that are his sheep but the elect, who have returned from the wilderness of sin to the great shepherd and bishop of their souls, who is king of the holy land.

Let what I have already said and written satisfy you, my dear children and others, as a sufficient testimony against war. But after all, should any be left in doubts whether war is justifiable by the Lord in his gospel dispensation, I pray you all to walk in the path which I, your father, did in the beginning of our American revolution, at that time I was like many others, who hear the scriptures say, "that there should be wars and rumours of wars," but did not know whether it was right or wrong for the followers of Christ to go to war, fight and kill their fellow-creatures, or not; but I sincerely desired to know the truth, so that I might be made free from sinning against God; and I heard a voice say that "there was no fighting bread allowed in the gospel as from the Lord." This voice greatly concerned me to know the truth, for at that time I wanted to please the Lord, by doing what was right in his sight. To obtain this knowledge there was no safe dependence to be put in man; but the Lord shewed me great mercy, and gave me to understand that the true knowledge was with God, and he could and would give it to all who truly desired to find it. The way I took was to walk in the path of praying to God night and day to let me know the truth, as truth dwelleth

with him ; whether war was right or wrong. I also gave up much of my time in searching the scriptures, with prayer to God that it would please him to give me the true understanding of them, that I might know what to do or leave undone. It was a trying time to me, and what made it more so, were the preachers of that day who justified the shedding of blood in a defensive war, which they pretended they were fighting ; and that all who went there were to fight the Lord's battle. These being men of learning, and I but a poor ignorant and almost unlearned man, you may be sure it increased my troubles ; besides I was threatened for not joining the warriors, but for all this I could not be brought to forsake my path in praying to God that it would please him to give me what I desired more than gold. After travelling in this manner, perhaps more than twelve months, I was favoured of the Lord, and came to the desired end, where it pleased him to give me the things I had so long sought for ; my soul was then satisfied, and I hope will ever be thankful to him. His gifts are so firm that all the antichrists cannot lessen them, any more than they can lessen God in his kingdom. I could bring a multitude of texes from the Bible as witness, but the Lord, the giver of light and life, is the one to depend on, and apply to—him who has visited you in the secret of your hearts, even him whom the Father hath sent to redeem all who will receive him, and give themselves up to his government, whilst in this world. But it is in these days as it was in those past, for the scriptures say, that he was in the world, and the world knew him not.

I am now come to the place where I can inform you, how you may know when the delivering angel of God comes to save you who are willing to receive him, or to those who are not willing ; for he will come and appear to all, that all may be left without excuse ; those who receive him, to them he will give power to travel through the different stations, and become the sons and daughters of God. But they who will not receive him by his council, are the enemies whom the Lord will declare that they would not have him to reign over them, and his holy presence will slay them ; while those who receive him will be called to the joys of their Lord. Remember the words I

said that he was in the world and world knew him not.—Remember also, that the scriptures say, “ that to know him whom the Father hath sent is eternal life.” In order that you may know him hereafter, at the time of his coming, I will ask you who it was that came to you, not only one time but many times, and talked with you in the secret of your hearts. when you were alone or by yourselves, sometimes in one place, and sometimes at another ; when some power you did not think of, drew your minds into a solemn silence—began to think on the state and condition of your souls—of dying, and where you would then go to, whether to heaven or hell, should you die in your present sinful state of life ? which I call the second station ; did you not hear a spirit speak to you, whose voice you well understood ; because it told you the truth and you could not deny it ? it told you that you were not righteous—it made you sensible that if you were to die without altering the course of your life, you could not go to heaven. By this vision, voice or light you saw your sins, or part of them ; you also saw that you ought to do better, and leave your sinful ways—you can remember it showed you the way you ought to walk or do, with some pressing desires for you to go or try to go to heaven. Look back, and I think you will remember that often times you have been thus exercised, since you knew good from evil. I ask you all who this was who talked with you at these solemn times, by which you saw that you were not good, and ought to do better ? If you do not know, let me tell you it was the holy angel or in other words that light which came down from heaven, called the Christ of God, sent into the world by the Father, that whosoever received and believed in him might not perish, but have eternal life. I will also ask you whether you did know this holy messenger or not, and whether you received him or not ? for I know the father of all mercies has or will send him to you all : but I believe that he has by his spiritual voice spoken to you ; and if he has, remember that the scriptures say, if you hear his voice harden not your hearts, as some did of old, and perished in the wilderness ; but if you are favoured again to hear his voice, I pray you to obey it, this obedience is the best sacrifice you can offer to the Lord ; but I am afraid some of you are like some of old,

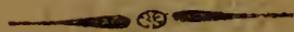
to whom he came but received him not. I will further ask you how you treated this holy one? did you receive him with the arms of your souls and press him as to your hearts, praying him to stay with you? was his company sweet, was he your beloved—did you give yourselves up to him, and did you make or desire to make a solemn covenant with him, as a virgin makes in her covenantal marrying vow to her husband, by which she loses her old surname? in this covenant did you also lose your old surname “Sin?” did you hear the blessed company which came with your Lord say, blessed is the bride of our Lord, who is now married by the everlasting covenant of our God! did you know and hear that your name was changed, from a wilful sinner to a saint or a christian? did you feel the sweet flowings of the love of God in your souls? did you hear the sweet tongues of angels saying, glory to God in the highest, and on earth peace and good will towards the children of men; did you feel him all lovely to your souls, insomuch that you could leave all things of this world for his sake? was this feast of love so ravishing to your hearts that you wanted all people to come and taste of the good things of the Lord, which he had given you, and are only to be known by them who receive him? The riches of this marriage feast the world does not know, they cannot understand them; the Lord does not give these lovely riches to any but those who receive him in the marriage covenant, in which they resign themselves entirely to him, as a bride to the bridegroom, who takes her away from her father’s house, and she follows him to his father’s house; when she came there her change was so great a satisfaction that she would not for all the world leave her husband, and go back again to live in her father’s house, in the manner she had lived before she was married. O my dear children, you cannot know these things and enjoy them unless you receive the Lord, and follow him into the fourth station where his father’s house stands; when there you shall enjoy more of the riches of his love than I can tell you of, but this is given only to those who receive and follow him from the land of sin to the land of righteousness, where the meek inherit the earth under them, and the heavens above them. My

dear children if you could all come and tell me in truth, (as it is in the Lord) that you have all received & followed him to these precious enjoyments, which he does and will give to every soul of men, both white and black, or of what-ever nation under the heavens, that will receive and follow him to the land of righteousness where the Son and Father are both one, and where his followers are but one and can praise the Lord for his redeeming love; for he has given them a measure of his spirit by which they love and praise him—here he both shows his goodness and freely gives it to them—it is so rich a jewel to their souls that they would not part with it for the world. O! if I could believe that you have all come to these enjoyments, my happiness would be greatly enlarged, and many of my sorrows would flee away.—But I am left to fear that some of you have not been kind to my Lord, when he came to you in love, to court your souls and try to persuade you to become his spouse, telling you he would marry you in the everlasting covenant, on condition you would only agree to forsake all your sins and follow him in the way of regeneration, by which he would bring you safe to his father's house, and where he would be your kind and everlasting husband.

I know that some of you have been almost willing to give yourselves up to the desire of the Lord, but I greatly fear that some of you have dealt very unwisely with him; for he came in true love to seek you, that he might make you righteous in this world and happy hereafter, my fear is that you have denied and put him off with flattering promises, tho' he made you sensible that it would be better for you to agree to his proposals and go with him—that you have looked to something that you were not ready to leave—perhaps put him off with saying in your hearts, that after you obtained this, or that thing, you would alter the course of your lives, and do the things you saw by the light of his heavenly visitation, you ought to do, and leave off doing those things which he told you not to do; and thus I fear that you have parted with him who is the greatest friend that ever was to the children of men.

Consider my dear children, and all you my dear fellow-creatures, for I write this for your sakes in the love

of God, as well as for my dear children ; I say consider how dangerous it may be, if you have sent the Lord away in the above manner, how do you know he ever will come again, for his father has said, that his spirit shall not always strive with man. Don't you hear him say in the scriptures, "yet a little while I am in the world;" after that "little while" is a heavenly visitation, wherein so many send him away with flattering promises; but after this "little while," which may be only one or two hours at one time, and two or three at another; after this if you will not make covenant with and receive him, he may leave you to your own ruin, to follow your lustful desires, which you would not forsake, although on this condition he offered you a certain lot in the kingdom of heaven. Consider what distress this will bring on those who are so unwise as to deny going with him, when they shall see him in his and his father's glory, with those happy souls who forsook all and followed him. Remember that many will seek him after he is gone, but they will not find him, for altho' he is a God of love, yet he will not wait forever. For the future I pray you all, that if it should please him to give you another visitation, to receive him with all your hearts and confess to him your faults in sending him away before—beg his pardon in true humiliation—he may forgive you, if he sees that you are heartily sorrow for your past conduct towards him, and on condition that you will forsake all other delights, it may be his good pleasure to guide and receive you—become your Saviour, and bring you to the enjoyment of the happy kingdom of God, where there is nothing but love and peace.



CHAPTER III.

The injustice of Slavery.

I will now speak of another evil, which is the unjust practice of defrauding mankind of their just rights and best riches by slavery.

But who will believe and follow me out of so heathenish and unjust practice, by which they live in luxury on the

labour of the poor black people, who are only allowed a shameful and scanty portion of both food and raiment.— By a tyrannical yoke these poor human beings are deprived of all human privileges, even from receiving any support or comfort from feeling hearts, grieved at the sight and hearing of their miseries.

I am astonished when I think on my past life, although God is full of love and mercy ; yet when I look back I am filled with wonder, to know how he bore with and spared me in days past ; for I was once as many thousands are to this day. When I went into this great evil, I followed that false light by which so many are deceived, believing it to be right to do the worst of wrongs, which I did in robbing my fellow-creatures of the best jewel man has in this life. I was led into it by the wicked spirit who rules great part of this world, for if I had not followed it, I should never have bought any of my fellow-creatures, to keep them in slavery one minute longer than our lawful established time, that is at the age of twenty one years, then to be free and enjoy their own freedom. But I bought with a view to keep them in slavery as long as they lived ; I had forgot the great commandment of my God, and began to eat with greediness the forbidden fruit, as far as lay in my power. O ! wretched man that I was at that time, to be so deceived by that unjust spirit which ruled over me, as it does over so many thousands to this day. At that time I was a professor of religion, like many of my dear fellow-creatures are at this time, who remain in their sins as I did then, yet they profess to be the righteous followers of Christ, and so did I, whilst I was defrauding my poor black brethren by keeping them in slavery ; yea, I like many others who are now living, justified that cruel and above all other unjust practice. I went to meeting called worship, I sang Psalms and Hymns — I used words night and morning on my knees, every day of the week in my family, which is held as a duty ; these words were called prayers, and I thought it was praying to God — each time I went to my table I used words called asking a blessing of the Lord, that is to say, for the Lord to bless what was set before us to eat, which his bountiful hand had provided for the nourishment of our bodies — after eating I also uttered words, called

thanksgiving to God for his merciful providence, in giving us such good things to satisfy our hungry appetites, by which our mortal bodies are refreshed and strengthened. All this had a very great show of religion; yea, I did profess to know the Lord Jesus Christ, whom to know is eternal life—this was only in words, but in works, I denied him, and worshiped an antichrist, who deceived and made me to be as unjust as the Devil could get me to be; for no robber can be a just man, neither can any thief be holy. Although a man does not go himself and rob on the high-way, nor kill and take another man's property—even if he does not go himself with the thief to rob his neighbour, yet if he receives the goods of the thief, knowing at the same time they were stolen or taken away from the right owner by violence, will not that man be judged as guilty as the thief; altho' he pays the thief some small price for them, yet it will not make him the rightful owner, neither will his purchase make him guiltless. But if a man ignorant of the theft, was to purchase stolen goods of a thief and they be found in his possession; if he would restore them to the owner when it came to his knowledge, he would obtain some favour by our laws, and all just men would esteem him for restoring them as soon as demanded; but on the contrary if he refuse to restore them when proved and demanded, would our laws justify him? I think not, but would condemn him to be as guilty as the first thief. Could any just men believe him a righteous man, or a follower of that holy one who came down from heaven, to save men from all such evils?

Men are led into this great evil by that deceiving spirit who gives them liberty to profess the knowledge of God, and the religion of Jesus Christ; but he craftily keeps them from possessing what they profess, for if I or any other man were to profess and say that we owned all the kingdoms of Europe, would our saying so and professing it make it our own? No it would not, for our chains would be null and void; so it will be with all who profess to have religion, but do not possess that which is pure, to keep them from being spotted with injustice or the unjustified fruits of the flesh; for pure religion is only obtained by those who refuse to be partakers of the evils of this world—take up their cross, and follow that holy spi-

rit which teaches them to deny all ungodliness and the world's lust, and lead them into a holy righteous life.—As I was led into the abominable and unjust practice of keeping my poor black brethren in slavery, (which was my wicked intent to do as long as they lived) by a selfish deceiver, so in like manner I was led out of this abhorable robbery; I call it robbery, and that of the worst sort; for if a man is robbed of his goods and money, and has his liberty left, he may by care and industry get more goods and money: but when he is not only robbed of his goods and money, but of his liberty and sold in slavery for life, it is the last and greatest injustice that can be done to him—he is no more a freeman, but bound in the most unjust and tyrannical yoke that can be on earth. But as I said before, that I was led by a selfish deceiver, so I was led out and redeemed from it by the help of that true friend of man, called Christ the Lord, who opened my eyes and caused me to see my sinful station, after all my great and godly professions.

My dear children, the Lord my God who is king of the holy land, has through me your mortal father, kept most of you from this great evil, which was first established and kept up to this day, by those only who do not keep God's commandments; for if they who keep black people in the bond of slavery, were to keep without breaking only one of God's commandments, they would immediately destroy their unjust bounds and proclaim liberty—they would be found on their knees begging God's merciful forgiveness, for all the wrongs and unmerciful injuries they had committed in not observing his commandments. Observe, I have only mentioned one commandment, and as God has given many, you may be desirous to know which one I mean—it is this: the Lord said in this particular commandment, that thou shalt not covet any thing that another is the owner of; no, not so much as his ox or his ass, which are not comparable to his liberty. If all the negro holders were to keep this commandment, all the traffick on human flesh would fall to the ground and be no more; it would fall like great Babylon, whose fall made so many stand far off and say, alas! alas! and weep and bewail the loss of Babylon. So I suppose it will be with many who have made themselves rich by that shameful trade in hu-

man flesh, which none but sinners could carry on, for a righteous man would do so wickedly. All people who breathe the breath of life have an equal right to freedom, it was given to them by their maker—by the law of justice and equity; and to prevent men from breaking this law, the Lord has forbidden them to covet any thing belonging to another; and for their instruction, that they might know what pleased him, he hath given them another commandment by his only Son, Christ the Lord; which is, that they should do to all others in every thing, as they would others should do to them. I take the liberty to ask those who are in the habit of buying, selling or keeping any of my black brethren, who were formed by the same hand we all were, whether they, in the midst of their great profession, keep this commandment or not; as they are all to give an account at a future day, of their obedience or disobedience in keeping or breaking the commandments of that great power, who is above all others in heaven or earth, unto whom every knee shall bow and every tongue shall confess—I say, are you who are masters or mistresses, (so called by men and the law of our land) willing to have your station changed—are you willing that the negroes should do to you as you do to them? Pause a little while, and let truth bear witness.

Do I not hear truth say, “all have fallen short of keeping my commandments, and some have scarcely thought on them—instead of obeying me, the Lord, who made all men and placed them on equal ground in the beginning, to enjoy the free exercise of their own selves, as long as I saw it best to spare and continue them on earth. Yea, some instead of doing to my black people, whom I made and created by my own wisdom, according to my own pleasure, for my own wise ends, (past the masters and mistresses’ finding out) I, that am in authority above all, will call all to an account; truth is ready to bear witness that some have scarcely thought of keeping my commandments, for instead of doing to the black people as they would the black people should do unto them, if the scale of the times was changed, they do as barbarously to my black people, as tho’ they were not mine and in whom I am to be glorified; or as tho’ they were not to give an account of their barbarous usage to my people whom I,

truth, did make for my own glory, and placed them in my own land, wherein they were my free people to enjoy the fruits of their own hand's labour—in my own land, which I gave them to be a free nation, as all other people of all other nations are in their own land and countries. But these men of other nations who were breakers of my commandments, were to me as highwaymen, or as thieves and robbers; have gone over my great ocean, and crossed my great seas to my good land; where they have spread their evils to accomplish their wicked designs amongst my people—they have robbed and fixed robbers by corrupting the rulers that were over my people, in the land that I gave them to dwell in, and have caused wars, bloodshed and murders to take my people to make merchandise of them—to sell them to other nations which iniquity had corrupted, and to satisfy their own lusts have bought and put them under the yoke of the most abject slavery, wherein they use them as if they did not belong to me, or as if they were not created and made by my holy hand, for my own glory. But I, the Lord, who looked down on my people Israel, in the days of Pharaoh king of Egypt, and heard their groanings under the oppressive hand of their task-masters, even I, will look down in my own time on my people, who are used as if they were not mine; I, that am God over all and above all, will look down and behold the affliction of my people, I will not forget their groanings and cries, nor the blood that has trickled down their backs as water, to satisfy the rage of unmerciful masters and mistresses, who consume the labours of my black people on their wanton lusts. What will these masters and mistresses do, when I call them to give me an account of their unjust dealings, in using my people so barbarously? I, truth, am not so forgetful as to forget the least of their evil deeds, tho' they are committed ever so secretly; neither shall I want a witness in the day appointed for judgment, for I, truth, hath placed a faithful and true witness in the hearts of all men, who shall arise and bear witness for me, for the praise, honor and glory of all that loved me and kept my commandments; and for the condemnation of all who broke my commandments. What will these masters and mistresses say, when my witness riseth in judgment, and brings to light not only

the open barbarous deeds of the young and old masters, and of the young and old mistresses, who have adorned their own bodies in rich and gay clothing, and lived wantonly on the labour of my people, whilst they were oppressed under their tyrannical hands, and the hands of their barbarous overseers, who defiled my virgins and forced my people's wives to commit adultery, sowing their wanton seed in forbidden ground, whose seed shall rise in judgment, and cause the sower to be condemned to that death, which is, to be cast into that lake which is to burn with unquenchable fire, where the worm cannot die; for the old and young masters, and the old and young mistresses have been wanton, and many of them have been defiled in making use of the forbidden fruit, with all the other evils of their most barbarous hands, in beating, bruising and starving my people of both food and raiment—whose open and secret deeds my witness shall bring to light, and make all these evil doers become speechless before me, like him that came to the marriage and had not a wedding garment on. All those who have thus broken my commandments, in not doing to others as they required others to do to them, altho' they may say, Lord open thy mercies unto us, for we have been thy worshipers,—every time we sat down to eat we prayed and gave thanks; these must be reminded of that scripture which says, he that shows no mercy is to have judgment without mercy; and will be answered with this saying; depart from me all you who worked iniquity: or evil, by breaking my commandments in not doing to my black people as you required them to do to you, if there was an actual overturn, and the masters and mistresses were placed in the same condition of slavery they have fixed them. O! ye white look at my black people, and consider whether they are the work of my holy hands, and if you think that I, the Lord, made them as well as you, are you not afraid to use them as you do? Look at their garments—look at their lodgings—look at their education—look at their diet and consider if a change should take place, would you be willing to be treated as you have treated them? When they are sickly what is the language you use towards them? How would you like to be kept from the company

of your wives in sickness or in health, and dare not go to see them without leave, and if you asked for that favour be denied for a week, perhaps a month, and when you got liberty to go you should happen to sleep with your beloved wife until day break, and the distance was such as to keep you from your master's work until the sun was up, or one hour high, and be in danger of an unmerciful whipping, as thousands have had. Think on these things; and at your master's pleasure be sold, and not be allowed the liberty to bid your dear wife and grieving children farewell; or to have your dear wife sold where you would not have the privilege to see her any more—your dear children sold and carried captive to serve from generation to generation—to be used in the same afflicting manner you use my black people; and for what? is it because I have for my own pleasure given them a different colour from yours? No, it is not altogether for their colour's sake, but it is because you have through injustice got the advantage of them, and by a corrupt practice and unjust law, you hold and use them as you do. My people were free in the station where I first placed them, but thieves and robbers and those who break my commandments, have brought my people into this my country. Although you masters, claim my right as if it was not mine, I never gave any of you the right to purchase and deprive my people of their just right of freedom; and I, justice, do hereby declare that I never did nor never will give any man privilege, by my law under the gospel dispensation, to hold any of my people in abject slavery from generation to generation; although it has been done, yet I do not justify but condemn it.

Perhaps my dear children and fellow-creatures, some of you may want to know my reason, for concluding that all who buy negroes to keep or to sell in slavery for gain, to be as men who buy stolen goods of a thief, or as a thief buying of a thief; my reason is this, they were a free people in their own country, under their own government, and under the providential hand of the great master, even under the providence of the great God of heaven—they never sinned against his lawful and just right, to any man or nation that we can find in all the records of his gospel. But coveting nations who wanted

to live rich and great on the labours of others, without making full compensation to the poor labourers, have gone as a thief, kidnapped and hired kidnappers at the expence of much blood, they have brought Africans here and sold them to our Americans, as a horse thief sells the horse or mare he has stolen. But some Americans have bought without considering who was the right owner, and the thief has got his pay and gone his way ; if even the purchaser was ignorant of the theft at the time of the purchase, does his ignorance make that stolen horse or mare, or any other stolen thing, to be a good and lawful right to him after the first, just and lawful owner finds the stolen property in this ignorant purchaser's hands ? I say does his ignorance make void the first owner's right, although this stolen property might have been conveyed through twenty different hands ? Thou must answer that the first owner who had his property taken from him, if he ever found it and could prove his property, would still have his right restored to him by our laws, and all other just laws, with all the increase of those stolen things. This is just the case with the negroes and their present masters, for altho' the law of our corrupt people gives the present masters power to hold the negroes in slavery, yet it does not make void the first owner's right, which was confirmed to him as a gracious gift of God, and whose name is Just Freedom to all mankind ; it is sealed to him by the great seal of God's justice to all men, and all who break this seal break the law of God, unto whom the transgressors must give an account.

To prevent men from breaking his law, God first forbids them to covet any thing that belongs to other men ; secondly, he gives orders for all men to do to others as they would have others do to them. Who of all the slaveholders keeps these two commandments of God without breaking them ? What did our Americans fight for, and shed so much of their own and of the British blood ? Were the English going to sell all the white inhabitants to the negroes, and if they were going to do so, how much worse a crime would it have been, than for the Americans to go to Africa to steal, buy, or kidnap that people and deprive them of the liberty they had in their own country, and bring and sell them to be slaves forever, to those

who are often as inhumane in their deeds as their negroes would be to us, if the scale of things was changed ; and we do not know how soon it may, for the wickedness of our land is great, and we do not know in what way God may suffer it to come about to reward it. But let us turn to the law of justice which God has given to all men, as a just rule for them to walk in and live by ; no man hath a right to break this good law, which secures to every man his own freedom ; but any man depriving another by force or craft or by any other unjust means of his freedom, is as a thief or robber, and all who buy in knowledge are equally guilty. But if any man despises his freedom, and by misdemeanor forfeits it, and for his bad conduct is sold for a time, according to his transgression, such purchasers may be justified in holding him or her in bondage, as long as the time of his or her transgression required it, on condition that they use the bound person in a humane way ; but when the time of the bond is expired, to set such a one free, that he or she may enjoy liberty again. By doing thus, the jubilee would be known and understood in our country ; but according to the present practice amongst slave holders, there is no jubilee observed in any part of our country. Further, the negroes were free in their own country, but for lucre's sake those who brought and sold them here for slaves, were as thieves and robbers ; and all who purchase such unjust merchandise, are encouraging the practice of stealing men, women and children, which is a large degree worse than to encourage horse stealing, by buying their thieving plunder—it is the purchasers who keep such wicked thefts up, for if no men were to purchase without positively knowing the property to be good and lawful, all such wicked trade would be at an end. Therefore all the negro blood which has been shed in Africa, to take the poor negroes prisoner to sell to this country, must rise in judgment against all who had any hand in that inhumane trade, and all buyers as well as sellers have their parts in it.

Who could have thought—who could have believed that professors of the religion of Christ, could ever have been brought to be partakers of such an inhumane practice, as to sell their poor helpless fellow-creatures and their children, as men sell horses and cattle. These poor

captivated blacks are sold from generation to generation, as if they were not beings belonging to the human family, or as if God who is only just, would justify such inhumane practice; but he never will. Is it possible that there can be any greater robbery on earth than to take a man's freedom or liberty, without his consent or forfeiture, yet the poor negro's liberty is taken away before he is born, and whilst in his mother's womb, where it is impossible for him to break any law of forfeiture, or give his consent that his freedom should be taken away.

God, for his justice's sake, has given the real owner of freedom privilege to travel through the land of America, to see if he could find what he had so long lost; his name is Just Freedom, and to my knowledge he has been seeking for his lost jewel more than thirty years; and God has given him liberty if he could find this precious jewel, to demand it wheresoever he finds it. It is more than thirty years since I saw just freedom in the State of Delaware, Kent County, where I lived at that time; it was there where he first came and made his first demands on me, for I had purchased two black people in the day of my ignorance, and when I bought them I did not know that just freedom had any claim to them; at that time I was like many others, who I believe have bought without knowing them to be stolen property; so I bought and gave my money, which had cost me many a drop of sweat, and he that sold them to me got it like a thief and went his way. But when just freedom came to me, and found what he had lost in my hands; he made his first demand in the day of mercy—he reasoned and clearly convinced me of his just and lawful claim—I believed that his right was of the Lord; but as he made no rash threatenings unless I gave them up on the spot, I tried to put him off until I could be made whole for the money I had paid for them, by keeping them as hired hands for so many years as would pay me. Thus I took such unjust means to get my money back, by continuing the unjust practice of defrauding them until I should make myself safe. Look in this, and it may prove as a glass wherein you may see whether you do justly or unjustly to all men; for here I rested in the state of injustice for a time, with

a determination to comply with what I had promised ; and it being a day of mercy with just freedom, he left me under my mistaken notion of its being right and just, to keep these poor helpless negroes in slavery, until they would have earned as much as they cost me, allowing them wages as hirelings from the time that I ignorantly gave my money to the unjust seller. Look at this, my dear fellow-creatures who have had the same misfortune to buy such unlawful property as I had done. O ! how I was deceived, after all my prayers, and my preaching, wherein I had told my fellow-creatures that they must be just or they could not enter the kingdom of heaven, and that they must do to all men as they would that others should do to them ; my words were apparently good, but where was my example, which speaks much louder than any other trumpet on earth ; for if I say that I am righteous, and at the same time live in wickedness, will it not make or prove me a liar ? But so I continued until just freedom came again, and overtook me in a very solemn time as I was returning from meeting ; he dealt very craftily with me, like Nathan the prophet did with David, who passed sentence against himself ; I know not whether he ever did take such a turn on any other person as he did on me ; he began thus :—Suppose a man would steal my horse, carry him away and sell him, when I missed the horse would I not seek him ? I answered that I would ; he then said, suppose that I found him with the man who had bought him, although he was ignorant of the theft, would I not ask him how he came by my horse ? yea, that seemed to be certain—then perhaps the man would tell me that he bought the horse of such a man, had paid him and was gone, would I not tell the man that the horse was mine, and that the man he had bought of had stolen the horse from me—that I had come for my horse—and my horse must have ; but perhaps the man would say that it was hard for him to give up the horse, for by giving him up he would lose his money, (the man of whom he bought being gone) and could not get it back if he gave the horse up ; but at last I clearly convince the man that the horse is mine, and that the man of whom he bought had no right to steal his horse. Now was the law of the land such, that it would give this man power to

keep me out of my horse, after he was clearly convinced that I was the real owner, altho' it was his misfortune to be in ignorance of the theft—he then put the case close to me, whether such a man could be just in keeping my horse for his money's sake? I was obliged to answer no, that he could not be a just man, altho' the law of his land allowed him to do so, that he might be made safe for the money he had paid for said horse. Then just freedom dealt with me like the prophet Nathan did with king David, who passed sentence against himself; he said that I was the man—the unjust man to whom the law of the land gave power to keep just freedom out of his right, for my money's sake. This was very alarming to me, knowing that I had often publicly said, that all men should walk in the strict path of justice, and condemned all who walked in the path of injustice; and now after all my preaching to others, and telling them that they must walk in the path of justice if they wished to go to heaven, and those who walked in the path of injustice were travelling towards hell, to find myself in a state of injustice in keeping just freedom out of his right for my money's sake, alarmed me much, as the negroes I had bought had earned but a small part of the money I had given for them. But now came the trying time to me to make manifest my obedience and love to God, for the paths of justice and injustice were both laid open before me, together with the laws of our land and of grace, to enable me to make the choice either of the just or unjust path, in setting the negroes free immediately, or keeping them in bondage any longer. To keep me in the path of injustice, the deceiver raised all his power against just freedom, and immediately persuaded me to keep the negroes in my service until the following Christmas, which was between four or five months, that my business would then better admit of their being set free. Just freedom demanded that his just right should be given up to him on the spot, and without delay; telling me at the same time that the just should enter the kingdom of heaven, but the unjust should not—that life was uncertain, &c. When the deceiver found that I wanted to walk in the path of justice, he gave up so long a time as Christmas, and plead with me only, to keep them one week. Just freedom

sounded the alarming trumpet of God and said, that the unjust should not enter the kingdom of heaven; after all the truths of justice the deceiver made one more trial to keep me under his power—to keep me from obeying the commandments of God, in doing to all others as I would have others do to me—the deceiver told me that if I gave them up at that instant I should break my promise—that I should be a liar, and that no liars could enter the kingdom of God—that if I only would keep them one week longer, I could make my promise good; for I had promised one of my neighbours that the negro man should go the following week, to help him to boil salt—that I needed the salt which I was to be paid for his week's work. But the trumpet sounded so loud from God, that it broke the Devil's power, and he left me and just freedom to settle the dispute between ourselves. After that selfish Devil was gone, who had deceived me so long, and kept me walking in the path of injustice, whilst I had been telling others that they must do justly; thus he had made me like the hypocrite who had a beam in his eye, and was saying to his brother, let me pull the mote out of your eye. So after he was gone, I gave my word in truth to just freedom, that I would give up all my right to him as soon as I got home—by setting the negro man and the negro woman free, which I had called my right and property all the time they had lived with me until then. However, I dreaded very much a further trial, when it would come to the knowledge of my beloved wife, for I knew it would take her unawares, and what the consequences would be, I did not know; But God helped me to stand to my word and promise. The next morning I went for Negrom, (as I called him) and desired my neighbour to send him home that evening, but he did not come until next morning; I then immediately gave the negro man and negro woman a full discharge in writing, for them to be free from me, my heirs, and all person or persons whatsoever—I delivered them up to just freedom, the right owner—after this I hired them both for one month, and paid them the same price that I could have hired other hands. Thus I made my promise good to my neighbour, as to the negro man working for him the following week. When the God of heaven saw my obe-

dience to justice, it pleased him to restore me to his love, peace and favour, which was of more value to me than ten thousand times ten thousands of the best negro slaves on earth; for I would not have given in exchange the love, peace and favour of the God of heaven—no, not for all the negroes on earth, and all the money and other riches in this world besides for which I am truly thankful to the Lord my God, for his mercies to me in breaking the yoke of injustice off my neck, which I, (being deceived) had worn from the time I had bought those captive negroes, to the time that the Lord freed them from under my oppressive hand.

I ask you all who are in the same state I was in, either ignorantly or knowingly, and who still keep negroes in bondage, whether you know or believe, that freedom is the negro's just right?—for all who keep them are in one state or the other; but I believe that the greatest part of you know that it is their just right, unless there be some who have forfeited this right by some misdemeanor or crime. I would also ask those who still keep these poor captivated creatures, who were free in their own country before the white thieves went there, where God had placed them, & where the necessaries of life are to be had in greater abundance than in our country, and without so much labour; I say, I will ask them if they were kidnapped by our own people, or by any other power, who by their craft and subtilty could come to America's shores, and prevail to corrupt our states so far as to set each other at war one against another, in order to take prisoners; and to kidnap all they could get themselves by craft on board their vessels; likewise to buy for a small price all the poor prisoners, who the blood-shedding warriors had taken, being the strongest and craftiest party; and after they had got a load of us, were to hoist sail and carry all they had thus kidnapped and bought from those robbing murderers, who had shed so much blood to catch the poor father and part him from his wife and children, or the wife from her husband, and the children from their grieving and heart-broken parents, who had happened to escape those bloody thieves and robbers, and were to carry us to Algiers or some other barbarian power—there sell us to the highest bidder, without regarding whether the purchaser was a

good man or a barbarian; if this was the lot of all men and women who justify themselves in keeping these poor Africans in their daily service, where many are used as bad as the Algerines would use us Americans. I ask all masters and mistresses if it was their lot thus to be taken and sold to the Algerines, not only for their own life, but from generation to generation, as they do the poor negroes, whether they would justify the Algerines in the inhuman trade of buying and selling us, who were kidnapped or taken prisoners by bloody warriors, and sold by them for a small price? Would you not all say that it was very wrong—that you were a free people before that miserable misfortune befel you, by the act of those wicked thieves and blood-shedding robbers, who had not only taken from you every thing you possessed, but robbed you of liberty also, to sell you for life to those who would give the most for you, and thus put you free Americans in the negro's situation, and be dealt with as you deal with them?—How would you feel if this was to take place? (and it is not impossible that it may.) Would you not say that it was an unjust thing for men to rob, steal and deprive neighbours of their property, and that all who got their living in this way were not fit to live on earth? If such robbers were only to take our horses, cattle, money and all our other property, and leave us the rich jewel of freedom, would we not condemn them to die? and if we condemn them to die who took all from us but our freedom; I say, what would you masters and mistresses condemn them to, who took from you not only all you possessed in this world, but your liberty also, and sold you to as barbarian a master as some of you are? You would not condemn them only as being unfit to live on earth, but if it was in your power you would condemn them to hell, and would put them there if it laid in your power? Are the negroes without feeling—are they void of all sense of freedom?—they are obliged to conceal their sentiments—they dare not speak in their own behalf—they dare not plead their own suffering cause—the law is vanished from them in all points of their defence, but it stands ready to punish and afflict them, for the least word or deed they may speak or do contrary to the will and pleasure of their oppressive masters and mistresses. O you who justify the unjust in

their unjust dealings with the blacks, if the scale should be turned over and you be fixed in the negro's situation, would you think then as you do now? (if your thoughts are as your words, for you say they ought to be slaves.) Consider well on this before it is too late, for we know not what sudden changes may be brought about in this world. But you masters and mistresses may look at all these things as impossible, you cannot believe that you can be taken from your masterly post and the negroes put therein. Remember that almost every thing in this world has to undergo its different changes, even great kings sitting on earthly thrones, have often experienced a wonderful change—look at St. Domingo—think on the great quantity of blood shed to gain American liberty—all this was done to break the yoke of European tithes and taxation, for rather than Europe should have the right to increase our burden by taxation, America chose the field of battle, before she would wear any longer the yoke of submission. You all know there is a great difference between the yoke of taxation, and the yoke of absolute slavery, which Great Britain never thought of putting on our necks; nor do I believe that the Americans had any apprehensions of Britain's taking our all from us, and then take us to some other country and sell us for slaves as the negroes are sold to the Americans, who are so eager to buy them, as tho' they had no right to humanity, or to the just law of God. Do the Americans think so much of so small a part of freedom as that for which they fought, and shed so much of their own and of British blood, and at the same time justify and uphold the greatest of all slavery that can be on earth, by depriving many of all freedom, and selling them for life—even from generation to generation.

Let us look a little more at the afflictions of the poor Africans, who were free in their own country—living under their own laws, before that wicked trade took place between the corrupted rulers of that country, and the Europeans and Americans, who went there and caused them to lose all and every thing near and dear to them; being torn away from all their near connexions—the husbands from their beloved wives—the wives from their beloved husbands, and children from their beloved parents, never to see them again. This is not all, but their last and best

riches are taken away—the rich jewel of freedom, to which they had as just a right as any people under the heavens. This has all been done to them, and by who? Why, by those who profess to be christians. After these poor negroes have lost every thing, they are sold for life, and many put under wicked overseers—think on this ye masters and mistresses—think if the scale was turned, how you would like to be dealed with as you deal with them who are under you—would you think it was right and just for your masters to use you so—would you not think that you ought to have a right to freedom, although you had been sold through twenty different hands, would that make your right to freedom void and null? You must own that it would not, as you were all free before this unjust misfortune befel you, like it has the negroes you hold in slavery as your own; but God will in his own time plead their cause, and show to whom they belong. Suppose your masters and mistresses were to make profession of religion, as some of you do, what would you think of their religion?—altho' thy master was to preach, pray and sing, and go through all religious ceremonies that some of you seem to do; I say, what would you think of their religion?—or what would think of all those who justified your masters in doing to you as you do to those, who ought to be objects of pity, instead of being used as they are? Do not slightly look over your secret and open deeds, wherein you have behaved like barbarians to those poor helpless blacks under your power, for God will sooner or later weigh all in the just scale of his righteousness, and will bring all your deeds to light. I say, do no look over your barbarous and unjust deeds too sligthly; but I pray you all who are mastess and mistresses, to begin to weigh and look over the sinful deeds you have done to those poor helpless blacks, before the Lord begins; for when he begins there will be no respect of persons with him, who is the Lord over all. But again, would it not hurt your feelings to hear your master and his neighbour say, that you were better off than they were, though it might be true in one sense, that you might be better off than your cruel oppressive masters and mistresses, for their wickedness had put them further from God's love and favour than the slaves were, who had been

deprived of their all, and of their liberty also—when you would hear them say that the holy God of heaven had ordered it to be so—that you should be made slaves, and that from generation to generation—that it would not do to set you free—when you would see all the devil's scare-crows hung up, which are now made use of in argument by many people, to prevent your freedom, and to keep you still in slavery, as the poor helpless negroes are now; I say, how would you feel? for the devil has told the people of America that if the black people were set free, they would rise and kill the white people, or else the white people must kill them—that the blacks would rob and steal, and would not work to get their living any other way, for which they must all be hung—that there would be no such a thing as living in this country if the negroes were set free. A great scare-crow indeed! as if the masters and owners of negroes had more power to preserve our country from its present danger, by the aggravating and cruel crimes committed by them and their no less cruel overseers.

I say, as if these cruel whippers and starvers had more power to keep us from our impending danger, which may at some future day break forth as a fire which cannot be stopped until it gets to the end of its ravages—as if they had more power to preserve than our government; who, if they could feel the anguish and misery of the black people, (who by the by are human beings as well as we are) would be alarmed and say, what have we been about? for rather than we would submit to be under the tributary bondage of old England and her king, we fought many bloody battles—to deliver us from her controul, how many of our forefathers have lost their lives?—our bondage under her was not more in comparison to that of the negroes, than a drop of water from a bucket is to the waters of the sea; yet the Americans rose in arms and fought to deliver themselves from so small a part of bondage, that their children might be free. When a few Americans were taken captive by the barbarous Algerines, and held by them in slavery, what concern was our government under to redeem them, and why was this concern? It was because these poor Americans had been free before they fell into the hands of this barbarous peo-

ple. What! can the Americans feel the blessings of freedom, and not feel the miserable loss of those who happen to be deprived of it, by being taken and put into abject slavery, such as was laid on those taken by these Algerines? If the Americans could feel for the affliction of their countrymen, whilst under Algerine bondage, and for whose ransom government gave so much money to restore them to liberty, how is it that they have no feelings for their poor helpless black brethren, who were once as free in their own nation as we are here, before their rulers were corrupted by the European and American people? I say how is it that government has no feeling sense of the negro's misery; that they will not even give privilege to such masters and mistresses on whom just freedom has made his just demands, and who would be willing to do as God has commanded them, by doing to all other men as they would be willing that men should do to them in every point of justice? Perhaps the legislators in whose hands this feeling power ought to be for their own safety, have been partakers of the great and unjust gain, made by so many individuals in keeping freedom from his just right; tho' as unjust as any robbery, it has made them rich and filled them with still greater desires to obtain more of the things of this world; (which they must shortly leave.) In their luxurious and wanton living, they must have lost all feeling sense of the miseries of the poor injured black people, who are not in as much favour with their lordly masters as their dogs, although it is by their labour that both the master and his dogs are fed. Yea, altho' the cries and blood of these afflicted creatures are going up to heaven for their relief, yet the masters seem not to feel it; but there is a day hastening on, and will come in time or in eternity, to make these oppressive masters and mistresses feel the weight of the miseries they compel those injured creatures to undergo, by the authority a barbarous law has given them—although it may go under the name of a christian law, if it is christian it must be an antichristian one, which professeth God in words but in works denieth him and his authority; for God has commanded all men to do to others as they would have others do to them. But the laws of men will not allow masters this liberty, without

endangering their little living by giving bond and perhaps security, for the good behaviour of other men, which the Almighty does not require at our hands, for it is enough with God for a man to be bound for himself and his own good behavior, and not for another.

Now ye masters and mistresses, let me put the question close to you—are these captivated creatures whom you deal thus by, of the human family or of the brute creation? If you say they are not of the human family, but are a kind of beasts made only to be slaves to men; even if this was true, let me tell you in the name of my God, that the very beasts of the field are entitled to justice; and that all who have any in their possession, & do not justice to them, are not worthy to be their owners; and all injustice he or she do to the beasts, which God has put under their care, will be obliged to give him an account; for he has given all his creatures who have life, breath and being an equal right to justice, they cannot plead their own cause, nor employ any one in their defence, for this reason all who violate their rights by barbarous usage, are enemies to God as long as they remain in that unmerciful practice, altho' they may desire to be called christians.— But if you say that they are part of the human family—that they are men and women—that they have souls which can be saved by grace, or lost by rebellion against God's saving hand and arm, which he of his mercy has and will stretch over all this world—and that the Lord is no respecter of persons; I desire to know in what way you think to be reconciled to God after you have been guilty of robbing and defrauding so many of his creatures of their just right, given of God by his free goodness as an everlasting inheritance to all mankind; and that they should enjoy this precious gift without interruption, God made and placed the law of justice in the hearts of every man capable of reason and understanding, so that they should all be acquainted with it; for God saw that if he placed it any where else, some men might be deprived of the knowledge of it, for the want of which they might have committed deeds of injustice, and at the day of judgment plead ignorance, God knowing that it would be a good excuse, and that the just judge could not turn it away, but all such unjust deeds go unpunished; to prevent this,

God placed it in that sure place where all men, of whatever colour or nation, might come to the knowledge of it, and lest men should neglect the keeping of this blessed law, the Lord has informed us by the mouth of his son Jesus, that we should do to all men, as we would have men to do unto us. I hereby ask you who justify the buying, selling, and keeping negroes in slavery, to be sold again at pleasure, like horses and cattle, or any other dumb beasts, whether you are entirely ignorant of the law of justice, or whether you have any knowledge of it? If you are entirely ignorant, the Lord may show you some mercy; but if you have the knowledge of it, whence can you expect any mercy, having no regard to the commandments of God? Do you feed your negroes as well as you would wish to be fed, if you were under them, as they are under you—do you clothe them as well as you would wish to be clothed—do you lay no more hard labour on them than you would be willing that they should lay on you—are you as merciful to them as you would be willing they should be to you—do you give them who have wives the same privilege of enjoying each other's company, as you would be willing to enjoy—would you be willing to be sold and taken away from your wives and children, where you could not see them any more—in a word, are willing that God should overturn the state of things, and place you in the negro's condition and the negroes in your own? As some of you have said that the negroes were better off than their masters, why do you not change situation with them, and make a bargain with your slaves to give them up the great house with all its voluptuousness, and you take their kitchen with all its mean and degraded furniture, such as you afford them for all their labours on which you live so voluptuously? Stop and pause a little, then you will be better able to judge whether you have done as you would be willing to be done by—but I am ready to conclude you are not willing that a change should take place, by which you might be dealt with as you deal to those you hold as slaves under you.

But why are you not willing, when so many of you to justify yourselves say the negroes are better off than their masters, for they have no care in providing, and nothing to do but what they are ordered? there must be some rea-

sons, and I could tell you most of them, but I forbear ; because the kings of the earth would rather keep their king-ly stations than to give them up, and become as their own subjects. Let me tell you all who say that the negro slave is better off than his master, to go and enquire of those men who were captive to the Algerines until they were ransomed and set free, whether they would chuse to be the slave or the master ? it may be that you can get the right answer from those who have experienced both freedom and slavery. If I could believe that the negro holders were intirely ignorant of the law of justice, I might not have been lead to write this, but I candidly believe they are not ignorant ; for in my observation I have seen men resent the least injustice done to them, although they themselves were practising all injustices that lay in their power, to such as fell in their hands, which plainly demonstrates to me that God has given the unjust a measure of the law of justice, which law being placed in the unjust himself, he is bro't to know what is just and what is unjust ; but those who have no knowledge of good and evil, cannot transgress nor resent any injustice done to them, for where there is no law there cannot be any law-breakers ; but where there is a just law, all who are under that government are to pay true obedience to it, and all those who break it, (if found out) must suffer the penalty thereof. As the law of justice is of God himself, he knoweth in whose hearts he hath placed it—by what means they came to the knowledge of it—who payeth any regard to it—who knowingly breaks it, for God will have a witness in every one, who will declare the truth in behalf of the obedient, and against the disobedient breakers of his commandments ; to the obedient this witness will give evidence in truth, so that the great judge of both the quick and the dead will justify and clear them from all penalties ; but to the disobedient the evidence will be against them as law-breakers, for coveting the labour of others without making just compensation for it ; yea, this evidence will be so plain in truth, that the accused will not have power to plead innocence, or to say that he or she is not guilty, for they will know themselves guilty, on whom the just judge will pass sentence of condemnation

—for what O man ! thou knowest already ; this witness having at sundry times told thee, that thou did not do as thou would be willing to be done by in many cases.

Remember that all just weights and ballances are the Lord's, and that it is his delight for all men to keep them ; but a false weight and ballance is abomination in his sight. Where is your just weight when you tell a lie to your neighbour or any stranger, in order to get the best end of the bargain (as you call it) in buying, selling, swapping or changing any thing ? God's witness knows that thou art the man or woman, and you cannot deny it. Remember how many lies and oaths you have falsely sworn ; they must be false because you knew otherwise than what you said or swore, at the very moment you spoke them. Are you not guilty of this and much more ? which my God will make you bear witness against yourselves to your condemnation, unless you repent and leave off all such wicked practices before the day of God's mercy is over with you, who know yourselves guilty of breaking God's laws in any way. Is it not written that "cursed is the man who parteth man and wife ;" how many men and their wives have been parted by the slave holders ? and is it not said, "What God hath joined together, let no man put asunder." Now God is love, and love hath joined man and woman together by making covenants and vows in private as well as in public, both of white and black people ; but how many black men and their wives have been torn asunder, and sold far from each others, whose griefs, sighings and mournings will rise against you at the day of judgment, and cause you to be condemned for the hardness of your hearts. Did you not see their parting tears, and hear their mournful cries—how could you bear this to be done to you and your wives ? yet some of you have done it and seen it done. Is this keeping God's commandments or breaking them ? Why do you go to meeting under the pretence of worshiping God ? it will be no profit to you to call him Lord, and not do the things he has commanded you ; yet you are willing to be called christians, although you are guilty of heathenish deeds, but the bare name of being a christian will profit nothing, if you are found at the end of time guilty of breaking God's commandments. Know will leave you to

do as you please, I compel none, but am desirous that all who have broke God's commandments, should believe, repent and be saved from all evil.

CHAPTER IV.

The danger of bad Counsel.

My dear children and fellow-creatures, I must shortly leave you all to return to that earth, of the dust of which I was made, congealed together into a little body, and by the wise power of God formed in my mother's womb into a body, in which it pleased him to put a spirit, who hath experienced the love and peace of God in keeping his commandments, and the great sorrow and grief, which comes on all who are brought to see their ingratitude towards so kind and merciful a God, by breaking his commandments; for what a sorrow and distress it is to those who are awakened to a true sense of God's loving kindness, in his great and good providence to us poor unworthy creatures; I say when we are brought to the sight of his merciful providence, and of our ingratitude, unthankfulness, and sinfulness in breaking so good a God's commandments, who can live and be careless and unconcerned for his transgressions, after he is brought to be truly sensible of God's goodness, and of his or her own ingratitude—where is the man or woman truly made sensible of their own sinful ways, that can shun the heavy stroke of conviction, which brings the sorrow and grief of a broken heart? if there is any one at ease at the above sight, he must either have been healed of his wound by the grace of God, or else he must remain under the heavy stroke of condemnation, where there cannot be any ease or pleasure to his mind, before he repents and returns to that gracious God, with a true acknowledgment of his transgressions—with a humble heart, begging the Lord's merciful forgiveness, which he must receive from him before his soul can rest in Christ, or be a true christian.

My dear children and others, be you aware of bad counsel; and try to shun it by turning yourselves away from it, for there is nothing so dangerous; the viper, the

rattle-snake and many other serpents are dangerous, and mostly all people are afraid to be bit by them, because their bites are poisonous, and will kill those bit by them if the poison is not soon expelled by the application of medicine ; but bad counsel is more dangerous than the bite of all these ; for it does not only kill the bodies of those who are bit by it, but their souls also ; it was by it that our first parents transgressed, and by which we must all die and return to the dust we were taken from. It was by that serpent, which I call bad counsel, that our first parents were bit, while in the garden of God, in whose bowels we all lay as an innocent seed ; yet by their being both bit, one by the council of the serpent, and the other by the counsel of our mother Eve, they were both poisoned, and we were all affected as to our bodies ; this is not all the danger, for mankind have two lives, one of the body which is visible, the other of the soul which is invisible, and will live in the eternal world with Christ, in the kingdom of heaven, if it is not poisoned by the bite of bad counsel ; for all souls bit and poisoned by it cannot live to get to heaven, unless it is expelled from the soul by the immediate application of the spiritual blood of Christ. This fiery serpent will try to bite every soul of men, who have any desire to leave spiritual Egypt to go to the holy land, where they may be happy—this is the serpent who killed all that are lost, and have fallen short of entering the kingdom of God's rest and peace ; there is nothing else can poison the soul and bring it to eternal death, where it is separated from the life and happiness of the children of God, but bad counsel ; this you will all find true in time or in eternity. As you may wish to know how to shun this dangerous being, I will tell you by making simple comparisons, that you may gather wisdom out of it for your preservation ; but as it is simple, beware that you do not despise it, least wisdom should forsake your understanding, & be left in the same danger you have been in ; but I pray you to beg that pure wisdom which comes from on high to stay with you, to direct your understanding until you hear my simple comparisons, for out of simplicity God can and will bring wisdom, and there is nothing so weak but what he can give and bring strength out of it ; therefore I pray you to be attentive.

You have heard that snakes can charm birds so strongly, that they will bring them to such a delusion, that they cannot get away from them, but at last fall into their mouths and become a prey to the snakes. Even so it is with bad counsel, he seems to have power to charm, and when he fixes his charming eyes on us, and we feel him begin to draw our attention towards him, if we do not immediately strive by refusing to obey him, and cry out in prayer for the help of the Lord, grace or spirit to save us like Peter of old, when he left the ship to walk on the water to go to Jesus ; but when he saw the sea and wind so boisterous; his faith which had given him power to walk on the water began to fail, and when he found himself sinking, he saw that he could not save himself without the help of Jesus ; therefore he cried out saying " Lord save me," and Jesus hearing his cry, immediately stretched forth his hand and caught Peter, and saved him from his danger. Remember that God's grace is all-sufficient to save to the utmost, and that there is a promise given, (we believe from God, who will not nor cannot lie) that whosoever calls on the name of the Lord in the day of his mercy shall be saved. So when any of you feel his drawing charms, in any case whatever, make some impression on your mind or desire, then is your danger ; therefore at such trying times you ought to draw nigh to the Lord, who is willing and able to save all who will call on him—there is no other to be called on for help, but the Lord maker of heaven and earth, who is no respecter of persons, but all who truly call on him and are desirous of his helping hand, to them he will give his aid, be they of what colour or nation whatsoever—without him there is no saviour, and whosoever is saved from the dangerous charms and bites of bad counsel, is saved by his helping hand like Peter was ; and this is the only way we can take to shun and get clear of it.

You also may want to know what bad counsel is ;—it is all kind of advices and persuadings, offered to you either externally or internally, to draw you into evil by persuading you to break any of God's commandments, or to do any thing that you know you ought not to do, or to depart from the path of righteousness ; and least any of you should forget this path, and be inticed to walk in

the path of sin, I will describe the path or main-road to righteousness :—It is the Lord's described path, which he hath opened to the kingdom of heaven, that all the righteous may travel in it with the greatest safety, and thus he describes it to be himself, for he says, that himself is the way, the truth and the life, and that there is no other way by which men can get to heaven, except by walking in the light of this path, which God the father has prepared for all the righteous to walk in by Christ the Lord, to the land of true rest and peace. The bright light of this path is that which enlighteneth every one coming into the world, and it is by it that mankind are brought to know good from evil. Perhaps you may ask me how you are to know when you are in this path of safety which leads to heaven, and how you are to know when you are drawn off from it? This is as easily known as it is to know day from night, or which is the sweetest, honey in the comb, or the strongest juice of rue, wormwood or the gall of a beef's liver; I suppose any one after having tasted of each sort, would at a word say that the honey was the sweetest. All who do not know when they are in the path of righteousness, may be assured that their way of life does not please the Lord, and that the way they have been travelling does not lead to heaven; for no one can walk in that holy path and not know it, but they who do, keep God's commandments, and in doing so they must love him, for which God the father and Christ his son love them, and make themselves manifest, which manifestation renews their love to Christ in such a manner that it is inexpressible; this cannot be enjoyed and be unknown, and they who know not these enjoyments, are in constant jeopardy of falling from their path of sin, into everlasting ruin. I pray all who may read or hear these truths, which God has given me to write to them, I say, I pray them to awake to a solemn consideration, and pray to the God of heaven who is the giver of all good, that it would please him to open their eyes, that they might see themselves just as they are, for a man must first see his danger before he will seek to be delivered from it; there are thousands in the greatest danger, but they will not believe it, for they see others who profess to be christians, walking in the same path of sin

they do themselves, therefore they will not believe there is danger until it may be too late ; but on a dying bed they often begin to be alarmed, and cry to him they have despised, even the Lord, who before they would not believe, receive nor obey.

That you may all know the path of righteousness, I will hear describe it :—It is paved all over with love and peace with both God and men, and with all things that have a sense of feeling, life, breath, and a being on all the face of the earth ; also, with equity, justice and truth, and all who travel in this path are innocent and inoffensive—they are filled with a great hunger and thirst for righteousness, and a constant prayer to God, that it would please him of his love and mercy, to pardon them for all their past missteps in the path of sin—they are like the returning prodigal mentioned in the scriptures, for altho' he had safely returned and got to his father's house, from which he had to his own distress strayed, yet he humbly confessed his unworthiness, and begged not for the highest seat, but only to be made as one of his father's hired servants ; for although his father forgave him his transgression in wasting the goods he had given him, and that with harlots in the way of rioting and inconsiderate living, like many in these days, who spend much of the good time of God in a wicked life, until the first portion of innocence is spent, like the prodigal's. I say, although the father had forgiven him, and caused the fattened calf to be killed, that there might be a rejoicing feast of great gladness, yet the poor prodigal could not forget his own unworthiness, but must acknowledge and confess his misconduct in doing as he had done. So it is with all those who have returned to the house of the Lord their God, by walking in the path of righteousness, which the Lord has cast up for those who are weary of sin, and brought to abhor iniquity ; for although these have returned, and are made partakers of the joyful meeting—of the presence of the Father and his lovely son Christ, whose garments are now to be put on them, as the best robe for their acceptance amongst the children of God ; yet the thought of their past lives, in wasting so much of that precious time, which God had given them for good purposes, in such a manner as they knew they had with the

wicked and ungodly, humbles their minds, although they know that God has forgiven them, by the love he has manifested to them in their return to him; yet it is natural, or in other words grateful in them to pray his pardon, and that it would please him to make them pure in heart as he is pure, and holy as he is holy—that it would please him to deliver them from all evils, both in words and deeds. As they travel on in this way or path of righteousness, they are made sensible of God's love and goodness in his kind providence, for the many things of this life; but above all they admire his love in sending his son Christ, to save us from the evils of this world, and from the punishment due thereto. But to bring you to the true knowledge of the son of God, you must be brought off from all things that are, or have been visible; for they are not of the son of God, but of the creating, making or preparing work of my God. Be not astonished at this, for I know that not only the world, but thousands and tens of thousands of professors, do believe that the body named Jesus—born of the Virgin Mary, and suffered death on the cross at Calvary, was the son of God; but let me tell you all, that this body was of the visible things of this earth, and that it did not come down from God out of heaven; therefore it could not possibly be the son of God, but it was in truth the son of the Virgin Mary, whom God by his wisdom prepared in her womb—of her own seed, without the seed of man; for if it had been of the seed of man, it might have been too unclean for the purpose God intended it; but being of the Virgin's seed he made it ready as a house or temple for his son to come in, and wherein he might do his will, therefore this body being composed of blood, flesh and bones, begot of the Virgin's seed, without the intermixture of the seed of man, was but a visible body into whom the spirit sent down from God out of heaven, entered and became the Son of God, and he alone is the saviour of all who are saved—there is no other beside him—he is called the bread of life, and all who eat thereof will live forever. But to return to the place where I said, that above all things we admire his love in sending his son Christ to save us from the evils of this world, and the punishment due thereto;—being made sensible of these great favours, our hearts are filled with love and joy un-

speakable, of which the world knoweth nothing—our hearts are made truly humble and thankful for every thing we enjoy in this life, which are too many for me to enumerate—also for that precious gift of faith and true hope anchored in Christ, which gives us confidence by his manifestation and the overflowing of his love, that when it shall please him (the father of all mercies) to call us out of time into eternity, he will give us eternal rest in the kingdom of heaven.

Is it possible that any man or woman's spirit can walk in the forementioned path and not know it? No there never was any, young nor old that were truly travelling this path, but were made sensible of it; if nothing else would, they could know it by the glory of the Lord appearing to them, and covering them all over as the waters cover the face of the great deep. But all who are strangers to this path, and cannot witness the truth of these my sayings, are either dead or have their dwellings in spiritual Egypt, and are in daily danger of an eternal overthrow. Having now given you my dear children and others, a short description of the path of righteousness, I desire you to walk therein; for it leads to heaven, where all the righteous are brethren, let their bodily skin be of what colour it may; they are all lovers of God and of each—other they are and will be of one spirit in Christ their Lord.

When you hear the Lord's precious voice, persuading you to turn to his holy path by leaving your sins, do not harden your hearts by turning away from his sweet counsel, and say that you cannot yet, but will some other time when you have done this thing or that, or when you have a better opportunity; this will be found dangerous, as it ariseth from the charms of bad counsel, for if you do not listen to the voice of the bad counsellor, you will not deny the Lord, neither will you refuse his righteous counsel—when he calleth, you will follow him in the way of goodness, and immediately forsake all your sinful ways, like the sons of Zebedee when Christ called them; at his call you will forsake all, take up your cross and follow him. But the bad counsellor tells you that you are not ready yet, and that it is time enough, that it will suit you

and your business much better at a future day ; this generally happens when young people are called of the Lord, and are made sensible by his merciful visitation, that a righteous life would be the best for them to live in. I say, at those times of God's mercy they would immediately leave all and follow the counsel of the Lord, if it were not for listening to the charms of bad counsel, which makes them think that they cannot take up that cross of going into a sober righteous life, until they get married. Some of the young people return this answer to the Lord, that if he will spare them until they get married, then they will enter into a sober righteous life ; and until then the bad counsellor makes them think, that they cannot so well leave their wild and rude company. Thus as they were in the world before they had these exercising thoughts, about the necessity of an alteration of life, yet by their refusing to take up their cross, the Lord leaves them in the world as he first found them ; but sometimes his mercy spares them until they are married, and at their own appointed time the Lord calls on them again, and puts them in mind of their promises—that he had spared them until they had accomplished the thing they desired to do, before they were ready to follow him ; but the bad counsellor tells them that it is not yet convenient, for they must buy a tract of land and pay for it, or build a house to live in, or to accomplish something or other, before they can take up their cross and follow Christ into a sober and righteous life ; and as they refuse his good offers, he may very justly leave them to follow their own desires, wherein they most assuredly will fall a prey to the bad counsellor.

Having given you a description of the path of righteousness, I will describe the bad counsellor, from whence all bad actions spring:—It is a spirit which the mortal eye cannot see, yet the righteous can see his works and understand his ways ; therefore they know how to shun his paths. He works both internally and externally :—in his external work he brings forth a multitude of evils, by his captivated instruments called men and women—but his internal mischief is done in the minds of men, by bringing evil thoughts into their minds, which are obeyed by those who forsake the instruction of the good counsellor, by do-

ing which they are bit and poisoned, or in other words are affected with that sinful disease, which will kill them, unless they do immediately apply for that healing medicine, which none but Christ can administer to them, for amongst all the doctors in this world this medicine is not to be found, but if any are desirous of being healed, they must seek him whom they turned away when he offered himself to be their Saviour; this will make them remember what had past, in and at the time he tried to persuade them to forsake their bad ways; yea, it will make them remember how foolish they were when they told so good a friend, that they could not enter into covenant with him until they were married, got land or houses, or some other thing the bad counsellor had persuaded them they wanted, before they could be ready to follow Christ into a righteous and sober life, as his light had made manifest that it would be best for them to do. Yea, when they find the misery they are come into, for the want of this precious healing medicine, preserved by Christ for his own ministration to his followers; how will these poor poisoned creatures feel, when they see that there is no help but in him whose counsel they forsook, for the sake of getting a wife, a piece of land or some other thing; and when they are brought to remember how many times he had called on them to forsake their evil ways, and become righteous and sober, will not the thoughts of their past bad conduct break their hearts? Necessity will then compel them to go and seek the mercy of the Lord they had so long neglected, praying to him to apply his healing blood to their souls. But how many discouraging thoughts must they encounter, and how many difficulties will bad counsel throw in their way, - by upbraiding them with their miserable sins, and telling them that God will not have any mercy on them, having so often forsaken his good counsel—what can these poor creatures do? for if they do not seek and obtain Christ's healing medicine, they must die an eternal death. How will they be cast down when their eyes are opened, and see to what a state bad counsel has brought them when they remember the good offers of the Lord, to bring them to a righteous life—will it not break their hearts and forget the pleasure of a wife, or of any other thing of this sinful world? All

they will then want will be to be forgiven for their past sins—be made holy and pure in heart, by which they may be brought to see God and have their souls healed. In order to obtain this great favour, they must send a messenger to the Lord, to intreat a return of his holy light—acknowledging their transgression, with a humble petition praying his forgiveness for their past sins, and that it would please him to preserve them hereafter from all sins ; but often this messenger is not successful at first, and must be sent again several times, during which the bad counsellor will try his utmost to discourage you from seeking God's favour, telling you that it is only stripping yourselves of all pleasures of life, and above all people making yourselves miserable ; therefore you might as well quit sending to intreat God's favour, as your sins have been so great by doing many things you knew you ought not to have done, and left undone what you ought to have done, that your sins are not the sins of ignorance, which God had winked at and by repenting of them he hath promised to forgive ; but thy sins are the sins of knowledge and presumption, and they have been so heinous that God will not forgive them ; therefore it will be as well to cease petitioning to him, for instead of getting better you get worse—take my advice, eat, drink and be merry—here is all the pleasure you can have—for if God would have mercy, he would have showed it to you before to-day. This is a snare of the bad counsellor indeed ; O ! resist all his temptations, and cry the more earnest to the Lord, who will in his own good time deliver you out of all your distress, by giving you his precious spirit to overcome the devil. and to heal all your wounds which have become so painful by the memory of your past sins. But if he cannot prevail in tempting you to turn to your old sins, like the dog to his vomit, or the sow to the wallowing in her mire again, he will try to make your sins appear so unpardonable, that if possible he will draw you into the path of desperation, and by that means overthrow you like he has many before, who to get rid of so troublesome and distressed minds, have made way with themselves ; this is bad counsel on every hand, for if one will not prevail in keeping you from drawing nigh to Christ, he will try another. But if you want to see and enjoy

God's love and enter his heavenly kingdom, you must resist all such temptations, for they are the snares of the devil, which we are commanded to resist; and if we will, he and all his bad counsels will flee away—but if we obey he will at last destroy us.

I pray you all to be on your guard and resist temptation to the utmost of your power—do not fail at such trying times to send the messenger of prayer to the Lord, with all possible speed, praying him to come and deliver you from all evil—as this messenger draws nigh to the Lord, the Lord will draw nigh to you in his own good time, when he comes, your adversary (tho' ever so crafty) will fly away, and the Lord will comfort and bring you home to his lovely fold of righteousness, where there will be more joy over you than over those who never went astray; these are the innocent babes who never came to the knowledge of the law of God in this world, for as God had not given it to them, but took them away in innocence, they could not go astray.

Having given you a short sketch of the dangers of bad counsel, and from whence it comes, I will endeavour to draw to a close, by telling you that it may be known only by our watching over the motions and thoughts of our minds, for every thought which persuades or draws us to eat of the forbidden fruit, forbidden by God in this gospel day, is of the bad counsellor. This evil fruit is all kinds of evil, forbidden by the righteous Lord, but bro't on by the devil; and as soon as discovered by us, we ought to cry to the Lord to deliver us from the evil which has presented itself to our view, and from all we may be tempted to by bad thoughts, for it is the seed sowed by the bad counsellor in the early part of man's days, and has sprung up and grown into so large a tree of evil, that its branches have spread over all the nations of the earth; and no country in this world is exempted from it except the holy land, where it cannot grow, nor any of its poisonous fruits can be known. If any would wish to be inhabitants of God's holy land, they must forsake all the seeds of bad counsel, or they cannot enter therein; for from this seed, (which I call bad thoughts) comes all the sins and evils that man and woman were ever guilty of in

this world—this seed has brought into this world all the wars and blood-shed that ever was, since the time that Cain killed his brother Abel to this day, for if this seed had not been sowed and received by mankind from the hand of the sower, (who is the devil) this world would have been in love and peace with each other to this day—neither would there have been any evils on earth—all mankind would have continued in the image of God wherein they were created; but this corrupting seed was first sowed whilst man slept in innocence, by the enemy of God into his field, (which is this world, or the hearts of men women and children) into which God first sowed his good seed, and wherein if no other seed had been received, there never would have been any evil deeds committed on earth. O lamentable! and above all things to be lamented! that ever mankind should give place for the seed of the enemy of God to grow in them, which has brought forth so much tares or wickedness, which the devil, (God and man's enemy) has been sowing into their hearts, and from which all evils sprung from:—such as wars and bloodshed—evil words and deeds—all injustice—yea, even the evil of defrauding men of their freedom, which God hath given to all men under his gospel dispensation, for an everlasting inheritance from generation to generation, as long as men are on earth. But how unfortunate it is, that men should be so corrupted by this wicked seed, that instead of doing justice to all mankind, they have turned to the worst of all injustice, by making one the slave of another—by the deceiving of the deceiver, they justify themselves in buying, selling and keeping their brother a slave as if he was an ox or an ass, or as if God had made them of some inferior earth, to be doomed to bear all the injuries the worst oppressors were capable of inflicting on them. Look at their unmerciful whippings,—look at their blood trickling from their necks to their heels, staining the ground, who openeth her mouth to receive it, and to keep it until God sends out his reapers, with orders to gather up all the tares, and bind them in bundles to be burned;—then their blood who had been as it were hid in the earth, shall rise and be brought into remembrance, to the condemnation of all those whose hearts were so hard, that they could not hear the prayers and

cries of their poor afflicted African brethren ; whose pains under the hand of the cruel master or mistress, (so called) or the barbarous overseer, by the cruel use of the cow-skin or hickory, which pains were two great for human flesh to bear, or for any man of grace to hear.

Look, (and you will see) how many sorts of torments they make use of on those bound creatures, to gratify their revenge—for what crimes are these afflictions laid on them? Why, say they, they are lazy and do not mind what is told to them—they do not do the things they are ordered to do—they are saucy and will tell lies—are undutiful in many cases—the fire was not made by day light—they did not make haste in feeding the stock, when they were called they did not answer, and many such crimes ; but the greatest is, the dog (or rascal) had liberty to go and see his wife, and did not mind my orders ; for she did not live more than 3, 4, 5, 6, 7, or 8 miles' distance, and I was so kind to the dog, that I let him go once a month, and sometimes once a week, after he had done his day's work and fed my stock, which did not take more than one hour last Saturday night—he stayed all Sunday, altho' I ordered him to be home on Sunday night, but the damned rascal did not mind me, for he did not come home until Monday morning when the sun was up ; nay, it was almost one or two hours high—but I will learn the dog to mind me, and be at home ready to go to work by day light, or at the furthest by sun-rise. For these (so called) great transgressions, the poor bound creature is tied and stripped, to gratify the barbarous heart of an unmerciful master, mistress or cruel overseer, who have ears to hear, but their hearts are so hardened by the bad counsellor, that they cannot nor will not hear the prayers and cries for mercy, of the poor captivated creatures ; when their eyes are flowing with tears and their backs trickling with blood, their oppressors can use bitter words without compassion.

Stop, and let us turn the scale—suppose that you who are called masters, were to meet with the same misfortune these poor Africans have—been taken from your native land—carried by robbers into a foreign country, and sold to a master who would deal with you as you deal with your negroes, (so called) which injustice hath delivered

into your hands ; and your masters were to deprive you of the company of your wives all the week, or a month, and only get the liberty to go and see them on a Saturday night—that by the love you had for them you should happen to stay over the time given you, one, two or three hours, and for this you should be beaten in such an unmerciful manner, as some of you have beaten them ;—how would you like it if it was your case ? would you think that your masters did unto you as they would be willing to be done by ? These and all other cruelties arise from bad counsel, and will have their reward in time or in eternity—this is the wickedness which will not go unpunished, whether it is done by the preacher or any of his hearer ; for some preachers come under this description—they pretend to be christians, and tell peoply that they must do justly, love mercy, and walk humble before God ; but they say one thing and do another—they say we must do justice to all men, but they are far from doing it themselves—they also say we must love and show mercy to our fellow creatures, but let us look at their mercy when the blood is trickling down their poor negro's back, altho' the poor sufferer cries and prays for mercy. Let all such remember, that they who do not show mercy, are to have judgment without mercy—as they could not show mercy until they satisfied their outrageous passions, in beating the poor negro who had fallen under their power, by the scheme and advice of bad counsel, which came from the devil, or his wicked instrument “ man : ” let me plainly tell all such preachers, that they are no better than Ahab's 400 false prophets ; or in other words, no better than the ministers of antichrist ; for Christ, the Lord of heaven and earth and his ministers, bring forth the fruits of love, mercy and justice, which are not from the seed of Satan's sowing. But the ministers who bring forth such unjust and barbarous fruits, are the ministers of an antichrist, whose cruel practices gives such examples, that it is no wonder that so many of their hearers are so cruel and hard hearted—it is the blind leading the blind, whose eyes Satan hath blinded by the contrivance of bad counsel.

I have been unexpectedly drawn to write these things, of which I had no thoughts when I begun to write my ad-

vice to my children; but seeing the danger arising to mankind by following bad counsel, I could not forbear to write this as a caution against it. All I have now to say is for you all to take notice that all bad words, such as cursing swearing, lying, and all other evils come from bad counsel, which I pray you all to shun in time, lest you should be undone forever.

CHAPTER V.

The safety of good Counsel.

HAVING described bad counsel, I will mention a little about the safety of following good counsel, which is necessary for us all to know.

Good counsel is from the Lord God of heaven, whether given internally or externally—it is for our salvation as bad counsel is for our destruction—God first sowed the seed thereof into the hearts of men, and there is no real goodness in any thing whatsoever, but comes from him. By receiving and obeying the counsel of the Lord we are saved and brought to enter into the kingdom of heaven; but he who rejecteth and refuseth to follow God's counsel and dies so, will most assuredly fall short of entering his rest and peace in eternity; therefore I pray you all who may read or hear this, to draw nigh to the God of heaven, the mighty and good counsellor, who will give you all safe counsel; which if you will receive and faithfully follow, will bring you all safe unto the king of heaven, whilst your bodies are in time, and your souls into eternal rest with Christ, when called to inherit eternity.

The internal good counsel is immediately from heaven, the external is through the Lord's instrument, man, woman or whatever it may please him to make use of, by which instrument we are filled with the love of God for mankind's eternal happiness. But in this sweet and good counsel, he sometimes reprove, yet when he reprove, he at the same time gives us instruction, concerning the way leading to life everlasting. All who receive and obey good counsel are saved, by receiving the Lord Jesus Christ, who is the author of all good, man alone without him cannot give any good counsel, altho' many people give

to their fellow-creatures what they suppose to be good counsel, yet if it did not come into them by the gift of God, it is worse than no counsel, and dangerous to receive—there is none good but what comes from him who is the Lord, from whom all goodness flow ; and all persons whose spirits are not ruled and governed by Christ's spirit, have no good in them, they therefore cannot give it to another before they receive it from the Lord, by repenting and forsaking their sinful ways ; they then may be prepared to receive Christ and his saving power, by which they are saved from their sins, and enabled to impart good counsel to others. By this you may know that all external counsel coming from men or women, (unless they are redeemed from the fruits of the flesh) are not fit to be received ; for all who are offering counsel to others and yet live in their own sins, be they of what sort they may, whether it is in cursing, swearing, cheating, defrauding, extortion, adultery, whoredom, theft, or any such things as pride, covetousness, or any thing contrary to the spirit of Christ ; I say, that you may know that their counsel is not of God, and if it is not of God, let no one receive it least they be poisoned, for by this counsel many thousands are destroyed.

When you hear any one offering counsel, let their profession be what it may, the first thing you can safely do, is to draw nigh to the righteous Lord of heaven in prayer and supplication, that it would please him to reveal to your understandings, by his immediate and secret counsel, whether that counsel is from the Holy Ghost or from the unholy ghost ; for all counsel is of the one or of the other. Also, by the fruits these counsellors bear you may know them, for the Holy Ghost cannot bring evil fruits, neither can the unholy ghost bring good things ; yet he may by his transformation bring the likeness of good things, and by this likeness thousands, I may say millions are deceived and kept in their sins, instead of being saved from them. This is, or ought to be a matter of the greatest concern, to those who would wish to be preserved from all evil, to know whether the counsel offered to them is of the Holy Ghost, which is from God, or of the unholy ghost ; for if it is of the Holy Ghost it is safe and ought to be heard and received by all—this is

for our present and eternal welfare ; but if it is from the unholy ghost, whether offered internally or externally, let it appear in what likeness it may, there is poison in it, which all mankind ought to shun, by drawing nigh to the Lord's preserving power in prayer and supplication.

All who offer counsel and live under the government and are governed by the unholy ghost, at best are only thieves and robbers, who steal the good words of other men and offer them as their own, in which they put their poison ; for all who offer counsel before Christ is with them are scatterers, and instead of leading them they counsel, in the way of peace and love with God and man, if not with words, they will by their example of life lead them astray—instead of bringing these poor deceived ones to the kingdom of God, they are instrumental by their example in bringing them towards the kingdom of the devil. By the following signs you may know some of these outward counsellors, whether they are of the Lord, sent in the love of his spirit, with the gift of his sweet counsel, to turn you from the dangerous works of sin and transgression to the grace of God, which doth and will teach men to deny all ungodliness and the world's lusts, to live righteously and godly in this present life ; when you hear any one offering counsel either by example or precept, first let your eyes be opened, and look at the fruits they bear themselves ; and if they bear the fruits of true repentance for their past sins—the fruits of God's loving spirit, which are love to God above all things, and to mankind as being God's creatures—joy in the Holy Ghost, which God hath sent to be our teacher, whose counsel is safe for us to follow in the paths of peace, love and goodness, and the like fruits of God's spirit are the marks of a true christian ; for they who dwell in goodness dwell in God, and God dwells in them ; therefore the counsel that proceed from such as bear and bring forth the fruits of God's spirit, which are love, joy, peace, goodness, faith, meekness, temperance, with equity and justice to and in all things that have feeling, life, breath and being, whether it be man, beasts or creeping things ; for it is as natural for them who are christians, to do justice to all things that are in their power, as it is for a woman to love her first born son. All who bring forth

these fruits in reality have received God's counsel, who first gives it to his followers, to give it again to all who are prepared to receive it ; it proceeds from that fountain, the water whereof gives life to all who receive it.

I pray you all to be on your guard, least you be deceived so far as to mistake the likeness of things for realities, for if Satan can transform himself into the likeness of an angel of light, it is nothing strange for his followers to bring the likeness of good counsel, or of righteous members of Christ ; for they are favoured with the gift of seeing, hearing and of memory, by which they can steal, as it were, the words of the righteous, and after the likeness of good words to deceive (if it were possible) the very elect of God ; but their words are only dead words, and at best like the body of a dead man, who was once active, lively and sociable, but now of no profit to any one, except it be to the worms or some ravenous beasts. So it is with the words of those hypocritical sinners, who offer the words they have heard other men speak, altho' the first speakers might have received those words from the fountain of life, yet by being spoken by such sinful and polluted lips, they cannot be acceptable to God, because they are offered by their own craft, without the breathing of the Holy Ghost ; for if the Holy Ghost dwelt in them they would bring holy fruits, such as love, peace and good will towards the children of men, with every just and equal things righteousness brings forth, amongst the sons and daughters of men. Therefore look well at all their other words in common conversation, and at the example they set to others ; for the good tree will not bring evil fruits, neither can an evil tree bring forth good fruit ; and by the fruits which those who offer counsel bear, at other times they are to be known ; for it is not all who say Lord ! Lord ! that are to enter the kingdom of heaven, but only those who do the will of the God of heaven.

Remember, it is not all who come in sheep's clothing, that are followers of Christ, but that some are ravenous wolves ; and Christ has said that they are known by their fruits, for men do not gather grapes off thorns, neither figs off thistles ; therefore when you see those counsellors bring the fruits of the piercing thorn, of the

thistle or of the bramble, be on your guard, for a snare is laid there for the danger of your souls, and if such counsel should be offered to you refuse it, least your souls should be caught therein. By the following you may also know them, for all who bear and bring forth the fruits of the flesh, are not risen with Christ from the dead neither are they born again—neither have they taken up the full cross of Christ and followed him into the kingdom of God—neither is their affections set in heaven, where Christ is on the right hand of God; but their affections are on the earth in the fruits of the flesh, which they continue to bear. But these often feign themselves to be righteous, which is one of the worst of all sins, and shall not go unpunished when they come to the judgment seat of Christ—amongst their pretended righteousness they bring forth the fruits of covetousness, wanting the benefits of other men's labours without making full compensation for what they receive in many cases—mind how they will try to get (as they say) the best end of the bargain, and to accomplish this they will sometimes tell a little lie, or a big one if it suits better in their view to get their coveting ends answered. Is this doing to others as they would others should do to them? But this is not all, they will get in raging anger, and sometimes curse and swear, calling God's name in vain—commit adultery and whoredom, some with black as well as with white women—these are their secret sins (as they think) but it is often found out, and is always known to God and their wicked companions, white or black—sometimes getting drunk—idle or lazy, yet they can eat freely of the bread of other men's labour—cloth themselves with the cloth or lincn which comes by the sweat of other men's faces, but refuse to labour with industry themselves, often hasty in passions, and for small faults beat those under their power, or have it done unmercifully; especially those poor captivated creatures, they have got under their power by the hands of injustice, and use them as tho' God had made them to be beaten and punished at their unmerciful will; justifying themselves in their cruel wickedness—they also justify war and bloodshed and hold with manslaughter, with many other evils too numerous to mention. These are those

who say Lord! Lord! but do not the will of Christ's farther—these are those who will say Lord open to us, for we have ate and drank in thy presence—have cast out devils, and done many wonderful works in thy name; but Christ will tell them that he never knew them to live in righteousness, and he will command them to depart, because they were workers of iniquity—these are those that are called wells without water—these are those that Jude calls wandering stars, to whom is reserved the darkness and blackness which will be placed in the kingdom of the Beast, with all the false prophets. As these things are and will be so, be you all aware of whom you receive counsel; and remember the words that say, be ye aware of those who come to you in sheep's clothing, and at the same time are ravenous wolves; for all are not real friends who seem to be friendly, neither are they all christians who are called by that blessed name. Therefore, I pray you all again to be aware of bad counsel, and cleave fast to good counsel, for all who love, obey and follow good counsel are followers of Christ; who will most assuredly bring all his faithful followers safe to the kingdom of heaven, where love, peace and righteousness will meet together, and where joy and gladness will be forever.—But now I must leave you all to chuse for yourselves, like Joshua of old, for I have set before you the way of peace and righteousness, which if you will chuse and follow, it will bring you to eternal happiness. I have also set before you dangerous ways of sin and transgression, which if it is your choice to follow against my will, it will most assuredly bring you to confusion and death.

CHAPTER VI.

Advice to my sons, concerning their duty in a married life.

MY dear sons, I pray you all to consider what your duty is towards your wives, and not do like many others who forget their duty towards God and man—look at such and see how unhappy they live, and the miseries that are often brought into their families in this life, for the want of a faithful duty being discharged by the man as

head of his family. Altho' his family is small, and may not contain in the beginning more than himself and his wife, yet there is a faithful duty required of him; the first thing is to love and give thanks to God for his kind providence, in giving him a woman, who has now become his wife, to be an helpmate to lay in his bosom, and to comfort him in the days of distress. O my sons! consider on the greatness of God's love, and his kindness in giving us a loving helpmate for our glory and our desirable delight, above every other creature on earth. The second step of duty is love and a single kindness to his wife. But perhaps some of you may want to know why we should love and thank God first, for the pleasure we obtain by the company of our wives; my reason for thinking so is, because she is a single gift of God's kind providence of man's pleasure and comfort in this life, and above all other gifts of God; for after he had made the earth and all the creatures thereon, and had made man head and gave him dominion over them all, (which was a very great thing indeed, to honor man so highly as to set him over all the earthly things) yea, even the fowls of the air, the fishes of the sea, and the beasts of the earth were all put under man's power; yet after God had given him all these great riches, he saw that the comfort and happiness of man's life was not fully complete, because there was not an helpmate to be found amongst all the creatures to keep him company, and in which he might take a glorious delight—altho' God had made man king on earth, and placed all under his power, yet he saw that there might be an addition of riches yet added, by giving him a lovely helpmate to keep him company in lonely hours; therefore God, for the love he had for his creature man, whom he had created in his own image, was willing to bestow all the riches that could be desired in this life, and he was pleased to give man an helpmate aid like unto himself, for the woman was the likeness of man, being taken out of the man; but in order that man might love her the more, it pleased God, and God saw it was best to make some little alteration in the form of her body from that of the man, that she might be distinguished from the man; and God made this alteration in the form of her body for the single pleasure, delight and glory of man, by which she is

known and called a woman. For all these favours, I think that every husband and every man on earth, is in duty bound to love and thank God, who has given and provided for man all the lawful pleasures in this life ; for all the lawful pleasures man enjoys, are the gift of God's kind providence, and amongst these a woman is the greatest and most singular of all ; there is no other gift in man's likeness but the woman, which God of his free goodness and love to his creature man, has given him for his company and pleasure in this life, of which we are all born and brought forth to enjoy all those lawful pleasures, until it pleases God to call all those who do faithfully discharge their duty in this life, to the everlasting pleasure which God has prepared for his followers, into the kingdom of heaven ; all who do not God's will nor discharge their duty, shall not enjoy the heavenly pleasure and happiness prepared for those who do discharge their duty in this life to God and man, and towards all the creatures put under man, for this is the will of God, that we should love him above all things, and our fellow-creatures as ourselves—for us to walk humbly before him—be merciful and compassionate to all things that have life, breath and feeling, which have been put under our hands ; but above all these things we are to love our dear wives and children, our neighbours and fellow-creatures, with the next love after God, for, to be sure, we owe our first and greatest love unto God, who is the giver of all real and lawful pleasures in this life—our second love is to be bestowed on our dear wives and children, our neighbours and all our fellow-creatures—our third love is to be bestowed on all the feeling things that have life, breath and being, which God has put under our power and care.

You may now look, my sons, in what I have written, and let it be to you as a glass, in which you may see whether you have discharged your first duty, which you owe to God for his precious gift of a wife for your company in this life ;—if you have complied with the first duty, it will be your delight and happiness to discharge the second, which you owe to your wife ; for if you love God you will love your wife—in the first place, because she is the gift of God to you—secondly, because she was given to you for your pleasure and company, above all the other

gifts of God in this life, for no other of God's creatures was to sleep in man's bosom but his wife ; and she being of one flesh with him, might lawfully couple together in the marriage bed, by which there may be a delightful increase of children to become a people, for their glory in their children's children to raise up a generation after them, and that for the glory of God. As it is your duty to love your wives, I pray you all to bring forth the fruits of love, which is tenderness and kindness, and never give your wife or wives occasion to think otherwise of you ; for many are drawn by the draft of bad counsel, to give his wife room to be in fear of her husband being slack in his duty towards her, and not only that, but that her husband loves the company of some other woman more than her own. O my sons ! I pray you all to shun these dangers, by bringing forth the fruits of true love and kindness to your lawful wife or wives—do not be foolish in taking delight in the company of any other woman on earth ; neither praise any other for their beauty ; neither cast your eyes too much towards them, least you be ensnared by the secret counsel of the Devil ; neither travel in their company alone by day nor by night, for there is a dangerous enemy laying in the way of such lonely travels, tho' these travels may be begun through kindness, yet the grand enemy of mankind may meet you both in these travels, and fall on you and the woman that you are travelling with, and may wound you in the secret of your hearts, which may be hid from the eyes of men, but cannot be hid from the eyes of God. Remember the old proverb, " that opportunity makes thieves." But if you should happen to fall into the company of any other woman in your lawful travels, either by day or by night, and there be no other person in your company besides you two, let your prayer and your cry be to God, that it may please him to deliver you both from the hand of that secret enemy, who has prevailed over many thousands, and will prevail over many more ; try with the help of God to deliver yourselves in a prudent way as soon as possible, and remember that no secret sin can be hid from God ; remember also, that your beloved wives are perhaps waiting at home to be your lawful pleasure ; and I recommand you

not to be absent from their company when there is no need ; but when there is real need for you to leave home and your dear wives, for the care of your business, do not absent yourselves any longer than your business requires, for by long absence your enemy may raise up against you, or against your wives, and destroy the happiness which God has given you and your wives to enjoy, as a particular pleasure in this life. Look at the bad examples of many a man and of many a woman, causing so great distresses in families, and shun them all ; for it often brings the rage of jealousy to the parting of men and their wives, which must be the most grievous thing on earth, amongst the honest hearted men and women. Therefore, my dear sons, be on your guard in all your actions, least the enemy should get the advantage so far as to mar your happiness, which God has freely given to all who love and fear him in this life.

But after all this be aware, least you should be destroyed by her you love above and more than any other creature in this life ; remember that you are to love the giver of gifts more than the gifts ; yea, I say, you are to love the giver of all good above the gift that is given ; and as you are the head of the family, thy wife is not to be above thee, but she is commanded to reverence thee by her obedience and submission to thy commands. But remember that all your commands are to be in justice, love and mercy, that all you require of them be also in tenderness, love and justice, for the wife is not bound to obey any other request or commands from her husband, but those that are just before God ; remember also one thing, that is, you must yield to all your wife's desires to increase her love, as far as her desires are in justice, innocence and harmless ; but if her desires are such as will lead to sin or any unjust thing, be it ever so small, yet it is sin, and I pray you all not to do it, for it may be a means of your ruin ; tho' it may seem a small thing commonly done by many, yet if it is not just, it ought not to be done ; for a little leaven leaveneth the whole lump ; therefore fear the Lord more than your wife, and do not yield to her desires whenever they are discovered to be contrary to the will of God for you to do ; tho' it may grieve you to the soul, to refuse to satisfy thy wife's desires, remember that

all married women are not righteous, and they who are not righteous before the Lord, are the most powerful instruments that Satan can use to ensnare your souls ; for it grieves a loving husband to the heart, to refuse to oblige his wife in what she may require of him, but remember what I said, that the giver is to be loved more than the gift, yet the gift is to be set much store by for the benefit of it, and for the giver's sake ; the giver is the great God of heaven. My dear sons, I must now leave you all to consider on the foregoing instruction, and pray you not to pass by it too slightly. May the Lord make it as a looking-glass to you all, by which you may see the cleanness or uncleanness of your souls.

CHAPTER VII.

Advice to my Daughters, concerning their duty in a married life.

MY dear daughters, I now turn to you, that you may consider on your duty in a married life ; first, of your duty to God your creator ;—secondly, your duty towards your husbands. Having nine of you, (now all married,) by one dear mother, my beloved wife, who has brought you all to me as so many gifts of God ; I pray you to attend to the following : your first duty in this station is to love God above all things—even him who made and brought you all to this married station, and give him praise and thanksgiving, for the favours he has and is daily bestowing on you all in this life. God did not think it best to place you on the highest seat of honor on earth, or to give woman the first crown amongst the children of men ; this he had given to man before the woman was formed, and whilst she remained in man's body ; for out of the man's bone, the woman was made, and given to man for his glory in keeping his company in his lonesome hours. Remember that thee was taken out of the man before thee was formed ; for this cause God gave power to the man to be head of his family, and king in his own house. But as woman was taken out of the man, she became the second person in authority, and God gave her to the man to be his wife and company keeper.

Altho' it pleased God to give to the woman the second seat of honor amongst the children of men on earth, yet she is not to have dominion over her husband; for God has given him the kingdom and a crown over all he possesseth—the woman God has put under the man, and commanded her to reverence & obey her husband in all his just requests and commands—the woman, the wife of the man, unto her God has given the second crown of honor; that is, to wear, bear and keep the second authority under the government of her husband, as a Queen, to set by the side of her kingly husband on the throne, which God has given the man as king over his little kingdom.

It was not good in God's sight to place the woman over the man, but it was good in his sight to place the man over the woman. It was for this cause God first made man for his own glory, but the woman was made for the glory of man; and as God's glory is greater than man's, it pleased him to put all things which he had made under the man: therefore let it not grieve any woman, because she is put under her husband by her marriage covenant; for the lovely care of God to the woman is such, that he has in a particular manner, given command to every husband, to love his wife as his own flesh, and as his own body, which she became by the marriage covenant. Therefore, my dear daughters, it is your duty to love, fear, and serve God, by keeping all his commandments; it is also your duty to give God thanks for the favours you are daily receiving in this life in eating, drinking, sleeping, &c. &c.—for all his sparing, healing and delivering mercies, &c. too many for me to enumerate at this time, and from a sense of his heavenly kindness; O! let his love and fear be in you, all the days of your lives.

Secondly, your duty towards your husbands—you ought to love them above and more than any other men on earth, and separate yourselves from their company—be only joined in the love and fear of God to your own husbands, and yield yourselves up to satisfy their requests and desires, that may be innocent, harmless and just: for by yielding obedience to them in a lovely, obliging, submitting manner, it must of course increase their love and kindness to you, which will be better than silver and gold; for unless you preserve their love and kindness by your

kind obedience, your happiness will be greatly marred in this life. Remember that you promised before God and men that you would love, honor and obey your husband, in all his just and reasonable commands; do not fall short of fulfilling this promise, for if you do, you will sin before God, who has commanded you to reverence your husbands as long as you are spared together. Let the bad example of wicked women be a caution to you, and do not like them, least it should prove your unhappiness in this life and your irreparable ruin in time to come; for see how many women there are who deprive themselves of love and peace, by their giving way to a raging temper, by which they are hindered from discharging their duty to God and man, and are often left without a sensibility of the love of God or of man; in this distressed state there is no happiness for such disobedient women.



CHAPTER VIII.

Advice to all my Children concerning their duty to their Children.

DEAR children, there are fourteen of you in number—thirteen are married—twelve have become parents and have children; I now will call your attention, and pray you to consider what your duty is towards them. Altho' they are the offsprings of your bodies, yet they are the Lord's, who has been pleased to put them under your care, that you might bring them up in the fear and love of God, by letting them know, that there is a God in heaven, who made and brought them into being, for the purpose of giving them great blessings in this life, and in futurity, eternal happiness, on condition that they will be thankful to the Lord for all his favours in this life—walk humbly before him—love him above all things—obey him and follow his Son Jesus Christ, whom the Father hath sent, and will send to save all who will call on him, from the evils of the world. Let your children know that these are the conditions they must comply with, for they cannot be saved on any other. Altho' the Father of all mercies has given Jesus Christ, his beloved Son to be a

saviour, and hath put all the saving power in him, by which there is a sufficiency to save all who will only yield, believe, obey, and follow his instructions, but altho' he stands ready to save all those who are willing to be saved by him, yet the Father has not given him power to save those who rebel against, will not believe, receive, nor suffer him to reign over them ; such are not, neither can they be saved by Christ in so sinful a condition of life ;— they first must pass through the gates of repentance, before Christ's power can extend to their salvation, yet many there are, who neither have received Christ, nor believed in him, are often in their conversation calling Christ their saviour, but every time they say so, they tell a lie ; for he is not their saviour, nor never can be, as long they live in rebellion against him, and love darkness more than light. How dare men say that Christ is their saviour, unless they were saved from their sins ; for Christ came not to save any in their sins, but to save his people from their sins. As Christ has no authority from his father to save people in their sins, he is not the Saviour of those who live in rebellion against him ; yet there is no power given to any other angel or spirit, sufficient to save those who will not have Christ to reign over them ; as Christ has received all power in heaven and earth from his Father, if his Father did not give him sufficient power to save people in their sins, by whom can they be saved ? No, none can save them, (not even Christ) before they repent ; yet the gift and calling is without repentance. What is this gift and calling for, but to bring men to repentance ? After this gift and calling of God is over, if those who receive it will not repent, they cannot be saved ; for repentance is the first thing that God calls men to do, as a preparation to receive his salvation ; but if they will not obey, they cannot be saved. This may seem strange doctrine to thousands, but the time is hastening on, that both sinners and saints shall find it true ; for I say, that Christ cannot save any until they give themselves up to him, and yield to the operation of his saving power ; then Christ immediately will receive power to save them, who return to him in the way appointed by God. Thousands who call themselves Christians, may say that this is false doctrine ; but I here let them know that they have no fel-

lowship therewith—that they are yet in their sins—that they are not born again—that they are strangers to the kingdom of heaven—that they know not the Father nor the Son, and for the want of this knowledge they have no fellowship with him. As things are thus, I pray all of you, my dear children, to teach my dear grand children these things—take them by the hand and lead them to the path of holiness, which leads to the gates of heaven. I beg and pray you all to forsake Egypt—leave it, and take your children with you. From Egypt there is two ways, one leads to heaven, the other to hell, and both are open before you; as I know and have experienced them both, I pray you all to take my advice, which is, to walk in and chuse the path of holiness with all my dear grand children, which God has given to your care and keeping. Remember the lamentable hour that will come on all the Egyptians, who will not forsake Egypt and all her sinful ways—whose children will rise up in judgment against their parents, and cause them to be put to an eternal death.—Only look at the ways and manners of those cruel Egyptian parents, who instead of taking their children by the hand and leading them in the path of holiness, they have been and are leading them in the path of wickedness, which leads to hell—look at the example which those wicked Egyptian parents set before their children, both in words and in deeds; they teach them the ways of pride and covetousness, which is abomination in the sight of God—look at these Egyptian fathers, who will go to some meetings and hear some sort of preaching, they become members of some society, because their pride leads them to do so—they say something they call prayer at night, before their families can go to rest (that is, to bed to sleep) they speak some words, called grace, before they or their family may eat at their tables; but if grace was no better than what they say, all men would fall short of happiness; for it is by grace that man is saved, and they who are not saved by grace are not saved at all. Let us view them a little further—sometimes they will curse and swear before they rise from their tables, about something or other, perhaps the cook, who has been sweating over the heat of the fire to prepare their food; or the boy, because he did not run quick enough with the cup. Behold their

raging passions, they can call their sons dog's whelps and rascals, and their daughters bitches and the like, cursing and damning them in an unbecoming manner—they will quarrel and fight their neighbours—abuse their wives—get drunk, commit adultery—love and praise other women more than their lawful wives—cheat and defraud all they can, even their own fathers if they have a chance—unjust—unmerciful—liars—thieves—upholding wars—justifying bloodshed and oppression, and many such things; yet they will go to the temple, where they take as great delight as if they went to worship God; for their pride makes them think, that if they do not go to meeting, men will have reason to think that they are not righteous; for the Egyptians are zealous for their worship, altho' it is an idle one—there is no true worship amongst them, for they worship without the spirit of Christ; therefore they are only formal worshippers, who say Lord! Lord! and do not the things which the God of heaven requires of them—neither do they obey him, and as they do not like to put their necks under the yoke of Christ, take up his cross and follow him, they cannot be his disciples; and when God saw that these refused to follow the counsel of his Son, he left them to follow their own way of worship, and called his beloved Son out of Egypt.

The Egyptians seem to be very devout in their worship, yet there is none true amongst them, as the Son of God is not there, for his father has called him into the land of holiness, and placed him on his right hand; where, if any see and believe him worthy to be worshipped, they must leave Egypt and all her sinful ways, and come to the holy land before their worship will be accepted, or acceptable to my God. But the king of Egypt is so delighted with the worshippers of the Egyptians, that he makes them think by his secret praise, that there is no worship as right as theirs; for he tells them that they have the right form of worship, and sometimes he encourages them to speak of the power of God, which they do in their delighted meetings. Thus the poor captivated sinful creatures are imposed upon, like the people were in the days of Simon the sorcerer, who had a long time bewitched the people of Samaria, whom they all agreed that he had the great power of God. Acts viii chp. 9, 10, 11 vrs.

But how they were mistaken, for their teacher and guide was in the gall of bitterness, and in the bond of iniquity ; thus it is with all the Egyptian preachers. But if the love of the Lord, should cause his alarming trumpet to sound so loud in heaven, that it be heard by some Egyptians, or some of the bondage seed of Israel, and be bro't to believe that there is no true worship in all Egypt—that they should be brought to believe, that none will be permitted to enter the kingdom of heaven, except the true worshippers of God—that there is no true worship of God in all the land of Egypt, and that God will overthrow her with all her idle worship, in the day that is drawing nigh. I say, if any should be brought to see and believe, that there is a necessity for them to forsake Egypt with all her idle worship, and that there will be no future happiness for them, unless they forsake her and go to the holy land, there to join the worship of God in heaven with the true worshippers, who worship God in spirit and in truth. As soon as it is discovered by the king of Egypt that any of his subjects are uneasy, and that they are not satisfied with the Egyptian sinful worship, he, (the king of Egypt) is in dislike with them for their concern to leave him ; nay, his very priests are against such who have seen the necessity of leaving Egypt with all her sinful ways ; and when the king and all his priests, see that these concerned ones are determined to go to the promised land, and that they would rather leave all their ill begotten wealth in Egypt, than to stay in it, and be excluded from the happiness of the kingdom of God—when these concerned ones will set off, by feeling the drawing of the love of God, and do take their journey towards the promised land, to join the worship of God with the true worshippers, who have obeyed God and left Egypt before them ; I say, when the king of sinful Egypt sees them set off, he and the rest of his subjects, or some of them, will use every deceiving means to hinder them from pursuing their journey towards the promised land. But when he sees that all his threats and persuadings, will not prevent them from starting off in their journey, and finds that they are gone with a view to leave his wicked service forever, then he will raise his powerful army to pursue them that

are going to the promised land, like it was in the days of old.

But let all those who are now on their journey to the promised land, be delivered from all fear—let them stand firm in their faithful endeavours, and they shall see the salvation of God in the work of their souls' salvation, which they are now seeking; for the king of Egypt shall not with all his pursuing army be able to do you any harm, if you all will put your trust in God and faithfully obey the Lord, for he will send his preserving angel of light, who will stand between you and the hosts of the Egyptians—he will be to you as the cloudy pillar was to the children of Israel, for he will give you light as he did to them, by which they saw how to go through the red sea; but this light will be as darkness to all the pursuing army of the king of Egypt. Therefore I pray you all to take encouragement, and be all faithful, like Caleb and Joshua, who obtained the blessings which God gave those that entered that earthly land, which the faithful received of God by his promise. But there are greater blessings to be received in the spiritual holy land, which God has promised to all that holds out in their spiritual travels or journey, until they enter the holy land.

I have now cautioned you all, my dear children, lest you be inticed to follow the bad examples of the Egyptian men and women, who stand daily in danger of an everlasting overthrow. The Egyptians of old, it seems, were so proud, that it was abomination for them to eat out of the same dish with the Israelites; altho' by the wisdom of one of them, (which God gave him) their lives were preserved in the famine, by his laying up corn for bread against the needful days, without which they would all have perished; yet after all this great favour, it was abomination for such proud creatures to eat with the Israelites. It appears that this practice of pride is kept up, with the Egyptians of our age, for some are still in the disdainful habit of despising to be seen eating bread or meat, with those who labour and lay up corn to make bread for these lordly Egyptians of our days; for many of them have not industry enough in them to lay it up for themselves, and altho' they cannot suffer their poor captivated slaves to eat bread with them at their tables,

yet many of these proud delicate beings, will go to the bed of the despised negroes, both male and female, and commit adultery, whoredom, and mingle their seed with those they will not suffer to set down at their tables and eat bread with them. O my soul! flee from all their wicked habitations; and you my dear sons and daughters, look at the increase of their mingled seed, which is become a generation of mulattoes, whose multiplication is so great already that it seems in pursuit of time, it may destroy all the real white blood out of our parts of America.

I wish you now to turn your eyes, and behold the bad examples of the Egyptian women; let it teach you to forsake their wicked ways, for many of them are mothers of tender children who lie in their arms, being yet innocent babes, neither knowing the path of heaven, nor the path of hell, but are under the care of those parents like Jesus was in the arms of his mother, when Joseph carried them both into Egypt; but these Egyptian women are not like the wife of Joseph, the mother of Jesus, for when the angel of God appeared to Joseph in a dream, and bid him return and bring the young child Jesus and his mother out of Egypt, she yielded obedience to the voice of her husband, went out of Egypt, took the young child with them and brought him into the land of Israel, in which the young child continued until he finished all the works which his father had given him to do—until it pleased God to place him on his right hand on his heavenly throne; for altho' he was his son, even the son of God, and altho' he did not transgress whilst in heaven, in his father's glory, which he enjoyed before he entered that little body, prepared by his father of the seed of the woman in the bowels of Mary his mother; he did not leave his father's kingdom by his own will, against the will of his father, for it is evident that it was the will of his father that he should come into this world; he came not of himself, but his father sent him, therefore it was no transgression for him to leave his glory with his father and come into this world, for his business was to do his father's will, and to finish the work which his father had given him to do; that was to prepare the way of salvation for all that would take up their cross and follow his exam-

ple every steps. This work he was to finish before he could return to his father's glory, which he had with him before he entered in this world.

Christ's first station and birth was in Bethlehem, of Judea, where he was nourished by the providential care of his father, by the hand of his mother and Joseph his supposed father, who took on him the parent's care by the instruction of the angel of God; there he remained until his parents carried him down to Egypt, and remained there until the angel of God appeared with orders for his supposed father to return, and bring the child Jesus and his mother up out of the land of Egypt into the land of Israel, where he might be a Nazarite before God; which is a true figure of what I call the fourth station of all that become christians in this life—it is in this station he was to finish all the work which his father had given him to do—altho' he was the son of God, and had never transgressed, yet there was no possibility of his returning to the full enjoyment of the glory of God, which he had before he came into the world, before he finished the work which his father had given him to do; as soon as he finished that work, he bowed his head, and afterwards he bid this world in body adieu;—his father, at the appointed time, raised him above all his enemies in this world, and restored him to the glory he had before he came into this sinful world. What may we learn by all this? The first thing we may learn is, that Christ did not come into Bethlehem of Judea, of himself, but his father sent him. Secondly, he did not go down into Egypt of himself, but his parents carried him; and thirdly, that he did not travel out of Egypt of his own accord, before his father called for him and his parents to come out of it into the land of Israel, where he might be called a Nazareen, in which station he was to do his father's will, that is, the will of God; being in the land of Israel, which God had given to the Israelites by promise.

Now, what do these four different station of Christ's life point out to us, whilst we are in this world? Perhaps my dear children would be willing to hear my opinion before they would give theirs; well then, I will show my opinion, which the Lord hath given me—I have not received it of man, for I have no knowledge of any thing

but what I have received of God ; therefore it is not mine, but it is the Lord's, who gave it to me to give it to all that can receive it ; to begin :—Christ's first station whilst in the land of Judea in Bethlehem, it is a figure of our first station of life, wherein we breathed our first in this world of time. Now he did not bring himself there, but it was his father which sent him there, so he was innocent and harmless whilst he was there, so he was always. This is a figure of our first station in this world of time, for we did not bring ourselves into our first station, but the great God of heaven created, made and placed us there ; as Christ's first station was innocent, it was a figure of our first station of life before we eat the forbidden fruit, for until then we were innocent and harmless beings, in the image of God, like unto Jesus, who is and was the son of God, and who for his obedience is returned to all his father's glory, which he kept for him against the day of his return, and for all who become his faithful followers into the kingdom of heaven. His second station was going into Egypt and dwelling there ; now Jesus did not go down into Egypt by himself, nor of himself, it was his parents that carried him there, but he did not learn to commit or do any of the wicked things of that land. What is that station a figure of whilst Jesus was in Egypt?—It shows our second station, wherein we, after eating the forbidden fruit, we were carried down by our parents into spiritual Egypt, where the misfortune of children is often very dangerous, for the want of such parents as Joseph and Mary, the mother of Jesus were, for altho' they went down and staid a while in Egypt, yet they did not become Egyptians like many children's parents do in our days, for many who are mothers of children, and many who are fathers in our days, instead of following the example of Joseph and Mary, the mother of that tender child Jesus, they choose to follow the example of the Egyptians, in putting or trying to put the Israelites' children to death ; in those days the death of the Israelites' children, which the Egyptians wanted to destroy, was only the death of the body, but the Egyptians in these our days, seem to try to destroy the spiritual seed of God, by their wicked examples of words and deeds, by which they take this ten-

derseed, which came into this world not of themselves, but God hath sent them into that little body, and prepared by the seed of the man being the father of the little mortal, and of the seed of the woman which God prepared in her secret chamber, congealed together, until it became a babe in its mother's womb, and by God's unseen work, its little body is formed, compacted together and strengthened, to enable its passage into this world, thro' the narrow door of the secret chamber of its mortal mother; when brought forth it is either a male or a female, a temple for the seed of God to do his will in; altho' its first appearance is like Jesus', it is not kept so long, for in the space of two or three years, the mother being an Egyptian woman, living in Egypt, begins to learn the poor innocent babe her Egyptian ways, for many of these mothers are in the practice of all evils, and they cannot be more wicked than they are; this may seem to some people that this must be a lye, for the people could be a great deal worse than they are; but they that think so are without the knowledge of the restraining power of God, for if that was taken from all men and women, then they would commit more evils than they do, for the restraining and preventing grace of God, is a very strong chain, which men and women cannot stretch any farther than God suffers them to do, but if they could stretch it, the sins of the people of Egypt would be greater than they are at this time; if God were to let men and women go as far in wickedness as their wicked thoughts, their coveting desires and revenge, they would actually do it. I ask those that think that mankind could be worse than they are, if they can tell what woman could be found on earth, that would be a virgin at the age of twenty years?—how many would there be alive at the age of manhood or womanhood?—how many more murders would there be committed, by the spirit of revenge?—how many is there amongst us but what would be robbed, if they had any thing to be robbed of? But you will say that it is the law that prevents all this, for you must confess that if there was no law, wickedness would manifest itself in a greater degree than it does at this time; if you do believe this, you must agree with me that men and women who lives an Egyptian life, are as wicked as they can be;

if there was no law to punish transgressions, you all allow that there would be many more wicked deeds done than are now done, for fear of their being punished by the law; this we may have reason to believe from this one thing which often happeneth in our land, when there ariseth a difference between two men or more, & the rage of passion desireth revenge, he that is subject to it says to his fellow-creature, "only clear me the law, that is all the favour I ask of you;" we must allow if it was not for the law, which prevents such a raging madman, he would revenge himself in beating his fellow-creature if he had strength enough to do it, on that man of whom he asked that favour; (as he called it) but the man will not grant him that request, therefore he is restrained from beating him, because he would not say that all law was clear. Now what was it that kept this man from his remengeful desire but the law, which God's restraining and preventing grace has a share in making; for all governmental laws, are made to deter and keep people from committing gross evils, in which the grace of God has certainly a hand in the making, and if a hand in making such laws, it is his restraining grace, which prevents men and women from breaking them any more than they are; take all laws away, and we shall live in the land of barbarism indeed. Now the strong chain is stretched so far as to bring many a man and woman to be punished in the penitentiary, in prisons and on the gallows by hanging, for their trying to break this blessed chain, which prevents so many people from doing the evils which the devil and their own lusts would lead them to do, and would actually do, if this blessed chain of God's preventing grace was utterly taken away; but this blessed chain of God's restraining grace remains in our land, especially that part of it which God has planted by his own hand, in our own hearts.

Wickedness often acts like a thief, for he is afraid to act in the light of the day, for fear he should be seen; but take away the internal and external chain of God's restraining grace from this land, which is called by the honorable name of a christian land, you would soon see that that there would be but very few amongst us that would bear the marks of a christian; for the deceiving cloak of religion would soon be thrown off, and robbery and open

wickedness would soon take place ; for even now, whilst the preventing grace is in power amongst us, many are so hardened in the practicable habit of their sins, that they are not ashamed to commit open wickedness ; how much more would they commit if there was nothing to restrain them, nor to make them ashamed ? Therefore, my dear sons and daughters, I pray you to attend to the restraining grace of God, both internally and externally, and it will keep you from following the bad example of those wicked Egyptians, both of men and women, whose evils are daily manifested before our eyes, for many of them, that is, those Egyptian women, have departed from the kindness which they owe to their husbands, and to their children, and have become like the fire-flying serpent, who bit the children of Israel when they were travelling to the promised land. How many loving husbands and tender children have been bitten to the heart by these foolish Egyptian women, who seem to have some kindness for their husbands and to their children, when their neighbours come in or are by, but as soon as they are gone there is scarcely any end to their hissing tongues, with which they bite like the fire-flying serpent, for they fly from one thing to another in mad passion to their husbands, and as the saying is, they are never satisfied with their husbands, neither full nor fasting, let them be as kind as they may, still there is no content in them, but are daily rough, harsh and snappish to their husbands and to their tender children. Instead of leading their tender children in the path of love and peace, they lead them in the paths of anger and provocation, until the tender children lose all sight of the path of love, which God hath made for all children to walk towards their parents ; this is natural in all children at the first steps of their lives in this world, to walk in the right path of love which God hath made, towards their parents, but these unreasonable, hard-hearted, rash-worded mothers, often drive their tender children out of the path of love, into the hateful paths of rebellion and anger, wherein all lovely tender affection is lost by the children, and they then care not much more for their mothers than if they had not borne them in this world ; and from the dreadful example of their mothers' words, the children's lovely affections are

destroyed, and are bro't to want their parents dead ; thus instead of going in the way of righteousness, with their husbands and children to the promised land out of Egypt, like Mary the wife of Joseph, (who was the mother of that little body that was called Jesus) did, instead of doing as that obedient woman, they go in the broad way of destruction, which often destroy all good desires that would bring forth good things in their husbands and children, if it was not destroyed by their bad examples.

My dear daughters, I pray you to be obedient lovers of your husbands, and lovers of your children, and go like Mary the wife of Joseph did ; yea, I pray you all to be like that obedient loving wife, (the mother of Jesus) was, who went with her husband and took her young child out of Egypt, and went into the land of Israel, where the young child Jesus might grow up to do the will of God. I say, be you all like unto this blessed woman—go all of you out of the wicked Egyptian ways, go with your husbands, and take your dear children with you, into the land of holiness, where you may all do the will of God, who will be the father of all that enter into the fourth station, where the worship of God is pure as the Lord is pure. Now my dear daughters, if you will only take my advice and begin your journey with your husbands and children, when you come into the holy land all God's people who are there, will love & praise you, God himself will love and honor you, and give you pleasure in your present life time here, and in futurity he will give you everlasting happiness ; which is the desire of my soul for all of you my dear children, and for all the people on earth, of every colour ; my desire and prayer to God is, that all might repent and forsake all sinful Egyptian ways, and that all might come up to the land of holiness, there to abide until it pleases God the gather them as his sheép, and place them on his right hand, to the end of time, Amen.

CHAPTER IX.

On the afore ordination of God, by a supposed secret council.

I find it my duty to say something more, which I had no thought of doing until this day ; that is to drop some

words to caution you against the dangerous opinion of many, who by their confession of faith declare, that the just and merciful God, the master of heaven and earth, has decreed by the secret council of his own will—bath afore ordained all things whatsoever that comes to pass, and that by God's eternal decree, a certain number of mankind, or of the sons and daughters of men are to be saved, and that all the rest of mankind shall be lost. In the book of their confession of faith it is said, that the number is so certain and definite, (if I remember right) that there is no possibility of adding to the number, nor any possibility of diminishing it; if this was possible to be true, we should not have had any need of Christ's coming to be our Saviour, for that decree, which they say was established by God and his secret council, before man was made or brought into being; I say, that this council if true, gave that decree all the power of man's salvation, and that Jesus born of that woman espoused to Joseph, who carried Jesus and his mother into Egypt, and bro't them back again into the land of Israel; I say, by that confession of faith, if it could be a true one, it would make it an impossible thing for that same Jesus, who was crucified and hung on the cross to be our Saviour, or that he had any saving power in him; because God had vested all the power in that decree, which was to save such a number who are called God's elect, and to damn all the rest of mankind. O! abhorred doctrine, for it cannot possibly be true, and if not true it must take its origin from the rays of the false light, which leads men into wrong ideas concerning the things of God and man's salvation; these wrong ideas have led them to put a wrong construction on the holy scripture, it is the ensnaring work of the Devil, to prevent mankind from calling on the name of Jesus Christ for his aid in their salvation, for they believe in the decree and in an impossibility of altering it, therefore they must, in this belief, live without any other saviour than the power of that decree, by which they say that man is to be saved or lost, by God's ordination before man was made or formed, and placed in the garden of Eden. But my dear children, I pray you to shun such dangerous belief for this reason; this opinion and belief in such a decree, if it was true, would make out my pure and holy

God whom I desire to serve in the spiritual power and love of Christ, which he hath given me and to all his faithful followers, I say, that such a faith would make out that my God foredecreed the sins of all mankind, that ever were or ever will be committed, and that Christ has no power to save those who repent and believe the gospel from their sins, which would, if it was true, make all the Apostles, ministers of Christ, and Christ himself to be liars: for they have said that there was not any other name given under the heavens, by which men may be saved, but only by the name and power which God has given to Jesus Christ our Lord. Christ himself says, (as it is written) that all power in heaven and in earth was given to him, which would be a lye if the decree still holds the power to save such a number of mankind, let their deeds be what they may; and power to damn the rest. This doctrine cuts off the offer of salvation to all mankind by Christ, why should it be offered by him if there is no other salvation but that which comes by that decree; for surely, is Christ who is all wise, and has the keys of the fountain of understanding, so far out of his senses as to offer and call all the ends of the earth, (meaning man) to be saved, if he had not power to save all that looked or came unto him. I now desire to know why, or for what such a certain number of mankind must be damned, by that decree or secret council of God's fore ordination, and that without the offer of grace, for there could not possibly be any grace offered to those that the decree damns, before the said decree was passed, and it being of an unalterable and unchangeable nature; what foolish a thing would it be of God to offer them salvation by Jesus Christ, knowing that his decree prevented them from receiving any other salvation, except what came by his decree, and as the decree should have been made before man was made, or formed out of the dust of the earth, and before God breathed the breath of life in him, or before man became a living soul. Now if the doctrine of the decree is true, I desire to know why God should be so partial and unjust, as to chuse out and make a certain number for his race, and damn all the rest, who had done neither good nor evil; but according to this decree God's secret council fore-ordained these, and all the wickedness

that man & woman commits, in order that these wicked creatures should be damned, but is it not dangerous to charge God who is just and merciful to all, sends rain and fruitful seasons unto all, and causes his sun to shine on all with such impartiality? when it is declared that he is no respecter of persons that work righteousness, amongst all nations. But you may say that the decree has prevented all that great number from working righteousness; but how does all this agree with the lamentations of Christ over Jerusalem, when he said how often he would gather them as a hen gathered her chicks, or her brood under her wings, but they would not; by this you all may see the reason that any are damned; it is not by any afore decree of God, but it is because they will not accept his salvation. Again, I must ask why these should be damned before they were made? was it for doing that which God had decreed that they should do, under the penalty of death, for their damnation must come by one of these, as some say that God decreed all things that come to pass. Now if God did decree all things that comes to pass, why should people be damned for only doing what God had decreed them to do? that the offsprings of heaven should be damned for their obedience, in doing what God decreed them to do, seems quite contrary to the very name of a merciful God; yea, it is contrary to the name of merciful men, much more to the name of a merciful God. As it is said that God did decree, and that for his own glory, all things whatsoever that come to pass, he must have decreed all the evils that ever were committed in the world, or else they would not come to pass, for all the following evils have come to pass, and if God has decreed all, he must have decreed that men should and women should do these evils, for how could it be otherwise, seeing that God had decreed it for them to do as they have done; even these evils, evil thoughts, from which nearly all other evils come, such as adultery, whoredom, murders, thefts, covetousness, vile passions, evil eyes, quarelling, fighting, oppressions, backbitings, news-carriers to stir up strife, liars, mischief-making, dissatisfaction, with every other evils done under the sun. Now the question ought to be decided, that people might no longer be imposed in mind about the decrees. Therefore I will ask whether

God has called any of these to repent, that have been guilty of any such evils, seeing that they only obeyed him in his decrees? If God had decreed these things to be done, it cannot be denied but that God has called some of them to repentance, and if the above evils were done in obedience to God's decrees, I desire to know why God should call them to repentance, when they were only doing the things he had decreed them to do; I see no reason for God's calling them to repentance for their obedience to his will, for it must be God's will that men should do these evils, if he did decree it to be done. Now if men are called to repentance, and certainly they are, for it is said "repent and believe the gospel," and also, "except they repent they shall all likewise perish;" that is lose a life of happiness in the kingdom of God. Was it for their obedience or for their disobedience, that God called men to repent? it must be either for their obedience in doing these abominations, or for some disobedience; I say, it must be for the one or for the other; and reason proves according to such doctrine, that they who do such evil crimes only do what God had decreed them to do; yet there have been some few people in all ages, who have repented for doing any of those evils and have utterly refused to follow the example of those people, who to this day are in the full habit of doing these evils, to the grief of God's spirit and mine. I also desire to know whether they that do these evils are the chosen elected number, who are to be saved according to the doctrine of the decree, or whether it is that number among mankind who repent and forsake all those evils, and rebel against the father of them? I say which of these two sorts of people are appointed for God's happy number, or for his damned number? for it must be either those who continue doing such evils as are known to be such, or those who repent & forsake all evils, and depend on salvation by Jesus Christ, by receiving the saving grace of God thro' Jesus Christ our Lord; I say, which of the twain are to be the happy number? as these two sorts of people include all people on the face of the earth. Having put the question, it must be answered, yet it seems that any one reading the above might know what my answer will be, but if any are ignorant and want to know my answer, it is this; God's elect

number are not those people who remain in the practice of all, or part of the & fore named evils, die in them, without repenting of the evils they have been guilty of, almost all the days of their mortal lives—never forsook them, nor never were saved from the wickedness of this corrupted world, but die in their sins, without redemption in Jesus Christ; if these are not God's elect number, they must be that number which the scripture say will be damned; that is, to be placed on God's left hand, in the day of Christ's separating his sheep from his goats, who are to hear that dreadful sentence which Christ will proclaim to them, "depart you cursed, for I was hungry and you gave me no meat, and I was thirsty, and you gave me no drink, naked and you clothed me not, sick and in prison you visited me not." Now after the above sentence is passed, how will it be with those that are placed on Christ's left hand? for when this is done, it most certainly will come to pass.

But now I will tell you who are God's elect number, it is those throughout all ages who heard the word of God, and did not harden their hearts by turning themselves away from the word of God, but did receive it like the good ground which brings some thirty-fold, some sixty and some an hundred of the fruits of God's spirit and word, for God's spirit is the word of God which is Jesus Christ our Lord; for Christ himself is known to be the word of God, which all must receive before they can be saved; this is the decree of God, that all men or women who are saved and elected into eternal bliss, shall be saved by Christ, and by no other; for God has not given or appointed any other besides Christ himself, to be the saviour—that elect number must first be saved from their sins and evils, before they can be elected and admitted into God's elect number, which Christ will place on his right hand, and will proclaim those joyful words, when he will say to those who received his holy word and bro't forth fruits of his lovely spirit; "Come ye blessed of my father, inherit the kingdom which has been prepared for you from the foundation of the world" This kingdom is only for those who receive the word of God in a good, honest and true penitent heart—who have repented for all their sins, be they many or few, and have come out of

them by obeying God's call to them to repent, forsake their sins and take up their cross—to deny their desires—to do any thing which the light of Christ, within their own understandings discloses to them to be sin. Here is the cross, it is when we find our minds drawn from Christ into any evil things ; that is, if we find our minds drawn to commit any evil thing, which the light of Christ hath shown us to be the desirable fruits of sinful flesh, we must cross all these evil desires and utterly refuse to gratify any such sinful notions, let them be ever so desirable to the nature of sinful flesh, or ever so enticing or pleasing to a sinful world ; this is what it meant by taking up our cross and following Christ, it is also to deny ourselves that sinful liberty which men take in doing what God has forbidden them to do ; for all things declared by the scriptures and God's spirit, to be the fruits of the flesh, God has forbidden men to do ; and all people of all colour under the heavens, who obey the word of God in denying themselves being partakers of the wickedness of any of the fruits of the flesh ; if in the day of their ignorance they had eaten of those forbidden fruits, yet if they now in the day of knowledge, repent and obey God's voice and come out of those wicked practices—leave all their sinful words and deeds, and as I said take up their cross—deny themselves of those sinful deeds, and follow Christ in the way of doing the will of God his father ; even those that have had their garments stained with their sins, and their sinful garments were like crimson or scarlet, yet they shall be washed as white as snow ; it is those who follow Christ in the way of his salvation, that are or will be the elect of God, for they have no dependence on any thing but Christ to save them from the evils of this world. These, and only these, with the innocent babes who departed this life before they came to the knowledge of evil, shall have any entrance into the kingdom of God. Now they who have eyes to see and ears to hear, may see and hear what course of life men must take to come to the kingdom of heaven ; but all what is written will not remove men from depending on the decrees for salvation, which they say God in his secret council did make before he formed man, or gave him being. I will say some more—If God did, before man was made or brought into

being, foreordain all things; whatsoever that comes to pass, why did not God have some respect for Cain's offering? for if God did aforeordain it why should God have no respect for it—from whence should Cain be wrath and his countenance fall?—why should the Lord ask Cain for what cause he was wrath—why should the Lord say, “if thou doest well shall thou not be accepted.”—Why did the earth curse Cain, for the Lord said when he called Cain to give him an account of his murdering his brother, he said that “Cain was cursed from the earth, and he should be a fugitive and a vagabond in it, and that it should not yield her strength unto him.” For which cause Cain cried out “that his punishment was greater than he could bear.” Now if God had decreed all this before it came to pass, how could poor Cain help it—must he suffer for what God had foreordained him to do? but if God had decreed all this, he has made new decrees since, for when he put a mark on Cain to prevent him from being slain, he must have made a new decree on the account of Cain, least any man should slay him, in this decree he declared, “that whosoever slays Cain that seven fold vengeance should be taken on them.” Now this is God's certain decree, for it was not made before man was made, and placed in the garden of Eden, neither was it made at the setting of that secret council which men depend on. This shows that God did not bring all things to pass by that first decree, for if all things had come to pass by that first decree, there would not have been room for a second decree; the second would be without power, and any man that had a mind to slay Cain, might laugh at the weakness of God, in pretending to make a second decree with a seven fold penalty, to be demanded of such that did slay any of Cain's family; all this shows that God has made new decrees and new covenants, for since man was made God has made new covenants with them, since that which he made with Adam in placing him in the garden; and after that was broken by man's eating the forbidden fruit. But if God had decreed that Adam and Eve should do so? how could they help it?—how could they transgress, for no man can transgress a law or decree, when they truly obey and faithfully do, what is decreed for them to do. Our law-

givers would be strange law-makers, if they first made a law for us to do so and so, and we in obedience to this law did in truth just as this law required us to do; would they not be very strange law-makers to punish us for our obedience? and the doctrine of God's decree by his secret council, if it could possibly be true that God did foreordain all things that come to pass, I say, would it not make out our most holy, merciful, kind and loving God a very strange and a very tyrannical God, to punish a number of his creatures men, for doing what he had decreed them to do? Away with all such blasphemous and above all things dangerous doctrine, for an established belief of this false doctrine, would utterly destroy all the work of man's souls. It can only be done by Christ our Lord, and there is no other to help us in the work of regeneration, and in bringing us to the new birth of righteousness—none but him who is called Christ—who rose from the grave on the third day after he was crucified, and ascended up to heaven, from whence he shall come to judge all mankind.

But again, God did make a new covenant with Noah, when he promised never to drown this world with water, as he had done in that flood which drowned all men, but those that were in the ark. And again, it said after those days, that God would make a new covenant with men, in which he would put his law in their hearts, and write it in their minds. Was this new covenant made by the secret council, in which it is said that God foreordained all things that comes to pass? for this new covenant has really come to pass, and all christians that are redeemed from their wicked past ways, are witness to the truth of it. Was this new covenant made by the old decree, or has it been made since man was made and placed on earth? for by the doctrine held by some of my dear fellow-creatures, this secret council must have been held some time before God made the Sun, Moon and stars, and placed them in the firmament of heaven, to give man light on the face of the earth. Can any man say that the new covenant was made before man was created, and placed in the garden of Eden? or will any man deny that it has been made some thousands of years after man was created? or will any man deny that this new covenantal decree

has been made at all? Surely no man that believes that there is a God in heaven, will be so presumptuous as to deny that this new covenantal decree has been made, and it was some thousands of years after man was created.— If this new covenant has been made according to accounts in the scriptures, and by God himself, how will any man dare to say that all things that come to pass, come by the decree of the secret council; but I want to know which of that secret council has been so far from keeping it a secret? it seems that man was not in being when that council sat, therefore I want to know which of that council it was that came, and told these men who hold this decree doctrine of it? Again, it seems that all legislative bodies, who have power to make laws in a government, that these bodies have power to alter somethings they had made, and if this be the case, the first legislative body that sat in heaven, God must have been the head of it, when that supposed secret council was held; if that body did pass such a law, for such a number to be blessed, and all the rest to be cursed without any conditions; God must have seen the injustice of it so clear, that he, as a merciful and just God has called the Son and Holy Ghost to hold another council, and they have certainly altered it, and passed a new decree, which is, that on condition of men's repenting for their past sins, and forsaking their sinful deeds and words, and that they would believe, obey and follow the instructions of his holy spirit or grace; that all who would do so amongst all nations—should be saved, without any respect of persons. Now when is it that mankind comes under this new law, or new covenantal decree? it is when we receive Christ into our souls, and when our souls are espoused to him as in the marriage covenant, which is after the manner of grace, and not after the manner of the flesh. All who do not know these things know nothing of a christian life, or of living under the government of Christ; and all who do not live under his government this side of the grave, will fall short of entering the kingdom of God, for no person can enter God's kingdom before they are joined to Christ, in and under this new covenant which is of grace; and all who join Christ, Christ has power to save them, altho' they had lived in all the wickedness of the

sinful Egyptians for many years, yet if any of them will only open their hearts to the knocking of Christ's call, he will certainly come into them and sup with them, and they can sup with Christ; therefore the spirit and the bride call all to come, let their sins be whatsoever they may have been; now is the day of salvation, and all are called to come, yea, the wicked, if he will forsake his wicked ways, and do that which is lawful and right under the new covenant; his past wickedness shall not be mentioned in all God's kingdom any more, but for his doing that which is lawful and right, his soul shall be saved alive; therefore I with the spirit and the rest of the brides call all to come, for whosoever will give themselves up may come and take of the waters of life freely, and that without money or price; but all that will not come must abide by the consequences; while there are any desirous to come let them come, and that as quick as possible, for there ought to be no delay, as the door of his mercy is to be shut after his merciful visitation is over, and as his spirit is not always to strive with man, I pray all to make speed in their coming, whilst his lovely arms are open to save them. One thing more, let all that are willing to come, be aware of the entangled nature of that abhorred doctrine, which Satan has set up in order to destroy the work of regeneration, for this is what the devil aims at, in trying to make unregenerated people believe, that the work of their salvation was done by that alledged decree, and no more can be done to make any alteration, for if they are of that chosen number for rest, so it will be; but if on the other hand, nothing that can be done will alter it; by this belief Satan can hinder the work of grace in their souls. But I will ask what such believers go to meeting for, or for what do such preachers preach for? Why do they tell men that they must repent or be damned, or tell people that they must pray and do justly, &c.? Perhaps they will say that it is our duty to be found in the use of means, and so I say that it is the duty of all on earth. But what profit will prayers or preaching, and going to meeting, baptizing or being baptized, or going as they say to the sacrament of eating bread and drinking wine, which they call the Lord's supper do? seeing that according to that decreed belief, that all things for man's hap-

piness or for man's curse, was done by that secret council before man was formed of the dust of the earth, and that unalterable; if that was the case, let us eat, drink, and fulfil all the desires that sinful nature calls for, let us no more grieve at sin nor mourn at iniquity, for to-morrow we die; then if we were of that number that God decreed should be saved, without any conditions for us as created beings to comply with on our part, it will be well, if on the other hand, all that can be done by praying, preaching, going to meeting and every other practicable means are without effect, as all things that comes to pass were foreordained. But concerning the use of means for man's soul's salvation—what means are to be used if all things were done before man was born? Now I will ask what are the means necessary for the use of man's soul's salvation? is it words called prayers, or prayer itself acceptable before God? Many use words in the likeness of prayer, but this is only the form of prayer and belongs to the wicked, which is abomination to God, and it will be numbered with the rest of their wicked deeds, as blessing God in words and cursing of man, who was first made in the likeness of God, does not belong to man and will not be acceptable to God. But what is the real use of means, or what is means itself? As no man hath answered me I must answer myself: It is to use those means the physician has prescribed to be taken by those who are under complaint, and who desire to be healed, the means is what the Doctor has prepared for those disordered ones, to take and use until it heals them. It is not calling for means and not using them will do, it is using the means after they are prepared for the sick man or woman—this is the use of the means, it is to recover the health of the diseased person, as is evident by the saying of Christ, when he said “that the hale did not want a physician, but those that are sick.” Why should means be used if there is an impossibility to be cured? What is the necessary means to be used in healing the disordered souls of men, which has come upon all that ever sinned? is it the words of a sinful prayer or going into the earthly water, or is it eating bread and drinking wine in the meeting houses, where it is said that they did eat the supper of the Lord? Now all this may be done and yet have no means of grace

in it, no not at all. I will now show you that can believe what the means is, it is grace itself, which God the great physician has prepared and sent into this world : which means is Christ our Lord, and whosoever receive him and abide in him as he does in the Father, the same is in the use of the means of grace, and no others, let their bodily performances be what they may. Every sick soul that receives his spirit, and faithfully follows the directions that God has given to all that will use this holy virtuous means, which God has administered to the saving of all the souls that ever have been saved, this is all the means that can save or heal any soul. Now I as one who desireth every soul to be saved, who have not sinned out the the day of God's merciful visitation, I say with the spirit and with the bride, let all come that are willing to come ; O ! come ! O ! come ! and drink of the waters of life freely, without money and without price, and every one that cometh and drinketh shall be healed.

This is what I have from the Lord to tell the people, and thus I stop on predestination, for if people will not believe in the free offers of grace, for man's salvation by Christ our Lord, neither would they believe if one was to rise from the dead ; I have called but little of the scripture, but more reason and justice, for if I was to give my views and bring all the texes of scripture, for and against this abominable destroying doctrine, which comes by Satan's false construction of the scriptures, I would have to write a larger volume then the Bible itself, which would require more time than my poor circumstances could bear, and pay the printer for doing it ; thus I by the grace of God offer this as the widow's two mites.

Having just finished the above, I tho't I was done, but in a few minutes I found my mind drawn and called on to write some thing more which is as followeth.

CHAPTER X.

Of the difference between reality, and the likeness and form.

SATAN has transformed himself, as the Apostle say, into the likeness of an angel of light, but as a likeness is not the very thing which the likeness imitates, there may

be a very dangerous mistake, in taking the likeness instead of the real thing itself ; and by this mistake Satan may make great use of it, to hinder the saving grace of God from its operation in the minds of the sons and daughters of men, especially on the minds of those people that are not redeemed from their sins ; yet they make use of the form of religion, by going to meeting as tho' they went to worship God, which no man can do without the assistance of the spirit of Christ our Lord, who is and will be the Saviour of all that are or ever will be saved ; all who denieth him are no christians, neither can they be before they acknowledge him, that is Christ, to be their Saviour, whom the father of all mercies has appointed to be the Saviour of all that are saved, and is sufficient to save every other souls, if they would be saved by him. But some may say how can this be true, seeing that the number of the lost souls that will not be saved, is compared to the sand of the sea, which cannot be numbered by man ? Let me tell all those that the reason of all these not being saved, is not for the want of Christ having power to save them, neither is it for the want of his willingness to save them, as his lamentation over Jerusalem plainly in that comparison shows, that the reason why these are not saved, is because these lost souls would not give themselves up to be saved by him ; and God seeing that these wicked rebellious ones, would rebel against the striving of Christ's saving spirit, forespake of them by the mouth of his prophets and apostles, and because it is aforespoken of, these would wish to lay all the fault on God and that secret council, for their being separated from those who in obedience to God's calling, have repented and forsaken their sins and all their wickedness, and accepted Christ for their Saviour, by which they are saved and blessed of God, while the obstinate rebellious are cursed and sent into that fire which was prepared for the devil and his angels, for this fire was not prepared at first of the Lord for the sons and daughters of men, but only for the proud rebellious devil and his angels ; then you may say how came men to be put there, if God did not first prepare it for them ? If after all that has been written, you do not know the reason of this, I once more will tell you ; the plain reason that caused them who are lost beings to be

so, is the Son of God and the son of perdition, who is the son of the devil—it is like two young men of two different families, each having their own different habitations and fortunes, be they rich or poor, but I will say one is rich and the other poor—the soul of man is like a young woman who is of another family, and both of these young men are desirous to marry this young woman, for this purpose they both court her, and that from time to time, to get her consent to marry one of them. Now the one of the two which she falls in love with the most, and likes best, she gives her consent to marry; after she makes her choice she marries him she chose, and then she is to go with him, if it is the poor man she is only entitled to his poor fortune; and as she refused the rich young man, who truly desired to make her his wife, but rejected him, is the fall of this young woman's poverty and bad end, to be charged to the rich young man, or will this young woman have any right to the rich young man's fortune, when by her own choice she chused the poor man, which brought her into distress? Certainly you will say, that her miseries were not prepared for her, any more than it was her own choice, when at the time of courtship the rich young man was in earnest, and desired her to give her consent to marry him, which would have bro't her to his rich possessions, where she might have enjoyed all things that could have made her happy; in his courtship too he told her, that if she refused his goodly offer by which she would be made happy, and married the poor young man, that her lot & possession would be miserable; who is to be blamed for the miseries and misfortunes of this young woman, did not this come by her own foolish chusing? So in like manner it will be with every one, who make choice to marry the poor son of the devil, who hath carried them by their own chusing, to the inheritance of his father here on earth, which are all the evils committed under the Sun—this is all the devil is entitled to, for he is not worth one cent, except the wickedness of men and women, this he is entitled to, because he is father of all wickedness. Now whence comes the poverty of this young woman, does it not come of her own chusing, by refusing the rich young man, after he told her what would be the consequence of her refusing his

rich offers, which he was able to give and would give it, if she would only make choice of him instead of the poor man. As all must confess that her misfortune came by her own choice, and that she has not any right to expect any benefit in the rich young man's fortune, as by her own chusing she came to this poor and miserable inheritance ; so it is, and will be, with all who make choice of a wicket life, and refuse a righteous one ; for the father of all mercies has sent his rich son into this world, and he has offered to make a marriage covenant, with every soul of the sons and daughters of men, on condition that they would refuse to do evil and make choice of him—he hath promised on these conditions to bring them to his father's kingdom, where they shall be entitled to all the riches of his heavenly kingdom, and altho' the wicked, who will be placed on the left, may make as strange as tho' they had never seen Christ the rich Son of God, yet there are none on a serious examination, but what must confess that their understanding, at sundry times have been opened, and there had been at sundry times a struggling between good and evil in them ; for when they were going to do some evil, they were visited by a thought, saying in them, that it would be better not to do that evil—this witness will rise up in all and against all who reject his saving power, as long as they remain in their sins, rebellion and unbelief, Christ is none of their saviour, and for this cause they remain in their sins—altho' they may have been baptized, it was only in the water of this earth, and not into Jesus Christ, whose spirit is the living water that comes down from heaven, out of whose belly rivers of living waters flow in an abundant manner, towards all the sons and daughters of men—the spirit and the bride have been calling all people, that have not blasphemed against the Holy Ghost, to come and partake of the waters of life freely, yea, without money and without price ; for it is provided and given freely by the great God of heaven—this is the water in which men are to be baptized in and be saved, and all who are washed in this water and baptized in it are made clean by the blood of the lamb, and are baptized in the name of the Father, Son, and Holy Ghost, which makes them dead to sin, but alive unto God through Jesus Christ our Lord, in whose spirit

they can truly call God their father, by the marriage covenant, in which they are not only baptized, but are married and joined to the Son of God, wherein they are joined in the holy spirit to the Lord, wherefore God is not ashamed to own them to be his children, and they are allowed to call him their father and their God, through the spirit of Jesus Christ the bride son of God. All who know nothing of these things, are yet strangers to the redeeming power of God, by Jesus Christ our Lord ; therefore it is no wonder that they yet remain in their sins, altho' they have been dipped or sprinkled with the water of some river, spring, branch, creek or well, and have heard some unclean person, priest or minister say, (calling them by the name which had been given to them) I baptize thee, (or you) in the name of the Father, Son, and Holy Ghost ; thus they take it for granted that they are baptized in the name of the Holy Trinity. But O ! what a mistake this often is, for instead of their being baptized into Jesus Christ, they are only so in the water of the earth which cannot take away sin ; this is evident by the life that some of them lead, for this sort of baptism does not save them from under the power of Satan, the king of darkness, whose false light dazles and blinds the eyes of his subjects, so that they remain without the sight of the kingdom of heaven, and are content with the form of worship, without having the life, spirit and power of it, yet they often go to the appointed and placed table, where they receive by the giver, (a preacher of some name) the bread of this earth and the wine of the earthly grapes, instead of the spiritual bread and wine of God's kingdom, which none can receive before they do believe, and are baptized with the baptism that burns up their sins, and destroys their iniquity with that living water which flows from the kingdom of heaven, and is able to cleanse them from all uncleanness—will put away all the filths of the fleshly mind, and give all those that are baptized in and with this living water, the best and most needful preparation to receive the true sacrament, which preparation is the answer of a good conscience towards God, in which they receive the mind of Christ, and leads them to live that life which keeps the conscience void of offense towards

God and man: But thousands of those that are baptized in and with this earthly and elementary water, used by some priests or preachers, yet remaineth in their sins, unrepented of and unforgiven; yet they say that they were baptized in the name of the Father, Son, and Holy Ghost; but this is a great mistake, for it was in the water or with water of the earth, being sprinkled, dipped or plunged in it or with it, by the hand of some priest or minister, who said that he did baptize them in the name of the Father, Son, and Holy Ghost; but the child or grown person who came or was brought to this watery baptism, did not enter into the name, nor receive the spirit of the Father, Son, and Holy Ghost, by the minister's speaking the above words—if those who are baptized in this earthly water do not receive the virtues of the living water, by which all that are truly baptized in it, have their sins washed away at the time of their real baptism, which is performed by the Holy Ghost; I say, if they do not bring these persons into the name of the Father, Son, and Holy Ghost, as they say they do, will they not be found liars and deceivers, in pretending to do what they do not; they say that they do, but it is not done, as is evident by the fruits they bear, for if they were in the name, that is the spirit of the Father, Son, and Holy Ghost, they would bring good deeds, but as long as they bring evil deeds, we may know that they are without the true baptism, for all who are truly baptized, are baptized in the death of Christ—are buried with him in his death, and have rose with him from the deadly works of sin, and have ascended with him to the living work of righteousness, whose affections are sat in heaven, above the works of a earthly and sinful mind.

All that are truly baptized in the name of the Father, Son, and Holy Ghost, are become new in the spirit of Christ; as Christ is in the Father, so they are in the Father and Holy Ghost—it is these, that are rightly prepared to partake of the supper of the Lord, and no others; for no others can discern the Lord's body but them—they are rightly prepared to eat the Lord's supper, and escape the damnation that is threatened to all who eat unworthily, but all who come to this blessed table which the Lord has prepared, are worthy communicants, and are

made partakers of the Lord's supper indeed—here are no type or shadow, but realities indeed—here they eat the bread that came down from heaven, and drink that blood which is drink indeed—this drink gives them that spiritual life which is of the Son of God, by whom they live, move and have their being—here they eat worthily, and can discern the Lord's body, which none can see before they are brought from darkness to light, even the light of the Son of God, and by walking in this light, they become the children of the day of righteousness, which they receive from the Son of God, having no other righteousness but that given unto them by the Lord Jesus Christ, in their regeneration and in their being born again, by which they can call God their father in truth and in righteousness—they tell no lies, like many who have been only baptized in this earthly water, by the hand of some man or priest, who pretended to baptize them in the name of the Father, Son, and Holy Ghost, and gave them the bread of our wheat-flour, and the wine of our grapes, without the body and blood of Christ—it is evident that they do not receive the reality itself, but only a likeness or resemblance, which cannot help the souls of those who eat this alone, without the body and blood of Christ, which came down from heaven to give life to all that receive it.

By the following sign, people may know those that are only baptized in the water of this earth, which is but a form and likeness, and those who are baptized in substance and in the powerful name of the Father, Son, and Holy Ghost—the first continue in their sins, and often bear more or less of the fruits of the flesh; the others have come out of their sins, and bring forth the fruits of the spirit which is begotten by Christ our Lord, and all of them who bring forth the fruits of the spirit of Christ are the children of God, and can in truth call God their father, as he really is by the marriage of his son unto them;—but those who bear and bring only the fruits of the flesh have no right to call God their father, for two men never yet begat one child; and as man is one, he has not two fathers that both begat him in the first birth. So it is with the children of men, they cannot be the children of God, and the children of the Devil both at one time;

therefore they that continue to bring forth the fruits of the flesh are not the children of God, and every time that they call God their father they lie, and the truth is not in them, for whilst they are in their sins they are without the likeness of God's image, but they are in the likeness of the Devil.



CHAPTER XI.

Of the truly Baptized.

HAVING just finished the foregoing chapter, before I arose from my seat, having my pen yet in my hand, my mind, is drawn to write some more, as necessity compels me to give some further marks of the truly baptized in the name of the Father, Son, and Holy Ghost. First, they have heard the voice of the Son of God who knocked at the door of their hearts, and they have obeyed, which led them to that repentance that need not be repented of—secondly, they have come to Christ at his call, and have found rest to their souls, by taking up the right cross and learning of Christ to be meek and lowly, by which they have learned to do justly, show mercy and walk humbly with and in the presence of God—they abhor sin and all its ways—they grieve to hear of the prosperity of sin in any man, people or kingdom, but they rejoice in the righteous fruits of grace, & in the righteousness of God's bride—when they can find her, they love her more than silver; yea, more than abundance of fine gold, because she is a favourite of their God—they love God and all the things he has made for his own glory—they thank him for all the lawful pleasures of this life, and for all the favours they receive—they know that all favours are of his kind providence, and are truly thankful not only with their lips and tongues, but with all their hearts—there is no feigned pretence in them—tender, merciful and compassionate to all things that have life, breath and being.—When you see any marked with this mark you may take it for granted that their kingdom is not of this world, but are heirs to the kingdom of heaven.

Some marks given of those that use the form, instead of the substance of baptism.

AS I have given you some marks of the truly baptized, I now will give you some of the marks of those, who have been only baptized by the hand of some men, who dipped them in the water; or poured or sprinkled it on them, and being only the water of this earth, without that which came down from heaven. The infants knoweth no evil when this ceremony is performed on them, or over them; therefore it is no harm to those infant babes at this time; but the grown persons who had been sinning before their watery baptism, and remained so afterwards, is evident by the fruits they bring forth, and is a notable mark by which they are known. Only mark or notice the fruits of wickedness they bring forth after they are baptized. This contradicts there ever having been baptized in the name of the Father, Son, and Holy Ghost, for if they were they would not bring such corruptable fruits. Although they go to meeting, and pray and sing, and do not eat at their table without taking that holy name in words, as they say, to beg a blessing, and returning words like thanksgivings, as they say they call it, do not lie down on their beds without bending their knees, as tho' they prayed to God for his merciful protection in those refreshing hours, which God has prepared for the refreshment of man. O! who would not think that all of these were truly lovers of God, and righteous people, when they see all these zealous performances? But after all this is done, let us look and see the real fruits they bear, and we will leave out their secret thoughts, which the Lord and themselves only know, and which would often be put in practice, if God did not prevent them from doing as their thoughts and secret desires would lead them to do; but we will only take a view of their visible fruits, which they have borne and are bearing since they were baptized, and used all their religious-like performances. Observe here, how they can and do curse and swear—take God's holy name in vain in an angry rash manner—lie for advantages—sometimes steal and cheat, and if possible get

the advantage of their neighbours in extortions, or in any other way they can do it, without bringing themselves to public rebuke—they get drunk—take their neighbours' wives and commit fornication with them—defile their neighbours' daughters—muster to learn war, by which they can kill and shed their fellow-creatures' blood in slaughtering them, which God has made for his glory; for man was first made for God's glory, but the wickedness of man hath turned this into grief—they can oppress all they can get under their power—clothe them with the meanest dress, and feed them with the scanty allowance of the scraps and crumbs of their tables, sometimes after their favorite lapdogs are fed or served—rash and harsh in speaking—often committing unmerciful deeds in a barbarous manner. Look at the proof of this on human backs, which witness will rise up against them in the day of judgment. There is but very little patience in them, for they can quarrel and fight with their neighbours—sometimes beat and abuse their wives and families—they buy and sell their fellow-creatures for life, who never broke the law of liberty by their own misdemeanors—without compassion—covenant breakers, departing from their words and promises for gain, be it as unjust as it may—proud boasters—inventors of evils—despisers of others that are of a better principle than their own—pinch-guts, grudgers and starvers, to get a little more to sell—greedy of gain, let it be ever so unjust, if the law cannot take hold of them. These are some of the open marks of many who make great professions of religion, insomuch that they go through all the likeness of religious performances, and with a lying tongue call God and say, Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive our debtors; and lead us not into temptation, but deliver us from all evil; for thine is the kingdom for ever, Amen. This seems to be the end of their pretended devotions, in which performance they are guilty of adding sin to their iniquity, by their hypocrisy and lies in calling God their father when he is not, for if God was their father, they would love him and keep his commandments;

but the Devil is their father, as long as they do the Devil's works, and bring forth fruits unto sin. As long as they bear the fruits of the tree of corruption, they are not the children of God, any more than a child begotten by a negro man, and brought forth by a negro woman, (which of course would be black) is it a white man's.—Where is the man amongst us that would own a real black child to be of his own begetting?—and if this black child was to say that such a white man was his father, would it not be a lie in the same manner it is with those who call God their father, when at the same time they are going on in their sins?—How is it when they only ask to be forgiven as they forgive, and yet will not forgive any of their fellow-creatures, who have only committed small trespasses against them, which are nothing in comparison to their trespasses against God.

Now those who seem to ask God's forgiveness, will not forgive a small trespass, without getting many-fold revenge, and then not be satisfied nor reconciled; but will upbraid their fellow-creatures with their faults. Is not this clearly the mark of many people of this day? and as a good tree cannot bring forth evil fruits, so an evil tree cannot bring forth good fruits; but men and women can in these days bring the likeness of good fruits, in such abundance, that it leaves even the wise in a puzzle, to determine whether they are real or pretended. Thus I have given you some of the marks of those who are true christians, and of those who have only the bare pretence to that worthy name;—the number of these pretenders is so great at this time, in our country, that they seem, in a few years more, they will overrun the greatest part of it; so much so, that there will be but very few of the real followers of Christ in it.

CHAPTER XIII.

*Of a separation between the righteous and the wicked;
God's blessing on the righteous.*

MY dear children, I have given you a plain description of the righteous and of the wicked. I will tell you fur-

ther, that the righteous are to be blessed, for they are already blessed ; yea, their very eyes are blessed of the Lord in this world, and he will keep and preserve all those who truly put their trust in him—and all who truly put their trust in him ; are now only living and waiting on him for his second call, to enter into the eternal joys of their Lord ; but the wicked are already separated from any real enjoyments which God gives to the righteous in this life ; and if now separated, what separation will they meet with hereafter, when the righteous Lord calls all that have been, all that are, and all that are yet to be born together, to give an account of their deeds in this life, at his judgment seat ; where Christ will proclaim the blessed state of the righteous, by proclaiming them to be his sheep ; which he will set on his right hand, and call them into the joys of their Lord. But O ! the miserable and dreadful separation that will now take place, between his sheep and the sinful goats, whom he, (the Lord) will separate from all joys, and place them on his left hand ; and tell them to depart into the everlasting fire, which God did not at first prepare for men, but for the Devil and his angels ; but as these wicked men and women chused him (the Devil) to be their king, so they must go to his place with him.

CHAPTER XIV.

All married men ought to keep a right authority, and love God more than their wives

I really thought that I had finished all I intended to write ;—but I have been nearly two weeks plunged into the deepest sorrow and grief, so great, that my bodily life was no pleasure to me. My grief took its first rise from that quarter which hurts my feeling above all things on earth ; for I am a man of love, and that of a sincere kind, towards my God and all his precious gifts ; but above all, (save three and one of the three is the precious gift of the Holy Ghost, who is the teacher of all good) I say, that I love a wife—a woman, more than any other gifts of God in this life ; (saving the three be^d

fore mentioned) they are and ought to be beloved by all men, and not misused by any. But altho' I love a woman above all things, (saving three) yet my grief has been occasioned by them more than by all the other gifts of God;—for love & peace are the riches of my life, & when I am robbed of those riches, I have nothing of God's earthly gifts to take pleasure in, until I can find my riches again.

My dear sons and daughters, I pray you to use all the gifts of God with love and thanksgivings for all God's gifts are given freely of the Lord to make your lives happy in this world; therefore use all God's gifts to increase your happiness in this life. It was to make man happy in this life, that God bestowed so many gifts for man's happiness so freely. Meditate and think on God's kind providence in giving so many things to nourish us in this world. Consider how much all of you are in duty bound to love and thank God for all his precious gifts. Never do any thing that will grieve his Holy Spirit; for the love of his Spirit are the riches and joys of all his saints and holy angels—as it is thus, I pray you all to walk in the path of love to God, to one another, and to all human beings—unto the beasts of the earth, and to all things that breathe with the breath of life. Do not bring any designed distress on any thing that can feel a sense thereof.

My dear sons, I command you to love and be kind to your wives, because they are God's gift to be your comfort and pleasure in your lonely hours; yet do not love them to sin, by obeying or humouring them before God, as many men have done to their own ruin; but love them with tenderness and kindness. Walk in the ways of the Lord, that is, the ways he has commanded men to walk in;—never be enticed to do any thing unjust or unholy, to satisfy the desires of your wives, but fear the Lord and keep that lawful authority which God has given you, to rule over all who live under your care.

CHAPTER XV.

Second charge to my Daughters, to discharge their duties in love to God and their husbands.

MY dear daughters, I pray you all to discharge your duties in love to God, who is head of all, and to be

honoured, served and obeyed above all; this is your first duty. Your second duty is to love your husbands, honor and obey them in all their just and lawful requests or commands. I say, obey your husband as head or king, as God has made him such over his own family, and you are in duty bound to do so. Love your husband with all tenderness and kindness—do not withhold any pleasure from him, by staying unnecessarily from his company, as practised by many married women, for the pretended sake of seeing their kindred, &c. Never suffer any other man on earth to come nigh thy husband's particular treasure, made and committed by God to thy care, to keep safely for the glory of thy husband: Consider how many unhappy families there are on earth at this time, and you will find that all happened by the want of care to avoid the evil desires of a carnal mind, and the want of a faithful discharge of their duties towards God & their husbands.

I command you all, my dear daughters, to love God—your husbands—your children, and all feeling things under your care; and if kind providence gives you (by your lawful endeavours) plenty to live on, pray to God to give you a heart with power to live on what he has given you;—do not like some other women, who often feed their families with the meanest and scantiest meals, and if at any time there happeneth some pleasant bread, or other provisions sat on their tables, they will look with an envying eye at those who are eating, and sometimes snatch it away and say, “be not like gluttons and hurt yourselves.” Poor evil eyed creatures, who will say, “I want some left for to-morrow—do not cut the loaf, there is enough without—here is a piece of the old loaf, (or pone) it is good enough—it must be eaten—it must not be thrown away to the dogs;” altho' the poor dogs look as if they were in the most starving state, yet they are only allowed a scanty share of crumbs, and are not to have any of the old loaf, which is perhaps beginning to mould, so much so, that a well fed dog would scarcely taste it, yet some poor pinch-guts will make their families eat it or do without. Look at these poor pinch-gutted women's dogs, they look as if they had no belly, they are so starved that they must die or seek for food somewhere else. O my dear daughters flee from all these

abominations--try to use your skill and understanding; in making your families happy with your love and just liberality--let your eyes look to all they need--use all things under your care with tenderness--thank God for all things in your power, which he in his kind providence, has given you for your comfort & support, and let nothing be lost or wasted by your idleness or neglect.



CHAPTER XVI.

Of the necessity to walk in the love and fear of God--of the three friends and three noisy things on earth.

MY dear children, I hope that by this time you know that it is necessary to walk in the love and fear of God, this I again recommend you to do, and also to give no offence to any on earth or heaven--try to live that innocent life, that will preserve the great friendship of the three friends prepared for us in this life--be not wicked in any thing that will break and destroy the friendship of these three friends, for mankind have but these three friends in this life, and it is dangerous for them, by bad conduct to loose the friendship of any one of these three. Thinking that you want to know who these three friends are, and I willing that all should know them, I will tell you that God is one of them, being the head over all; the second is mankind, and the third is the beasts of the earth. It is dangerous for any person to give offence to any of them, either in heaven or earth.

In heaven there are three worthy of glory; they are the Father, Son, and Holy Ghost--on earth there is but one worthy of praise; that is the goodness of God and of those that dwell in it. There are but three things on earth that make any noise; they are fire, water and air; take these three things away, and all would be assilent as the grave--if we could keep these three things in subjection to the law of God, we should never sin--a measure of these three things is both in man and beasts, and thro' the wisdom of God, who has placed those three different elements in us, we are kept in life to do his will on earth, as it is done in heaven. There is no allowance made by

the Lord for us to sin with these three gifts, but if we are so unwise as to sin, the Lord has prepared a work for us to do, which is repentance towards God, and faith in Jesus Christ, whom if we will receive, he has promised to forgive and receive all who will call and return unto him, with true humiliation of heart.

CHAPTER XVII.

Do not forget the commandments of the Lord.

MY dear children, take care that you do not forget the commandments of the Lord as many do, particularly the one by which we are commanded to do to others as we would they should do unto us. Do not think that others ought to serve you any more than you should serve them, for my part I believe that there is more honor in serving than to be served; and I do not think myself in any ways above the poorest man on earth, or even above the poorest debased negro, if he has good principles; yet I think myself as good as any of the kings on earth or their nobles, for if their principles are no better than mine, they cannot be any better than myself. But pride has sat itself up to be a master, and its opinions are followed by many; this you may plainly see by their conduct, for they want to be served, and not willing to serve. Notice how they will call on another to come and do, or go and do this or that thing, who is not as able to do as they themselves; but if they were to do to others as they want others to do to them, they would be more like Christians and brethren than they are. Look at the young men calling on the grey-headed or sickly, to go or come and do this or that, when they are much more able to do it themselves, they will suffer thirst before they will go to the well or spring for water to quench it; nay, they will suffer cold, before they will lay their hands to carry wood to make themselves a fire with; but they will wait for the aged or poorly, or call them to do it. Thus you may see that there is only few but what are willing to be waited on, but they are not willing to wait on others as they are willing that others should wait on them.

My dear children, keep yourselves from such unjust dealings, do not think that you are above waiting on yourselves ; but if through age, sickness or disability you cannot do so, then it will be lawful for you to get some other person to wait on you. As this is often the case in this country, I pray you to consider the toil and hardship of those who may be called to do the business, or waiting on you, which your inability requires—be patient and instructive towards all hireling servants—be kind and give them their full wages without delay, by paying them what is just and right ; yea, if it is by a double reward, it shall not be money lost ; but the righteous Lord shall make it a blessing to you, and in that blessing you shall be made whole for your generous dealings with your hireling servants—do not forget the cries of the poor labourers, for some have been defrauded, and these will cry to the Lord that he may see justice done unto them.

Thus I end my advice to my children, and to all my dear fellow-creatures, who I truly desire may so live as to gain an inheritance with the saints in glory, Amen.

All written by me,

PETER CLEMMONS, Senr.

15th day of the 9th month, 1811.



CHAPTER XVIII.

The danger of stopping short of entering the holy land, and of receiving the image of God again.

25th of 9th month, 1811.

BEING in my private room, my soul was covered with the spirit of prayer to my God, that it would please him to separate all mankind from their sins, and gather them in his holy kingdom of peace and love. In these tender moments of God's merciful visitation to me, my thoughts were turned again to my dear children, to give them a more particular advice to shun all evils ; least they should stop short of entering the holy land, and set down to rest before they got to the land of holiness, where Christ and his saints live, in the sweet harmonious love

of God ; for there is no safe resting place before we reach this blessed land. Having great reason to fear that thousands that are called to come out of Egypt, and actually sat off to travel out of it—do leave off some of the most shameful part of their sinful labours, and find themselves freed from some of the most heinous crimes, they suffer themselves to be deceived, either willingly on ignorantly ; and because they have travelled from the worst of open sins, and gone so far in the right way as to be noticed by some society, they travel on until they enter a place called the outward court, and as soon as they get there, they fix their tents therein with contentment and zeal, and never advance any further towards the holy land ; for here they get a name to live amongst the outward worshippers—amongst a set of anti-christians, who acknowledge the name of Christ, but do not depart from all evils—they have got no further than the crafty heathen can come—here they are, and here they are only fixed under a more moderate bondage ; and finding themselves under a more moderate service to sin, they will hardly believe that many of their unclean and unholy deeds, or words, are offensive to God. When they are reproved by those who continue faithful in their journey, and will not stop to worship until they pass the place called the regenerating waters, in which they wash until they are cleansed from all their uncleanness, and until they enter the gates of the holy land into the inward court, where they join the true worship of God ; yea, I say some, and not only some of the outward worshippers, when reproved by the faithful ones, will scarcely believe that their fruits is sin ; nay, they will not believe, but say in answer to the reprover, “ if I am never guilty of worse deeds than this or that, I shall not be afraid to die ; and if this or that is sin, God help the world, for no body will be saved ; ” many of these will also say, that Solomon said, “ that there was a time for all things, and that such a one did so and so, and was he not a good man ? ” O my dear children, flee from all these, and from all their counsel ; and never stop short of entering the holy land. Be not deceived by Satan’s false dreams, for he will give you many of them if you will receive them. By these dreams you will find that you are greatly altered in

your ways, and that you are as righteous as any of your neighbours—that you can pray very well—so well, that you will be proud & lifted up ; nay, you will dream and think that it is so—that you are better than such a one, and be deceived so far as to make you think or say, that you would not be so bad as such a one or such a one, for all the world—he will give you in his dreams a sight of the sins and unclean deeds of others ; but he will hide all yours from your eyes. Take care, my dear children, for in tender moments I was brought to fear, lest you should be deceived, and stop short of entering into the holy land ; therefore I must give you some of the names of places that are dangerous for you to camp at, nor to raise your tents near thereto.

Dear children, God is a just, merciful, loving and good God ; in his image he created man in the beginning, but by man's transgression he lost it ; he cannot find this precious image again, unless he enters the holy land ; for God has called his image out of all unholiness, and hath placed it in the land of holiness, and all who are desirous to receive it again must go to the holy land, before they can receive or have it restored to them again. All who go to the grave before they receive the image of God again, in which man was first created, will be found naked and without the wedding garment in futurity ; for the image of God was the first garment that man was first clothed with, and as long as he kept it in obedience to God, he knew no shame ; but by sinning, he stripped himself, and cast the holy garment away and became naked, by which he was brought to know shame. But now there are so many in the habit of going naked so long, that they are not ashamed, to be found without this righteous garment, which is the image of God—they have gone naked so long, that if they can get the fig-leaf covering they make it do ;—there are so many of this sort of people, that one is not ashamed of another, and here stop short, set down and rest by the way, without getting to the place where they might receive the image of God. O my dear children, let nothing satisfy you until you receive the image of God—remember my description of it, and never stop your spiritual travel until you receive it, and that from the hand of the Lord ; for no

other can give it to you. Therefore mind that you do not stop where there is injustice of any kind, but pass by and go on to the place of true justice ; for many stop short at that unholy place called injustice, where much thereof is committed to both man and beasts—you must not stop here, but go on until you come to the place where the just image of God stands. In this place of justice men are not only just in paying their contracted debts ; but they are so in all things—to all men and to all beasts that come under their care and power. In this place where the just image of God is to be found, the black man has an equal right with the white man—there is no respect paid to colour—neither any one (in this just place) eat of the forbidden fruits of injustice in any kind of action committed against man or beasts, without suffering death : this is the law of the holy land—as soon as any one eats of these forbidden fruits, he or she loses the life of the just image of God, and their eyes will be brought to see their nakedness, and feel the loss of the image of God ; I mean their own loss, for they will be stripped of the image of God, and that image will be returned to its holy place ; there to be kept pure and holy for ever—no unjust people shall be clothed with this holy garment ; & all who lose it will become naked, altho' they may make themselves fig-leaves aprons, and clothe themselves with empty professions—put on the robe of baptism in or with earthly water, and all the ornaments worn by the unjust at the communion table—with all the fine superfluous words called prayer—with their ejaculated grace, and their pretended thanks, which they are so particular to wear at their tables ; yet after all these great preparations, they will be found naked whensoever they eat of the forbidden fruits of injustice, and must taste death ; “ for out of the holy paradise he must taste death before the flaming sword will suffer him (or her) to taste of the tree of life any more.”

Thus, my dear children, be on your guard, and be not enticed by false friends, to stop and pitch your tents near the borders of the land of injustice ; for no true christians live there ; but all the inhabitants of this unholy place, are heathens mixed with anti-christians, who are willing to be called christians ; but are not willing to put away the un-

just gains they make in many ways, especially by taking the whole labour of other men away, and putting it to their own use, by which they are lifted up and must be called masters; and they who labour to support their greatness are only called slaves, and are bought, and sold, and dealed by as such—some of these masters are not as kind to them, as the law was to the ox in the days of Israel, for that law did not suffer the mouth of the ox to be muzzled; but some of these ornamented pretenders, have muzzled the mouth of the poor afflicted black people, (which they call slaves) by putting locks and gags to their mouths, which prevents the poor sufferers from eating of the bread of their own labour, & which came by the sweat of their own faces, driven out by the severity of their masters, mistresses, or unmerciful overseers, these poor men (who they call slaves) are sold at pleasure, as tho' God had made part of the human beings to be lords, & the other part to be slaves, and be robbed by their lordly masters of the labour of their hands, and all things that is near and dear to a free white man.

O my dear children, let this speak to you all when my body is laid in the silent grave; and as you are not to stop your travel until you get to the just image of God—you must also not stop until you see the merciful image of God; for justice and mercy are two of the members of God's image; therefore you must pass by the borders of unmercifulness, for all who stop here and stay in this place of unmercifulness until the day we call death, are to have judgment without mercy; for they who stop in this cruel place, are enemy to God, to man, and to the beasts—committing unmerciful deeds, by beating and abusing both men and beasts under their power; and altho' they are guilty of so much cruelty, (for a pretence) they will go to meeting, preach, pray, sing, and call one another christians, and desire that others should call and believe them to be such. But they are not christians of the true Christ of God almighty, but the worst of deceivers and hypocrites in this world.

If you want to be in joy, peace and happiness in this world & hereafter, you must pass by this great city of unmercifulness—be not enticed to stop near or within some

thousands of miles of this murdering city, for all who live therein or even within the suburbs, are strangers to the love of God, which is love to every thing, (sin only excepted) for God hates sin and every evil deeds of those who hate any of the work of his holy hands, be it to man or beasts; but if any of you, my dear children, should get within the sinful gates of this unmerciful city, let your immediate cry be to the Lord of mercy, to send his powerful spirit to take you out of this most dangerous place; you must also pass on from this sinful city, and go on until you come to the promised land, where you will receive the just, the merciful, and the lovely image of God—after receiving this, it will be easy for you to obey God's commandments, for then you can from your hearts love and pity all those who wrong you, and forgive all men who trespass against you, in the same manner you prayed to God, in what is called the Lord's prayer, to forgive you—you can also bless those who curse you, and pray that God may continue his mercies towards those who spitefully use you—that it would please the God of all mercies to redeem those poor sinful captives of Satan, and bring them to the enjoyments of the sons and daughters of God, love and peace; yea, I say it will be easy for you to forgive these poor sinful, ignorant, abusive creatures; for once you get to the holy land, and receive the image of God, you will be delivered from the desire of revenge, or for those poor creatures to have any suffering reward to come on them for the wrongs done by them unto you; yea, instead of wanting any revenge on those who have abused or transgressed against you, your hearts will mourn over their dangerous state, and in your mourning the spirit of prayer will be given you by the lovely image of God—you will fervently pray that it would please God to forgive and save them from all their evil ways; thus you will feel well under the covering of God's just, merciful and lovely image, when the poor injurious persons will feel themselves much mortified and miserable. O my dear children, I pray you all, and all others who may read or hear this, to lay it up in your hearts; I also give you all caution, lest you should stop in or near the last dangerous place, which is named "badness of any kind;" this is a notable name;—therefore do not forget it, for

fear you should stop there—the inhabitants thereof are all bad, in words or deeds, and will not believe that many of their bad words and deeds are sin; for even some of their ministers, will plead that there is no harm to kill men in a defensive war; yet many of these defenders give the first offence—they will allow privateering, which is as bad as any robbery on earth—for what is the difference between robbing on land or on sea? ought there not to be as much justice done on sea as on land, and why should an honest man be robbed of his all at sea, because he lives and has his residence in another nation?—is he not a human being, and if he was even a beast instead of a man, he would be entitled by the just law of God, to what he had got by his honest labour. Woe be unto him, (or them) that by craft or villainy, take any thing, from any one, by land or by sea; for not one of these privateering robbers, shall escape the righteous judgment of God, any more than our land robbers, which (if caught) are to be put to death. Their ministers say it is no sin to buy and sell black people and make them slaves for life; justifying themselves by Noah's sinful expression in cursing Canaan his own grandson; and the apostle clearly shows Noah's error in two cases;—first his drunkenness—secondly, his unauthorised expression in cursing his own grand son, which was certainly wrong; for out of the same mouth man blesses God and curses man made after the similitude of God, and ought not to say that it is impossible to be right in the sight of God, even by convincing comparisons; but the devil tried to overcome Christ by making use of the scripture, therefore it is no wonder if these deceived ministers deceive the bad inclined people, who are not willing to part with their unjust gains for Christ's sake—I say, it is no wonder they deceive their followers, by putting a wrong construction on the scriptures: for two of the greatest evils committed on earth, (except blasphemy against the Holy Ghost) are upheld both in words and deeds by this sort of ministers, who love that unjust gain which God, Christ, and all his righteous saints have and will condemn; that is, by making slaves of the unborn before they transgress, do any harm, or forfeit the bonds of their just freedom, which no man on earth has a right to take from another before

it is forfeited by some misdemeanors—nor ought the child to suffer for the father's sins, by having his freedom taken from him by force, by the authority of an unjust law which sanctions the unjust to sell his fellow-creatures for life, and that from generation to generation, to be beaten at pleasure by all, either old or young, to gratify their passionate nature. All this and many more evils, are set forth as examples by some of these preachers, to their hearers; and as long as this is their examples and precepts, it will be a miracle if any of their followers leave this dangerous bad city. But my dear children and others, I pray you all to pass by this dangerous place, for they who stop within and die there, will fall short of entering God's rest, and will be found naked and without the righteous garment of God's image, when the king of heaven comes to see the justs at the marriage of his son—Christ our Lord. O! do not stop there or any where near that sinful place, altho' there is all kind of enchanting music to draw your attention—leave the very borders thereof, and pass on until you arrive to the fourth station of life into the promised land; there you will receive the image of God again, and be made alive to him through Christ our Lord—being clothed with the just, merciful and lovely image of God you will be prepared for his glory for evermore, Amen.

Until you receive these four parts, (*viz.*) justice, mercy, love and goodness, (which is the garment of grace) I say, until you receive this blessed garment, never cease your spiritual travel; for it is those who hold out to the end in a righteous life, that are to be saved and no others—none shall dwell with God & Christ but those who have this holy garment—no hypocritical garments shall stand before God in his glory. So look to yourselves and to the Lord, for I think that I now have discharged my duty, by writing what has laid on my mind many years; that is, some part of the foregoing, the other occurred while I was writing.

Written by me, (your father) and finished this 25th day of the 9th month, 1811.

PETER CLEMMONS, Senr.

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CHAPTER XIX.

Encouragement to Sinners to come to Christ and be Saved.

MY mind does not feel satisfied, for which I write the following lines to encourage sinners of all ages, to come in the days of God's mercy and serve him by obeying him, and walking in the blessed counsel of that quicken spirit, which teaches us to deny all ungodliness and the world's lusts—to live godly, righteously, and soberly in this present life ; and as we have Christ's word that all sins and blasphemies shall be forgiven, except the one against the Holy Ghost, let all come, be his or her sins ever so numerous, let them come to Christ, the light which enlighteneth all that come to the kingdom of God—all that cometh Christ will not cast off without granting their requests, as far as it is agreeable to the will of God. For your encouragement let me tell you, that from a child I had a secret love towards righteousness, but being raised in a part of the world, where there was but little to be seen besides wicked examples, I was drawn into many sinful deeds and words, to my great grief when I came to have a right mind given to me, by the secret visitation of the Lord:

I was born in the year of our Lord (as I have been told) 1749, and from the time I was capable of knowing the vanities of this life, I was pleased with many of them, until I attained the age of three or four and twenty years ; though in this time I had many secret visitations from the Lord, calling on me to depart from my sins ; but I did not obey him until I arrived at that age, then his merciful visitation operated with great power ; not by the voice of men, but by his own voice, at which I then did not harden my heart, but was humble before the Lord ; my soul was greatly grieved when I looked back and saw what a sinful creature I had been, to sin against so gracious and merciful a God, in doing and saying what I ought not to have done or said, and in leaving undone what I ought to have done. I continued in my grieving and mourning, until the following date, when I had a dream or vision, which I will here relate for the encour-

agement of poor distressed sinners, to come to Christ, who has promised to forgive, or have forgiven, all sins and blasphemies which they in ignorance have committed against the Son of Man.



CHAPTER XX.

DREAM OR VISION,

Which happened on the 30th night of the first month, called January, 1777.

THIS night I separated myself from all company ; and had a dream or vision :—It appeared to me that there was a famine in the land, but myself and some other person, (but I knew not who it was) had a small table with bread and some other eatables ready cooked on it ; I had faith, and called people to come and eat, I called often and loud, and told them that the bread would never fail ; many came and did eat, but some seemed not to believe. After this there appeared to be a great want of clothing, but I and another one had a small store of clothing, and in the same manner I called the people to come and be clothed, but they seemed slow in coming, I called louder, and many people came and were clothed ; after this I went before them to go to the promised land, and they followed me ; we had a vast swamp to cross, even like a wilderness and there was no road through it, but I cleared a way for the people, even very great trees I cut down with one stroke and put them out of the way by the power of faith, and the people followed me. After we got through the wilderness, we came to the promised land, I stood in the gate thereof and gave the people a charge concerning every man's profession ; I told them that every one might know the portion of his inheritance by finding his own name written on the door of the house of his own profession ; & the people went into the promised land, I also went in, even into the city, and there was a great store of goods in every room, and thus it ended.

SECOND DREAM OR VISION,

*Which happened on the 16th night of the 3d month called
March, in the year of our Lord 1782.*

I saw three men which I thought were in the spirit of drunkenness, I spoke to them to depart from me until they were sober or clear of their drunkenness; and then to return to me again, and one of them seemed thankful for my advice. After this I saw David Young, a member of the Methodist society, go amongst a number of people, and said Young and the people seemed to be at prayer, after the manner and custom of the Methodist society; after they were done praying, David Young told them in my hearing, that while they were praying in this manner, they thought they had peace—after this he rose and said that their peace was a false peace, and that their prayers were in the way of will-worship, that is to say, in man's own will and time: immediately I saw this multitude turn after the Devil, and it appeared to me that they would all be destroyed in a few minutes, with everlasting destruction; this sight laid me under an unutterable concern of mind and grief of spirit, which caused me to go amongst them; but my soul was so troubled that I could only say three or four times to them, awake! awake! My concern for them grew so great that I cried grievously, and wept very loud with great sorrow of heart, after this it passed away and I slept. But I saw these people a second time turn again after the Devil, and it appeared to me as if the Lord would destroy them in a few minutes, which filled me again with unutterable sorrow; I went amongst them, but my sorrow grew so great that I could not speak to them, I broke out in crying and weeping so loud, that it awakened my wife who was asleep by me; she called and awaked me, but did not tell her what I had seen. I went to sleep again immediately, and dreamed that I was telling my wife and some other women what I had seen, and it appeared as if it took some effect on them? I awaked, got up, went out of doors and presented myself before the Lord. I went into my house, laid down on my bed again, but

sleep seemed to be far from me ; however, I laid still and considered on what I had seen—after a while I went to sleep again, when another dream or vision appeared to me ;—I was taken up in the air between heaven and earth, while in the air I looked in a house through a door, where I saw my wife and others ; I spoke to my wife and went in, while there, fear came on me, as the fear of those who think they see a spirit, but presently was delivered from it—I went out of the house to fight against the Devil, who appeared as a devouring beast, I had some sort of weapons with which I fought the Devil with—I fought him with great courage, until I overcame him ; he then transformed himself to another colour, but I knew him and fought him until I overcame him again, and thus he continued transforming himself, until he appeared so near like Christ that some who were by, beholding me fighting him spoke to me, and believed I was fighting against Christ ; yet I did not mind what they said, for I knew that he was not Christ, altho' he had appeared in so many shapes and colours, sometimes almost white.—After I had overcome him in all his appearances, then Christ appeared to me in white, and I knew him. I was then put in authority, and a weapon from the Lord was given to me, that I might go and separate the righteous from the wicked ; I went in one place to do so, there were three sorts of people—one sort I was to shew no mercy to, but I was to destroy them with the weapon that was given unto me ;—another sort of people were favoured so far as to be put by themselves, that if they would turn & become fully righteous, they should then be accepted and admitted amongst the righteous ;—in this place there were a great many people, but I found but very few that were fully righteous—I then went to another place to separate, where there were also many people, but amongst them all I found but two or three that were fully righteous. By the following means I was to know them one from another—the righteous were clothed all in white, from the sole of their feet to the crown of their heads—those who had no white on them, were those that were to be destroyed and have no mercy ; but such that had some white on them, were put in a place by themselves, that if they would become fully righteous, they should be

accepted. Of this sort of people there was a great many, which I apprehended had not sinned out their days of grace ; yet they were not suffered to be with the righteous ; one of this sort of people I observed was all in white except his feet, he hid them for fear I should see them, but I knew by his hiding them that he was condemned. Just then I awaked, and found that it was day light ; this left a great concern on my mind, so much so, that I wrote it down the same day.

CHAPTER XXII.

A letter giving my reasons why I left the Methodist society.

ABOUT fourteen days after my last dream or vision, I received a letter from a member of the Methodist society, which letter I brought with me from the State of Delaware, to Guilford county, in North-Carolina. It was my intention to have it printed with my answer—to my sorrow I have lost it ; it being so many years, since it was written, that by some means or other it got out of my possession, for I have dilligently searched amongst all my papers and could not find it ; and as I cannot remember the contents of it verbatim, I cannot have it printed, altho' I would much rather, for then both sides of the question would have been seen at once ; and all who might have seen or heard the whole, might have judged for themselves ; all I can say is, that I had joined the Methodist society and left them, so that many people wanted to know my reasons for going so, but did not give them until I received a letter from a member of that society requesting them, and my answer is as follows :

DEAR FRIEND,

I received the letter sent by thee to me this day ;—therefore I believe it is my duty to return thee an answer, touching the things whereof thou hast written ; for it appears to me that thou believest, that I am in a state of rebellion through ignorance, and not through know-

ledge, as written by thee. But my dear friend, thou dost not see as I see, which makes me appear to thee and many people, as Christ did to the people in times of old, which caused some of them to say unto him, "how long dost thou make us doubt? if thou be Christ tell us plainly." I also perceive that fear and doubts have arisen amongst you, because I have left the visible ways of men, that I might more fully follow the way of the spirit, (that is Christ Jesus) of whom I have received more, since I gave up the Class-paper, than I ever had before. But this is a hidden mystery which some cannot see through. I have left the outward discipline, the greatest part of which is sat up by men, for the purpose of living under the government of Christ Jesus, to be joined to the discipline that is invisible, and set in our hearts, through the wisdom of the Father by Christ Jesus, who is sat over all God's blessed, for evermore, Amen.

My dear friend, it seems to me that it is believed by some of the Methodist members, that I only received Christ, by hearing some of their preachers or members; that is to say, that some of them were the instruments of God who has caused me to turn from darkness to light; but my dear friend, I give thee and all others who might ask me, to understand that I have called things to remembrance, and cannot remember that I have received, or ever was convinced in any thing, by any of them, of what I now know and feel; yet it seems that thou and some others of thy society, supposeth that I had not put on Christ before I saw and heard them, and which makes them to want to examine me where I received Christ.—But I hereby certify to thee, my friend, that I had received Christ a considerable time before I ever saw or heard any of the Methodist society—I received him not of men, but from him by the Father; and as I received him he gave me power to walk in him; and as I continued in him he became my saviour—saved me from darkness and the works thereof—after that I felt a moving in me toward my brethren, which caused me to go and call them to repentance. This I did sometime before I saw any called Methodists—in that time God did bless my labours, for it was carried on without the customary forms and ceremonies;—I neither prayed nor sung in the con-

gregation, after the manner used amongst you ; yet I walked according to the direction of the spirit that led me out of the darkness to this light, and to the direction of the Apostle Paul, given by him in his epistle to Timothy ; saying, “ I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men.” Now my friend, thou mayest see that, I was called all alone ; for I obeyed until the Methodists came to Lenoir Williams’, then I heard them bear the same testimony against sin, as was given to me before to bear. At this time there was a messenger sent to me, who believed that the Lord sent them to forewarn me not to join the Methodists ; but the messenger proved unfaithful, and did not deliver me the message ; wherefor he was greatly chastised for his disobedience, (as I was afterwards informed.) I joined the society of the Methodists not by any command, but the Lord suffered it to be so.—I learned something whilst I was amongst them, but by turning to the spirit who at first did quicken me, I saw by the light thereof that I must leave those things off that I had learned of them (the Methodists) or I should perish, and not see the kingdom of God. Those things are as followeth ; first, that which is called by thy society, “ worshipping God by prayer and singing.”

Stop my beloved friend ! do not let any antichrist spirit deceive thee, or any of thy society, so as to make any of you misapprehend, or wrongly understand me, in what I mean by prayer and singing, so far as to think and reproachfully say that I deny praying and singing to the Father, in the name of his beloved son Jesus Christ ; for I solemnly declare in the presence of God almighty, whose servant I now am, (and was before I ever saw any person called a Methodist, that I knew of) that I both confess and acknowledge, that there is one way, (and but one way) to pray and sing to the Father, that is certainly acceptable to him ; which way is in the spirit and understanding ; (as Paul wrote of) this is the way that I confess and follow at this time, (so I did before I ever knew any Methodists, or any called by that name.) I know that this is the true and only way acceptable to the Father ;—this I learned of Christ, and have walked in it ever since. All who pray and sing aright must walk in this

way, which is only learned of y by Christ Jesus himself. No man, woman or child, can possibly, by any means of their own, bring any one in this way, but any can by the spirit of our Lord Jesus Christ, whom the Father chose for this purpose before the world was known by mankind.

May it please my heavenly father, who of his own wisdom, love and mercy, hath begotten me again unto a lively hope, by the resurrection of his son Jesus Christ from the dead ; in my heart I say, that it may please him to bring thee and all others, (who have not sinned out the day of their grace) into this way, which is surely acceptable. But this is a narrow way, and only few do find it ; yet there is a way which seems right to many, and is called the worship of God by prayer and singing—this way is learned by men and of spirits, who are neither of, nor sent by Christ, but have come of themselves to deceive. Christ forespake that there should be deceivers, false prophets and false Christs, who should come in his name and deceive many ; nay, the very elect if it were possible.—These have the form of prayer, singing and of godliness ; but they deny the power, because they are not pure but defiled, as the apostle says in Titus, “ professing that they know God, but in work deny him.” By this sort of worshippers many a precious lamb is entangled and wounded—others utterly slain, by continuing with them—being beguiled by their outward appearances of Godliness, sat up by them in their own order, whereby they use many words, and make long prayers, in and at the time they meet together in their sinagogues, or in other places ; which, indeed, has a beautiful show of Godliness, to him (or them) whose eyes are beguiled, and are in a measure ensnared by their seemed devotion, prayers and ordinary songs, which they sing & use just as they please, and when they please. Sometimes it pleases God to strip them of their vices and common used words ; —they then call it taking up the cross, and so force themselves to bring an offering of words. This clearly appears to me be like the offering of Saul, who forced himself and offered an offering that caused Samuel to reprove him for his foolishness, for he was at that time beguiled and knew not how to remain still or silent, nor to

wait for the messenger of God, altho' he (before this) had received the anointment of the Lord.

I said Saul was beguiled—so is the case with many precious souls, after they have been anointed with the quickening spirit: for when they are brought to any strait, they then force themselves as Saul did, and bring an offering of words, which shows their foolishness—they cannot content themselves, nor wait with patience for the coming of the prophet or true messenger of the Lord, to instruct them how to bring forth an acceptable offering to the living God. This messenger is the one, who at first anointed us with the holy anointment; even with the Holy Ghost, who is sent to the righteous to instruct them how to bring forth their offerings in an acceptable manner. Saul had the promise of Samuel's coming to him, so those who are anointed with or by the Holy Ghost, have the promise of his coming; and when he cometh to them who truly wait for him, they are then made able to bring forth an acceptable offering, which is their reasonable services; (that is to say) pray, sing or speak to the people by way of preaching. Without this messenger, no one can do any thing acceptable to God, as Christ hath said "without me ye can do nothing." All that a man doeth, without this messenger being the author of it, he doeth by the deceiving spirit which makes him think that he has done his duty, when he sung, prayed or spoke amongst the people, when met together in any place or sinagogue.

I have now written to thee, my friend, what has been given to me by the living messenger, to write unto my friends, that ye might all see the difference between praying and singing right or wrong; for I learned the wrong sort of praying and singing amongst you, and caused me to act contrary to what is recorded in St. Matthew, 6th chapter, 5—6—7 and 8th verses; which things I had to leave off or perish, and not see the kingdom of God.

Try your worship, my beloved friends, by coming to the touch-stone which is disallowed by many builders, yet it shall become the head stone of the corner whereon the true church is built, that the gates of hell cannot prevail against; yet this stone is set for the fall and rise of

many, and for a sign which shall be spoken against as a stumbling stone, and a rock of offence, to such that do not believe in him, but stumble on the stumbling stone laid on Zion for a foundation, on which the living church is built.

My beloved friends, if you will only be wise, and try your worship by this touch stone, your eyes will then be opened, and you will see that there is another spirit, who is not of our Lord Jesus Christ, has the pre-eminence amongst you—that it leads many precious souls captive—makes them make longer or shorter prayers and singing, at almost all of your public or private meetings; but my beloved friends, I do not write this to upbraid or degrade you, but as to my beloved, who I greatly long for, in the bowels of that spirit that at first did quicken me, and brought me out of Satan's kingdom into his heavenly kingdom, where all is light and no darkness at all. I say, in these bowels I greatly long that you might all be bro't home to the true foundation, and forever be made able to stand thereon.

Dearly beloved and longed for, you now may see that I do not write this to upbraid or degrade you, but I write it because it was given me by the living messenger, to remind and forwarn you all of that spirit which has crept, beguiled & defiled so many of you, which you were ignorant and not aware of. This enemy has crept in at unawares, and has done a great deal of damage amongst you, by making or contriving the greatest part of your worship, which is carried on by the wisdom of men, and makes the worshippers thereof pray, sing, speak to the people or amongst the people, just when they please, and as often as they please; whether it be to pray or sing. This is he who doth come in sheep's clothing, and who is inwardly a ravenous wolf—this is he who doth and will destroy your folds—this is he who catcheth and carrieth away the young and tender lambs, who have got but late desires to the sincere milk of the word of God—this is he who set those tender ones to work on the false foundation, before they are able to discern between the true or the false foundation—this is he who is the only destroyer of the church, (and thou did reckon that I was him; but I am not of him, neither have I any fellowship with him: but

I forwarn you all of him, that you may take care and be aware, lest he should destroy your precious souls.)—this is he whom the Lord has thrown, (even what I learned in and of thy society; that is, praying and singing at the beginning and end of almost every meeting.)—this is he who made me examine the class in the private meetings, whereby many that were wounded, instead of being healed were wounded worse by telling them lies—this is he who made me say “pray Brother,” (and he would utter some words which were called prayer) forcing him to this offering, in which the Lord had no pleasure—this is he who made me collect money from the weak to give to the strong, who were able to work with their own hands.—These are the things I learned of the Methodists, but the Lord has thrown them down from me, and will throw them down from many more hereafter.

My dear friend, I hereby declare that I do not aim (or desire) to raise up a name unto myself, or a new sect of people, as thou seems to think by thy letter; but I desire that the name of Christ may be raised up amongst you and all others, and be glorified forever.

Now my dear friend, as thou hast bidden me farewell, I do, and shall always wish thee may do well, both in this world and hereafter; and as thou are determined not to follow me, so I am determined, by the help of Christ, never to leave inward discipline to join the outward, until it be purged from the filth of the flesh, and become one with the inward, and be perfectly joined in one by Jesus Christ. This is from thy friend,

PETER CLEMMONS, Senr.

30th day of the 3d month, 1782.

To my friend Halfield, and to all my other beloved friends, called by the name of Methodists.



CHAPTER XXIII.

CONCLUSION.

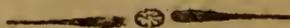
LET no man think harshly or look with a despising eye on the Methodists, on account of the foregoing answer to the letter sent to me by one of their member; for I be-

lieve that there are some well meaning people amongst them—but let all who may read or hear it, seriously enquire, whether their prayers and praises, spring from the right fountain or from the wrong—whether it is by the will and wisdom of men, or the movings of grace; for it is not by the will nor wisdom of men, that any are saved, but it is by the virtuous movements of grace alone; not only of this or that society;—but all who do the will of God here on earth, and answer the end for which they were created.

Thus I end, and it may be for ever:

PETER CLEMMONS, Senr.

28th of 9th month, 1811.



N. B. Having withdrawn myself, (as before mentioned) from the Methodist society, they concluded that I should not speak in their new meeting-house; (which I did not know) but returning from meeting; - I called at said new meeting house, where the society were gathered together to hold prayer-meeting—I went into the house as a hearer—as I was sitting down in still behaviour, and having not opened my mouth, in any way of exhortation; one of the ruling members got up, and acquainting me of their conclusion, told me publicly, that I was not to be suffered to speak in their meeting-house; and that it was for no other reason, but because I had withdrawn myself from them. This occasioned me to compose the following verses:

- 1 One thing I very well do know,
That I was blind, but now I see;
Therefore I am disallowed,
By the head of their assembly.
2. But to the Lord may I thus go,
And nothing else besides him know;
And in his love may I thus be,
In this life and eternity.

3 O ! may it be my happy lot,
To tell the wonders he hath wrought ;
After being thus cast away,
The Lord will be my whole joy.

4 And to the Lord, the God on high,
O ! may all of our praises fly ;
When our bodies in dust do lye,
O ! may our souls to heaven fly.

5 O ! may this be our happy lot,
We that Christ has so dearly bought ;
Then unto him O ! let us go,
And leave this sinful world below.

6 O ! Lord of hosts help us along,
And give us grace to sing this song ;
And when we leave this world below,
O ! may we to thy kingdom go.

So I end in love and peace, Amen.

POOR PETER CLEMMONS, Senr.

F I N I S.





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