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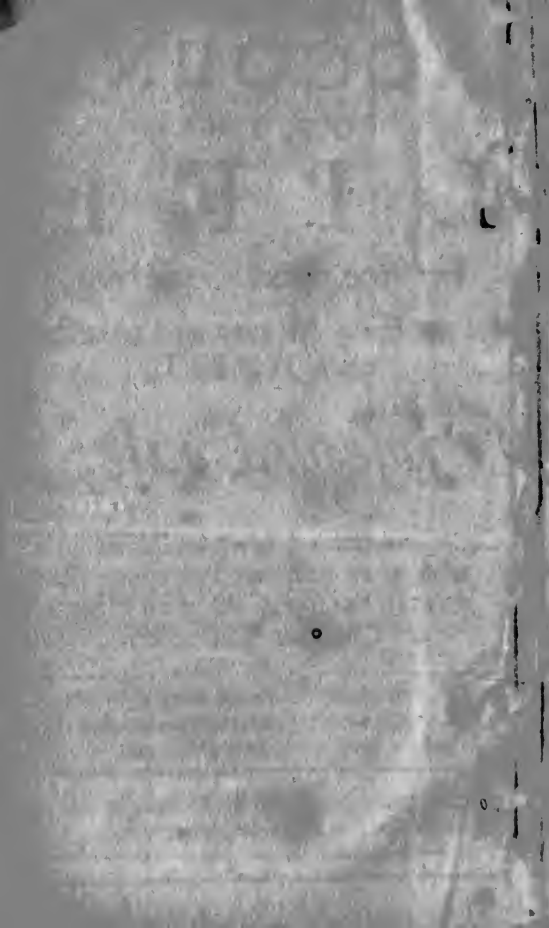
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SOME
ACCOUNT
OF THE
LIFE,

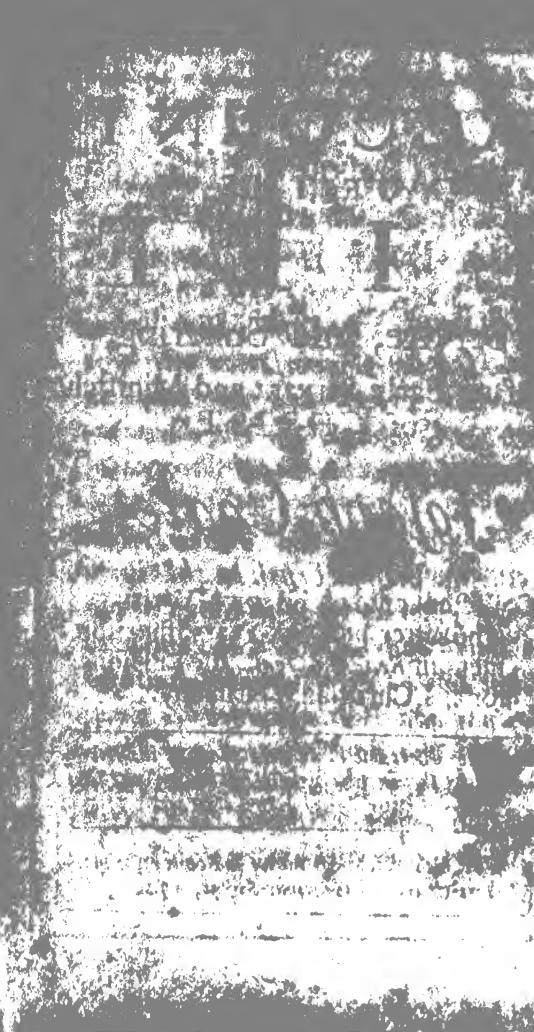
Service, and Suffering,
Of an Early Servant and Minister
of CHRIST,

Joseph Coale,

Collected out of his own Writings;
who after near Six Years Imprison-
ment in *Reading-Goal*, died Prisoner
for his Christian Testimony.

*And they overcame him by the Blood of the Lamb,
and by the word of their Testimony, and they
loved not their Lives unto the Death.*

London, Printed and Sold by T. Sowle, in *White-
Hart-Court*, in *Gracious-Street*, 1706.



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A Brief Account of Joseph
Coale's Life and Testimo-
ny. By G. Whitehead.

I Having had for some time
Loving Conversation with this
our Friend and Brother, to
both our Comforts, am therefore con-
cerned to give this Brief Account of
him.

He did Early and Tenderly Re-
ceive the Blessed Truth in the Love
of it, even as it is in Christ Jesus
in Spirit and Life, and he continued
in the Love thereof, and of Faithful
Friends and Brethren unto his End;
his Life and Conversation was Inno-
cent, and the Lord Qualified him by
his Spirit for a part in the Gospel-
Ministry, in which he diligently La-
boured,

G. Whitehead's Testimony.

boured, and Greatly Suffered for the same in his Day, by Imprisonments, and other Hardships, wherein the Lord Supported him 'till he came to his Blessed and Peaceable End for his Testimony, having kept the Faith, and fought the Good Fight thereof, he laid hold of Eternal Life in Christ Jesus our ever Blessed Lord, our Redeemer and Saviour. And he was a Man of Peace, for Unity and Concord among all Friends and Brethren, and waited for the encrease thereof, earnestly desiring the Preservation of all Friends therein, especially where he Lived and ended his Days in Suffering, that they might Live in Love and Peace among themselves. How far his Christian Counsel and Example have been followed by his Neighbours Professing the same Truth, Greatly Concerns them all, seriously

G. Whitehead's Testimony.


to Consider, and to Remember their first Love, what Amity, what Concord, what Kindness and tender Affection was among them in times of Persecution, when they Suffered together under Long Confinement. Oh! that all those Friends, among whom this Faithful Servant of Christ Suffered and ended his Days, would Call to mind his Innocent, his Meek, Loving and Peaceable Example, so as the same might have a Lively and Fresh Impression upon their Hearts, and be an Inducement unto them all to follow his Loving, Christian Example, and Labour for the Primitive Love and Concord, and to mind those things which make for Peace, and follow Peace with all Men, and Holiness, without which, no Man can see the Lord. That in following the Faith, and Innocent

G. Whitehead's Testimony.

Example of this and other Faithful Servants of the Lord Jesus Christ, they may with them End their Days in Universal Love, and Peace in him who is the Prince of Life and Peace; to whom be Glory and Dominion for Ever and Ever.

London, the 11th of the
2d Month, 1706.

G. W.

 The Occasion of the said Joseph Coale's long Imprisonment (wherein he ended his days) was, he was taken out of his Chamber, and tendered the Oath of Allegiance by William Armorer; and because he conscientiously refused to Swear, was Committed to Reading-Goal, and after near six Years Imprisonment there, died a Prisoner the 26th day of the Month called April, 1670. for his Christian Testimony.

An

*An Account of the Labours, Travels
and Sufferings of Joseph Coale in
the County of Cornwall, Anno
1656.*

JOSEPH COALE being to Visit his
Friends in Prison in *Launceston-
Goal*, in the County aforesaid, and
seeing *James Myers* so cruelly used,
and finding nothing in the *Mutinus*
that rendred him a Transgressor, he
went to the Justice called *Anthony
Nichols*, with a Letter also unto him
from *G. F.* and enquired the Cause
why he sent his Friend to Goal, where
he was kept among the Fellons in
Doomsdale; judging it rather the Keep-
ers Malice, than the Justices Order to
keep him there: But the Justice in-
stead of answering his Civil and Rea-
sonable Question, sent him also to
Goal, where he remained until the
Assizes, and then was Fined by Judge
Nichols twenty Marks, for not putting

An Account of the Labours, &c.

off his Hat, and continued in Goal many Months under a Cruel Goaler.— In the same Year *Joseph Coale* having been to Visit Friends in the West, after his long Imprisonment, and being Travelling on the High-way on the Downs alone, was taken up by *Peter Ceely*, called a Justice, as a Wanderer, and sent again to *Launceston-Goal*, out of which he was lately freed, and there continued for about three Months longer.

About the latter end of the Sixth Month, 1657. there being a Meeting appointed by Friends on the Downs near *Penryn*, and some being there Met, sat waiting upon the Lord in a peaceable manner, and in the Fear of the Lord, without so much as a Staff in their hands; upon whom Captain *Fox* came with a Troop of Horse, rushing and riding in upon them, endeavouring to have trod them under foot; then Captain *Fox* Commanded to strip some, and search others; and they took away several Papers and other things from Friends, and a Horse; and

An Account of the Labours, &c.

and being in great Fury, caused several to be draged away as Prisoners, altho' at the same time (O. P.'s) Instrument of Government was declared unto him, wherein he had Sworn to Prote^ct all Christian Meetings, but he would take no notice of it, but violating his Master's Law and Oath, Commanded the Soldiers to drag some of them away as Prisoners, which they did, for two or three Miles; as *George Bewly* and others were; who was beaten, and the Hair torn off his Head; And the said *Joseph Coale*, and another Friend who was but coming to the Meeting, had some of his Blood shed, and very much abused by some of his unmanlike Troop, who shewed their Cruelty, and not their Valour. So after they had taken some away as Prisoners, several Miles, they left them, who returned again, and kept their Meeting in *Penryn Town*: And some had their Goods taken away by this Troop of Robbers, and never restored more. And this was one of the Memorable Acts of Captain *Fox*; who, fearing least *Pendennis-Castle* should have been Surprized by this Company of un-armed Men and Women, Met together three Miles from his Castle in Peace and Quietness, and in the Fear of the Lord, would rather venture to Skirmish upon the open Downs where there was room to Retreat, than to trust to his Place of Defence; who feared where no fear was.

An Account of the Labours, &c.

Joseph Coale, for coming to the House of *Priest Liverton*, with a Letter to him from his Friend that was sent to Goal by the Priest's means, and pressing him to read the Letter, and reprehending him for a Lye, the Priest had made, he said, *You Rogue who can forbear his Hands off you*; and then called to his Servant to bring his *Cassock-Staff*; which being brought him, he held it up to strike him; but his Wife cried out and held his arms, and with much ado prevailed that he did not beat him.

It having been upon *Joseph Coale* to Visit the Town of *Fowye*, he asked his Friend *Thomas Lower* whether he would accompany him? which he readily inclined unto; where being come into their Streets, the Power and dread of the Almighty so filled the Heart and Mouth of the said *Joseph Coale*, that he uttered his Voice like a Trumpet, Warning the People to Repent, and turn unto the Lord, for his Dreadful Day was at hand; and having sounded the Day of the Lord through their Streets, he Preach'd in their Market-Place also; and so departed; and as they took Horse, the baser sort of the People followed, throwing Stones, and cried, Stone them, Stone them, throwing many Stones at them, but they received no hurt; and upon *Tho. Lower's* turning back and reprehending them they all fled.

The

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A Testimony of the Father's Love unto all that desire after him, under what Name of Religion soever they be, or are called by, that they may turn to the Lord, and may wait upon him, to receive satisfaction to their Immortal Souls, being delivered from all false Ways and Worships, and from all false Teachers and Deceivers, many of whom have been in the World; who have run, and God never sent them, and therefore they have not profited the People at all. p. 33

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*Some Testimonies Concerning
Joseph Coale, Taken out
of the Record of Friends
Sufferings in the County of
Berks ; Written soon after
his decease.*

THIS Faithful Servant of the
Lord (before-mentioned)
whose Name was *Joseph
Coale*, was Committed by *William Ar-
morer*, the 13th of the 5th Month,
because for Conscience sake towards
the Lord, he could not break his Com-
mands ; who hath said, *Swear not at
all* ; and the Apostle which said, *a-
bove all things my Brethren Swear not*,
being of the same mind with the true
Christians and Martyrs in Ages and
Generations past, who Suffered many

of them for the same blessed Testimony, as many do at this Day. This faithful Follower of Jesus, after near six Years Imprisonment, being shut up in Prison, and much deprived of the common Air to breath in, was much impaired in his Bodily Health, and the 26th of the 6th Month, 1670. he Sealed his Innocent Testimony for the Lord in this World with the loss of his Life. And this Testimony we his *Brethren and Sisters, Companions and Fellow-Sufferers for Truth and Righteousness sake,* do leave upon Record concerning him. That he was a Man beloved of the Lord and his People, and one that truly desired after him, and his Everlasting Kingdom, from his *Childhood*, and was one of the first amongst us in this Place, whom the Lord in his Infinite everlasting Love did Convince, and turned from Darkness unto the everlasting Light of Jesus Christ, by the Preaching of the Gospel and glad Tidings of Salvation, whereby the way of Eternal Life was revealed, to his great Satisfaction
with

(with many more who were distressed for want thereof) and through the inward and powerful operation of the word of Life (in obedience thereunto) came in due time unto a Living acquaintance with the Lord in the work of Regeneration inwardly, through his tender Mercy, and was soon raised up in a Testimony, being endowed with Power from on high to Preach and Publish the same everlasting Gospel, and the Day of God's Visitation unto the World, for the turning many from Darkness unto (Christ Jesus) the everlasting Light; and we may truly say his Ministry was very Serviceable and effectual, not only for the Convincing, but establishing, confirming and building up the Called of God in the Truth, being an experienced Man of the Work and Dealings of the Lord God; and also of the Wiles and Baits of the Enemy of the Souls of Mankind; for it pleased the Lord to give unto him an understanding of the Mysteries of his Kingdom, through a living experience, in whom Life and

Immor-

Immortality was brought to Light, and the Heavenly Image and Immortal Birth (which is not of this World) was in a good measure born, and the Lord often filled his Earthly Tabernacle with his Love, and by the overflowings of the same, we with many more have been from time to time comforted, quickened and enlivened in our Hearts unto Righteousness, and true Holiness, of which he was a true faithful Witness-bearer, not only in Words, but in Life and Conversation, as many right well knew, and God's witness in all that truly knew him will also testifie, unto which he desired to be manifest.

And though this our Dear Brother and Companion be outwardly separated from us, and in mercy taken from the Evil to come, having in faithfulness finished a Heavenly Testimony, and his Soul is entred into Everlasting Rest and Peace with the Lord; and though dead, yet his Memory lives amongst the Faithful, &c. That Life of Righteousness which in him was manifest,

manifest, and that blessed Testimony of Truth which he (with us and many more of God's faithful People) have born witness to, and Suffered for unto the Death, will live and remain for ever; as it was his Faith and Belief (so it's also ours) even as he Declared upon his Dying Bed: *That the Light of that Glorious Everlasting Day of the Lord, which is broken forth in this our Day, shall never be extinguished, notwithstanding all that Men can do; and though it may be in the hearts of Men to destroy and root out, if it were possible, the Righteous from off the Earth, yet the Lord doth not intend so, neither is it in his Heart to suffer it so to be; but to Exalt his own Name and Kingdom over all, and the Wrath of Man shall turn to the Glory of God; and the rest he will restrain.*

This Testimony (with much more to the same effect) was spoken by him (in and from a living Sense of the Power of God) not long before he finished his Course; and also many Heavenly Exhortations to Friends that
came

came to visit him as he lay on his Death-Bed, and being, as we may truly say, ready to be offered up and filled with Heavenly Love and Life, and fully satisfied, laid down his head in Peace, and full assurance of everlasting Rest and Joy in the Lord, and Crowned with Eternal Life; which is the Reward of all the Faithful. Oh! that we that are left behind, may follow this our Dear Brother's Example.

*Reading-Goal, the 26th
of the 3d Month, 1670.*

*The Testimony of Robert Hodgson, who
was the same time a Prisoner in Reading-Goal.*

A Testimony concerning *Joseph Coale*, whom I right well knew, and in the blessed Truth of God was he near unto me, in which I loved him (and also many Brethren that knew him) being one that feared God, and loved the ways of his Judgments,
and

and his Mercies were renewed to him, by which his Soul had experience of the Promises of the Lord in a large measure, so that he was given up to Serve the Lord, and his People, as many can witness for him, and for his Innocency and true Simplicity and Lowliness of Mind he walked in, by which he was a good Example and Pattern, which became the Gospel of Christ, being a Publisher of it, and was a Saviour of Life unto all that lived to God ; and it was the Joy of his heart, the Prosperity of Truth, and of the adding thereunto, for which he was a Faithful Labourer with many Brethren, as was well known ; he was Faithful unto the death, so that his Soul is at Rest with those that went before, and is freed from that Care that did attend him in his Life time for the Seed's sake, and Unity and Peace sake, which he loved ; for he often stood in the gap, to stop and keep out that Enemy that would make breaches or differences, and sow the Seed of Discord, which he in the Wisdom of
 God,

God, and with the Sword of the Spirit hath often struck at, even at *that* which had a tendency to break Unity; and thus was his Labour of Love and Uprightness of Heart to the Lord that wrought great things for him, and made Death easie to him. And a small time before his departure, he turned to me, saying on this wise, *Farewell*; and withal, resigning up his Place to me, I being a Prisoner with him; so that I did in the Wisdom of God according to the Knowledge and Gift which God gave unto me, perform my Service and Care the time of my continuance in Bonds with my Brethren and Sisters there. I could enlarge much more, as on the behalf of my Dear Brother *Joseph Coale*, but knowing he hath an Evidence in the hearts of many that knew him, I end in that wherein I began,

Robert Hodgson.

Written in the Year, 1672.

The

The Testimony of Benjamin Coale.

AND as it pleased the Lord to call our Dear Brother *J. Coale* to believe in his Name and Blessed Truth, one of the first (as is said before) amongst us in this County of *Berks*; so was he called to Suffer, and was one of the first that was Imprisoned here upon Truth's account, at the first breaking forth thereof.

First, in the Year 1655. he was Committed to the Counter in *Reading*, by *Henry Frewin*, and afterwards to the Goal, because he declared in the Steeple-House, That *Cain's* Sacrifice was not accepted, but was an Abomination to the Lord, &c. and for not putting off his Hat in the Court; but his Master *Henry Clayton* got him forth again, with whom he was then an Apprentice. Afterwards, being out of his Time, in the Year 1656. he was moved to Travel into the West, to Visit his Friends and Brethren in *Lan-ceston-Goal* in *Cornwal*, who were cruelly used

used there ; and he seeing their Sufferings, was conscientiously concerned to go to the Justice (so called) whose Name was *Anthony Nichols*, and carried him a Letter from *G. F.* who was then a Prisoner ; and also to lay before him the Goaler's Abuses and Cruelty towards the Prisoners. But *Anthony Nichols*, instead of hearkning to the Complaint of the Oppressed, made a *Mittimus* for *Joseph* also, and sent him to *Lanceston-Goal* as a Vagrant ; and the Assizes following was Fined twenty Marks for not putting off his Hat, and returned to Goal again, where he remained (for the most part in *Dooms-dale* for many Months) 'till he and the rest were Released by *Desborough*.

And no sooner was he Released, and going to Visit some Friends further Westward, but as he travelled upon the High-way, *Peter Ceely* a Justice (so called) met him, who Apprehended and Committed him to *Lanceston-Goal* as a Wanderer, where he was detain'd three Months longer. Again, in the Year 1657. *Joseph* and other Friends going

to a peaceable Meeting to wait upon and Worship God, appointed near *Penryn* in *Cornwal*, Captain *Fox*, Governour of *Pendennis-Castle*, came with a Troop of Horse and abused the *Friends* in a very wicked manner; and *Joseph* was much abused and beaten, to the shedding of his Blood that day; and it might have been to the loss of Life also, had not the Lord preserved beyond what could have been expected, their Envy was so great. The same Year *Joseph* went with a Letter (from a Friend that was sent to *Lanceston-Goal*) to Priest *Liverton*, who was the Cause of his being sent thither; and the Priest did very much abuse him, and had it not been for his Wife, had beaten him; and endeavour'd with Justice *Nichols* for a Warrant to send him to Goal, but failed of it at that time.

And in the 2d Month, 1657. *Joseph* was moved to go into the Steeple-Honse in *Exon* in *Devonshire* to declare the Truth, and Exhort the People to Repentance; where the Rude Multitude fell upon him, and haled him by the Hair of the Head; and he was had to the Town-Hall, and from thence to the Goal, and put him in a very filthy Place, and put a great Pair of double Irons upon one of his Legs; and Ordered the Goaler not to let him have any Bed, or Straw to lie upon; but the next Week he was threatned, and let go. And in the same Month and Year, he was Committed to *Dorchester-Goal*, and sent with two *Missimusses* together, one from *Lyme*, for declaring

declaring in the Market-Place, and exhorting the People to Repentance; and being had through *Bridport*, and making some stay there, was moved to go to the *Steeple-House* (it being on a *first Day*) and there was apprehended, and another *Mittimus* made, and he sent with those two *Mittimusses* to *Dorchester-Goal* in *Dorsetshire*; how long he was then kept, or how Released, may be seen (as we suppose) in the Record of Friends Sufferings in that County. In the Year 1661. *Joseph* was Imprisoned again in *Exon-Goal*; was taken at a peaceable Meeting near the City, and tendered the Oath, and because he could not Swear was Committed, and kept about three Months, and then was freed by *James Smith*, and *Coplestone Bamfield* Justices. To be short, it was the Lot and Portion of our dear Brother *J. C.* to Suffer in several other Places, where he travelled in the Work of the Gospel, and many times hazarded his Life for the Testimony of the blessed Truth, in many places of this Nation of *England*; sometimes in Prisons, Stockings and Stonings, Hardships and Difficulties; he was once in *Ireland* with *Edw. Burrough*; and last of all being in his Native Country, was taken at a Meeting and ensnared by *William Armorer* with the *Oath of Allegiance*, and Committed, with many more; where he ended his days in this World, and through Sufferings and Death obtained Victory and Eternal Life. He died about the 34th Year of his Age.

Benjamin Coale.

A
TESTIMONY
OF THE
Father's Love, &c.

To the Friends of Truth in Reading.

DEARLY Beloved Friends,
Brethren, and Sisters, whom
God the Father hath Called
and Separated From the World, and
gathered into his everlasting Covenant
of Light, Life and Peace, in the Eter-
nal Bowels of tender Love do I Salute
you all; at the remembrance of whom
my Life is refreshed, even to you that
stand faithful and true Witnesses for
the mighty powerful God of Life, by
whose out-streched Arm we are kept
in the Unity of his unlimited and un-
changeable

changeable Spirit, where I cannot forget you. Lift up your heads all you that are upright-hearted, who breath and thirst after the Living Fountain, the Lord will satisfy you with his Living Powerful Presence, and his Right Hand will hold you up, who on him are waiting, my Life is with you all, and my Love, which is without Disimulation or Hypocrisie, and cannot be separated from you, who stand faithful in the integrity of your hearts, waiting in your Tent on the God of *Jacob*, whose Seed he hath Blessed, and will Bless, whom he will not leave nor forsake, neither in the Fire, nor Water. And all you that are in this Seed established, are as Mount *Sion*, which never can be moved; and for you is the Breathing of my Soul to the Lord, that you may bow in his fear and dread, and be kept faithful to the end to prize his everlasting Love, that he may never have cause to withhold his Blessings from you, which to the Seed stands sure. Dwell in Love one with another, and in the Unity
of

of the Spirit you will be kept with one Consent to do God's Will. This from the tender Bowels of endless Love was I constrained to Write unto you, who am your Brother in the Life of Righteousness,

Joseph Coale.

*From Treganggerrey in Cornwall,
the 15th Day of the 10th Month,
1657.*

Dearly Beloved Friends,

IN the Power of Truth, which giveth Dominion over the World, dwell and abide, where the Love of the Father will come into your Souls, and Contentment, and Peace and Satisfaction you will all feel; and indeed Friends, that is the best thing, even much better than that of the World, which passeth away; its Love, its Joy and Pleasures doth pass away, but the Love of God everlastingly doth endure. Wherefore, Friends, that every particular may have a part in

that, keep in the Truth, which keeps you all Clean, and Pure, and Open, that the Lord's Blessings may fall upon your hearts, that you may rejoyce in his goodness for evermore. And Friends, let none be faint-hearted, nor fear the Revilings of Men, but let it appear unto all that ye are Redeemed by the Lamb, and are willing to follow him whether soever he goes, even through the greatest Tribulation: And indeed it is as you all feel the Power of the Lord to preserve you, that you will be able to stand and endure to the end; and therefore let your Care and Diligence be above all things to wait upon the Lord, and keep in Patience, and fret not at any thing, no not at the Prosperity of the Wicked, and dwell in Love (unfeigned) one towards another, for that will be a great strength unto you, and also it will confound your Enemies; and hereby may they know that you are indeed the Disciples and Followers of Christ, because you love one another, for God is Love, and true Love is of him;

him; and they that love him that begets, love him also that is begotten; and bear one with another, and overcome Evil with Good, for that must overcome the Evil; and as every one dwells in that which is Good, the Evil Will must be slain in all, and so Love and Unity will increase, and the Lord will delight to be amongst you in his Power, and Presence.

And, Dearly Beloved, unto whom God the Father hath made known the way of Life and Salvation in an acceptable time, and unto whom his Voice hath reached, prize the Love and Mercy of the Lord, and walk ye humbly before him therein, in Fear and Reverence, that he may Shower down more and more of his goodness upon you, and fill your Hearts with his Love, that you may Spring, and Flourish and Prosper, and walk from Strength, to Strength, and grow from one Degree of Grace to another, that your Hearts may be establish'd with Grace, and in it, that so you may always be a sweet Saviour to the Lord,

and bring forth Fruit to the Praise and Glory of his Great Name, who hath Called you; and live in the seasoned sober Life, and in the Power of Truth; and if any of you Suffer for that, for the Truths sake, Happy and Blessed are you, if you keep in the fear of the Lord, and bear it patiently, the Lord will be your exceeding great Reward. Lift up your Heads, and fear not Man, whose Breath is in his Nostrils; go on, go on in the Name of the Lord, ye Children of Sion, and let Christ the Light of the World, be your King, Leader, and Commander for ever; and bow not too, nor serve not any other God, but the true and living God who is Light, who made Heaven and Earth, and worship him in Spirit and Truth; and joyn not with any thing that is contrary to the pure Truth, for if you do, that will defile you, and Darknes will come upon you, and you will lose the enjoyment of God's presence; but wait all upon the Lord in that which hath been declared from
the

the beginning, even the everlasting Light of the Son of God ; that you may feel the Power, and Presence, and Dread of the Lord of Hosts among you ; whereby you may be kept out of the Defilements of this World, and out of the Temptations and Snares of the Devil, in Cleanness, in Purity and Holiness, and in the fear of the Lord, that it may appear unto all, that ye are the People whom the Lord hath Redeemed, that shall return to *Sion* with Songs of Deliverance, and everlasting Joy upon your Heads ; and that they may be made to Confess that he is among you, unto whom all Nations must bow, and Kings must cast down their Crowns. And Dear Friends, keep your Meetings in the fear of the Lord, and wait in diligence upon him, that you may grow strong in the Truth, and in the true knowledge of God ; and heed not the Stirs that is in the World, but eye the Lord beyond and over all, and feel your Peace with him, and Unity with him, and then are you

B 4

happy,

happy, and he will preserve and uphold you in the time of Need, and his blessed Presence will be with you, his Blessings for ever will rest upon you; which is the earnest desire of our Souls, who are your Dear Friends and Brethren in the Everlasting Truth,

*For Friends in the
West of England.*

*John Braithwaite.
Joseph Coale.*

*To the Children of the Light, in the West
Parts of England.*

Dearly Beloved *Friends*, who have believed in the Truth, in whose Hearts the Day-Star is Risen, who have seen the appearance, breaking forth and dawning of the Day of God, which is breaking forth in this our Age; and who have heard and received the glad Tidings of the Gospel of Peace, and tasted of the Power of the endless Life which gives Victory over the World; and who have received and believed in that which gives

gives an entrance into that Inheritance which is Incorruptible, and fadeth not away; even to you all is the Salutation of my Dear Love.

Dearly Beloved, you are often in my remembrance; and at this time it is in my Heart to write to you, tho' my Love to-you-ward is far beyond all expression, and words are too short, for it is beyond all words. I say that Love which the Father hath shed in our Hearts, which flows forth towards one another, is beyond expression: Yet *Friends*, a few Lines from that Love and Life which the Father hath begotten in any of you, would be a refreshing, and very acceptable unto me, as I hope these may be unto you; if you receive them in that Love from which they come unto you: For indeed my Heart is filled towards you all, though I am outwardly far remote from you, yet I am contented, so long as it is the will of the Lord so to be; for I am well, because the Power and Presence of the Lord is with me, whereby I am refreshed day

by day, and in the Unity of the Spirit of Truth I am with you, eating of the same Immortal Food and Bread of Life at the Table of the Lord, where there is no want, Praises and Glory be unto his Name for ever, who never leaveth nor forsaketh the Righteous, nor suffereth his Seed to beg Bread; who feedeth and nourisheth his Childeren, and watereth every tender Plant with his Heavenly Dew, and filleth the Hearts of his People abundantly with his Spiritual Vertue, and opens his everlasting Fountain, and causeth them to drink, and be satisfied thereat. Oh! what shall I say, unexpressible, unexpressible is the Love and Mercy and Goodness of the Lord our God; I am swallowed up, even when I think and enter into the Consideration thereof. And *Friends*, whose Eyes God hath opened to see these things; and who are made sensible by his Eternal Power which hath operated in your hearts, and have been Partakers of his rich Love, and Mercy and Goodness which hath been shed
and

and let forth from the endless Fountain of all Goodness into your Hearts, who have believed in, received and obeyed the Truth; in which, and through which you receive Satisfaction, Comfort and Refreshment to your Immortal Souls; who have known and seen the appearance of the everlasting Day which hath sprung from on High, and hath visited us, and hath caused the thick Clouds of Darkness to flee away, and the Shadows of the Night to be expelled. I say, *Friends*, Oh! let us be mindful of what the Lord hath done, and let his Loving Kindness never be forgotten; but let him be our Fear for ever, and let us wait upon him, and how then shall any of us want any thing that is good, or that is needful for us, for the Lord will administer freely to every one according to their necessity, even out of his everlasting Treasury; and fill us more and more with his Love and Heavenly Vertue, and he will be with us, and appear for us, and manifest his Power to the over-
throw

throw of our Enemies, as he hath hitherto appeared for us, and delivered us, when the Wicked would have swallowed us up, yet we are preserved, and kept unto this Day, even by an Invisible Hand, which turneth Nations, Powers and Authorities as a dry Leaf, and turneth their Strength into feebleness, and great weakness, and their Wisdom into Foolishness.

And certainly *Friends*, I do steadfastly believe, and am fully persuaded in my Heart that the Lord will not now forsake us, if we forsake not him, but he will be with us, if we wait upon him, and keep near unto him; and indeed, it is safe for all to keep near unto the Lord, and to eye him in all things, over all things, and beyond all things of this World, or which may come to pass; and if we do yet further and deeplier Suffer for his Name and Truths sake, certainly we shall not lose our Reward; and if we do Suffer, if the Lord be with us in our Sufferings, and we have his Peace in our hearts, why should not

we

we be contented, and bear all with Patience which cometh to pass; *knowing that the Sufferings of this present time are not worthy to be compared to the Glory which is already revealed, much less to that which shall be revealed;* and if the Lord go not with us, let us not go hence; I say, let us not desire to be freed from our Suffering Condition, but as it is the Lord's will so to be, and 'till he makes way for our Deliverance; and if it should never be otherwise with us (though certainly the Rod of the Wicked shall not always be upon the Back of the Righteous) for my part I am satisfied, in that we have his Presence with us, and Peace and Unity with him; for have we not found him whom we had long looked for, and our Souls desired after, even him who gives Strength, Power and Ability to bear and to suffer, and upholds us in our Suffering? and it is by him that we stand unto this day; and while it is for him that we Suffer, even for Truth and Righteousness, how can we but rejoyce that we are counted

counted worthy to Suffer for his Names Sake, for he hath called us out of Darkness into his marvelous Light, and gathered us near unto himself, who were sometimes scattered, and brought us nigh, who were sometimes afar off; and made us his People, who were not his People, and his Beloved, who were not Beloved, that we might serve him in faithfulness, and worship him in Spirit and in Truth, even in the Beauty of Holiness.

Oh, *Friends!* what manner of Love is this with which we are beloved of the Lord our God? who hath considered it, and is not broken and overcome therewith, even as I am at this present? Oh! who hath tasted thereof, and is not satisfied therewith? Who hath known it, and is not constrained to walk answerable thereunto in all Faithfulness, and pure Obedience, and to prize it and esteem it above all things of this World. Wherefore, Dearly Beloved, who have received and been made Partakers of the Infinite and unspeakable

speakable Love of the Father, and if
 it hath been shed in your hearts, Oh
Friends! let it dwell and remain there,
 and let not the love of this World en-
 ter again in upon you, nor have any
 place in your hearts, for that will de-
 stroy and devour you; and if your
 Minds go into the love of any thing of
 this World, either into the Riches, Glo-
 ry, Honour or Beauty of it, the love
 of God will be choaked, and the eye
 will be blinded, and the heart hard-
 ned, and deadness and earthliness will
 abound in you, and the end of such an
 one will be worse than his beginning,
 for he becomes twice dead, and is
 more unsensible and more hardned
 than ever, and the Devil's work's
 more strong in him than before, and
 he hath not wherewith to resist him,
 for he hath lost the Armour of Light,
 and the Love of the Father he is de-
 parted from, and the Love of the
 World is come in, and he is swallow-
 ed up in Darkness, and sees not where
 he is, nor the strength of the Enemy, but
 is led Captive at his will, and he loses
 the

the enjoyment of God's Presence and Peace with him. Oh! Therefore my dear Friends, put on the whole Armour of God, even the Armour of Light, that you may be able to stand, and let the love of God dwell richly and plentifully in your hearts, and watch diligently, and wait in the light of Christ Jesus, that the Enemy betray you not, by drawing your hearts after or into any visible thing which fades away, and comes to an end, but mind the Power of the Lord, which gives Dominion over all, and mind the Wisdom of God to guide you in all things, that your hearts may be kept clean and pure by the Power and Wisdom of the Lord God, out and over all things of this World, and that you may be Witnesses of the New Birth, which is right Heir of that Kingdom and Inheritance which is Incorruptible, and that hath the Earth for its Foot-stool; whose delight is to do the Father's Will.

And, Dear Friends, inasmuch as you have seen the Day of God's Appearance,

pearance, in which the way of Truth is made manifest, even the way of Peace and Righteousnes; and have had experience of his Power working out the Evil Nature, and have known the purifying of your hearts by his Judgments, which have been set up in you, through which you learn Righteousness, and to know Redemption through Judgment, and purifying by the Spirit of Burning, and to feel Peace and Reconciliation in any measure.

I say you that have known this, Oh Friends! keep your selves clean, if you are washed, and your Garments are made White in the Blood of the Lamb, that no Spot may be upon you, and that you be not again Defiled with the Evil of this World, but that you may live in the Power of the Lord, which keeps the Heart clean, and keeps out of that which would defile the Temple of the living God; for the Defiled and Unclean must not enter; but he that is of clean Hands, and a pure Heart, shall ascend into the
Holy

Holy Hill of the Lord, and dwell in the Holy Place, even he, who is changed by the Power of the Lord, in Mind, and Heart and Nature, and Beautified with his Comeliness; who shall come to *Zion* with Songs of Deliverance, and everlasting Joy upon their Heads.

Therefore all you whose Faces are set towards *Zion*, walk on in the Way, and faint not in your Minds, but wait and be patient, and look not at the straightness of the Way (for that Eye must be blinded) nor at the length of your Journey, nor at the Mountains you have to pass over, but be contented and quiet in your Minds, and look not out at any thing, neither be troubled when Temptations do appear; but believe and wait in that which makes them manifest; and look up and over them to Christ the Light, and wait to receive Strength and Power from him to overcome, and be Faithful to the End, even to the Death, and you shall receive the Crown of Life. And live in Love and Unity

one

one with another, for where the contrary is, it will eat as a Canker, and hinder your growth in the Heavenly Life of Righteousness, and the Enemy thereby will take advantage against you.


Wherefore my Dear and Well-Beloved Friends, let us walk in the Power and Wisdom of the Father, which keeps Sweet, and Clean, and Fresh, that we all may grow as Plants which he hath Planted, and bring forth Fruit unto him, even to his Glory, that the Lord alone may be Honoured and Glorified by us, and among us; who hath Called us, and Chosen us out of the World, and out of the false Sects and Ways thereof, and hath made known his Glorious Truth, even to the satisfaction of our Souls; and set our Feet in the Way of Peace, that we may walk therein, up to the Spiritual *Canaan*, even to the Rest that is prepared for the People of God, where are Blessings and Peace Everlasting; and that we may feed together, and lie down under

der the Shadow of the true Vine, and none may make us afraid, that we may sound forth and give Glory and Honour unto the Lord our God, and Praise and Magnifie him over all for ever more; for he alone, yea he alone is Worthy.

From your Dear Friend, and truly Loving Brother in the Love and Truth of the Lord.

Joseph Coale.

Ireland, the 8th of the
8th Month, 1660.

 It is my Desire that this go through Devonshire and Cornwall, as a Testimony of the Continuance of my dear Love unto all those that Love and Fear the Lord in them Parts, and for the satisfying them that I am well.

A TESTIMONY

OF THE
Father's LOVE,

Unto all that desire after him, under what Name of Religion soever they be, or are called by; That they may turn to the Lord, and may wait upon him, to receive satisfaction to their Immortal Souls, being delivered from all false Ways and Worshipps, and from all false Teachers and Deceivers, many of whom have been in the World; who have run, and God never sent them, and therefore they have not profited the People at all.

THE Lord God, whose Loving-kindness is everlasting, whose Mercies endure for ever and ever, hath appeared as in the days of old, and hath manifested, and

and is manifesting his Eternal Power, and his everlasting Truth, and the Way of Life and Salvation unto the Sons of Men; to the satisfaction and full contentment of many who have sought and desired after him, and patiently waited upon him, whom he hath made partakers of his Love in Christ Jesus the Light of the World, in whom they have believed, whom God is exalting, and giving him a Name above every Name, and at his Name must every knee bow, and he must reign as King in the hearts of Men, whose Right it is: And now hath the Lord opened the Fountain of everlasting Life, and is satisfying many with his goodness, and filling them, and refreshing them with that which is Eternal and Everlasting; and he hath sent forth, and is sending forth many of his Children and Servants, who have drank at the Fountain of living Water, to Invite, and Call in the Thirsty, that they may come and be satisfied, and the Hungry, that they may be filled with the Bread of

of

of Life, that perisheth not, but endureth for ever, that they may come out of those things that perish, that are seen, and Carnal, to know that which whosoever eateth thereof, and feedeth thereupon, shall never die, but live for ever.

And now all People that desire after the Lord, and hunger and thirst after him, who cannot find satisfaction in any thing below, or short of him, **Arise, arise, and come away, come ye, and take of the waters of Life freely;** Ho every one that thirsteth, come buy Wine and Milk without Money, and without Price; and no longer spend your Money for that which is not Bread, and your Labour for that which doth not satisfy; encline your Ears, and hear, that your Souls may live; and come and eat that which is good, and weary not your selves for very Vanity, as many have done, who have gone day after day, and time after time, to hear Men speak a Divination of their own Brain, and this hath done you no good at all, neither have you been truly satisfied there-

therewith ; but these have deceived you, and cheated you, and made you spend your *Money* for that which is *not Bread* ; and many in *England* may witness this, who have spent and given much *Money* or *Goods*, and yet want that which satisfieth the Immortal Soul, which none can satisfie but the Lord : And so they have cheated and deceived People, and led them in Blindness and Ignorance, and made them give them *Money* for leading them in Blindness and Ignorance (though they have pretended otherwise) and the *Hungry* have not been *satisfied*, nor the *Diseased* strengthened, neither have they healed that which was *Sick*, neither have they bound up that which was *Broken*, nor brought again that which was *driven away* ; neither have they sought that which was *lost* ; but with *force* and with *Cruelty* have they ruled them : And thus have the *False Prophets* in *England* done, even ruled over the People by *force* and *Cruelty* ; and compelled them to give them *Wages*, though they

they do not profit by them. And this hath greatly displeas'd the Lord, and therefore hath he stretch'd forth his hand against them, the stroke whereof they must feel.

And now the Lord is come to seek that which was *lost*, and bring again that which was driven *away*, and he will *bind up* that which was *broken*, and he will *strengthen* that which was *sick*; but he will destroy the *fat*, and the *strong* he will feed with *Judgment*, and the *hungry* and *thirsty* he will *satisfie*; for he hath opened the Fountain of Life, and the *hungry* may come and be *satisfied*.

Wherefore all you that have desires after the Lord, who have been scattered upon the *barren Mountains*, where *satisfaction* is not to be found, and have been made a *Prey upon* by the *Idol-Shepherds*; **Come out, come out from amongst them, and be you separate from them,** for they have deceived, and do deceive you; and whilest you follow them, you will never find *satisfaction to your Souls*, for they

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are

are not *sent of God*, neither do they turn *any to him* from the evil of their ways, because they have not stood in God's Counsel: And this is Truth from the Lord to you, which he hath shewed me; and therefore I am constrained to testify against them, who was once deceived by them; and now through the tender mercy of the Lord am gathered from them: And now is the Lord *discovering* of them, and *gathering* his People from them, and *satisfying* and *feeding* them in green and fresh Pasture, upon the Mountains of *Israel*; and now are People invited to *come and take of the Waters of Life freely*; and the **Day** is appeared, and the **Glorious Light** is shining forth, by which People may come to see their Estate and Conditions, how they have been strayed from God, wandering up and down *as Sheep* that have no *Shepherd*, and have not known the Way of Peace, but have walked in *many Ways* and *By-Paths*, following those that have cryed, **To here**, and **To there**; one crying, **This is the**
the

the Way; another, **That is the Way**; and every one crying up that way *that he is in*, to be the Way of God; and every sort of People get the Scriptures to prove that they are in the Right Way, because they say they do, and practise many things which the *Saints did practice*, who were in the Way of God, as the *Prophets and Apostles*.

Now this I say to all People upon the Earth, and this is the Testimony of one who hath been in *many ways*, and wandered *up and down* in *many by-paths*, and from a Child had a desire to know, and to walk in the way of the Lord, and knew not *which*, or *where* it was; and now after long seeking, is come to know the *true and living way*, even the **Way of Peace**, of **Life** and **Salvation**; I say, the *Way of God* is called the *Way of Holiness*, in which *the Redeemed of the Lord walk*, where the unclean cannot come.

Therefore all you that talk of *the Way of God*, and say you are *in his*
 C 2 Way,

Way, see if the Way that you walk in, *be Holy*; for though you may do many things which the *Apostles* and *Saints* did, yet you may be out of the Way of *Holiness*, which is **Christ the Light**; and you may practice many things which they did, and not by the same Spirit; for a Man's saying as the *Apostles* did, and doing many things which they did, this doth not prove that he is in the same Way; for if so, those *Apostates* that the Apostle spoke of, that had the form of *Godliness* only, and not the Power, might have said they were in the Way; and here are all the *Hypocrites* and *false Christians* upon the Earth, who will cry, *We do and practise those things which the Apostles did, and we are in their way, &c.* But I say, Do you do those things, and Practice those things in the same way, and by the same Spirit and Power as they did? For the Practice of the *Saints*, I do not at all deny, who were guided and led by the Spirit of Truth in what they did, neither any who are led by the same Spirit to do these things; and
such

such are in the right Way, that are led by the Spirit of Truth into all Truth. But against all such I do bear Testimony, who say *they are in the way of God, and walk in it*; because (they say) they do those things that the Saints did, but feel not *the same Spirit to lead them, and the same Power to change them inwardly, as the Saints witnessed.*

And so all that desire to know the Way of God, and to walk in it, they must come to the *Light* which *Christ* hath lighted them withal, which lets them see *their Sins*, and reproveth them *when they do Evil*; and that will let them see the way out of *Sin*, and out of *Darkness*: Now *CHRIST* is the way out of *Sin, Death and Darkness*, and none come to *Christ*, but they that own *the Light within them*, which reproveth them for *Sin*; and so People can never know the Way of God, which is the *Way of Peace*, 'till they turn into, and believe in the *Light* which convinceth of *Sin*, and leadeth out of it; but many People

may be contented to talk of the Way of the Lord, but do not *walk in it*, because *narrow is the Way, and straight is the Gate that leadeth to Life, and few there are that find it, few there be that walk in it*; for People cannot walk in it, and live in *wickedness, and unrighteousness too*; and so many love rather to walk on in *wickedness*, than to walk in the way of the Lord, which is *holy*, which is not of this World, in which the redeemed walk; and this Way hath the Lord our God now made manifest to the Sons of Men, even the Way of Life and Salvation; and blessed and happy are they for ever that know it, and walk therein.

And all you that have been high in the Profession of Religion, whom once I loved *when you were tender*, and your desires were after the Lord, and when you were in some measure obedient to that Light which was given you of God, which did let you see the Deceit of the Priests of the World, and led you (or some of you) out from them,

them, and to deny them ; and did let
 you see *their Ways, Worships and Per-*
formances to be *Idolatrous*, even that, I
 say, was the *Light of the Son of God*,
 though you did not know it, which
 did convince you of those things ; and
 how did many of you cry out against
 the *Priests as Deceivers* and *Antichri-*
stian, and against their *Tythes* and
set-Maintenance ; and some of you did
 desire to walk in *Truth and Righte-*
ousness, and those did my Soul love :
 And now unto all such among you is
 this my *Invitation*, and unto such
I CALL, Come out, and be *sepa-*
rated, and feed with them no longer up-
 on the husk, and drink no longer with
 them of the *Wine of their Fornica-*
tion ; **But come to the fountain,**
 which is now set open, that your Souls
 may be satisfied with that which is truly
 good : But **Oh!** how are you revolted
 and gone backward, and not forward !
Alas! Alas! I pity you, I pity you ;
 my Soul pitieth you ; **Oh!** how are you
 become one with them whom once you
 testified against ! And those things

which you *once denied*, how are you *creeping into*! For which, the Lord God hath a Controversie with you, and he will plead with you; and all your talk of *Ordinances* will not excuse you: Wherefore **Repent**, and **turn to the Lord ye Rebellious Children**, lest the Decree be sealed against you, and the Lord say, *You shall not enter into his Rest.*

You have dishonoured the Lord, and betrayed your Testimony, and are become *Slaves and Bondmen* to the King of *Babylon*, and you are under the Reign of *Antichrist*, and *Christ* the *Light* of the World you have *rejected*, and there's no room for him in *your hearts*, and he doth not reign in you, but *Death* reigneth, and not *Life*. Oh! what a *large Profession* have you made! But how are you *dry and barren*, as towards God! And indeed *Friends*, *great darkness* is over you, because of *your Rebellion* against the *Light within you*, and you are *dead and dry* as to the living *Virtue and Power of God*; search your selves
with

with the *Light of Jesus Christ*, and see what you do *enjoy* and *possess* of that which is Eternal, you that have the good words, that profess the Scriptures of Truth; see what reigneth in you, and what Power you are *subject to*, whether the Power of God, or the Power of *Darkness*: Doth not the Prince of *Darkness* reign in your hearts, even the God of this World? Do you not *serve him*, and serve *graven Images*, and Worship the Works of your own hands? Verily such will the Lord *confound*, that boast themselves of *Idols*; for of a Truth the Lord is risen to break down your *Images* and *Likenesses* which you have set up, even all that which you have made and done, which was like unto the Saints in appearance, and you not in the same Power, nor in reality what you seemed to be; but *Deceit* and *Hypocrisie* hath lodged under your *fair shews*, and *glorious out-sides*; and this hath been very loathsome and abominable in the sight of God, who

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hath

hath been provoked to anger because of these things

Therefore **Awake** ye *Sluggards* and *careless ones*, who sleep and are at ease in the *Flesh*; **For the Day of the Lord is come**, and your *Fields* are *overgrown* with *weeds*, and your ground doth bring forth *Briars and Thorns*; for indeed it was never yet truly *broken up*, but you are *stiff and hard*, and a **Hammer** must ye know, ye *Rocks* and *Mountains*, to *break you*, and to *shatter you*, and your high *Buildings* must be *thrown down*; and this shall you know to be true unto you, if you can receive it, do.

Wherefore all you that desire after the *Lord*, and thirst after him, flight not the *Call of God*, nor reject the *gentle drawings of his good Spirit*; receive his *Love*, and come to the *Fathers House*, where there is *Bread enough*, and full *satisfaction*; rest not in *outward things*; neither look at those things that are *seen*, for they are *Carnal*, and do not satisfy the *Immortal Soul*, and there the *Enemy* keepeth many in *outward things*,

things, crying up *outward things*, but still he keeps possession *within*, and rules *in their hearts* : And I believe and know he hath thus deceived many, keeping them *in outward things*, and only in the profession of the *Scriptures* ; for that doth him no hurt, neither is it any way destructive to his Kingdom, to *profess the Scriptures and Ordinances*, and he can bear with this : But to speak of *turning to the Light*, and waiting *in the silence of all Flesh*, to feel the Power of God *within*, to give victory *over Sin*, and to destroy and make free from that now, while we are here upon the Earth, this makes him *rage and cry out*, Oh ! you deny the *Ordinances*, and you deny the *means*, and persuade People they can never be free while they are here upon the Earth, and cry, it is *impossible*, we must not expect it, but you must keep the *Ordinances*, and use the *means* ; and so he is now come to tell of *Ordinances*, and *Commands*, and *Duties*, and *such things*, but would still rule *in the heart*, and be exalted in the Temple

Temple of God, as God, above all that is called God.

And to speak of *Christ within*, to rule *in the heart*, this he cannot endure to hear tell of, nor to hear of *the Light of Christ within*, for that makes him manifest, and by that People come to see his subtilty; and unto that People must come, and in the Light of Christ *within you* must believe, and wait to feel the Power of God, which will cut down Sin *in you*, and destroy the Devil's Works, and break down his Kingdom, that you may come to know Christ to reign, to be your *Leader* and *Commander*; for such as talk of *Ordinances* and *Commands*, which they read of in the Scriptures of Truth, and go about to practice the same in their own wills, and know not the Spirit of Truth to lead them therein, the Lord hath no respect to it, but they are deceived: And therefore they that come to know the Commands of God, must know his Spirit, or else they do not know what he commands or requireth
of

of them, but may do, and do that which he never required or commanded them; and unto such will the Lord say, as he once said unto a People, when ye come to appear before me, *Who hath required these things at your hands?*

And now the Lord *Jesus Christ* is come to be the **King, Captain, Leader and Commander** of his People in the Spirit, and the Lord is fulfilling his Promise spoken of by the Prophet, saying, *I have given him for a Witness, a Leader, and Commander to the People, and to be Salvation to the ends of the Earth; a Covenant to the People, a Light to the Gentiles, to open the Eyes of the Blind, and to bring the Prisoner out of the Prison-House.*

And now all that come to know *Salvation*, must know *Christ Jesus* to be their **Leader and Commander**; and this is the reason why People have not known *satisfaction*, because they have had (and have followed) another **Leader**, and have been under the **Command**

mand of *another*, and have been under the Reign of *Antichrist*, and the *Prince of Darkness* hath been their *Leader*, and he hath reigned *in them*, and led them into Wickedness and Ungodliness, and all the Works of Darkness; for if Wickedness is brought forth and acted, that is followed which leads thereunto, and then that reigns; for that Power which a Man followeth, or is subject to, that reigneth over him, whether it be the *Power of God*, or the *Power of Darkness*: And this is my Testimony unto all People, that live *in Sin and Transgression*, and are not changed by the Power of God, and born again, they are under the Reign of *Antichrist*, and Christ doth not reign *in them*, but Death and the Power of Darkness reigns, though they may profess Christ, and talk of *Ordinances*, and say they are *Christians*, and talk of the *Reign of Christ*.

Wherefore all People every where, who profess *Jesus Christ*, under what Name soever you be, seriously consider, and see what reigns *in you*, and what

what *leads* and *commands* you, all you
 that live in *Sin* and *Wickedness*, *Deceit*
 and *Hypocrisie*, *Double-dealing*, *Lying*,
Swearing, *Drunkennes*, *Pride* and *Cove-*
tousness, and such like, you know not
Christ's Reign, and he is not your *Lea-*
der; for they whom he leads, are
 led into *Truth* and *Righteousness*, and
 out of all *wickedness*; and such know
 him to reign, and he is their *King*
 and *Commander*, who is **King of**
Kings, and **Lord of Lords**; whose
Kingdom is an *everlasting Kingdom*, and
 his *Dominion* endureth throughout
all Generations; who will break down
 the *Kingdom* of *Antichrist*, and put
 down that *Rule* and *Authority* which
 the *Prince of Darkness* hath had in
 the *Hearts of Men*; *Christ* destroys
 that, and subdues his *Enemies* that
 would not that he should reign; and
 who come to know this, they may
 say as one said once, *The Lord Reigns,*
let the Earth rejoyce; (Mark) **the**
Lord Reigns; What! Did the *Lord*
Reign then while they were upon the
Earth? Yes, while they were upon
 the

the Earth, and the Saints rejoyced, while they were upon the Earth, and on this side the Grave, the Power of God reigned, and Life Eternal reigned in them, over Death, and that was swallowed up of Life, and Darknes was passed away, and Sin was blotted out, and herein they rejoyced; for there is none that can truly rejoyce while the Devil and Sin Reigns; for *when the Wicked bear Rule, the Land mourns*; then is the time of mourning, though indeed many do rejoyce and take pleasure in *Wickedness* and *Unrighteousness*; but that is not the true joy, for the end of that is *mourning, lamentation and sorrow*; and that joy is not everlasting; and they that come to know *Jesus Christ to reign in their hearts*, they know the true rejoycing, which is in the Truth, and in the Lord the righteous rejoyce. But **alas!** many are rejoycing in the *Flesh*, and in *Wickedness*, whose joy will be turned into *heaviness*, who are under the Reign of *Antichrist*, and are ruled and governed by the Prince of *Darkness,*

ness, whose Government and Kingdom God will overthrow.

And oh! what a great profession is in this Nation! And how many do take the pure Name of *God* and *Christ* in their mouths, and talk of *Ministry*, *Church*, *Ordinances*, *Commands* and *Duties*, and yet hate to be reformed, and are under the reign of *Antichrist*, and the *Prince of Darkness* ruleth in their Hearts, and Wickedness is brought forth abundantly in this Nation, as *Envy*, *Cruelty*, *Deceit* and *Hypocrisie*, *Treachery* and *Double-mindedness*, and *False-heartedness*; this is seen amongst them; and I say, they rejoyce in Wickedness, and not in the Truth, which makes free from such things; and cry out, *They shall never be free, nor overcome, while they are here upon the Earth*, and so take liberty to do wickedly as long as they live; and upon such will the vengeance of God come, and the Vials of his Wrath be poured out, notwithstanding their crying up *Ordinances*, *Commands* and *Duties*, that will not hide them (in the dreadful

dreadful day of the Lord) from Rebellion against God, who know not Christ the Light of the World to command, lead and guide them, but his Light they hate and rebel against, and that doth not rule them, and he doth not reign in them, and such will never know Christ reign to their joy, comfort, peace and satisfaction, who will not have him to reign **in them,** and to rule **in the heart,** whose right it is, though the Devil hath ruled *in the hearts of the sons of Men since transgression,* in the Children of Disobedience ; but now are People coming to that which was before transgression, which leadeth out of transgression, and destroyeth the Devil's Kingdom ; and now *Christ is come,* to reign, and the Lord God hath decreed to exalt him, even his Son, to be **King, Commander, Leader and Lawgiver** to his People, and he shall reign *for ever ;* and he is our **King** whom we *Proclaim and Declare* for to the Nations, who will rule them with a Rod of Iron, and breake them in pieces like a
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Potters Vessel, that would not that he should reign over them, or in them, whom God hath highly exalted, and given a Name above every Name, and to him must the Heathen bow, Kings and Princes must bow, Judges and Nobles must bow, and kiss the Son, lest he be angry, and they perish from the way of peace, when his wrath is kindled but a little, Blessed are all they that put their trust in him; for he is come to reign, and to take the Kingdom to himself (as it is said in the Scriptures) and to break down the Kingdom of Antichrist, and the Throne of the Devil, and to put down his Rule and Authority which he hath had over People, and in them, who hath been exalted as God and King in the Temple of God, over that of God, and hath had the sway, and the whole Dominion, and would keep it; and are not many even content to be subject to him, and to have him to reign, and have Dominion in, and over them, as long as they live? And do they not in effect say so, who say, *It is impossible that*
ever

ever they should be free in this life, or overcome sin, and be made free from it while they are upon the Earth, on this side the Grave? and this is the cry among People: Now the Saints who were sanctified by Christ Jesus, they had overcome the Wicked one, as John saith; I write unto you young men, because ye are strong, and the Word of God abideth in you, and you have overcome the wicked one: Now they that know the Word of God abiding in them, they overcome the wicked one, or the Word overcomes, and gives them victory over the Wicked one, and destroys his Works, and burns up that which is contrary; for the Word of God is as a fire, which did abide in the Saints, the Word was in them, through which they did overcome; and greater was he that was in them, then he that was in the World; and they that have overcome the Wicked one, the Devil, who is the Author of Wickedness and Sin, they have, and do overcome Sin; for all Sin is of the Devil, the wicked one, who abode not

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in the truth, which the Saints (who had the Word of God *in them*) did overcome; and they did not say, *It was impossible to overcome, and be made free while they were upon the Earth*; but it was that which they did wait for, and also did attain to, through the power of the Lord; and the same is to be waited for, and attained to in this our Age; *For the Arm of the Lord is not shortned, but he is able to save to the utmost all them that do believe in him*; but the *unbeliever*, and the *disobedient* shall be shut out *in utter darkness*.

And therefore all People should wait to feel and to know the Word of God *in them*, to change them, and to destroy Sin *in them*, and to give them victory over the Devil's Power, which hath ruled and reigned in them, that they may come to know Christ the Power and Life of God to reign *in them*, and to govern them: But People would reign with Christ, and live with him after death (as they say) when they can Sin no longer, and do Wickedness no longer, then they

they would reign with Christ, but plead for Sin, and say, *they can never be free from it while they are here,* and would be under the reign of *Anti-christ*, under the Devil's Power so long as they live upon the Earth, and then after Death they would live with Christ, and reign with him.

But this I testifie unto all People in the Fear of the Lord, and by his Eternal Spirit do say, you must wait to know Christ to reign **in you, in your hearts**, else you can never reign and live with him; and where he is you cannot come, (except I say, you are changed by him, and he lives **in you**) but will go into misery and sorrow for ever; and you must feel him so made manifest **in you**, as to destroy the Works of the Devil, and *he destroyeth Death, and him that hath the power of Death*, which is the *Devil*; and binds the strong Man, and casts him out, and spoils his goods which hath been laid up, and gathered in since transgression; and by the power of Christ (the stronger than he) must
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you come to be cleansed and redeemed out of Sin and Transgression, up to God, who is pure; and such shall come to *Sion* with **Songs of Deliverance**, and **everlasting Joy** upon their Heads, who are redeemed out of *Sin and Iniquity*, and these know the Lord to reign, and praise him, and the joy is upon their heads; and these shall reign with Christ for ever, who are redeemed by him, and have suffered with him, and followed him in the Regeneration, and are brought from under the Reign and Power of *Antichrist*, by the power of *Jesus Christ* the Light of the World, in whom they have believed, and owned to be their **King and Captain**, and he is the Prince of their Peace, of whom it is said, That the Government shall be upon his shoulder, and his Name shall be called, *Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace*, of the encrease of his Government and Peace there shall be no end, upon the Throne of *David*, and upon his Kingdom, to order it,
and

and to establish it with Judgment and with Justice, from henceforth, even for ever.

Wherefore all People *be awakened*, and see what reigns *in you*, and what Government you are *under*, whether the Government of *Christ*, or of *Antichrist*; one of these are you under, and either *Christ* reigns *in you*, or the *Devil*, (and in all the Sons of Men upon the face of the whole Earth) and if *Christ* reigneth, then *Love, Joy, Peace, Meekness, Lowliness, Temperance, Patience, Goodness, Chastity, Soberness* and *Uprightness* is brought forth; but if *Envy, Pride, Oppression, Covetousness, Lying, Swearing, Drunkenness, Deceit* and *Hypocrisie, Double-dealing* and *False-heartedness*, if these things, and such like, are brought forth, then certainly the *Devil* reigneth and ruleth; for that Spirit or Power which you follow, and are led by, and are subject to, that reigneth: Now if you are led by the Spirit of Truth, then Truth and Righteousness reigneth; but if you are led by, and follow that Spirit
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that leads into Wickedness, then the Devil and Unrighteousness reigneth *in you*, and those afore-mentioned are the Works and Fruits of these two Spirits, which are brought forth thro' a Man, according as the *one* or the *other* rules in him; and as he is led by, and subject *to the one*, he is a Child of *God*, and an Heir of *his Kingdom*; and if he is led by, and subject *to the other*, he is not beloved of God, but hated, and is a Child of *Wrath*, let him profess what he will.

And therefore you that desire after the Lord, hearken to that which lets you see your States and Conditions, and that is the Light of the Son of God, which lets you see the darkness, and will let you see what *hath reigned*, and what *doth reign in you*; and in that you ought to *believe*, and in it to *wait*, that you may come to know *Christ Jesus*, the Power and Life of God to reign *in you*, and *over you*, as Death hath reigned over you; so you may come to know Grace reign, thro' Righteousness, unto eternal Life.

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And

And all ye *Professors* who have got the words, but without the *Life* and *Power of Godliness*, who talk of *Ordinances* and *Duties*, I say unto you, All this is in vain, so long as *Death* reigns over you, and so *Death* may have the *Fame*, and *Death* speaks in you, and through you; and it's not a *living Sacrifice* that you are offering up, and the *Living God of Life* doth not accept of your *dead Offerings* and *Sacrifices*, they are abomination to him, he is weary with them: All *Hypocrites* and *Dissemblers*, who profess *God in words*, but in their *works deny him*, his *Wrath* is kindled against them, and his *Plagues* will be poured out upon them, they have provoked the *Lord* to anger, and he will scatter them, and they shall never be gathered; and wound them, and none shall heal them.

Be awakened all *People* in all *Sects* and *Opinions*; the *LORD*, the *Mighty God of Jacob* is risen, whose *Dread* is gone forth, and he will reign, let the *People tremble*; he sitteth between the *Cherubims*, let the *Earth be moved*;
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the Lord is great *in Sion*, and he is high above *all People*: Exalt ye the Lord our God, and Worship at his Footstool, *for he is holy*.

And all you that talk of the Reign and Coming of Christ, and say you look for him to reign Personally upon the earth, unto you this I say, consider what benefit you will have by him, and how you are prepared for his coming; is your part *in the first Resurrection*? Are you not worshipping the Beast and his Image, and have you not his Mark *in your foreheads*? Is it not he who is blessed and holy, that hath his part *in the first Resurrection*, that shall reign with Christ, and on such the second Death shall have no power? Doth not Death reign over all, from *Adam to Moses*? And hath not Death power over them that are in Transgression? And are not you in Transgression? are you redeemed out of it? Oh Friends! Consider, for the Lord is risen *to try you all*, and to weigh you *in an equal Ballance*: Is Sin *destroyed*? What reigns

in you now while you look for his Reign? And do you think that such shall reign with Christ, in whom Sin reigns, and the Prince of Darkness beareth Rule? I say, if such shall reign with him, then who are they that shall not? But Friends, if ever you come to reign *with Christ*, you must know him to reign **in your hearts**, to subdue that *in you* which would not have him to reign; his Enemies must be destroyed, and he must reign over that *in you* which is against him and his Reign, which indeed is alive in many; for it is such that are *holy*, and that are *sanctified*, whose Garments are made clean in the Blood of the Lamb, that shall reign with him.

And therefore be not deceived, let not your vain Hopes puff you up, for you shall not reign with Christ because you say so; but see how you are prepared for his coming, lest he come as a Thief in the night, at unawares, and find you sleeping, and at ease in the Flesh, and give you your portion with Hypocrites and Unbelievers:

lievers: If Sin reigns in you, Christ doth not reign. And this I say unto you in the Name of the Lord; You shall never know Christ reign to your joy and comfort, except you know him reign **in your hearts**; though Christ shall reign for ever and ever; but you will have no benefit at all by his Reign, but it will be to your *torment, wo and misery*, if he doth not reign **in you**: And how can you expect to reign with Christ, in whom the Prince of Darkness reigns? Do you think while you are here upon the Earth, to live in Sin, and in the Kingdom, and under the Reign of *Antichrist*; and then after death, or when you can Sin no longer, to reign with Christ? Oh nay! but except **you repent**, and *turn to the Light of Christ in you*, and in it wait to feel Sin destroyed by the power of God, and that which destroys Sin to reign *in you*; your hopes and expectation, and you will perish together, and this shall you know to be true.

Wherefore I say, *Awake*, and *sleep not the sleep of Death*, *Come away*, and *wander not in your imaginations*; Be you *subject to Christ* the *Light of the World*, who is come to reign; and you have said you looked for him; but behold he is come another way than you did expect him; his appearance is *within*, and you have been gazing *without*: Oh! *Turn in, turn in*, that you may see his appearance *in you*, who appears *in terror* against the *wicked*, and brings a *Sword* upon the Earth, and not *Peace*; and he wounds his *Enemies*, (not with a *Carnal Sword or Weapon*) and slays that which would not that *Truth* should reign *in you*; the enmity must be slain, and your *Carnal minds* must be subjected; and this must you know, before you reign with *Christ*. Now that which appears against *Sin* and *unrighteousness*, is the appearance of *Christ in you*; and he that owneth not that, he owneth not the appearance of *Christ*, neither doth he wait for his appearance, nor can he ever know
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his second coming to his Salvation : So you must receive that, and believe in it, which appears against Sin *in you* ; and that is the Light by which the Lord appears to the Creature ; and that is it which may be known of God, which is manifest in the Creature ; and none know God truly, but as they receive that ; for God is Light, and only in the Light is he known and seen.

Therefore I say unto you, Come down (ye that have been exalted) to the Light which Christ hath lighted you withal, which lets you see your Sins, and appears low and little *in you*, and talk not of *high things*, for thereby the Devil doth deceive you, and keep you in the talk and expectation of the Reign of Christ *without you*, and all that while he keeps possession *within*, and reigns *in your hearts*, and will not suffer you to own the Light, which is Christ's appearance, but tells you *it's natural and created, and not sufficient* ; and this is the persuasion of the Devil, the Serpent,

that perswades you thus; for all that receive it, and believe in it, they know the sufficiency of it, they know it to be sufficient to lead out of Sin, and to keep out of evil ways, and it leads them in the way of peace: And this is the effect that it hath in the Believer, and the Unbeliever will confess *it is sufficient to Condemn, to Judge, and Reprove for Sin, but not to lead out of it, and not to save from Sin,* saith he: I say, the reason is, because he receiveth it not, nor believeth in it; therefore he cannot say, it saveth or leadeth out of Sin, because he never knew it so, but to be his *Condemner and Reprover*; and this effect it hath in the Unbeliever: And so the Devil deceives thousands, and keeps them from the appearance of Christ *within,* to look for it *without*; and so in all Ages he twined about to deceive: For when Christ appeared personally upon the Earth, then he perswaded the *Jews* he was not yet come, but should come in another manner, for he then came contrary to their expectation; they

they expected him to come in great Pomp, and in some *external Glory*, but behold, he was laid in a *Manger*, and there was no room for him; and they looked upon him to be some poor Man, and rejected him, and would not have him to reign over them; even the *Wise Men* and the *Rulers*, they stood up against him, for they knew him not, neither did they see his Glory, *who was full of Grace and Truth*; they did not believe that was the *Messiah*, but said *he should come*.

And thus the Devil deceived them, and keeps many still in that belief, (or rather unbelief) *that he is not yet come*: And some he perswades that Christ is never to be expected to appear more in such a *Powerful, Miraculous manner, as he did then*; and that *Revelations and Inspirations are ceased*, and the *immediate Teachings of God are not to be looked for now*; but the *Scripture is to be the Rule, and the Guide, and the Teacher*, and the *immediate Spirit of God is not to be received now by any*; but you must use the means;

the means, cries he; and thus he deceives many.

And I say, others now he keeps in the expectation of his appearing Personally, as he did in the time of the *Jews* outwardly, and that this is the appearance which we are to wait for in this Age: And thus he deceives the Nations, and keeps them still under his Government, and he reigns in their Hearts, and it doth him no hurt at all to talk of the reign of Christ, so long as the evil reigns in their Hearts.

Now I do not in the least deny that appearance without, and that which Christ did and suffered; but I say, None hath any benefit thereby, but such as wait to feel him revealed *in them*: And this is the appearance of Christ, which we in this our Age are to wait for; *to wit*, the appearance of Christ *in us*, to destroy Sin and Unrighteousness, and to work out the evil corrupt nature, and to change Man into his own Heavenly Image; and all People are to wait for this, and must witness.

witness it, or else they cannot inherit God's Kingdom; and I say, he is revealed *in many*, and *Revelations* and *Inspirations* are not ceased, but are witnessed, though the Unbeliever see it not; and the appearance of Christ is now as powerful as ever, even to destroy the *Devil* and his *Works*, and to beat down the *Rocks* and *Mountains*, and to make the Earth *to tremble*, and to *open* the eyes of the *Blind*, and to *unstop* the ears of the *Deaf*, and to *raise* the *Dead* to *Life*; Life Immortal is brought to light, and revealed again, and the mighty Power of the Lord of Hosts is known again, which will shake the Earth, and make it bow, honoured and glorified be his Name for ever: And we are come to know the fulfilling of the Scriptures, and we do not in the least slight or undervalue them; but we say, the Devil hath deceived People, by keeping them in the profession and talk of the Scriptures, but from that which they speak and declare of; and he will not suffer People to wait for the fulfilling

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of the Scriptures, to receive and feel that *in them* which they speak of; for that destroys him and his Kingdom.

But now I say, (praised be the Lord) many are come to know that which destroys him, and his Kingdom and Government; and are come to know the fulfilling of the Scriptures, and to enjoy that which they speak of, and are come to see him whom they have desired after, even in the Night-season, and he is become their satisfaction, and in him is their peace, who is the Prince of it; and God hath fulfilled, and is fulfilling his Promise among them, and hath given his Son *to be their Leader and Commander*, who leads them into *Truth and Righteousness*, and cut of all *Iniquity*, and every *evil way*; and they know the *Work of Righteousness is Peace*, and the effect of it *Quietness and Assurance* for ever.

Therefore all People are to wait to know *CHRIST JESUS to be their Leader and Commander*, and such that
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he leads and commands, he reigneth over, and *in them*, and they reign with him; and they need not prescribe, invent, or imagine how, or when, or after what manner he shall reign, or dispute about that, as many do, while the Devil reigns *in their hearts*, as I have said; and one expects him to reign according to his imagination, and another according to his, but his Enemies are not destroyed.

And therefore this thing all People are chiefly to mind, to search and see what reigns in them, and what power they are under, and what Spirit leads them; for if they are under the Power of Darkness, they are not in a capacity to please God, whatsoever they may do, perform, or practise; and if the Spirit of God doth not lead a Man, he is not a Child of God, neither can he please him; For they are the Sons of God that are led by his Spirit; and they that walk in the Spirit, do not fulfill the desires and lusts of the Flesh; but they are led out of the lusts, and out of evil, into all truth; and in that they

they please God, and do that which is acceptable unto him, in that Spirit which leads out of Sin; and there is none upon the Earth that can please God, serve or worship him aright, but as they receive that Spirit of Truth, and walk in it, which doth convince the World of Sin: And so all the many Worshippers upon the Earth who do not receive that, and Worship in that Spirit that convinceth of Sin, and leadeth out of it *into all Truth*, they Worship not the only *true and living God*, but a *false God*; and they are under the Reign of *Antichrist*: And this is Truth as it is received from the Lord, unto all Men.

Wherefore all People believe in that *which convinceth you of Sin*, and in it *wait*, that you may feel the Power of God to destroy it *in you*, and that you may come to please God, and to Worship him aright, and that Christ the Power of God may reign *in you*, over that which is contrary to the Lord: And this you ought to wait

to know and feel *in your selves*, and the Government and Rule of the Lord Jesus Christ you ought to submit unto.

For now is the Day come, wherein the God of Heaven is setting up his Kingdom, which is everlasting, and shall never be destroyed; and he will *overturn* the Kingdom of *Anti-christ*, and *Christ* shall reign in Righteousness, and all that rise up against him, shall perish for ever; and all his Enemies that would not have him to reign over them, must be slain by him, out of whose mouth goeth a sharp Sword, with which he will smite the Nations, and he will rule them with a Rod of Iron, and he treadeth the Wine-press of the fierceness and Wrath of the Almighty God, who hath on his Vesture, and on his Thigh, a Name written, *King of Kings*, and *Lord of Lords*, unto whom Kings must bow and cast down their Crowns, and he will reign whose right it is, and blessed are they that are subject to him, and that wait upon him.

And

And why are the Nations troubled, and why do the People fret and rage? Is it because Christ is come to reign? Would they not have him to reign over them? Would it not be a precious thing to see *England's* Inhabitants under the Government of the Lord *Jesus Christ*? How then would *Righteousness* run down our Nation as a mighty stream, and *Truth* and *Equity* meet each other; and *true Judgment* and *Justice* would be set up, and *Love* and *Unity* would abound, and the *mouth of wickedness* would be stop'd; *Cruelty*, *Injustice* and *Oppression* would cease; *Truth* and *Righteousness* would be exalted, *Deceit* and *Hypocrisie* would be bow'd under; and then, oh! then would the Lord bless *England* with an everlasting blessing, and make it a *dread* and *terror* to all Nations of the Earth.

But on the contrary, Oh *England!* if thou wilt refuse and rebel against him, even against the Lord mighty and dreadful, and chuse unto thee *Rulers* and *Governours* according to thy own heart,

heart, to oppress the Poor and Innocent, and afflict his chosen People, and seek to establish the Kingdom of *Antichrist*, and uphold the *false Prophets*, who Preach for Hire, and Divine for Money, which his hand is against, and against whom his wrath is already kindled, and he hath purposed in his heart *to confound them*, and make them a desolation for ever, because of their *Idolatries* and *Witchcrafts*: I say from the Lord, if thou dost so, then assuredly he will confound thee with them, and dash thee to pieces as he will do them, and he will reign over thee in Judgment and in fury, if thou wilt not have Christ Jesus to reign in thee, to govern and rule thee in Righteousness: And the strongest, and greatest, and mightiest of Men in thee will he *bring down, conquer* and *subdue* by his Eternal Power, and their *Honour, Glory* and *Renown* will he lay *in the dust*, and their strength will he trample upon, and they shall not prevail against him, and thou shalt know that he is high above all his Enemies,

mies, and the great Mountain shall become a Plain: And this will he accomplish and bring to pass by his invisible Hand.

Wherefore *Oh England!* be advised, and eye the Lord God of Heaven and Earth, and say not in thy heart, *He seeth me not*; but wait upon him, to receive his Council; and *build not up, or establish* that which he hath determined to *throw down*, lest thou fall'st totally with it, and none can ever raise thee up again: For if the Lord throw thee down, who then shall build thee up? And if he wound thee, who can heal thee? Oh! if he be against thee, thou art miserable; and if thou dost refuse to come under his *Government of Truth and Righteousness, Justice and Equity*, thou canst not be blessed of him, but his hand of Judgment will be against thee: Oh! thou hast had many Warnings, but thou hast rebelled against the Lord, and hast not hearkned to his Counsel, but slighted it; And therefore, *O England,* the Lord is very

very angry with thee, for thou hast not prized his Mercies, neither hath his Loving Kindness been had in remembrance by thee, but thou hast forgotten this, even days without number: Yet a Remnant there is in thee, who are not guilty of thy *iniquities* and *abominations*, for God hath chosen them from amongst Men, and though they are a *Scorn*, and made a *reproach* by the Inhabitants, and *hated* and *persecuted*; yet *they are dear unto the Lord*, and they are *clear and innocent* in his sight; for whom they have *born witness* against *thy wickedness*, even to thy very face, and have not loved *their lives unto death*, but have warned thee from the Lord in thy *Assemblies, Markets and Synagogues*, in which they have openly proclaimed the mighty Day of the Lord, and the Kingdom of God to be at hand; and have declared the way of Life and Salvation, and happy are they that have received their Testimony, and live in that which they testify of, and walk in the Truth, which is their foundation.

And

And this People are chosen of God, and he that toucheth them, toucheth the Apple of his eye, and they that hate them, and act against them, certainly cannot prosper; for the Lord is with them, and on their side, and wo unto him that is against them, or that seeketh their ruine, or that deviseth mischief against them: And why are thy Inhabitants *troubled* at them? what hurt have they done? or who do they wrong? do they not speak Truth to their Neighbour, and deal justly with all Men, doing unto others as they would be done unto? living and walking in the fear of God, and worshipping him in Spirit and in Truth according to the Scriptures, waiting to see his Kingdom set up, and his Government among Men, and that he may Reign and Govern *in and over all*; and the *Kingdom of Antichrist* destroyed, and *Wickedness* and all *Unrighteousness* *subdued*, that *Truth* and *Righteousness* may Flourish, and that the Name of the Lord may be exalted over all, that he

he may be feared, served and obeyed for ever; and this is their very aim, and that which they wait for; and wilt thou (Oh England) hate them, and persecute them for this? He that doth, will have much to answer for, and his Judgment will be great, and very heavy in the Day of the Lord.

And though they have been hated, persecuted, and cruelly used, as though they were *Deceivers, Disturbers, and Hereticks, &c.* Thus they have been Charged, yet I say, it is for Truth and Righteousness sake: For in all Ages, it is true, the People of God were Persecuted by Wicked Men as *Deceivers, and Hereticks, and Movers of Seditious, &c.* and as the People of God, they were never Persecuted: And so it is in this our Age; the People of God who are chosen and beloved of him (the despised People called *Quakers*, I mean, whom the God of Heaven hath

hath raised up by his Infinite Power) they (I say) are *counted, hated and persecuted as Deceivers and Deceived, &c.*

But this, oh! this will not excuse the Persecutors of the Innocent; but it shall appear, even to them, that they have done it for Truth and Righteousness sake, though now through *Envy and Prejudice*, they are, and have been blinded, and the Lord our God will reward them according to their Works; and he will not forsake his Chosen People that truly fear his Name, and wait upon him, and patiently endure to the end; but he will cause them to lie down in Rest and Peace in himself for ever, though they are hated of this World; and his Arm shall be a defence about them, to preserve them from the mouth of the Devourer, and his hand shall be against their Enemies for ever, and he that lifts up his hand against them, shall not prosper.

And

And Oh *England!* it is for their sakes, and for the Seeds sake in thee, that the Lord overturns and brings down *one Power* after *another*, and *confounds* Men, and dashes *one* against *another*; and it shall never be otherwise, 'till they cease to *afflict* and *oppress* the Holy Seed, and let *Israel* go free to serve and worship their God according as his Spirit leads them; for he is the *living God*, the God of *Abraham*, *Isaac*, and *Jacob*, whom we serve and obey, and at whose Word *we tremble*; who is God over all, and doth, and bringeth to pass whatsoever he will; and it is for the Seeds sake in thee, Oh *England!* that the Lord stayeth his Judgments which hang over thee, else certainly he would soon make thee as *Sodom* and *Gomorrhah*, and his heavy Judgment would overtake thee suddenly.

Therefore once more thou art Warned, beware what thou dost against

against the Seed whom God hath blessed, and vex not the Lord by oppressing his People; but let Justice and Mercy be shewed to them, if thou expects Mercy from the Lord.

Joseph Coale.

To

To J. P. Sen. J. P. Jun. and
 the rest of my Country Men and
 Neighbours about the Fleet-End,
 of the Parish of Mortimore;
 but more especially to my old Fa-
 miliars, T. B. R. L. and W. P.
 yet may be useful to all, or any in
 that Parish, or elsewhere, who may
 read this with Moderation.

FRRIENDS, whom I have known
 in the Days of my Vanity,
 and had great acquaintance
 and familiarity with in the Years
 past, even in the time of my Igno-
 rance of God, and of his Ways;
 and now, because I have Love to
 your immortal Souls, and having
 known the Terror of the Lord, be-
 cause of Sin and Transgression, in
 which I lived with you in those days,

E and

and knowing that you and
Mat. 12. 36. all Men upon Earth must
come to Judgment, and
must give an account of all your
Ways, Words and Actions: I say,
upon these Considerations I am pres-
sed in Spirit, in true Love to write, and
to clear my Conscience unto you,
whether you will hear or not; yet
hoping you will receive it in Love,
and read it in Meekness and Mode-
ration. *Oh!* that you would hear,
and that your Ears were
Prov. 3. 17. open to Instruction, that
18. you might hear the Voice
of Wisdom, and come to
the Knowledge of her Ways, whose Ways
are Ways of Pleasantness to the Upright,
and all her Paths are
Acts 17. 24. Peace, and they that walk
26. therein shall be safe. For
Jer. 32. 19. do not you know that
Gen. 18. 27. there is an Infinite Eter-
nal God, that made you
and all Nations of Men upon the Earth?
and that he is Pure, Holy, Just and
Righteous in all his ways, and that
he

he giveth to every Man according to their Doings; and that he ought to be feared, served and worshipped in Spirit and Truth, by you, and all People, and that for this end he created you, and gives you Life and Breath in this World; and do you not know? Oh! do you not know? that ye are but Dust and Ashes, and as Clay in the Hands of the Potter, and that he can take your Breath from you in a moment? Oh therefore should you not lay this to Heart? and ought you not to consider these things, lest he cut you off in your Sins, and you perish from the Way of your Souls Peace? And have you not read the Scriptures of Truth, that to know this God, and Jesus Christ whom he hath sent, is Life Eternal, and
John 17. 3.
 and that he is Light, *1 John 1. 5.*
 and in him is no Dark- *John 1, 9.*
 ness at all, and that (you *1 Cor. 4. 6.*
 and) all Mankind are
 lighted by him, even with the true
 Light of Jesus Christ the Saviour of

the Soul, and that the Light which shineth in the Heart giveth the Knowledge of the Glory of God, in the Face of Christ Jesus? Now therefore I say, you must receive the Light, and believe in it, which God hath given unto you, which will let you know what Sin is, and when you commit it; and will let you see that to Lye, or to Swear, or to be Drunk, or to be Wild and Wanton, and to take God's Name *Ephes. 5. 13.* in vain, and to follow vain Sports and Pleasures, is Sin, and not of God, but of the Devil, and he is the Author of it; and he that followeth these things, and lives in them, must not inherit the Kingdom of God; for the Unrighteous must not inherit, as it is said, *1 Cor. 6.*

Now this Light of Jesus Christ in your own Consciences will condemn when ye do those things, and trouble you when ye have sinned, if you mind it, and it will keep from going into the same Evil again, which
once

once it condemned you for; and you will not Lye, nor Swear, nor be Drunk, nor follow Evil Company, if you love the Light of Christ in your Consciences, but it will teach you to live Soberly, and Justly, and Righteously in this World; but if you hate the Light which God gives you, and go on in Sin and Wickedness without the fear of God, then the Light will condemn you; for this is the Condemnation of the World (saith Christ) that Light is come, but Men love Darkness rather than the Light, because their Deeds are Evil; and he that doth Evil hates the Light, and he will not bring his Deeds to the Light, lest it should reprove them: Now therefore bring your Deeds to the Light, and all your Words and Ways, bring them to the Light to be tried, whether they are of God, or not: And you must forsake all evil Ways and Courses, and live not in any thing, or do any thing which

you know to be Evil; for if you do, that will be your Sin, which the Lord will charge upon you in the Day of Account, and for which he may justly condemn you; and not because you did not know what was Evil, but because you did know the Evil, and did not depart from it, and so you sin against Knowledge, which indeed is the Damnable Sin, or the Sin unto Damnation: If you know you should not lye, nor swear, nor be drunk, nor cozen, nor cheat, nor follow vain Sports and Pleasures, nor live in any evil Ways, and yet do these things; then you sin against your Knowledge, and act contrary to the Light which God hath given you; and because of this, the Judgments of God, and his Plagues have come, doth and will come upon Nations, Families, and Persons; and will be more heavy upon such, than upon them that are more ignorant; because Men have acted contrary to the Light of Christ in their own Consciences: But if you love

love that *Light* which convinceth of Sin, and wait upon the Lord, it will lead you out of it into Truth and Righteousness, and give you the true Knowledge of the Lord God and his Way, and this is Life Eternal: And as you come to depart from Sin, and die unto it, you will have the Saving-Knowledge of God revealed in you, and you will receive Power over Corruption, and over the Temptations of the Devil; and the Power of the Lord must change you, and work out the first evil Nature and Sin, else you are not Christians indeed, nor Heirs of God's Kingdom, except you be first changed inwardly; not by any thing which you can do or perform outwardly in your own Wills, though you profess Christ's and the Saints Words, and go to Church (as you say) and hear Sermons, or Common-prayer; yet I say, all this is nothing as to your Salvation, neither doth the Living God

accept of it, while your Hearts are not changed, and if you are not changed inwardly, and changed in your Minds and Affections, and the evil Lusts crucified; without this, all your Performances are not available; for it is not enough to go once a Week to hear a Man speak the Works of the Saints, but you must come to live in the Saints Life, and not in Unrighteousness all the Week, or all your days: Alas Friends! this Profession will not save you, neither will you find Acceptance with the

Lord herein; for have

Jer. 23. 22. you not long been hearing, but what have you

Profited? May you not say the Saying of the Prophet is fulfilled upon us; our Teachers have done us no good at all, they have not turned us from the Evil of our Ways, because they have Run, and the Lord never sent them, therefore they have not Profited us at all, but our Souls are yet unsatisfied, and we do not yet know the Way of Peace? Such

Teachers,

Teachers, and false Prophets were in the true Prophets days, as you may read *Jer. 23*. And behold I have seen such now in this our Age, and the Lord hath made me sensible who they are, whom I, as well as other People, have followed many Years, and in this time of great Ignorance and Night of thick Darkness, looked upon to be godly Ministers, to whom much Money hath been given, and yet People have not received true Satisfaction: And now the Lord God in his tender Love, hath let me, and many more, see these Teachers, that their Souls are lean, and many are even starved for want of the Bread of Life; and they have spent their Money, for that which is not Bread, and their Labour for that which doth not satisfy: And I have found in the Scriptures, that it was the false Prophets in the *Jer. 25. 2.* days of old, that did preach for Hire, and divine for Money, and sought after that more than

the Good of Souls, and sought for their Gain from their Quarter; they had Quarters (yours have Parishes) not the true Prophets (but the false Prophets had) as I have found in the Scriptures, and *Micb. 3.11.* thought they never had enough, but would get to that Place or Quarter where was most Money: And this the true Prophets did cry against, as I read, *Isaiab 56.* that were greedy and covetous; and I have considered, whether these were false Prophets now in our day, or not: And the Lord did let me see, that these are even such as the Lord sent his Servants the Prophets, to cry against; yea, certainly I do find, and absolutely conclude by the Spirit of God, and also according to the Scriptures, that these Parish-Teachers are found in the very Steps of the false Prophets; for as I have said, who is more Covetous than these Parish (or Quarter) Teachers, that sit in a great fine House, and it may be, a Hundred, or

two Hundred Pounds a Year, as I find many of them have, and it may be Preach once or twice in a Week, and tell what they have studied, and gathered out of other Mens Books, and old Authors? And I cannot find that ever the Ministers of Christ did so; but they did speak as the Spirit of God did give them Ut- *Acts 2. 4.*
 terance, freely, according to Christ's Command: And having compared these Teachers in Parishes with those that Christ sent forth, I do certainly find that they are Deceivers, which the Scriptures do speak of: And therefore I have ceased from *2 Pet. 1. 21.*
 such as are not sent of God, and do wholly deny them; for I find that the Lord's hand is turned against them, even against all such as cry *Mich. 3. 5.*
 Peace unto People, while they will put into their Mouths; but if they will not feed them with Tythes, Corn, Hens, Pigs, Geese, Apples

Apples, and such things, and put into their Mouths, they will make a Prey upon them, bite and devour them, Woolf like.

And now my Friends, and Country-Folks, and Neighbours, as God hath shewn me these things, and these False Teachers, it is my desire that you may see, and also deny and turn from them, and may not take such to be Ministers of Christ,

which he never sent,

Mat. 23. though they have the

Mat. 7. 15. Sheeps Cloathing, yet they are Wolves inwardly,

and want the Sheeps Nature,

and Life and Spirit, I do find, and

by their Fruits I have tried them,

and did know them some Years a-go,

and by their Fruits you shall know

them, as Christ hath said, do you

but try them by their Fruits, even

those Quarter, or Parish-Ministers,

and see by the Scriptures if they have

not the very Marks of the false Pro-

phets, which the true Prophets and

holy

holy Apostles cried against, that made Merchandize of Souls for dishonest Gain, and went after the Error of *Balaam*, seeking for Gifts and Rewards; and in the Way of *Cain*, envying, and persecuting and killing the Righteous, which I do find is the Practice of these now, to throw into Holes and Prisons (some until Death) because for Conscience-sake they cannot feed them and put into their Mouths; and I see it is a Shame, and a Stink unto this Nation, that these call'd Ministers should make such a Stir for their Bellies, and for their own Advantage.

But it may be some may object and say, What is this to you, why do I tell you of this, our Ministers do not do so?

To which I Answer, It may be he hath not been tried; but if you do try him by the Scriptures, his Doctrine, Principles and Practice, and give him no Tythe nor Hire, but see

see if he will Preach freely; then you may see what he is; and I may say more concerning him: So that I say, it will be wisdom in you to try him, and as I have said, see what

you have profited by
Isa. 13. 6. him; are you not in
Chap. 3. 11. the Broad Way? Are
 you not yet in your

Sins, and Strangers to the Work of God? Oh consider, for the mighty and terrible Day of the Lord is at hand, and Woe and Misery will come upon all the Wicked; and the Lord will wound, and none shall heal; Repent therefore and turn unto him, and haste to meet the Lord by un-

feigned Repentance, and
Job. 16. 8. forsake your Sins, and
 13. all unrighteous Ways
 and Works, and live So-

berly and in the Fear of the Lord, and believe in, and walk in his good Spirit, which doth convince you of Sin, and that will lead you into all Truth, and in that to worship and serve the true God, for he is a Spi-
 rit,

rit, and in the Spirit only
to be worshipped, and *Gal. 6. 15.*
not in Temples made *Chap. 5. 22.*
with Hands, as you may *19.*
read, *John 4. 23.* and in
this Spirit you may please God, and
do that which is acceptable unto
him, and he that walks in it doth not
fulfil the Lusts of the Flesh, but will
bring forth the Fruits of the Spi-
rit, which is Love, Joy, Peace, Long-
suffering, Meekness, Patience, Tem-
perance, Chastity, Gentleness, and
such like; but the Works of the
Flesh is Envy, Malice, Pride, Cove-
tousness, Lying, Swearing, Drunk-
ness, Whoredom, Adultery, Fornica-
tion, Uncleanness, Murther, Hypo-
crisie, Double-dealing, False-hearted-
ness, and such like; these are the
Works of the Flesh, and whosoever
lives in these things shall not inherit
the Kingdom of God, *Gal. 5. 20, 21.*
And I say, if Men live in these things,
Judgment and Vengeance from the
Lord God will one Day come upon
them: Wherefore take warning, and
be

be advised, and slight not this (my Love, and) the Day of your Visitation; oh refuse not the *Heb. 3. 7, 8.* Offers of the Lord's Love, but repent: And again I say, Repent and turn unto the Lord, while you have time, and put it not off; but to Day if you will hear his Voice, harden not your Hearts, but hearken to *1 Cor. 12. 7.* his Voice, even to the Manifestation of his Light and Spirit, by which he speaks in you, and condemns for, and calls you out of Sin and Transgression, and would stop, and limit, and check you when you are turning into Sin; that is, the Voice of the true Prophet, Christ Jesus (by his Light in your Hearts) whom *Moses* said the People should hear; and he that will not hear him, must be cut off from among the People, *Deut. 18.* Therefore hearken diligently to the Voice of the Lord that your Souls may live, and that you may hear what he speaks in you; rebel not against him lest you

you die in your Sins, and be shut out into utter Darkness, where is Weeping, and Wailing and Gnashing of Teeth for ever: Oh! I pity you, knowing your States, because it was once mine; and I can truly mourn over you my Neighbours, the People of my Native Country: Ah! how doth my Bowels yearn towards you; for God would not have you perish, but rather that you may return and live: Oh! therefore, why will ye die? Why will ye die, oh why will ye die and chuse the way that leads to Death, rather than the way to Eternal Life? and rather give up your selves to live in Pleasures and Delights, and Vanities of this World, than in the Fear of the Lord? Oh! what will this advantage you? For behold, it is but for a moment, and what will it profit you, if you could gain the whole World, and at last lose your own Souls, and go to your Graves in Sorrow, and end your Days in Misery?

Oh!

Oh! Friends, consider these things, for they are of great moment, and slight them not; for behold you are but as Grass, and all the Glory of Man as the Flower thereof, which is soon cut down and withereth; and know, you are all but for a time, it soon passeth away; prize it (I beseech you) and make good use of it, and seek to make your Peace with God, while time is, by believing in Christ, and receiving his everlasting Light, and waiting to feel his quick'ning Power made manifest in your Hearts, to give
Luk. 19.24. you Victory over Sin and Unrighteousness, lest the Lord come upon you suddenly, and you want Peace with him, and so go into everlasting Misery and your time be no more, and the things that belong to your Peace, which now you may have, be for ever hid from your Eyes.

I am one that wisheth you well, who hath obtained Mercy of the Lord, and thro' believing in his Light have received the knowledge of his Way and Truth; and therefore do I call unto
 you

you, that you also may partake of the same, and may now forsake that which is Evil, and live in that which is Good.

And this is a Visitation of Love unto all you of my Native Country, and a Testimony which shall stand, and happy will you be if you receive it, and come to walk in the Truth which is testified of, that you may be saved in the Day of the Lord.

I am a Lover of your Souls, that desires your Eternal Good; known by the Name of

Joseph Coale.

Reading, the 7th of the
2d Month, 1665.

Some

Some REASONS why the People called Quakers do absent from the Publick way of Worship, and cannot Conform thereunto, though they are exposed to great Sufferings because thereof. And also why they cannot Swear at all, and whether it be out of Obstinacy, or Conscientiousness, Resolved.

WE are a People that have desired and diligently enquired after the true knowledge of God, and the way in which he is Worshipped, in which way we desire to walk; and after much seeking and serious Consideration, we do find and are perswaded in our hearts and Consciences:

First, That God is a Spirit, and that his Worship is Spiritual, according

ording as Christ hath said, *Joh. 4. 24.* and that none are true Worshippers, but such as Worship in the Spirit and in Truth.

Secondly, That Men must first feel and receive a measure of the Spirit of the Lord, before they can come to know the true way of Worship, which is only learned in the Spirit, *Ver. 22, 23.*

Thirdly, That no Man upon the Earth, can or ought to prescribe how or after what manner God Almighty is to be Worshipped, so as to impose any practices upon Men, but is to leave that to him, to direct them by his good Spirit in things pertaining to his Worship, and he is to perswade them thereunto, and that they ought not to be compelled or forced to the true Worship, much less to that which is so justly suspected by many People not to be the true Way of Worship.

And it doth appear to us that the Publick way of Worship, or the Worship of the Church of *England* is very much

much different from this Spiritual Worship, for we do see that they have not received the Spirit of Christ, which leads into all Truth; but they do daily rebell and transgress against it, doing those things that they should not, and leaving undone those things which they ought to do, so that they are without Spiritual Health, and these cannot be the Spiritual Worshippers, for they that do worship in the Spirit, do feel Health and Peace in it, and therefore we have good reason to absent from the publick way of Worship.

And because that those that do frequent that Worship are not born again of the Spirit of Christ, *Joh. 3. 3.* but many of them are still in an unregenerate state, following the Pleasures and Vanities of Sin, and do live in all manner of Wickedness, as Swearing, Lying, Drunkenness, Whoredom, Malice, Coufening and Cheating; and what other Evils may be mentioned, but may be found among those Worshippers? and these are the Works

Works and Fruits of the Flesh, and not of the Spirit of God, *Gal. 5.* and therefore we do absent from that Worship.

Besides, they do not seek to draw and win People by Love and Tenderness, and by Example and good Conversation, but do labour by violent force and compulsion to bring People to their Worship, which the true Worshippers and Christians never did, and do Persecute and cause such to Suffer, who are otherwise minded, that cannot come to their Church and Worship according to their Prescriptions, which the true Worshippers never did; but said, if any were otherwise minded God should reveal the same unto them, *Phil. 3. 15.* and they did not by force impose their Religion upon others: But we do believe that that way, of imposing of Religion upon People, is of Antichrist, and that all that ever do so impose are in the way of Antichrist, and we do and must absent from them.

And

And we also find their Ministry is much different from the Ministry of the true Church of Christ, both in Call, Maintenance, Doctrine and Conversation; for they were Ministers of the Spirit, and not of the Letter, *2 Cor. 3.* neither were they called by Man, nor taught by Man the things which they did Preach, neither did they receive it from Man, but by the Revelation of Jesus Christ, *Gal. 1.* and they had received his Spirit, by which the deep things of God are revealed, *1 Cor. 2.* But these Ministers are made at *Oxford*, or *Cambridge*, by learning Natural Languages, and old Books and Authors, and serve such a time there before they go forth, and when they have attain'd that, then they run when the Lord never sent them; and they use their tongues and say he saith it, when the Lord never spoke to them, nor called them forth to preach his Word, but they are made Ministers by Man, and sent out by Man, and two or three hundred Pounds a Year calls them thither,
and

and there they will stay for their bellies, and such the true Prophets and Servants of the Lord witnessed against, as may be seen, *Isa. 56. Jer. 23. Mich. 3.* and the Ministers of Christ did give freely, as they had freely received, according to Christ's Command, *Mat. 10.* But these Ministers receive and force Tythes from the People which Christ came to put an end to. And the Apostle said, the Priesthood being changed, there is made of necessity a change also of the Law, by which Law Tythes were paid, *Heb. 7.* which the Ministers of Christ never received, much less forced they People to pay them, but did witness against them, for they pertained only to the Priests of the first Covenant; and so in their maintenance we find them contrary to the Ministers of Christ; and also they differ in their Doctrine, for the Ministers of Christ did preach that People might wait to receive Christ into their hearts, and that they might know Christ in them, else they were

Reprobates; and if Christ was in them, the Body was dead because of Sin, and they came to be dead unto Sin, and every particular Member of their Church was to know the Spirit of Christ in him, and if any Man had not the Spirit of Christ, he was none of his, &c. *Romans* 8. But these Ministers tell the People that they are Christians, and the Church of Christ, though they know nothing of this in them, but do live wickedly in Sin and Unrighteousness, and are dead to Truth, and feel nothing of the operation of the Spirit of Christ in them, but do still sin against it, doing that they should not do, and leaving undone that which they should do, and are not saved from Sin, nor made free by the Truth; and they tell them they must not expect to be free from Sin, nor to know the Revelation of Jesus Christ, (as former Christians did) nor to know the power of God to work mightily and effectually in them, to destroy the Works of the Devil, while they are on this side the
 Grave,

Grave, and so still keep them in blindness and ignorance, ever learning, but still laden with Sin and divers Lusts, and never able to come to the knowledge of the Truth which makes free, as we have seen, and therefore we have denied them, and we do believe with the Ministers of Christ that the Truth makes free, and that it is possible to know Christ so made manifest within as to destroy the Devil's Works, and to save from Sin, and that he that is born of God Sins not; we say we believe that such a State is attainable on this side the Grave, and yet we do acknowledge there is a State the Saints knew and passed through, in which if we should say we have no Sin we deceive our selves, and the Truth is not in us; but if we confess our Sins, he is faithful and just to forgive us our Sins, and to cleanse us from all unrighteousness; and this was spoken to little Children in the Truth, that they should not sin, *Joh. 2.* But there were Fathers that had known the Truth, and young

Men that were strong, in whom the Word of God dwelt, that had (take notice) overcome the Wicked one.

Many other things might be mentioned, but these may be sufficient to shew why we deny that Ministry which hath not profited the People at all, and such as are proud and covetous, as thousands do know.

Again, we do absent from the publick way of Worship because of its deadness and formality, because we cannot find that the immortal Souls of People are refreshed therein, nor that any true and spiritual comfort is received thereby; and we do believe, and upon true search and examination do find, and also are perswaded in our Consciences (and that by the Spirit of the Lord) that many of their Ceremonies and Practices in their Worship are but the vain Traditions of Men, and no Heavenly Divine Institutions; and we may say as the Apostle said in another case, they do not make the Comers thereunto Perfect, if any whit the better; but they
are

are still miserable and dead, and want that which only can give life and satisfaction to the Soul; to wit, the Knowledge of Christ's appearance in themselves, and of his Life and Virtue: We might mention many Ceremonies and Practices, and speak particularly to them, but we would not be too tedious.

And having seen these things that they wait not for, the Spirit of the Lord to exercise them in their Worship, that they are not born of it, that they want the fruits of it, that they force and persecute People that cannot for Conscience sake conform to their way of Worship; that their Ministry differs from the Ministry of Christ, in Call, Maintenance, and Conversation, being in the very same steps which the false Prophets and Deceivers in the days of old were found in. That their Worship is dead, formal and carnal, and doth not give satisfaction to the Soul; we cannot conform to it, but have denied it upon just ground, and in Conscience to

the Lord do absent from it, and not out of obstinacy, as some would accuse us.

And again, we do absent from it, because we have found a better way, in which we can trust our Souls; and do find health and peace, and spiritual comfort, and true satisfaction in this way in which we now walk with the Lord, and do worship him in spirit and truth, and we do find his living presence in our Assemblings together in the worship and service of God, for we meet together to wait upon him, and to perform holy duty to him, and do speak as his Spirit moveth in us, and gives us utterance, and so pray in the Spirit, and this only is acceptable unto him, and this is Spiritual worship, when the Spirit of the Lord exerciseth Man in the things he performeth towards God; and if his Spirit doth not stir or move in us thereunto, we are silent, waiting to hear the Lord speaking in our Souls; and this is according to the Saints practise; and because we have found
great

great peace and satisfaction to our Souls in this way in which we now walk, we cannot deny it what ever we suffer; and we do choose rather to obey the Lord, that we may have and feel his peace in our hearts, then to obey Men to avoid all sufferings.

And because we would not lose that Peace, and make Shipwrack of our Faith, we cannot conform to the Publick way of Worship, and not out of any wilfulness or obstinacy; and we do desire to spend our days in the fear of God, and to walk in justness and righteousness towards all Men, and to do unto every Man, as we would they should do unto us, and to love God with all our hearts, and our Neighbours as our selves; and to avoid the Sins and gross Iniquities and Abominations that do daily abound among those that are of the publick way of Worship; and we dare not Riot in the day time, nor spend our precious time in Vanity, nor wast God's good Creatures, and spend them upon the Lusts, which will be

the cause of God's severe Judgments to come upon Men and Nations, and we cannot go with multitudes to do evil, but must have respect to the Lord God that made us, to live unto him, that we may die in his love and favour, and that we may be Heirs of that Kingdom which is everlasting, into which the sayers Lord, Lord, must not enter, but those that do his will; and this is that we seek, and which is our only end and aim the Lord knows; and if for this we must be hated and afflicted we cannot help it, for we must not deny the Lord, but will trust in him though we die and perish outwardly for our obedience to him; and because this is our desire and resolution, we do absent from the publick way of Worship, and cannot have fellowship with the unfruitful Workers and Works of Darkness, but do rather reprove them.

And

*And as for our refusing to Swear; we
would have all Men to know,*

That it is not out of obstinacy or wilfulness that we do refuse, or as though we had any reserve to our selves, because we cannot Swear Allegiance to the KING, as if we would Plot or Contrive Mischief against him: No, God knows, and his People knows, and the witnesses of God in the Consciences of our very Adversaries will one day testifie for us, that this is not the cause why we refuse to Swear, but it is only and singly in pure Obedience and Conscience to the Lord Jesus Christ, who hath said, *Swear not at all*, and this is his Command unto his followers; though it was said by them of old time, thou shalt not forswear thy self, but shalt perform thine Oaths unto the Lord: They might then Swear, for it was Commanded; but now Christ being come, who is the end of the Law, and fulfiller of it,

F 5. faith,

faith, *Swear not at all*; by which it is clear that all Swearing is forbidden, for the Law did forbid and prohibit all vain and frivolous Swearing; and if these words of Christ did reach no further then to prohibit that, (as some would limit them) then Christ had only forbid that which before was forbidden by the Law; but it is very plain his words do extend further, because he repeats what before was forbidden and commanded, and then goes on further; But I say unto you Swear not at all, &c. And how he could have spoken much fuller I cannot tell: And also the Apostle *James* Preaches the same Doctrine with the same absolute prohibition; *But above all things my Brethren Swear not*, (for it was so positively forbidden by Christ, that he put that as it were above all things) *neither by Heaven nor Earth, (mark) nor any other Oath*, no Oath was to be Sworn by the true Christians who were brought out of the strife that was among Men, into love, and peace, and good will
 towards

towards all Men : And truly it is a token of darkness and much ignorance, that any Man professing Christianity, should have any word to say against such a thing which is so clearly forbidden ; and how many Christians have suffered since for refusing to Swear, appears by several Ancient Histories ; and upon the same account only do we refuse to Swear at this day, having received the Christian Spirit, which in us saith Swear not ; and therefore upon this general account we cannot Swear Allegiance to the KING ; but we can and have proffered to promise in faithfulness, and do desire that the same Punishment may be inflicted upon those that break their Word and Promise, as on them that break their Oaths. And if this were taken, it would appear that we make as much Conscience (and more) to keep our Promise, as any Men do their Oaths, and it is to the full as binding to us ; for it is a common Saying among Men, *those that will Swear, will Lye* ; and many that will
 now

now Swear Allegiance to the KING
 to save their outward Liberty, would
 soon Swear against him upon occa-
 sion; and if it had been known that
 ever we could Swear in any case since
 we were a People, and would not now
 Swear Allegiance to the KING, then
 indeed there were great cause of sus-
 picion; but we have always denied
 to Swear in any Case since we knew
 the Truth, and had the Spirit of
 Christ to guide us, and have suffered
 upon divers accounts in former days;
 and therefore, in reason and justice we
 ought not to suffer in this case for
 refusing to Swear Allegiance to the
 KING, neither ought Men to in-
 snare us because of the tenderness of
 our Consciences to the Lord; for we
 have always desired the good and
 happiness of the KING, and all Men
 in this World, and that which is to
 come; and in as much as we live in
 the fear of God, and peaceable, it is
 that which brings honour to good
 Government and Kings, when Sub-
 jects do live in the fear of God, and
 such

such as do live wickedly in ungodly ways and practices, dishonour God, and good Government, and **KINGS** too: And we are for Peace, and deny that Spirit that would Plot or Contrive Mischief against the **KING**, or any Man's Person; for our Principle is peaceable, and leads to love and good will towards all Men, which is the Principle of Truth and Honesty; as will appear when all false suspicions will die, and the refuge of Lyes and evil Reports will be swept away. And thus we have spoken the Truth in nakedness, desiring that it may be for good unto all to whom it may come.

We are lovers of Truth and Righteousness, and every one that truly desires to walk therein, in which alone true Happiness and Everlasting Peace is enjoyed by all such as do believe and walk in the Light of Righteousness, which leads out of the Evil way which the Sons of Men have long run on in, in the time of great darkness, which hath overshadowed the
Earth,

Earth, which shall pass away, and
Light will shine more and more in the
hearts of Men, in which all that do
walk shall know the Salvation of God,
and partake of his Mercies and great
loving kindness, and Praise and Mag-
nifie his Glorious Name for ever-
more.

*Reading-Goal, the 22d of
the 5th Month, 1665.*

Joseph Coale.

A N

A N
E P I S T L E

To FRIENDS, *in and
about Dewlow, &c.*

DEarly Beloved Friends, whom
the God of Truth hath Vi-
sited in an acceptable time,
even in a Day of Salvation, and great
Loving-kindness, in which he hath
appeared unto you, and called you out
of the World, and its evil Ways and
Vanities; and touched your hearts
with the sense of his Eternal Power,
which mortifies, and slays and buries
into Death all that which is not of
God in the Creature, which redeems
and brings you near unto the Lord,
and unites your hearts unto him;
whereby

whereby you come to witness Peace with him, and to feel the assurance of his Love unto your Souls. Oh! how Great, how Infinite hath the Love of God been in reaching forth his Arm unto you! when you were as Sheep going astray, even as others upon the barren Mountains, and desolate Wilderness; where the Springs were all dried up, and ye knew not your Resting-place, nor found not him whom your Souls loved, and desired after; but he was as a Spring shut up, and a Fountain sealed, and ye knew not where to go to find refreshment to your Immortal Souls; but leanness and barrenness your Souls were in. Surely thus it was with us in days past: And now I say (dear hearts) the Lord of infinite Mercies and of great Compassions hath visited you, and reached unto you by his Everlasting Arm, to bring you into his own Fold, and to feed you in the fresh and green Pastures, where your Souls may eat abundantly, and not want; because he, who is the Shepherd

herd of *Israel*, who neither slumbers nor sleeps, feeds you, and takes care of you.

Oh ! my Dear Friends, this is a High Calling, and this is a very great Love of which you have partaken : Oh ! be you all mindful of it, and prize it for evermore. For what now remains on your parts, but that ye should walk answerable unto your Calling, in all faithfulness and dutiful Obedience ; in all Meekness, Lowliness and Uprightness in the fear and dread of his Holy Name all your days in this World ; which is but your reasonable Service ; that the Lord of Life may take delight to dwell with you for ever, and to shower down his Mercies more and more upon you ; that you may always receive and feel of the Morning Dew descending and gently dropping down upon your Souls, that ye thereby may spring and flourish in the Life of Righteousness, to the Honour and Glory and Praise of God's Eternal Name who hath called you : And that you may be as Lights
in

in the World, and Patterns and good Examples unto all People; that thereby those who have desires after the Lord, may be won unto you, and in that you will Preach; for many are yet to be gathered and brought into this Fold, and the Lord will bring in those scattered Sheep that are not yet of us, to lie down with us, and God will arise, for his Seeds sake, and work wonderfully in the Earth. Wherefore be ye (my Dear Friends) watchful and diligent, that your Garments may be kept clean, and wait in Patience upon the Lord, that ye may daily receive from him of the Bread of Life which keeps alive, and fresh, and nourisheth up unto Eternal Life. And this also hath lain upon me from the Lord to you, to exhort you in the fear of his Name, and with respect to his Honour, not to neglect the Assembling of your selves together, where and at such times as in the Wisdom of the Lord ye shall be guided. And, dear hearts, heed not the Place so much, as to enjoy God's
 Blessed

Blessed presence amongst you, the mind being gathered in and subjected to the measure of the Spirit in you; that in it you may meet, and in it you may wait and Worship the Father; that you may feed as Lambs together in the fresh Pastures, and lie down together in the Love of the Father, which swallows up all the contrary, and buries under and forgets that which is past, and removes and roots out, and takes away all prejudice out of the Mind; for where that is, it will eat as a Canker, and eat out the good in the particular, and do hurt in the general, and there the Enemy gets footing, and sows his Seed; but the Love of God, this binds up, and edifies and strengthens in that which is good; this is kind, and gentle, and makes subject. So Beloved Friends, let me beseech you in the Bowels of tender Love, and in this let me be heard by you, if ye love the Lord, and his Truth, Peace and Comfort. Meet together in the Name of the Lord, and wait
upon

upon him, that you may feel him in the midst of you, to be your Stay, your Guide and Teacher; and then shall you not want any good thing, but God will bless you with an everlasting Blessing, and fill you with his Treasure, and you will be fruitful unto him in Praise and holy Thanksgiving, by the Vertue of his own Life, which alone Praises him; as is the desire of my Soul, who am

*Your dear Friend and Servant of Christ
Jesus; and yours in him,*

*Newhouse, the 7th of the
1st Month, 1662.*

Joseph Coale.

To

*To all the Beloved Friends,
and Followers of Jesus
Christ in the Regeneration,
in the Counties of Devon
and Cornwall, Grace Mer-
cy and Peace be multiplied
for evermore.*

DEarly Beloved Friends and Brethren, in the Immortal Relation, who are gathered out of the World, and ways of Corruption, and are the Called, Chosen and Faithful of the Lord, and do feel Life and Immortality brought forth to Light, through the everlasting Gospel, and the blessed Union and Fellowship thereof; unto you all doth my unfeigned Love reach, and fervently flow from the abundance thereof,

of, wherewith my heart is filled towards you; which to express and manifest on this wise, may be a little ease unto me; it hath been on my Spirit for some time, because the remembrance of you liveth with me, in that wherein the unspeakable Love and Goodness of the Lord our God is partaken of and enjoyed; and because of the continuance thereof unto us, are our hearts filled and enlarged with Love one unto another; for it is the Love of God shed abroad in our hearts, from which True Universal Love springs in us, unto all that are of him, and that do in any measure partake of his Love; and such as are faithful unto God in what is made manifest, will undoubtedly feel his Love, and know the aboundings thereof in their own hearts, and also the Love of all the Faithful unto them; which indeed is a manifestation that they are of God, and followers of Jesus Christ; and is a great strengthening and encouragement unto every one to perseverance unto the end: And with that Love is
my

my heart filled unto you all, my dear and faithful Friends and Brethren; though I am deprived of seeing you outwardly, and expressing it verbally unto you, because of the abounding of the Rage and Cruelty of Wicked Men against the Lord's Beloved People; yet in that I say wherein you feel the Love and Peace of God, you will feel the fervency and constancy of my Love unto you, even in the Truth which lives for ever; whereby the hearts of all the faithful are united and knit together in an everlasting Bond. And, Dearly Beloved Friends, who have (through Faith and Obedience to the Truth, which the Lord our God hath been pleased to make known among us, to the Joy and Comfort and Satisfaction of our Souls) felt his unspeakable Love, and Peace and Goodness extended unto you: Oh! let the remembrance thereof live in your hearts for ever, whereby Safety and Preservation is experienced by every one that waits upon the Lord, to be kept in an inward

inward sense and feeling thereof; so that every one who knows the Immortal Spring, may receive of its increase and overflowings to refresh their Souls, and so to relieve and replenish them, as that they may with joy and delight run the way of God's Commandments, and be enabled to fulfill his Will in their Day, that the Eternal Crown of Life, and Inheritance Incorruptible they may have a right unto, and feel the Earnest of it Sealed unto them by the Holy Spirit of Truth in their own Souls, which is the certain Evidence of these things, and the infallible Witness which every true Believer hath in him, which beareth witness with their Spirits that they are of God, and are his Children, because they are led by his Spirit, which leads them into all Truth, and out of all Falsehood and Deceit, and every Evil Way, wherein many are Snared, and have Erred, who have not taken Counsel of the Lord's Spirit, but refused the Call thereof, and would have none of its Counsel,
nor

nor turn at its Reproof, but have done despite unto it, and rebelled against it, and so come to be past feeling, and make merry over it, whose Sorrow will come in a Day, and Misery as a Whirl-wind, and Destruction as an Armed Man, which they shall not flee from nor escape, because they have loved Darkness rather than Light, and slighted and disregarded the Lord's Love.

Wherefore, my dear Friends, who have felt the powerful operation of that Spirit, through which you have felt the overcoming of Sin, and Victory over Corruption in any measure, Oh! mind its Testimony, and take good heed what it witnesseth in you, and to you, for according to its Testimony must every Particular stand either Justified or Condemned before the Lord God, the Judge both of Quick and Dead; and it is neither an outward Conformity to a Profession of the blessed Truth of the Lord our God that can justify, without the Evidence and Testimony of the Holy Spirit

Spirit with us, and for us; and all Appearances without this will not stand, nor endure before the Searcher of Hearts, and Tryer of the Reins, who is a Consuming Fire; and this is our God, with whom we have to do, and whose Love and Goodness we have felt; and which every one that sincerely waits upon him will more and more feel the increase of, and the justification of his everlasting Light and Spirit in their own hearts. And though we are a People that are hated of Men, because we follow Christ, and keep his Sayings, and abide in his Doctrine, as in Conscience we are bound, yet we are not hated of the God of Heaven, but his Love is unto us, and we are a People that he hath chosen, to place his Name in, and to shew forth his Praise throughout the World; and his Glorious Power and Presence is made manifest, and blessed are you that do feel and witness this, and that do faithfully abide in the living sense hereof, for you undoubtedly do feel the incomes of the Love
of

of God, and are preserved and kept alive in your inward Man to him, and do receive of the Bread of Life from his hands, and do drink of the fresh Streams of the River of his Mercy, which makes glad the whole City of our God, whereby your Souls are satisfied, and do feel the binding up in him, who is the first and the last, the beginning and the end, that is without variableness, or shadow of turning, the everlasting Foundation, and Rock of Ages, the chief corner-stone, upon whom you build as chief; and whosoever builds not upon him as Chief, even upon Christ Jesus, the everlasting Sun and Light of Righteousness, their Buildings will not endure the Storms, nor Floods which may come to try them, but will fall down one after another, as we have seen with our eyes in this Day; and the Glory of their House will vanish, and that in which they have confided and trusted will be as a broken Reed unto them; when you that have come the right way, and entred by the Door,

which is the Light, that gives the entrance into everlasting Life, and are built upon the one only and sure Foundation, shall be as Mount *Sion* that cannot be moved, nor shaken by the Storms nor Floods, or Rage, or Temptations of the Wicked One, but in the Name and Power of the God of Truth faithful to him do stand, bearing witness for him through all Tryals and Exercises, as having respect unto him, eying his Honour and Glory, and the exaltation of his Name in the World, above all things, being set loose from all things that are Mortal, treading the Earth under your feet, and Armed with the Armour of Righteousness, and freely given up to follow the Lamb wheresoever he goes. Oh! my Beloved, dear Friends and Brethren, with you I am one in Heart, Mind and Spirit, my Life is with you; and as if present with you. I say go on in the Name of the Lord in the way of Truth and Righteousness, in Meekness, in Patience, in Submission to his Will, and look not

out

out at any thing before hand, so as to trouble or cumber your minds, but mind that chiefly wherein you may feel the Lord God with you, and know his Assistance and preservation daily, and to be kept in a living sense of his Almighty Power, which is sufficient to carry through all things; and by which every true Believer is enabled to do all things which the Lord requires at their hands, and to stand against all the wicked devises and temptations of the Adversary, who is very busie, and will seek all ways to devour and beguile you of your Reward, which you will feel and see in the immortal Light, which will keep every one that waits in it, and is heedful of it, clear and open in their Minds and Understandings, to discern him in every appearance, and wherein that Power is received, which he is out of, to resist and overcome him, and the Power of God will be known to be greater in you, than he that is in the World, by whom we have been strengthened unto this day,

and carried through many Difficulties, and he is the same for ever unto all that wait upon him in his own Light, and are constant and faithful to him therein, in what is made manifest, and do not go forth and wander abroad to change their Way, whereby they grow careles, cold or negligent, which is the ready Way to Pollution and Destruction, which the Devil seeks to lead into all such as decline from, and have disregard unto the Light of Christ Jesus, through giving way to Temptations, and fleshly Consultations, and letting in doubtings of the Blessed Truth of the Lord our God, and so lose their Strength, and never see that heavenly Conquest and Victory over Sin, and the Power of Darkness, which the Diligent and Faithful do come to obtain, which maketh victorious and free indeed, and removes that out of the way, which will let, and hath hindered from that sweet Enjoyment of the Love and Peace of God, which the immortal Soul hath greatly longed
ed

ed for, and desired, above all mortal Enjoyments; the removing of which, through the Powerful Appearance of the Truth of the Lord God in the Heart, can only give Satisfaction unto it; for which end it is made manifest, even to destroy the Works of the Devil, which all that desire after the Lord must wait for; and the knowledge of this will be Life unto the Dead, Joy and Comfort unto the Mourner, when that which is the cause of Mourning is taken away; then will the Song of *Sion* be known, the Song of Deliverance, and the everlasting Joy upon the head of the Redeemed of the Lord, and the Song of *Moses* and the Lamb, which no Man can learn, but those that are redeemed from the Earth, who do get the Victory over the Beast and his Image, &c. And they shall feel the Assurance of that incorruptible Inheritance, which never fades away, where Life and Glory resideth for evermore; which all that do walk in the everlasting Light, in faithfulness.

ness and constancy of Mind, will grow more and more into the assurance of; for assurance is known in or by no other thing but in that Light, which leads out of all Darkness, and Corruption, in which we see Light; even by the Light of God shining in our hearts do we see him, who is Light, and the things which are beyond the World's sight or reach, who in Darkness do remain, hating the Light, but those that love it walk in it; through which the glorious Mystery of Salvation is revealed, and made known in this our Day, unto the Sons of Men; Glory and Praises for evermore be unto the Lord our God. Oh! Happy People who do walk therein, in which all Nations that are Saved must walk, and all that will ever enjoy the Love and Peace of God which is without end, must walk; and this hath been and is the Testimony of the Spirit of Truth. Wherefore my dear Friends, who are convinced thereby, and truly turned in minds thereunto, even to the Light of the everlasting

lasting Day, which is sprung, by which your understandings have been opened, and the dark Clouds of the long Night expelled: Oh! be mindful of it, that the Beams and Splendour thereof may shine more and more in your inward parts, whereby you may be truly sensible of your selves, and know your State and Standing, and what doth conduce to your Health, Strength and Peace within, even as truly, yea more certainly than you know what conduceth to your Health and Strength in the outward Man; for this gives you sound Judgment, and a right Understanding in those things which concerns man's Eternal welfare, to be able to try and judge of Spirits, and things and appearances, and see through all coverings, which is not indeed of God's Spirit of Truth and Righteousness; and herein you will have that Knowledge, which stands in a living experience, which never puffeth up, as doth that which stands only in Sights, and not in Enjoyment, and Inward Experience;

for he that lives in that, which gives him to see and know, lives in that where no Elevation or Conceitedness can enter, which creeps in where the Sights and Knowledge is more minded than that which gives to see and know, which keeps down Low, and Meek and Humble, and such are fit to receive Counsel, and are truly sensible of the Teachings of the Lord God, as it is truly said, the Humble the Lord teacheth; and he that knows this, he knows indeed as he ought to know, he has true saving Knowledge, which is unto everlasting Life, and wherein he will feel continual safety and preservation, though he is little in appearance, for his Life is in that which is enduring, and he shall endure unto the end; which none can, but such as feel a Life in that which is without end; and such will be kept certain, and true and upright to the end, and be linked in lasting unity with the Faithful and Sincere in heart, where no strife, nor no straitness nor narrowness can be suffered, nor division

can come, but Life and Truth, Faith and Patience will live and reign, and Brotherly Love, springing from Truth in the inward parts, among all the Chosen of the Lord; through which, dear Friends, we shall overcome, and see the end of all our Troubles; for though many are the Troubles of the Righteous, yet the Lord delivers out of them all; and this hath been fulfilled, and is now fulfilling; wherefore let us lift up our heads, for our Redeemer liveth; he that hath all Power in his hand, sees and takes notice of *Sion's* Oppressions, and his Ears are open to the cries of her mourning, who have no helper in the Earth, nor none to plead their Cause, but the Lord alone, which he will do in the Consciences of Men, though Cruelty may be added unto Cruelty, and Affliction to their Bonds, 'till the measure of Iniquity be filled up, which hasteneth, and Storms may yet arise; yet shall it go well with those that fear God, and are of a constant Mind, following Peace and Holiness, and walking

walking uprightly and honestly before him and all Men, keeping in the practice of Christianity, in those things wherein their Testimony for the Lord, and his unchangeable Truth consisteth, and which may make for the Glory and Honour of his Name in the World, and their own Peace with him, and preservation in his Love and Favour. And if Men will hate and persecute us for this, we cannot help it, but leave the Lord to plead with them, for the Innocency and Righteousness of our Cause, bearing all things with Patience and Content, as that which he permitteth to be, and the enjoyment of his living Presence is sufficient unto us to refresh our Souls, and to make our Hearts right glad, so that we may walk without weariness, and run without fainting, because of the renewings of strength, and daily supplies, by the manifestation of the Lord's Love and Presence amongst us, which all that wait upon him will be sensible of, and will feel the hidden Vertue of the

Root of *David*, springing up in their own Souls, to nourish them up unto Eternal Life; which will be a daily encouragement to every one to love the Assemblies of the Righteous, and to wait upon the Lord among them that seek his face in Truth, and Worship in the Spirit, and to be diligent therein, and never to decline from (or grow negligent of) that Christian Duty, but be faithful and circumspect in it, that the Power and Glory of God everlasting every one may see filling his House, and may see the Place where his Honour dwelleth, and feed at his Table of the fat things, even of the Heavenly Food, which will nourish their Souls, and keep them alive for ever. Oh! my dear Friends, Eye hath not seen, neither hath it entred into the heart of Man to conceive, what the Lord our God hath laid up for them that love him; which he is manifesting unto us by his Eternal Spirit, which searcheth all things, yea the deep things of God, through which he will Administer unto every one,

one, according to their Necessity, out of his own Treasury, so that they that wait upon the Lord shall never want, nor no good thing will he withhold from them that walk uprightly.

And, dear Friends, you may hereby understand that I am well, blessed be the Lord, with my dear Companions and Fellow-Sufferers; and neither Prison-Walls, and Locks, nor the Cruelty of Man can obstruct the Issues of the Lord's Love, nor the manifestation of his presence, which is our Joy and Comfort, and carries above all Sufferings, and makes Days, and Hours and Years pleasant unto us, which pass away as a moment, because of the enjoyment of, and seeing Him, with whom a thousand Years is but as one Day, who can and doth make all things easie unto his Children, and gives strength to bear what he calls to, or sees meet in his Infinite Wisdom to suffer to come upon us, for the Tryal of our Faith and Patience, and for the Glory and Exaltation of his own Name and Truth

in the Kingdoms of this World, which shall become the Lords and his Christs, which the Lord will hasten and accomplish in his own time; and in the mean time let us be Content and Patient, knowing that the Wrath of Man works not the Righteousness of God, and bear all things in the Spirit of Meekness, and Long-suffering, which will out-live all oppression. My dear Brother and Companion in Tribulation and in the Patience of Jesus, *T. Curtis*, and my two Brothers dearly Salute you; we have been kept in pretty close in this heat of Summer, but through the Love and Mercy of the Lord are preserved; though some have been Sick, and one of us died lately; but however we are well satisfied whether to live or to die, for our Cause is so Good, Just and Righteous, and our Testimony so precious, that we are made willing to Seal it with our dearest Lives and Blood; and if the Rage and Cruelty of Wicked Men do extend so far, as to wear out and consume these Bodies in Holes and
Dens

Dens of the Earth, yet will our Testimony stand in Ages to come, and though dying, yet shall live in the remembrance of the faithful for evermore. So, dear Friends, receive this as a manifestation of my unfeigned Brotherly Love unto you, proceeding from the abundance of the Love of God in my heart towards you all, which even constrained me to express it on this wise; and hereby, I do dearly Salute you all, even every Friend and Family who are of the Household of Faith; wishing and heartily desiring your Health, Peace and Prosperity, as my own Soul for ever. And remain your Dearly Loving Faithful Brother in the Truth, and Companion in the Kingdom and Patience of our Lord Jesus Christ, who is Blessed for evermore.

Joseph Coates.

*From Reading-Goal, the Place
of my present Confinement for
the Testimony of a good Con-
science, the 25th of the 6th
Month, 1666.*

An Epistle to FRIENDS
at Henly, and Turnel-
Heath in Oxfordshire.

DEAR Friends, in that Light of the Son of God, in which you have believed, and also in some measure have received Power over that wherein in time past you have been held in Bondage that the glorious Redemption and Liberty of the Sons of God, and Saints in Light, you may feel and witness where the Yoak of Bondage, and that Weight and Burthen which hath oppressed the righteous Seed, is taken off and removed, and the Sins which have so daily beset, to be overcome; which is that blessed State of true and enduring Peace and Satisfaction, which every true Believer is to wait for, and to press after,

after, in that measure of the Light of Truth received, wherein that State is attained unto, and which leads all that do believe in it, and follow it in Simplicity and Faithfulness, into the living Experience of the effectual Operation of that eternal Power, which is sufficient to do this in, and for the Creature, even to break all Yoaks, and to remove all Weights and Burthens, and to redeem and deliver the Soul from the Power of the Enemy, and to preserve out of all Snares and Temptations; through which you may withstand and resist him in every Appearance; if (I say) you wait therein, and keep thereunto, you will be enabled thereby, and receive Strength therefrom (which will never fail you) to stand against your greatest Enemies, which is that of a Man's own House, which lies nearer, and is more dangerous than all Enemies without, to betray and draw aside, if there be not a diligent waiting in that blessed Light, which makes him
manifest,

manifest, and discovers his Devices, and in which the Creature may see all his Transformings, and feel and receive Strength to overcome him, even in that which he is out of, and in which he cannot come, because Darkness is his Dwelling-place, and out of the Light he is shut, and in it he cannot appear, but his Works by it are manifested, which are in the Dark, and in the Night, where Men see not the Light of Life; for his Ways are in the Darkness, which the Light of the everlasting Day doth teach to find out; and all such as follow him in his Ways of Darkness, do wander, and are the Children of Darkness, and it is their Dwelling-place, where the Habitation of Cruelty is, and the Nest of the Fowls of the Air. But you, oh my Friends! who also were sometimes in Darkness, and wandring in the crooked Ways thereof, where your Souls had no true rest; the Light of the Morning is sprung up unto you, in whose Hearts the Day-Star

Star is risen, and the Darknes is now passing away, and will pass away more and more, if in the Light you wait, in which you will see more Light, which will draw you more and more into the Enjoyment of the Love and Peace of God, and into Fellowship and Union with him, and into the Knowledge of the Vertue of the precious Blood of Jesus Christ, which doth really and truly cleanse and wash away all Sin and Uncleanness ; which is a Mystery to all the Children of Darknes, and can never be known, nor seen by any, but such as walk in the Light ; and such as believe in it, and witness a Cleansing by it, do most truly know it ; and no Man doth truly know it, that is not washed by it.

Wherefore, dear Friends, in that which you have received of the Lord, wait and keep to it, and be faithful unto him therein, according to what is manifested unto you by his Divine Light, so will you encrease with the Encrease of God,
and

and grow into the Knowledge of the hidden Mysteries of his Kingdom, which are revealed only by the Spirit, to the Babe or Birth which is begotten and born of the Spirit, which sucketh and receiveth its nourishment at the Breast of Consolation, and lives by vertue of that Life, and which can read the Mysteries of God's Kingdom, which the Wit or Wisdom of Man cannot comprehend nor reach unto, but comes short of, and is shut out, in all his Reachings, Strivings and Imaginations, by which he plunges his Soul into a Gulf of Trouble, and in the end lies down in Sorrow, and perishes for want of that which is the daily Bread of the begotten Son of God, that waits to receive its Food and Nourishment from his hand, and dependeth and relyeth only upon what comes from him.

And therefore Friends, who are begotten by the living Word, into a Spiritual Sense and Feeling of these things, mind what is your Nourishment,

ment, and what feeds the Lord's Begotten, and wait to receive from his hand, that you may know and witness the Renewings of Strength, and the living Refreshment, which will support you, and keep that alive in you, and you in that, which the Lord hath begotten in you, that you may live to him by the vertue of his Life, in his Fear, and serve him in Faithfulness in your Generation, that his Power and Presence you may feel with you, through which you will feel preservation unto the end, and be upheld through all Tryals and Sufferings you may meet with in this World, and out of all the Temptations of the Enemy of your Souls; so that the Spirit of the World shall not overcome nor beguile you, nor the love of other things draw away your Hearts and Minds from the Love of the Truth, nor deaden you in your Affections and Desires, from a constant continuance in the Obedience thereof, but you will feel a daily Engagement up-
on

on you, and in your Hearts to persevere therein; and as you wait upon the Lord, the glorious Light and Truth will shine upon you, and in your Hearts, and Showers of Mercy, the early and latter Rain will fall plentifully upon you, and there will be no Drought in your Land, nor Barrenness, nor Emptiness in your Fields; but you will be Fruitful as a watered Garden, to the Honour and Glory of the Name of the Lord for evermore. My Love in the Lord is with you, though I am deprived of seeing you, who am your dear Friend in the Lord's living and everlasting Truth;

Joseph Coale.

*Reading the 14th of
the 3d Month,
1667.*

For

For FRIENDS in Devonshire, and Cornwall.

DEarly and everlastingly beloved Friends, who are of the true Fold, and of a right Spirit, truly begotten by the immortal Word of God into a lively sense, gathered out of the World, by the wonderful Power and mighty Arm of the Lord, who hath appeared unto you in an acceptable time; my Love unfeigned to you all, from the least to the greatest truly reacheth, and freely floweth, as a fresh full overflowing Fountain; even so is my Heart and Soul towards you, who dwell, and are sealed in my Remembrance; and as a living Testimony thereof, in visible Characters I send this unto you, by which I do most dearly and heartily salute
you

you all in the Truth, which you received in the beginning, in which we have felt of the abundance of Life and Peace, which the Lord our God administreth, out of his infinite fullness, to those that wait upon him, and walk with him therein, with an upright Heart, and a constant Mind, who are constant and true to that which they have received, and hold that fast; unto you the Truth is precious, and I testifie unto you, the Lord is not wanting, his Love is to you, and his Care is over you, and his Arm will preserve you, and his Goodness, and infinite Mercy, and loving kindness continue with you, who continue faithful unto him, and your Keeper and Upholder is the Holy one of *Israel*, who neither slumbers nor sleeps, who will defend you against all dark Powers, and give you Strength and Courage to stand against all Enemies; so that you need not to fear, though but a little Flock, nor to be dismayed, for the Lord is with you, who hath all Power with him,

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who is all sufficient, and nothing is too hard for him, nor impossible with him, which I doubt not but you have had full experience of, who have known him, and his goings forth, and his mighty Arm, that delivers and saves to the utmost.

And unto you, my dear Friends, Brethren and Sisters, it is in my heart to write this Word of Exhortation: Oh! be mindful of that Infinite Arm that hath saved you, and wrought great things for you, which you could not do for your selves; for when there was none to help, nor no Deliverer in the Earth, the Arm of the Lord was awakened and manifest, which brought Deliverance and Salvation, and cut *Rahab*, and wounded the Dragon; it weakend the Dragon's Power, and chained him. Oh Friends! this was the Lord's doing, let it be ever marvelous in our eyes; for as one saith in a certain place, speaking concerning the Wonderful Works of the Lord, and of the Deliverances which he wrought for his People in
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the days of old, though it was much outward, yet it is true inward; for, saith he, they got not the Land in their possession by their own Sword, neither did their own Arm save them, but thy right Hand, and thy Arm, and the light of thy Countenance, because thou hadst a favour unto them; for I will not trust in my Bow, neither shall my Sword save me, but thou hast saved us from our Enemies, and hast put them to shame that hated us; in God we boast all the day long, and praise his Name for ever. And this we may now say, it was his Hand and Arm that reached unto us, and the light of his Countenance which hath shined upon us, by which we have walked through Darknes, and overcome our Souls Enemies, even by the Arm of the Lord, which doth Valiant and Wonderful things. Wherefore it is both right and safe to mind that Arm, because our standing and continual preservation dependeth thereupon, and it is that by which we are kept from fainting in the Day

of Tryal; for no Man can stand of himself, nor preserve himself, it is the Lord that preserveth those that trust in him; and herein may they Glory, even in the Lord their Preserver. Let not the strong Man glory in his strength, nor the wise Man in his wisdom, nor the rich Man in his riches; but he that glories, let him glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise Loving kindness, Judgment and Righteousness in the Earth, for in these things I delight, saith the Lord. And every one that hath this in their eye will be kept in humility, and fear before him; mindful of the Rock from whence they were hewn, and the hole of the Pit from whence they were digged, for it is the Day of the Lord in which the Glory and Haughtiness of Man must be abased and laid low, and the loftiness of Man must be brought down, and the Lord alone must be exalted; the Lord's Power and Truth alone in all hearts, which will lay low the contrary. And

And all you my dear Friends, that have known this the Day of the Lords Power, in which his People are made willing to lay down all, to give up all, that the Lord may be exalted in you, and have denied your selves, and taken up Christ's Cross, which Crucifies you to the World, and the World to you, and are made willing to follow and obey him in all things, which his own Light and Spirit leads and draws you unto, through which you come to be Partakers of his Riches, Life, and Glory, and possess peace and quietness in your Dwellings, which is the Portion of the Faithful ; that Arm which hath saved and delivered, and wrought great things for you, you will feel to carry and preserve; and uphold and give you Victory over your Enemies within and without, and that will be your stay and strength for ever : For though we have known Deliverance and Victory over our Enemies, yet we cannot say that we have no Enemy to watch against, or that we are not

liable to Temptations ; and therefore Watchfulness and Diligence is needful and required of all, and yet we need not to be afraid of any thing that may come, for greater is he that is in us, than he that is in the World ; and that Arm that hath given us Victory in measure, will preserve and keep them that rely upon it, and trust in it, if they sanctifie the Lord God in their hearts, and let him be their fear and their dread.

And, my dear Friends, in all your Assemblies mind and have respect unto the Lord's living powerful presence, and wait to feel it present in the midst of you, that you may feel Comfort and refreshment therein, whereby you will be encouraged to wait upon the Lord, and to be diligent and constant in that Christian Duty of meeting together ; which I am Confidently assured by the Spirit of the Lord, that none can be negligent or backward in, that dwell in the enjoyment of God's Love and Presence, and that are

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not wasting and decaying in the inward Man ; for I have observed such as have slighted this thing, Death and Barrenness have come over them. I might say much more as to this thing, but hope it is enough unto you ; and yet I say it is not the bare Coming together, that can add Comfort and Refreshment to any one, if that Light and Spirit be not waited in, wherein the Lord is seen and felt by every Soul ; but we know where that is so minded and kept unto, such are drawn thereby to Assemble and Meet together, and among them the Lord hath promised to appear, (who meet in his Name, and Worship in his Light and Spirit) to their Joy and Comfort ; and without the enjoyment of his Presence, we have no true Spiritual Comfort and Refreshment to our Souls ; and every one that truly waits in the same true Light of the Son of God, in that you will see God, and feel him present, and without which no Man upon the Earth can ; it is in his own Light in which we

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see more Light; so that in the Light of God we come to see more of him, of his goodness and loving kindness; and also in that every one comes to see and know themselves, and it discovers the very inmost Secrets and Thoughts of the heart of Man; in which all that walk see the Salvation of God; and in which all that did, do, or shall witness Salvation walked, and must walk; and every one that is preserved to the end in faithfulness to the Lord, must wait and abide in it, because there is no safety out of it. For Friends, this is a Day in which the Enemy of Man's Peace is working, and seeking to destroy and devour that which God hath brought forth, which the true Light doth manifest in every appearance, unto such as stand true and single therein, in which every one will not only see him, but also know its Armour, even the Armour of Light and Truth, and Righteousness, with which he is resisted and overcome, and without which no Man can

can resist him, nor be preserved out of his Snares and Temptations; but being Armed therewith, we can stand against him, and War with him, and overcome him, for Light shall overcome Darkness, and the Lamb and the Saints shall have the Victory; Meekness and Patience shall wear out and Conquer the rough high Spirit of Enmity and Oppression, which God will subdue in his own time. And as for the Affairs of this present World, let us not heed them, nor look at them, so as to trouble our selves concerning them; for Men, out of the stable and sure Principle of Truth and Righteousness, are like the Waters that roul hither and thither, and ebb and flow, and there is no certainty in them, neither any Confidence to be put in them, nor any Deliverance to be expected from them, or good to be brought forth or wrought by them; but let us mind and have Respect unto the Lord alone, and mind his hand in all things, who is able to defend and save us, from him who bends his

Bow and strength against us, to de-
 stroy us from among Men, whose end
 and purpose God will frustrate, though
 he may suffer him long, for the trial
 of the Faith and Patience of his Elect
 People, 'till Iniquity be fully ripe;
 and let us mind the way of Peace
 with God, and walk in it, and feel
 his Vertue and Life in our Souls, by
 which we may live, and be kept alive
 unto him, and know him our keeper;
 for without doubt that Man is happy
 that hath the Lord for his keeper, he
 shall be kept safe, and shall not want
 any good thing.

And, Friends, let the Light of Life
 lead you, and go before you, and
 then you will not err nor swerve
 from the way of Peace; for the rea-
 son why some have erred and wan-
 dered out of the way, and are over-
 come with Temptations, is because
 they have not minded the Light of
 Life to lead and go before them;
 but going from, and before that, they
 stumble and err in the dark, and fall
 into divers Snares of the Devil; for
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the Light of Life is not their Leader, but follows after them, Condemning them and confounding them in their ways. But all you that feel that going before you, you see your Way, and are kept in a living immortal Sense, and in a good Understanding, and grow in Knowledge that is weighty, and come to be found in Judgment, and found in that Knowledge which the Light of Life giveth, through its Workings and Leadings; and such come to be as Mount *Sion*, that cannot be moved.

No more as Children tossed, but as Men of Understanding, settled and established in the Truth which endures for ever, in which you will stand as living Witnesses for the Lord and his Truth upon the Earth; and will bear Witness to the Truth outwardly in the World, because it lives in you, and that will make you lovely and beautiful in the sight of the Lord, if Truth dwell and live in you, for Truth in the inward parts he desireth.

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Oh Friends! Truth in the inward parts is that which makes happy for ever; for we know it is not any shew or profession of Truth outwardly, in which Peace and Happiness consisteth, but it is the absolute possession of Truth within, to dwell in the heart of Man, to lead and guide him in all his Ways, that he may speak it, and do it, and follow it, and be Counsell'd by it; and this is that absolute way to an Everlasting Inheritance of Life, Joy and Peace which the Lord our God is bringing many to the possession of. And where this is minded, it knits and unites into one living Body, which receive Food, Vertue and Nourishment from the God of all goodness (through Christ) who hath formed and preserved it to do his Will, being ruled and led by his Eternal Spirit into all Truth; and every Member of this Body receives Vertue from the Head, and lives by it, and cannot live without it, nor be a living Member of the Body, but as it receives Life and Vertue from the Head,

Head, which is Christ the Life, the Wisdom of God, and the Power of God, who is the Living Bread that satisfies the Hungry; which they that eat of shall live for ever.

And, Dear Friends, live in the unfeigned pure Love of God and in the Blessed Unity of his Spirit, even as God hath loved you, and as you have felt and do feel Unity with him in the Light; so let that knit your hearts together, that as a faithful Family you may serve the Lord together in Love, preferring one another, that the God of Love and Peace may evermore dwell and rule among you, and bless you with all Spiritual Blessings and Riches in Christ Jesus; to whom be Glory, and Honour, and Thanksgiving for evermore.

And hereby you may all know that I am well, and so are my dear Companions and Fellow-Prisoners generally, blessed be the Lord, whose Love and Mercy is continued unto us, and his Eternal Arm doth uphold us in long-suffering, the enjoyment of whose
 Presence.

Presence makes all things Comfortable unto us; and Truth lives, and will live over the heads of its Enemies, and will spread more and more, and the knowledge thereof will more and more increase in the hearts of those that sincerely desire after it. Wherefore my Dear and truly beloved Friends, let none be discouraged, neither let any thing daunt you, but lift up your heads, and walk on in the Way of Righteousness, in the pure fear of the Lord; for he hath not forsaken us, and let every one eye (and have a true respect unto) him in their hearts, and he will preserve you to the end of your days, in a fresh Living State, and his Love and Goodness shall never depart from you.

My Dear Brother and Fellow-Sufferer, *Thomas Curtis*, and my two Brothers, *Leonard* and *Benjamin*, dearly Salute you all. So dear Friends, receive this as a Testimony of my true Love unto you all, which is beyond what I can Write; for indeed
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my heart is full of Love towards you, and I am always glad and truly refreshed to hear of your welfare and stedfastness in the Truth; and your Love to the Lord, his Truth and Servants I have had experience of. I feel my Love and uprightnes of my heart towards you, in that Spirit which makes us one in him that lives for evermore.

I remain your Dear Brother, though outwardly separated from you, and contained in Bonds for the Testimony of Truth,

Joseph Coale.

Reading-Goal, the 5th of
the 9th Month, 1667.

To

*To FRIENDS in the
West of England.*

ALL you my Dearly Beloved Friends, who have believed in the Light of Jesus Christ, the Everlasting Sun of Righteousness, which hath appeared and shined forth in this our Day, and hath given you to see and know your selves, and the State in which you have been, and do now stand, and hath given you to see the Cause and Ground of your Separation from the Lord; and also the way through which you come to be acquainted with, joyned and truly united unto him again, and to know wherein Life and Peace, and Eternal Blessedness and Happiness doth consist, and how and wherein your Strength and Power is received, to avoid, shun, and stand against that which would
lead

lead out into a Separation from him, and so deprive of his Love, Peace and Favour, even those things in the true ground you come to see in the Light which is Immortal, and manifesteth all Mortality; and therein you may read through and comprehend all that is Mortal, both in your selves, and also in all Men, and see to the end of all that which is in time; even unto you is this Salutation, and word of Exhortation, in the unfeigned pure Love sent, according to the directions and living motion of that Eternal Spirit, which searches and manifesteth all things, and reveals the things of God unto his Children, whose Minds are exercised in it, and who do attend thereupon for Counsel, and wait therein to receive comfort and refreshment from the Lord unto their Souls, by which we live, and are supported daily; dear is my Love unto you, which you will feel in that Life and Spirit which is near, and known unto the Lord, and which lives in the acquaintance with him, which

which is beyond all visible appearance
 of words, or otherwise; and fervent
 are my desires for you unto the
 Lord, that his Love, Peace and Bless-
 ings may be continued with you, in
 the enjoyment of which, your Souls
 will be satisfied and comforted, which
 you will feel as you all dwell and a-
 bide with him, faithful in that mea-
 sure of Light made manifest in you;
 and you will therein know preserva-
 tion and safety from the Enemy of
 your Souls, and will see all his Wiles
 and secret Temptations, whereby he
 would draw any of you out of the in-
 ward sense of the Truth, to rest only
 in an outward appearance and profes-
 sion of it, and so to hold only the
 profession, without the inward posses-
 sion of the power of it; which
 changes into its own Image and Na-
 ture, and makes the Heart new, and
 true and upright to God; and then
 Truth is known in the inward parts,
 which God loves and accepts, and
 blesses those that hold it there; and
 will Honour and Renown them in the
 sight

fight of their Enemies, and spread their Table, and pour them down a Blessing.

Wherefore, my dear Friends, live in the Truth which is made known to you, and therein watch against the Enemy of your Souls, that he deceive you not, nor beguile you of your Reward, by his subtle and Mysterious Workings; for truly this is a Day in which he is Working every way against the Children of *Sion*, and seeking to lay wast the Lord's Vineyard, and to spoil the tender Vines which he hath planted. So be you all armed with the Power of God, and put on Faith and Patience, which will carry you through all, and in which you may hold out to the end, and such shall be saved that endure to the end; for though many may begin well, and hold out for a time, yet if they endure not to the end, it had been better they had never been Born, for they lose the Crown, the Reward which in some measure they were come to a sight of, which indeed is a
greater

greater aggravation of their Sorrow and Torment, and it will be far greater than theirs that never saw any thing of it; and therefore all that do hold out to the end, must feel a Life in that which has no end, and must dwell therein; in which they may hold out and endure through all things that end, and see the end of all the secret Workings of Satan, and be preserved in the endless Peace and in the endless Dominion over the Power of Darknes and Death. And Friends, as you live in the Truth, you will be gathered into the living and unfeigned unity of it, in which you will dwell as one Body and Family, being knit and joined in one Spirit, in which you will comprehend and see all false Spirits and Appearances, and such whose life and delight is in that which ends, and fades, and such will come to nothing, though they have appeared with you, and for the Truth for a time, and could plead and tattle for it, yet being not really in it, Truth shuts them out and manifests

manifests them, and being only in the visible appearance, they cannot last long.

But, dear Friends, heed not such as may turn from the Truth to Vanity, for the Truth is the same still, and is not at all diminished, but is as lovely, as beautiful and precious as ever, to all that through Death have known it, and the power of its Resurrection. And Friends, as such are to be denied and judged, who have denied and dishonoured the Truth, so likewise must that Spirit which delights in Tatling and Whisperings, which is forward to talk of the failings and miscarriages of others, and will be prying at and spying out faults, and the Motes it may be in others Eyes, when the Beam is uncast out of its own; and so would cover it self by talking of what it sees amiss in others, and crying them down in Words, but is the very same that goes forth, and abides not at home, but wanders and gads Abroad; and this will fail, and cannot hold out to the end, neither

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is it blessed in its way, but denied with the Truth; for its life is in that which fades, and it feeds not on that which is invisible, but on Chaff; and satisfies it self in seeing others failings, and minds not to be staid in that which is living and enduring, and is to be cast out from among all that love the exaltation and prosperity of Truth, and the Honour and Renown thereof in the World. And therefore, my dear and well-beloved Friends, shut out that Spirit from among you, and let it have no room to enter into you, but live in the Simplicity and Innocency of Jesus, and in plain upright-heartedness one towards another; and seek to abound in Love unfeigned, and in good Works; and let your Harmlessness and Innocency preach unto all, that you may glorifie God in your Day, and be a Praise unto him; and may feel the Answer of a good Conscience, and the Justification of the Eternal Spirit, and may be approved thereby in all your Ways; so shall Life everlasting

lasting be your Inheritance, and the Blessing of the Lord be with you upon Earth, and his Peace and Presence fill your hearts with Joy unspeakable, and you will trample upon all deceitful and feigned Spirits, and be preserved above the Rage of Man ; and your Hearts will be kept clean, and you will be a fit Habitation for the Lord to dwell in, and answer the end for which you have been Called, even to the Comfort and everlasting satisfaction of your Souls.

Oh Friends! live in the Remembrance of God's Love, made manifest unto you ; and be steadfast in your Minds, and let nothing shake you from the hope of the Gospel, nor draw you aside from the right Way and Holy Path of Life ; but wait upon the Lord in true Sincerity, that you may see all the Temptations of the Devil, and receive the Power of Christ to stand against them, and keep over the World, and the Love, Liberty and
Vanity

Vanity thereof, and heed not its Threats, but live in the Spirit of the Lamb of God, which patiently bears all things, and suffers and endures all things; and be patient towards all Men, and let the Fruits of the Spirit of Christ be seen among you; and in this you will endure and overcome the Enmity, and wear out the Rage of Man, which may be hot against the Children of the Lord, who are Constant and faithful to him in his own way, whom he will preserve by his own Power, and uphold to finish their Testimony for his Name in this World, and their Testimony shall stand for ever, and their Remembrance shall never wear out.

And therefore, my dear Friends, be not afraid of the Ungodly, neither let the high looks of Man daunt you, or the noise of Sufferings make you afraid, for the Lord is with us; and keep unto him in the sense of his own Life, and let it be your Care and Diligence to fulfil his Will,
and

and Answer his Requirings in all things, and forsake not your wonted Innocent and Christian Practice of meeting together, to wait upon and Worship God in the Spirit and Truth, that you may receive the refreshings of his living Presence, and so be refreshed also in one anothers Faithfulness and Constancy, and be plain and simple-hearted in the Truth, and feel your growth in the Power thereof, and in the Wisdom from above, which is first pure, and then peaceable, and easie to be intreated; in which you may be ordered to the Praise and Glory of God, who is blessed for ever.

And, dear Friends, hereby you may understand that I am very well, with the rest of my Companions; blessed be the Lord, whose Love and Mercy is continued unto us; by which we are engaged to live unto him, and Fear and Serve him all our Days, which is our reasonable Service.

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The Peace and Blessing of the Lord
be among you all ; is the desire of
him, who is your Dear Friend and
Companion in Sufferings for Christ.

Joseph Coale.

A

A LETTER to James
Smith, and Copleston
Bamfield, who were Per-
sons in Authority in the
County of Devon.

FRIENDS, although I cannot give
you flattering Titles, for in so
doing I should offend my Ma-
ker; yet surely in true humility of
Mind, and uprightnes of Heart, I do
acknowledge your Civility, Modera-
tion and Kindnes towards me, being
a Stranger in your Country, and a
Prisoner in outward Bonds, not for
evil doing, but because I could not
violate my Conscience in acting con-
trary to the Light and Knowledge
which God hath given to me, (to wit)
in breaking his Commands, which is a
great Evil in the sight of the Lord;

and your Work in so doing, (I mean in setting me at Liberty) and in whatsoever else you do singly for the Lord, or any of his dear Servants, doubtless will be rewarded double in your own bosoms. And truly it is very commendable for Men in your Place to be Pitiful, Merciful, Just and Righteous in all things to tender Consciences, and to be Lovers and Succourers of such as are tender and upright towards God, who are Innocent and Harmless, and live peaceably among Men, and it is well-pleasing unto the Lord; and indeed that which he expects from you in your Places, as the Right and Priviledge which belongs to his People in this World, else Men cannot be blessed of him, for he blesteth such as fear him, and do righteousness, and confounds such as do contrary, that are Cruel, and hard-hearted, for that is not the Property of a Man that is converted unto God, as I hope you your selves know, for he that is Converted and Redeemed, and brought near unto God, is re-
deemed

deemed out of that Nature, and that is subdued in which all the Cruelty, Wickedness, Injustice and Unrighteousness lodgeth, and is brought forth in, and becomes dead unto that Nature in which the Enmity lodgeth; and in a word, in which no Man can please God, because he that lives in the Flesh (as the Apostle saith) cannot please God; so that I say they that are redeemed and converted, have crucified the Flesh with the Affections and Lusts, and do walk in the Spirit, in which they please God, and bring forth the fruits thereof, which is Meekness, Mercifulness, Love, Gentleness, Moderation, &c. and hereby (even by their Fruits) are they known to be the Children of the Merciful, Long-suffering, Righteous, Holy, Just God, because it is evident they bear his Image, which consisteth in these things.

Wherefore, Friends, it is and hath been in my heart, to write unto you, and that in true Love, and I hope I may not question but you will receive

it in Love from me. and read it in Meekness, and consider it in Seriousness, in which it is written, for I am plain, without deceitful words of Hypocritical Flattery, it being made natural unto me to speak Truth unto all Men in Soberness, without any Equivocation, which is indeed the best, that every Man appear as he is, and what he is in reality. Now forasmuch as you are Men in Place of Authority in the World, and have Power in your hands, it will be your greatest Honour to walk in the fear of God, and therein to Act in Righteousness and Justice towards all, and to do as ye would that Men should do unto you, which is the Command of Christ our Lord and Master, which all that follow him must duly obey, who is to be followed and faithfully obeyed in all things; for he that saith he knows him, and keeps not his Commandments, is a Lyar, and the Truth dwells not in him, and his Commands are not grievous, but are pleasant and delightful unto the Righteous, and all his

his Paths are Peace unto them; and they that walk in them shall be safe from Evil, for the way of the Lord is Peace to the upright, as saith the Prophet, but destruction shall be to the Workers of Iniquity; which way is Christ the Light of the World, who Lighteth every Man that cometh into the World; so that the Light is the way to the Father who is Light, and in whom is no Darknes at all; and no Man can come to the Father, or know him, but he that believes in the Son, who is the Life, the Way, the Truth, and the Light, who Lighteth all Mankind.

Now therefore (because my Love is to you, and the desire of my Soul is that you may come to the certain knowledge of the Infallible everlasting unchangeable Truth, and the Way that leads to Eternal Happiness and Felicity, when this World, its Joys, Delights and Vanities shall be no more.

This is in my heart to say unto you, and to lay before you, to wit, your
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being Lighted by Christ Jesus, the Love of God is extended to you, and you are Lighted for this end, that you should believe in that Light and be saved; believe in it as it discovers Sin, and secretly convinceth of it, and would lead and draw out of it, and he that believes not thus in it, is condemned already, even by that which he ought to believe in; because he doth not believe in it, he doth not believe in the Name of the only begotten Son of God, whose Name is Light, which Men are to believe in, for Men must believe in the Light, if ever they are saved. And the Nations of them that are saved shall walk in the Light of the Lamb, and that is the Light of the Lamb, which is given to, and placed in Man, which convinceth him of his Sins, and reproves and condemns him for unrighteousness, which secretly tells him he should not Lye, nor Swear, nor be Proud, nor Wanton, nor Drunk, nor spend the good Creatures of God upon his Lusts, nor Cozen, nor Cheat,

nor wrong no Man, nor go on in evil ways, and sometimes checks him, and calls unto him for Repentance, and to forsake Sin, and many times works trouble on his heart, after he hath Sinned, for his Sin; even that I say is the everlasting Light of the Lamb God's true and faithful Witness, by which he strives with Man, and by which he would draw him out of Sin and Death, and the ways thereof; if he would but incline his ear unto it, and receive it, and own its Condemnation for his Sin, and love it as it shews him his Transgressions, and what will follow if he still go on and remain in Sin: And this I do affirm is the way out of Sin unto God, to wit, the Eternal Light, which convinceth and reproveth for Sin, which they that follow shall not abide in Darkness, but are led out of Sin (or Darkness) to the Light of Life, for it is the Light which shineth in the heart (Mark, in the heart) which giveth the knowledge of the Glory of God; so this Light is in Man, which convinceth

vinceth of Sin, and would lead him out of it, and in which Power is received over Corruptions and the Temptations of the Devil, which are washed away by the blood of the Lamb, by which they are cleansed that do believe in the Light; wherefore Man must turn in his mind, and must look and seek within to find the Pearl of great price, which hath been hid in him, under his Corruptions and Earthly Thoughts, Love, Delights, and under his airy vain Mind, which takes pleasure and delight in the Glory, Honour, Beauty and Riches of this World, which must all perish and come to an end, and does not regard the Works of the Lord, nor consider the operation of his hand. Oh therefore seek ye after this Pearl, which is of more value than all the World, which will satisfie the immortal Soul, which all the Pleasures, Honours, Glories and Riches of the World can never do, which Pearl is hid in you though you have not known it, because it hath been covered with
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the Clods of the Earth, which must be cast off, and the House must be swept, and the Candle must be lighted, and diligent search must be made that you may find this Pearl, that which many have sought without, behold it is within, near unto them; for Christ, in whom are the Treasures of Wisdom and Knowledge, is to be known within; for saith the Apostle, know you not how that Jesus Christ is in you, except you be Reprobates. And for this end is he made manifest within, to destroy the works of the Devil, to destroy the Flesh, and to save from Sin, and to redeem unto God, out of the Pleasures, Vanities and unrighteous ways of this World, which lies in Wickedness and Darkness, which whosoever lives in and follow, must not Inherit Eternal Life; for saith the Apostle, the Unrighteous shall not Inherit the Kingdom of God, &c. Oh therefore awake, awake to Righteousness, and cast off the deeds of Darkness, for the Day of the Lord hasteneth, in which all Men must be called

called to an account for the deeds done in the Body, and every Man shall receive a Reward, according to his Works, whether they be good or evil, for Righteous is the Lord, and in Righteousness will he Judge the Nations, and the People with Equity; Holy and Just is he, who can in no wise clear the Guilty, before whom no Iniquity can stand, because he is of pure eyes, neither can the Wicked approach unto him, the Proud are an Abomination to him, and he beholds them afar off; the Unclean and Deceitful-hearted, whose ways are Filthy, Corrupt and Sinful are shut out from his Presence, and where he is they cannot come, but the Righteous dwell with him, and the Redeemed are glad in his presence, who are Redeemed from the Earth, and gathered from amongst Men, to live the Life of Righteousness, and to walk in the Path of the Just; though they are hated of Men, and afflicted in this World, yet the Lord of Hosts is their everlasting Refuge, and the God of *Jacob* their

their dwelling-place for evermore; who is Holy, Holy and Reverend is Name. Oh that Men would fear him! Oh! that they were Wise, that they would remember and seriously consider their latter end, for what is Man that he should strive with his Maker, or be exalted in his heart as though he might live, and be as he will, and that he should yet think in his heart, that though he does evil, yet good shall come unto him, and that it will be well with him at the last: Oh! surely no, but he shall eat the Fruit of his own doings, and as he delights in Vanity and Wickedness, even so that which he delights in will be his ruine, and sink him at last into the Pit of destruction, and perpetual misery.

Wherefore Friends, my desire is, and the cause of my present Writing is for this end, that you may sincerely mind and consider the things that do belong to your everlasting Peace; namely, that you may know the way of the Righteous, and walk therein, even now in this your day, and while
the

the Lord gives you time ; oh spend not your precious time in Vanity, delight not in that which shall perish, for behold the day of Death cometh, and the hour in which there is no pleasure ; when all the glory of Men will wither as the Grass, and fade as the Flower, and his Honour and Renown will be laid in the Dust, and his Joy and Delight will be no more ; his Mirth is then turned into Mourning, his Songs into Howling, and bitter Lamentation ; his heart is filled with Sorrow, and Heaviness is as a Swadling-band about him ; and now he saith, oh ! that I might die the death of the Righteous, and that my latter end were like his : Oh ! that my Days might now be prolonged, and that God would now spare me ; surely then I would amend my ways ; but oh ! his time is spent, his day is passed over, and now it is too late, and God will not hear him, but the day of his misery now cometh, which he can by no means avoid, the pangs of Death take hold of him, and he hath

hath not assurance of Eternal Life, and the Kingdom that never fades away, in which is Joy and Delight, and Peace for evermore; but is under the sense of Guilt and Condemnation, and Trouble and Perplexity, because of his Sin, and because he loved the ways of Vanity, more than to walk in the fear of God, in the days of his Prosperity. Oh Friends, I say it is now your day, and behold it swiftly passeth away, and then you are no more, and in the Grave there is no remembrance of him: Wherefore, as a Friend to you, and a true Lover of your Souls, and one that desireth your everlasting Happiness, (even that you may be awakened unto God, and quickened unto Righteousness all your days, in this World, and in the World to come in Joy and Peace with God for ever) I do beseech you to mind and consider these things, even in secret, enter into your Chambers, and into your Closets, and there be you still, and see how it is with you; let the Light of Christ arise in you, and
search

search you, which will deal plainly, and not deceive you; which will draw you out of Sin and every Evil Way, and lead you into Truth and Righteousness, Meekness and Moderation, and the Fear of the Lord, which is to depart from Evil; and in this you will feel acceptance with God, and receive of his Love into your Souls, and in this serve him aright, even as you ought, and Worship him in Spirit and Truth, in which he delights, and not in the multitude of outward Performances, and superstitious Practises, when the heart is not aright before him; for it is Truth in the Inward Parts which he accepts, and an Inward Change of the Mind and Heart, that Truth and Righteousness may dwell there, by which a Man's Conversation comes to be Holy and Harmless, and is ordered aright, and unto such God shews his Salvation, and feels his Spirit in them, to Justifie and Comfort them in what they do, and the Spirit of Truth leads out of Evil; and such only are Sons of God,

God, that are led by his Spirit, which leads into Holiness, which is the absolute way to Everlasting Happiness and Felicity, and there is no other; which that you may come to know and walk in, that your Souls may be Saved (in the dreadful day of Vengeance which will come upon the Ungodly) is the desire of my Soul, who am a Lover of Peace, Truth and Holiness; called by the Name of

Joseph Coale.

Reading-Goal, the 21st of
the 10th Month, 1661.

To

To the School-Masters of
Exon.

Friends,

THat are *School-Masters* in this City of *Exon.* unto whose Tuition and Charge many Parents do commit their Children, that you should Teach and Rule them well in the Fear of the Lord ; and that ye should (as much as in you lies) keep them out of Wild, Wicked and Ungodly Practices, and moderately Correct them for such things, when they are found in them ; and Instruct and Admonish them to be Sober, and to walk in all Meekness and Quietness towards all People whatsoever. I say for this End many Parents may Intrust you with their Children, because that they may judge that you should

Rule

Rule them, and bring them into Subjection, and tame them that are wild, or at least use the best of your endeavours so to do.

Now therefore I have something to say before you, especially some of you, having beheld the Rudeness and Wildness, and Wickedness of some of your Schollars this Day in the Castle; who here did very much abuse Honest and Sober Men and Women, calling them Rogues, Whores, and Quaking-Toads, &c. and such like filthy Names, throwing Stones at them; who in much Patience did bear it, as looking upon them to be Children, and Concluding that their Parents and Teachers were much to blame, if they would suffer them to go on in such Wickedness; and that they were a Shame and Dishonour to them, who should be good Examples, and Train up their Children in the Fear of the Lord, and in that Holy Way in which they should go while they are young; and this would be of a good Report unto you, and Parents, if Children
were

were thus Trained up and Educated: But to see them in such rude Behaviour is an ill favour, and grieves all Sober People that hears such evil words, which Corrupts good Manners; and to see them so Bold and Impudent, to Abuse and throw Stones and things at Honest Sober People, is really a disgrace and dishonour to you.

Now, Friends, I say, it behoves you to make enquiry after such that are thus Wicked and Uncivil, and abuse Honest People, and gently Correct them for it, and not to Countenance them in it, lest they grow worse, and through your slighting or neglecting them are imboldened, and they grow more Impudent, so that they cannot be Tamed nor Ruled by you nor their Parents neither; thro' which means many Children come to be spoiled, and to bad Ends, for want of being kept in Subjection and well Instructed while they are young. Therefore you ought to Reprove and Correct them in Meekness and Moderation, when they do such things, and

to exhort them to a good Behaviour, and Charge them not to abuse any body whatsoever, nor speak such evil Words as before-mentioned, nor to be Mockers, or Call Nick-Names, for the Lord can bring his Judgments suddenly upon such, as he did upon those Children that ran after the Lord's Servant and mocked him, as you may Read in *2 Kings 2. 63.* which may be an Example unto all Mockers at this day. Oh therefore suffer not your Scholars to do such things, and take heed of winking at their Evil Practices; for Childeren should be Sober, and should be Instructed in the fear of the Lord, to know a measure of his Spirit in themselves, which will lead them out of Evil; for that Spirit, which leads them to those Actions before-mentioned, will also lead them to worse, and in the end to misery; and that is the Evil Spirit of the Wicked one, which leads to Destruction; for the Spirit
of

of God leads to Truth and Righteousness, Soberness and Meekness, which as you your selves are led by it, you will the better know how to Order and Rule your Scholars thereby; by which all Parents and Teachers of Children should be guided; and it will encourage all Sober People to send their Children to you, and to Intrust you with them, if they see your Care, and Diligence and Wisdom in Guiding, Teaching and Ordering of them; and that they grow Sober, and in the good Behaviour and good Manners, which is as they depart from Sin and Evil. For they that are in the Evil, are out of the good Behaviour and Manners, and their Evil Words Corrupt the Good Manners. Therefore Friends, you ought to keep them out of Evil Words, and Evil Behaviour, and this would be an Honour to you, and of good Report, that the *School-Masters* of this City Teach their Schollars Sobriety, Meekness
and

and the Fear of the Lord ; but the contrary causes Shame and Dishonour both to Parents, and Teachers, and also to the whole City, where is so much profession of Godliness ; that Children and young People should be so Wild and Wicked to throw Stones and Dirt, and Abuse in such uncivil manner Honest Sober People, that fear God. Now do you think, or can any Wise Man Judge, that to throw Dirt and Stones, and to Call People Rogues, Whores, and Toads, &c. (who Fear the Lord) that this is the way to win or turn such to you, whom you say are in Error, but rather doth confirm them in their way. But the way to Convince Gain-sayers, or to win such whom you judge out of the way, is by a Sober Life, and the Example of a good Holy Conversation, and not by that which is Contrary.

I am one that wishes well to you, and all People, both Old and Young, and Rejoyce to see any walk in the
Fear

Fear of the Lord, and depart from Evil ; but am grieved to see such Wickedness and Ungodliness abounding amongst People professing Christianity.

Joseph Coale.

✂ Exon-Goal, the 21st of the 6th Month, 1661. where I Suffer in outward Bonds, for the Testimony of a Good Conscience ; who had Liberty of my Keeper to walk in the Castle-Yard one hour or two ; where I, with other of my Friends, were abused by the Schollars.

To

To all you that Desire and
 Breath after the Lord, and
 the true Knowledge of
 his everlasting Way, and the
 Righteousness and Peace of
 that Kingdom which consist-
 eth not in Words, but in
 Power, Life and Joy in the
 Holy Ghost, &c.

OH Friends, and
 distressed. scat- *Ezek. 34,*—
 tered People! who have been
 as Sheep scattered upon the Moun-
 tains without a Shepherd, in the
 cloudy, dark and dismal Day which
 hath come over the World, in which
 Men have been groping as the Blind
 for the Wall, and have not found
 K the

the Resting-place, but have wander-
ed to and fro, from Mountain to
Hill, and have wearied themselves

for very Vanity, and
Jer. 50. 6. spent their Money for

that which proves to be
no Bread, and their labour for that
which, at length doth not, nay can-

not satisfy the truly hungry Soul.
Wherefore, oh ye People, in every
desolate Village! arise, arise, and
hearken ye to the Voice and Call of

the true Shepherd, who is now call-

ing and seeking you; awake, awake

and arise that he may

Ephes. 5. 13, give you Life: Harkener

14. diligently unto him, and

ye shall eat that which is

good, and let your Soul delight it self

in Fatness. Incline your Ear and

come unto him, hear, and your Soul

shall live, and he will make an ever-

lasting covenant with you, even the

sure Mercies of David

Isa. 55. 1, 2, Seek ye the Lord while he

3, 4, 5, 6, 7, may be found, and call ye

upon him while he is near

Let the wicked forsake his ways, and the unrighteous Man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. Now Jesus he is the true Shepherd that layeth down his Life for the Sheep, and his Sheep *Joh. 10. 11,* hear his Voice, and they *27.* follow him, and he leads them forth, and gives unto them Eternal Life, and satisfies their Souls as they hear his Voice, who speaks within, by his Light and Spirit in the Heart and Conscience, which whosoever hears, and obeys, and follows, shall be led into the green Pastures of Life, and shall come to know a quiet and sure Resting-place by the Rivers of living Water, where they shall lie down and none shall make them afraid, and shall eat and be filled, and shall drink and be satisfied. Oh therefore! ye that are hungry, and that find a want of true Bread, and desire to be satisfied, hearken diligently to the Light and Voice of Christ in

Psal. 36. 8. you, even that true Light which he hath enlightned you withal, which convinceth of Sin, and sheweth the Thoughts and Intents of the Heart, and lets you see your own States and Conditions; I say hearken unto it, and wait low in it, and therein will you feel and know the true Power of God arise to work in you; by which you will feel a stop put unto Sin, and a subjecting of that evil Spirit, which hath led you into Disobedience and Transgression against God your Maker, and into the Ways and Works which are displeasing to him; because of which you have been separated from him, and wandering in the Ways of Death and Darknes

where your Souls have
Isa. 58. 1,2. been laden, and burthened, and compassed about with Sorrow and Trouble, being separated from its true Life, and having lost the feeling of that Power which preserves out of Sin and Transgression, which you will come to feel

feel, as your Minds are turned unto
 that Light of the Lord Jesus, which
 doth appear in you against all Sin
 and Unrighteousness; in which, as
 you believe, you will receive Power,
 even the Power of Christ, who is the
 true Light, that lighteth
 all Mankind, or every *Joh. 1. 12.*
 man coming into the
 World; by which Power you will
 feel a subjecting of your Minds, and
 Nature, and Thoughts, bringing you
 unto the true Obedience to Christ; so
 you will be made willing to follow
 him in the Denial of the World, its
 Works, Ways, and all things that
 are contrary to him,
 which they that will be *2 Cor. 10. 5.*
 his Disciples must be se-
 parated from, and must deny them-
 selves, as he hath said, and take up
 the Cross and follow him; who is
 not of the World, and therefore the
 World hates him, and those that do
 follow him, whose Kingdom is not of
 this World, and cannot be entred
 to but through the Denial of the
 World,

World, its Ways and Works, as I have said: And though such now are hated, and cast out of the Fellowship and Society of the World, because they cannot be Partakers with it in its Sins and unrighteous Ways, and cannot be conformable to them in their Practices, and Ways of Worship, which are contrary to the Perswasion of the Spirit of God in their Consciences, yet the Lord will and doth receive them into Fellowship and Communion with himself; who

Isa. 51. 7. faith, *Hearken unto me, ye that know righteousness,*

Isa. 50. 51. *the people in whose heart is my law: Fear ye not the*

reproaches of men, neither be ye afraid of their revilings, for the Moth shall

eat them up like a Garment, and the Worm shall eat them up like Wool; but

my Righteousness shall be for ever, and my Salvation from generation to gene-

ration. And though such are reviled and cast out because they have and do

deny the World, and cannot be conformable

formable to its changeable way, and are made a Prey upon because they depart from Iniquity, yet the Lord will appear to their Joy, and their Enemies shall be ashamed; and he will receive such as are cast out for his Names sake, and speak comfortably to his Beloved. *Chap. 66. 5.*

And therefore all you tender-hearted People that cannot turn with the Wind, in conforming to those things which are contrary to the Perswasion of that Light of God's Spirit in your Consciences, but feel in your selves, Breathings and Longings after the Immortal Substance, and would rather suffer outwardly in your Persons and Estates, the Punishments, Forfeitures and Penalty of Man's Law, than transgress the Righteous Law of God written in the heart, and do those things to please Men, which are contrary to that Light and Knowledge which God hath given you, which undoubtedly

*Jer. 39. 33.**1 Thes. 2. 4.*

Isa. 55. 8. would bring and cause the Wrath and Judgments of God to come upon you; and so turn to be Men-pleasers, which the Apostle speaks against, to displease the Righteous Lord, whose ways are not Man's ways. I say, oh Friends! mind ye the Lord alone, and take heed of them that are given to change; look ye singly at, and put your trust in him, and he will carry you on in boldness, and by his Power (which, as I have said, you will, as your minds are turned unto, and as you wait in that Light, which convinceth of Sin in the Conscience) you will be strengthened and enabled to bear a Testimony for him in this Day of Trial, against the World, and all things which ye are convinced of not to be of God; and ye will be upheld above all worldly Fear, in the feeling of the perfect Love of God, which will refresh your Souls in all your Trials; for truly this is a Day of Trial, in which the Lord is making a Separation throughly between

between the Precious and
 the Vile; between him *1 Joh. 4. 13.*
 that truly fears God,
 and him that only talks of him; yea
 between the Professors and Possessors,
 who have found him, and cannot de-
 ny him before Men, nor let him go,
 who is *the chiefest of ten thousand;*
 but walk with him, and abide faith-
 ful in their Generation, and such
 shall be recorded in the Book of Life
 among the Righteous, whose Memo-
 ry shall live for ever; when those
 that have denied the Lord before
 Men, and betrayed the Just in them-
 selves, and lose their Testimony to
 go in with a Multitude to do (that
 which once they were perswaded
 was) Evil, and to sink under the
 fear, Terror and Threatnings of
 Men, who in the height of their Pow-
 er and Glory are but like the Flower
 of the Field; and under the Temp-
 tations of the Devil, who will say,
*this thou wilt lose, and such will hate
 and envy thee, and thou wilt not be e-
 steemed amongst men, but wilt lose thy*
 K 5 *reputation*

reputation in the World, and thy worldly gain, and the love and friendship thereof. And the Devil deceives many, by presenting these with many more such like Reasonings in the Mind whereby some are overcome and swallowed up, and so deny the Lord to please Men, and act contrary to what it may be they have experimentally known of him, and so become Slave and Bond-men for a Morfel of Bread or a thing of nought; and bow and creep for the gain of that which will perish, even to the wounding and piercing of their own Souls, and to the utter loss of their Peace with God, and a good Conscience, and the Names of such will surely rot, except they repent, if it be not too late; and such will now be discovered and manifested in this Day, who have not been right and sound to God, but deceitful and rotten-hearted, and have had a Name to live but are found to be dead, (as to the Sense of Life and Truth within) though they have made a fair show

for a time, while the Powers of the Earth have been their Prop to uphold them by an outward Law: And truly of this Sort have been the very Teachers and Priests themselves: I speak it not as upbraiding any, but with Pitty *Jer. 23. 32.* unto such who have been led by them, who, as the Lord by the Prophet said, *have caused them to err, by their lies and their lightness; against whom the Lord's hand was turned because thereof in that Day because they had not caused the People to hear his Word in their hearts.* And the Lord hath promised to gather his People from their Mouths, and to feed them, and teach them himself, and this is the Day in which he will accomplish it. Wherefore cease ye wholly from them, and wait upon the Lord, *Isa. 54. 13.* that you may witness his Teachings, who will teach and lead you into all Truth by his Spirit, and you shall not want, but he

he will supply your
 2 Cor. 6. 16, Wants, and give you all
 17, 18. good things, and be a
 God and Father unto
 you, and you shall be his People;
 and he will dwell in you, and walk
 in you, according to his Promise,
 if you will be obedient to his Voice,
 who is now calling out of *Babylon*
 (*Confusion*.) and out of the many con-
 fused noises in the World, and out
 of the Sins of *Babylon*, which they
 that are Partakers of, must as surely
 partake of her dreadful Judgments,
 which God will reward her with. Oh
 therefore! ye scattered People in the
 Borders, and by the
 Rev. 8. 4. Waters of *Babylon*, Come
 away, and shake your
 selves from the Dust; arise, and do
 not delay, for the Sound of a mighty
 Trumpet is gone forth and is heard
 in the Earth. Prepare,
 Rev. 22. 12. prepare to meet the
 Lord by Repentance,
 and by turning every one from the
 Evil of his Way, and cast off the
Works

Works of Darknes, for behold he cometh swiftly, and his Reward is with him. Come out of *Babylon*, and be ye thoroughly separated, and touch not the unclean thing, and the Lord will receive you. And what though ye are cast out and hated of Men, if the Lord receive you and take you into his Favour and Protection, happy and blessed are you. Wherefore bow down the Ear and hearken to the Call of the Lord, and give up to follow him in Truth and Faithfulness, according to what he makes known in you, and reason not with Flesh and Blood, but be obedient to the heavenly Call, and he will delight to do you good, and will withhold no good thing from you, as you walk in faithfulness and uprightnes before him, and answer his requirings, and fulfil his will, but he will be near you to answer when you call upon him, and hear your cries, and give you your Soules desire, and will be

Gal. 1. 18.

Psal. 84. 11.

be a present help unto you in time of need. Oh! let these things dwell upon your hearts, and the Fathers Love melt you, and let it be a sufficient

Obligation to *Psal. 46. 3.* cause you to walk in Subjection to him, seeing he hath not wholly left you, nor given you up to your selves, nor left you altogether in Darknes, but hath given you Light that you should walk in it, and become his Children, who kindled and raised good desires after Righteousness in you, and that those desires in you are not quite lost nor quenched, but are kept alive in you, which the Lord no doubt will answer and satisfie as you diligently wait upon him, who will not *quench the*

smoking Flax, nor break the bruised Reed, 'till Judgment come forth in- to Victory; and ye will

come to enjoy that which you have desired after, and to know the Work of Righteousness, which is Peace, and the Effect of Righteousness, which

is

is Quietness and Assurance for ever in Christ Jesus the everlasting Substance; and so will come to see thro', and be gathered out of all those Shadows which in their time were Representations of him, *Isa. 32. 17,* which now comes to be *18.* abolished and done away by him, in all that witness him come in Spirit and Power within, who puts an end to Sin, and finisheth Transgression, and brings in everlasting Righteousness and Peace to all those that do truly believe in him. *Das. 9. 24.* And now at this Day People sticking and hanging in outward things as the Jews did, they miss the Substance, and come short of that which is the Souls Life, Food, Bread, Wine, Water and true Nourishment, and indeed all; and who became the Saints all, and fulness that did fill all, and is now to such as do believe and obey him, and follow him in all things, which he at this Day doth require of them: And yet all those things are

are truly owned in their time and place, which the Saints and People of God were to do and observe, according to the particular Command of God to them in every Age, and because of some that did uphold such things which were sometimes required, who themselves were forward in the outward Practice, it was said,

Who hath required these things at your hands?
Isa. 1. 12.

[Mark,] *at your hands.*

And so may it be said now to many who are sticking in outward things, *But who hath required these things now at this day?* Nevertheless I say, If any do find the Lord's Presence with them in those things, and do make a Conscience of them, and judge they ought to do it, I judge them not, if they are not otherwise perswaded in themselves; and if they can in Truth say, The Spirit of the Lord leads them to do it, which I have very much doubt of, and desire they may seriously consider, and truly examine. Wherefore now come ye on, and
 press

press towards the true Life and Sub-
 stance, and look not at
things that are seen, which 2 Cor. 4. 18.
are temporal, as the Apo-
tle said, but the things that are not
seen are eternal and invisible: And these
 things the Apostle brought the Saints
 on to, and to the knowledge of Christ
 in them, which he told them if they
 did not come to know, they were
 yet Reprobates, notwithstanding they
 had done many things in the outward
 practice; yet this was the end and
 substance of all, and that great My-
 stery which was hid from Ages, even
 Christ within, *the Hope*
of Glory, which Mystery Col. 1. 27.
 now comes to be made
 known unto such (as then) who have
 believed in that Light which shineth
 in the heart, which gives the true
 Knowledge of the Glory of God in
 the Face of Christ, and
 reveals the Mysteries of 2 Cor. 4. 6.
 his Kingdom, and is the
 true Guide unto the everlasting Way,
 in which the Righteous have always
 walked,

walked, even the way of true Peace and Eternal Happiness ; and in it is the knowledge of that Truth received, which the Souls of many have longed for, who had long sought but could not find, because they sought amiss, or missed that, in which all that seek and wait, come to find. So come ye now, and seek after this as for hid Treasure ; even after the knowledge of that everlasting Way and Truth which your Souls long after, which some are saying, *Loe it's here,* others, *loe it's there,* but, saith Christ,

Go not forth ; for behold,
Luke 17. the Kingdom of Heaven
21, 23. is within ; and the Truth
 you must find in you, tho'

its appearance at first is but low and little, yet being owned, it grows ; and the Kingdom, which

Mat. 13. is but as a grain of Mustard-
31, 32. seed, the least of all, in you,
 yet it will spring up to be

the greatest of all in you, and will overcome all that which hath been great and strong in you, even every other
 Seed

Seed which the Devil hath sowed in the Night of Darkness, whilst Men have slept in Carelessness, as you may read in the Scriptures of Truth. Wherefore go not forth, but receive the Truth as it appears in you, and walk in it, as it is made manifest within, and through Obedience you will come more and more into the knowledge of it, and it will grow in you; and this knowledge is true and everlasting, and saving, even the knowledge of the Truth in its appearance, and operation in the heart of the Creature; for Truth hath a great Work to do in Man, to change his Heart, Mind and Nature, and to destroy the Devil's Work, which hath been within; the *Devil hath wrought and ruled in the hearts of the Children of Disobedience:* Eph. 2. 2. 1 Joh. 3. 8.

And for this purpose, saith the Apostle, *was the Son of God made manifest, that he might destroy the Works of the Devil.* And so as ye receive and believe in the Truth, as it appears
in

in you, you will feel it subduing the Devil's Works, and working down that which hath been exalted in you, which hath hindered you from beholding the Glorious Presence and Countenance of the Lord; the Lifting up of which, makes whole and refreshes the Soul, and makes the Heart truly glad: Which that you may come to see, to the satisfaction and everlasting Peace of your Souls, is my End in what I have here written unto you, and that which my Soul truly and faithfully desires of the Lord for you. And this is a Visitation of Love unto all you who are enquiring the way to *Sion*, unto which the Redeemed of the Lord our God are now returning, with Songs of Deliverance and everlasting Joy upon their Heads, and they shall obtain Joy and Gladness, and Sorrow and Sighing shall flee away. Among the number of which that ye may be found, in this Day of the Lord's Visitation and Gathering, is the Desire and Travel of my Soul, who am a true Friend unto you, and
all

all that are seeking the Kingdom of God, and desire the everlasting Salvation and Welfare of all your Immortal Souls ; and am known in the World (in which I Labour and Travel for the Redemption of the Righteous Seed) by the Name of

Joseph Coale.

Tregangrees, in the Parish of Austel in Cornwall, the 13th of the 1st Month, 1664.

Concerning Reconciliation, and how it comes to be Effected in, and Witnessed by Man.

Rconciliation is Effected and Witnessed through the Operation of the Eternal Word of Life in the heart, working out and destroying that which is the cause of Separation from God,

God, which must be slain and subdued by the Word which is quick and powerful, sharper than a two-edged Sword, which slays the Enmity which God is never reconciled to, and Man being in the Enmity is separated from God, living in that which is contrary unto him, which the powerful Word of Life subdues and works out, as it is received and felt in the heart, which is known through believing in the Light, which convinceth of Sin and Transgression.

Wherefore all that come to witness Reconciliation, must receive the Light which shews Transgression, and wait in it, to feel the operation of the Eternal Power, destroying the Devil's Works, and loosing them from his Chains and Bonds, and defacing his Image and Likeness which he hath changed and begotten the Creature into, which consisteth of Pride, Envy, Malice, Hatred and Deceit, &c. and all Unrighteousness which must be destroyed; and no further is Reconciliation witnessed by any

any, than that is destroyed and subdued by the living operation of the Living Power or Word of God, which changeth Man inwardly, and quickens and renews him into God's Image, which consisteth of Humility, Love, Tenderneſs, Righteouſneſs, and Holineſs, and all good; and ſo he comes to bear his Image and Likeneſs, and is changed into the Image and Likeneſs of God, and ſo is Reconciled unto him.

And for this end did Chriſt come, and for this purpoſe was made manifeſt, to deſtroy the Works of the Devil, and to ſubdue that in Man which is contrary, which is the cauſe of ſeparation, to ſlay the Enmity, to break down the Wall of Partition, and of twain to make one new Man, ſo making Peace and Reconciliation; ſending the Sin, making Reconciliation for Iniquity, and ſo to bring in everlaſting Righteouſneſs.

And no Man doth, or can truly witneſs Reconciliation, that yet lives in Iniquity, Tranſgreſſion and Enmity
againſt

against God, and in a nature contrary
 to him, but must be changed by the
 living operation of the Eternal Word,
 which will burn up and consume the
 contrary, which the Light makes ma-
 nifest in the secret inward parts; and
 through the Spirit of Judgment and
 of Burning is he redeemed, which
 burns up that which cannot endure
 and dwell with consuming fire, and
 so it cleanseth, purgeth and purifieth
 slays and buries under all fleshly car-
 nal Love, Desires, Affections, and all
 Self-conceits, Heights, Boastings, Glo-
 ryings, Shews, Likenesses, Images
 Inventions, and Contrivances in the
 Mind and Wisdom, and whatsoever is
 not of God must die, be subdued
 cut down and destroyed, which the
 Light makes manifest to be contrary
 for he that lives and acts in and
 from that which is contrary to God
 it separates him, and keeps him at
 distance from God; and he must depart
 from that, and must die unto it, that
 witnesseth Reconciliation, which is
 effected by the operation of the Eter-

nal Power working in Man, fashion-
 ing, framing and moulding of him
 unto God's likeness, and flaying of
 him to the World, and all that is
 contrary to God, to which he cannot
 be reconciled, nor to Man, as he
 lives, and still remains in that, and
 while he walks in the ways that
 grieve his Holy Spirit. And this
 is a true and certain Testimony unto
 all People.

Joseph Coale.

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For

For *FRIENDS* in the
Counties of Devon. and
Cornwal.

Dear, Truly and Tenderly Be-
loved Friends, Brethren and
Sisters, who are of that Seed
which is truly Noble, and of that
Ofspring which is Blessed for ever,
even which God hath blessed, and
will bless, and who then shall Curse?
and who through Faith and Obedi-
ence have obtained Favour with the
Lord, and have found admittance un-
to him, through the Work and Ope-
ration of his Eternal Power and Spi-
rit in your hearts, and are come to
feel, and also to retain his Love and
Mercy in your hearts, and to lay hold
on Eternal Life and Salvation, in
Christ Jesus the Everlasting Truth, in
which

which your Peace, Joy and Comfort
 is sure for evermore, my Love unto
 you reaches, and my Spirit Greetes and
 dearly Salutes you all in the Lord;
 and the remembrance of you is firmly
 settled in my heart, never to be ra-
 ced out; and my Soul always desires
 your Prosperity, and Everlasting E-
 stablishment in that blessed Truth,
 which the Lord, in the Riches of his
 Love hath been pleased to make known
 among his People; and which he will
 yet more and more make known a-
 mong the Sons of Men, to the ever-
 lasting Peace and Satisfaction of the
 Souls of such whose Desires and Brea-
 things hath been and still are after
 the true Knowledge of it; and the
 Lord will yet bring Sons from far,
 and Daughters from the very Ends of
 the Earth, and his Glory shall rest
 upon Mount *Sion*, and an everlasting
 Defence shall be upon it. Where-
 fore, my well-beloved in the Lord,
 who have felt the Power and Vertue
 of the Truth in your hearts, and have
 known the preciousness and purity of

it, through the working and operation of it in you, live in it, and walk in it unto your Lives end, for we know there is no peace with God but in it, and by it; and ye that have chosen it, have chosen the most enduring Substance, and that Treasure which none can take away, if ye hold it fast, and retain it in your own hearts, and none can harm you, or hurt you, nor make you afraid; but ye will be supported and carried above the fear of Man, and your heads will be lifted up above the floods, and ye will be kept in the way of your Souls Peace; and above all things, be mindful of that, and never mind the changeable ways of Men, who are in the Fall, and Alienated from the God of Life, by reason of wicked Works, and know not the way of Peace, and therefore are not to be accounted of, nor regarded, nor their unrighteous Decrees, being in the Changeableness and Wickedness, unto which the true Seed cannot bow, but still minds and has regard

gard to walk in the Way of Peace
 with God, and to fulfil his Will,
 who will cause all things to work to-
 gether for the good of his own Peo-
 ple, who fear his Name, and wait
 upon him, and whose trust and con-
 fidence is in him alone; and though
 Men may think to destroy and root
 out such, yet it is but the thoughts
 of Men, and I say, (and it's that which
 hath been and is sealed and settled in
 my heart, and that by the Spirit of
 the Lord) the Lord our God meaneth
 not so, he meaneth not the destruction
 of the Righteous, who fears his Name,
 by suffering and permitting Men thus
 to proceed; but he will hereby make
 known his Power, in the Preservation
 of his Inheritance, the People whom
 he hath chosen as his peculiar Treas-
 ure, and *Jerusalem* shall become the
 Praise of the whole Earth, for God's
 Thoughts are not as Man's, neither
 are his ways as Man's; but as the
 Heavens are higher than the Earth, so
 are his Thoughts and Ways above
 Man's. So that whatever Man may

mean and intend, 'tis but Man that is Mortal; and though he may mean our destruction, yet the Lord meaneth not so, and his determination shall stand; and though he may suffer many of his People and dear Children to be Tryed, yet it will work for the Glory of his own Name, and the exaltation and spreading of his Living Truth in the Kingdoms of this World, and Wicked Men may fill up their Measure of Wickedness, and then it will have an end. So my Dear and my Well-beloved Friends, be ye all of good Courage, and be Valiant for the Truth in your Day upon the Earth; and let nothing daunt or make you afraid, which you may see or meet with in this World, but let your eye be unto the Lord, and wait upon him, that ye may always be sensible of his Arm of Power with you, and that will uphold you, and carry you through all difficulties, and Tryals and Temptations, which you meet with, and none without you can harm you; I mean as to deprive you of your Reward

ward, and Inheritance in the Kingdom which is everlasting, as you are inwardly kept in your uprightness to the Lord, in the feeling of his Spirit and Power, and in faithfulness unto him; and herein will you be manifested to all to be the Disciples and Lovers of the Lord Jesus, who follow him through the Sufferings for his Names sake, and because you obey him, and keep his Commands, which will not be grievous unto you; and through Obedience and Faithfulness you will obtain a good Report, and your Memory will live for ever, and Generations to come will call you Blessed, who are Faithful to the Lord unto the end, in bearing a Testimony for his Name against all false Ways, and deceitful Worships, and all Unrighteousness, and Idolatry, which the Lord hath called and gathered us out of, which for ever we deny to be conformable to, or to joyn with any more, which the Trumpet of the Lord hath given a certain sound against in our Hearts; its destruction,

its destruction and total desolation and overthrow is coming, and the Lord is hastning the Fall of *Babylon*; and as he called us out of her, and separated us from her Abominations, let us never more long after or desire her Glory, or reach after or be enticed with her deceiveable Beauty, but let us trample upon it all for ever, and stand up in defiance of it, and as wholly given up to bear witness to the Name of the Lord our God against all the deceiveableness of Unrighteousness for evermore.

And, dear Friends, it hath been in my heart for some time to write unto you; and now hereby ye may all understand that I am well, and yet at Liberty in the Work and Service of the Lord; though indeed within this Week, I have sometimes been likely to be taken; but the Lord has wonderfully preserved me, since I came from *London* into this County; and I stand freely offered up to the Lord, to dispose of me as he

he sees good : And Friends are very well at *London*, and their Meetings very quiet, and also in these Parts; and are freely given up to serve the Lord, and to Suffer for his Truths sake. So the Power and Presence of the everlasting God be with and accompany you all, that ye may be enabled and strengthened daily, to fulfill his Will, and to bear Testimony for his Name in Righteousness; in which Testimony I am one with you, and am your dear Friend and Brother,

Joseph Coale.

*Arandell in the County of
Suffex, the 4th day of
the 4th Month, 1664.*

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To

*To all the Upright in Heart,
who are of the Flock of
Christ, and Members of
his Body, in Devonshire
and Cornwall, the tender
Salutation of my dear Love
is freely extended.*

Dearly Beloved Friends, the Remembrance of you is often in my Heart; and especially at this time, I am filled with unfeigned Love towards you, from which this Salutation is sent among you, as the Lord hath put it into my Heart; and I do hereby dearly Salute you all, in that Love which will endure and last for ever, which the Lord our God in this our Age hath manifested, and largely and plentifully shed abroad
in

in the Hearts of his People, whereby we have been drawn unto him, and to the knowledge of the way of Life everlasting, blessed be his Name, in which our Souls have received great peace and satisfaction, being quickned by the Almighty Power of the Lord, and raised out of Death and Darknes, into which we and all Men have been fallen, by reason of Transgression against the Lord our Creator, out of which he is now redeeming many by his own Power, even all those who do lay hold on and receive the free gift of his Love, held forth in our Lord Jesus Christ, who is the Light, the Way, the Truth and the Life, given for Salvation unto the very ends of the Earth, and unto whom they are to look, and be saved from the great Bondage of Sin and Corruption, in which they have been held by the Devil, whose Seat and Authority hath been set up in the Hearts of Men, and they have been bound under the Chain of Darknes, and have served and obeyed him, and have become his
Servants

Servants and Bondmen, which Christ our Saviour comes to free from, and to recover again out of the Snares, and out of the Bondage of the Devil, and bring into the true Liberty, even the Spiritual and Glorious Liberty of the Sons of God; the Liberty and Freedom from Iniquity and Sin, out of the Liberty to Sin, which Death and Misery doth attend; for Christ was and is manifest to take away Sin, and in him is no Sin, and to save from Sin, and to destroy the Devil's Works in the Heart; and for this end and purpose did he, and is he come, who is the true Light that shews Man his Sin, and lets him see his thoughts, and is the way (unto such as do receive and believe in him) out of Sin, in and through whom they come unto God, and to have access unto the Throne of his Grace, and he is the Truth, in which Man comes into Union and Fellowship with the God of Truth, out of the Deceit and Evil; and he is the Life, in which he comes to live to God, and with him,

in

in his Love, Fear, and Favour; and this is the beloved Son of God, in whom he is well pleased, whom he hath given to be our Light and Way, our Leader and Commander, our Law-giver, and Councillor, whom *Moses* and the Prophets in their Day Prophecied of; whom all People that are Saved must hear; and all the People and Nations that will not hear, and serve and obey him, must perish, he is the Christ of God, the Redeemer, that unto us is come, whom we have waited for, and whom our Souls have longed for, who is the Saviour of the World, but especially of those that do believe in him.

Wherefore, my dear Friends and Brethren, who have believed in him, and do witness Redemption in some measure through his Blood, which cleanseth from all Unrighteousness; and through the effectual working of his mighty Power do feel Victory over Sin and Corruption in your own Hearts, in which his Glorious Light hath shined, which hath given you the
 knowledge

knowledge of those things which have
 been hid from many Ages and Gene-
 rations that are past, which many
 good Men desired to see, and did not,
 and yet doubtless died in the true
 Faith; I say this is my Counsel, or
 rather the Counsel which the Spirit
 of the Lord giveth through me,
 as you have received Christ, even
 so live and walk in him, that you
 may be rooted and grounded and
 built up in him, an Habitation of God,
 through the Spirit, that he may de-
 light in you, and may dwell with
 you, and you may dwell with him in
 his Love and Favour; and that his
 joyful and refreshing presence may
 be evermore continued with you, in
 the beholding of which is the joy
 and satisfaction of all the Faithful Peo-
 ple of God at this day, in their parti-
 cular States and Conditions, as it
 hath been the Joy and Comfort of the
 Righteous in all Generations. And
 truly, my Friends and Brethren, I
 cannot say what can be more desire-
 able or comfortable at this Day,
 (which

(which is a Day of Tryal and Suffering unto many, and unto most a time in which they are in Jeopardy daily) then to behold any to be preserved in a true sense of the Lord's good Presence, and to be Partakers of the refreshings thereof, in which is Life, and which doth renew Life and Strength daily in us, whereby we are fitted to do the Lord's Will, and enabled to endure and go through all these Tryals and Difficulties which we may meet with in this World; and also furnished with Spiritual Strength to resist and stand against every Appearance and Temptation of the Wicked one within and without, and preserved out of his Snares; and this I am perswaded many of you have truly felt; and which all will more and more feel, as there is a diligent waiting and attending on the measure of Light given to every particular; in which every one hath a particular sense what the Lord is unto them, and what his Appearance is; and herein abiding and waiting,

the

the Lord is seen and felt to be a God and a Saviour near at hand, to deliver out of the six and seven Troubles, and to comfort his People in all their Tribulations. And therefore, my dearly Beloved, above and beyond all things let the Lord be your Fear, and let him be in your Eye, and have respect in your Hearts always unto him, that his good Spirit may guide you in all your ways, and then you will continue in his Love, and behold his Living Presence, and his Eternal Power, which will preserve your Souls from Death, and save you from the Power of the Enemy, and the Plague, Drought, or Famine shall never enter into your Land; but Blessings shall be in your Habitations, and the sweet Dew of Heaven shall fall and distill upon your Souls, and of that Meat which doth not perish shall you partake, and eat of the Bread of Life, which the God and Father of all our Mercies will plentifully give and distribute unto all you that fear his Name, and wait upon

upon him, and he will refresh and
 water you with the Showers of mer-
 cy, and cause you to Spring and Flou-
 rish as the tender Grass in that
 which is Heavenly and enduring, and
 grow more and more into his own
 Image, out of the Image of the Earth-
 ly, and so will Truth and Righte-
 ousness be the chief Object of your
 Joy and Delight, and you will tread
 upon the World with the Love and
 Glory thereof, and it shall not pre-
 vail to draw you aside from the right
 way of the Lord, nor weaken or
 deaden you in your Love to and De-
 sires after the Truth ; nor drown
 that Tenderneſs which it hath be-
 gotten in you ; neither shall that Spi-
 rit live and have place in you, which
 delights only in an outward show and
 profession of the Truth, but is out of
 the Obedience and real Subjection to
 it, which the Truth in our Hearts
 cannot Justifie but Condemn ; and
 that is elevated and runs out into
 the many Imaginations and whimsical
 Conceits, out of the inward Sub-
 jection

jection to the Lord, which keeps in a Grave and Sober State, and in the approvedness to God, which all that are Faithful will be preserved in, out of the many Devices of the Enemy of our Souls, and will be established in their Hearts in the Love of Truth which lasteth and endureth for ever. My dear Friends, it is because I truly Love you, that I thus Write, and because I desire your Eternal Happiness as my own, for indeed my Heart is at this time open unto you, and I am full of Love, and my very Bowels yearn towards you, for you are dear unto me, and my Soul is knit unto you in the Bond of Love and Peace which is everlasting; and it hath been in me for some time to manifest it on this wise; though all that I can say is too short to manifest that fervent and sincere Love, which doth, and I am perswaded ever will, live in my heart towards you, if I should never see you in this Body any more, of which I am not doubtful; and I do truly desire your Welfare in the Lord, and
Prosperity

Prosperity in his Truth, which he hath made known unto us in this Day of his Power, which he will cause to spread and spring more and more in the Hearts of People; notwithstanding the Dragon's floods which he casts out to drown it, and to hinder the growth thereof; and Light will shine through the Darkness, and the Lord will work, and he is working, and let us look unto him in every State and Condition, and suffer all things in Patience, which he may suffer to come for the Tryal of our Faith; and through Faith and Patience we shall overcome and wear out the wrath and fury of Man, for the Lamb and the Saints must overcome, even through Sufferings, and the Lord will Crown them with Victory in the end, though they are as the Ground and Street to be trodden upon, and have given up their Bodies to Sufferings, that so they may keep their Consciences clear in the sight of the Lord, and that the Enemy might not pass over their Souls;

Souls ; but do choose rather to lay down their Lives for the Testimony of God, than to bow down their Souls to Vanity, or dishonour his Name through Unfaithfulness ; and this the Lord hath beheld, and he takes notice of it ; and let us commit our Cause to him, who will care for us, though Men do cast us out ; and it is because we seek a better Country, that we endure these things, for we have an eye unto the recompence of Reward, and do count these present Afflictions not worthy to be compared to that Eternal weight of of Glory which is to be revealed. Wherefore let all the Children of *Sion*, and such whose Faces are set thitherwards, lift up their Heads, for the Lord God of Heaven and Earth is with us, even he that doth what he will in Heaven and in Earth, in whose hands are the Times and Seasons ; who giveth Life and Breath unto all, the God of the Spirits of all Flesh, before whom all Nations are but as the drop of a Bucket, and as the

the small dust of the Ballance, before whom the Mighty Men of the Earth are but as Potsherds, which he can dash in pieces, when the Thunder of his Power goeth forth, and who shall stand when he appeareth; who will make the Proud to bow, and lay low the Glory and Haughtiness of all Flesh, in his own appointed time; even he is on our side, and why should we fear or be dismayed, though the Waters swell and rage; or why should we distrust the Lord, though the Mountains be great, and the Hills exalt themselves, greater is he that is in us, than he that is in the World; and he hath upheld us unto this day, and removed the Mountains before us, that we might serve him in his own way, and he hath thrown down the mighty from their Seats, for his Elects sake, and he is the same for ever, who is God and changes not, and therefore we are not consumed; and therefore in his strength and Power let us go on in the way of Righteousness, and
in

in the Practice of Christianity, in Obedience unto his Will made manifest by his Eternal Light in our Hearts, walking in all Wisdom and Moderation, in the true Fear of the Lord, which preserves the Heart Clean, out of the Pollutions and Defilements of the World; that so no guilt nor weight nor Burthen of Sin and Unrighteousness may lie upon the Conscience, but that by the Power of the Lord, through Faith, Soberness and Watchfulness every one may be kept clear in their Minds and Understandings, that Truth and Uprightness, Singleness and Sincerity may have place, and for ever dwell in every Heart, and in that every one may walk before the Lord, and one another, to the refreshing and strengthening, edifying and building up one another in the Love and Fear of the Lord, that with one accord, with one Heart and Mind we may serve the Lord, and bear Witness to his Name and Truth in this our Day, that he may have the Glory
and

and the Honour for evermore. And dear Friends, hereby you may all understand that I am well, blessed be the Lord; well I say, because the Peace and Presence of the Lord is with me, and his Loving Kindness, which is better than Life, is continued unto me, though I am confined within the narrow compass of Prison-Walls and Locks for the Testimony of a good Conscience, in keeping the Commands of Christ, whom I am to hear, and whose Doctrine I can never deny, but in the strength of the Lord do resolve to suffer all my days, rather than to deny or shrink from that Glorious Testimony which he hath called me to bear herein; and I am heartily satisfied herein, being perswaded the Lord's Hand is in it, as I have seen since I came to this Place; and I do believe my Faithful Brethren and Companions with me are like-minded; even to end our Days in Sufferings, rather than to lose one jot of Ground; and it is because of the Love and Power of the
Lord

Lord which hath ingaged our Hearts,
 that we are preserved in Faith and
 Courage unto this Day ; for the
 Wrath and Fury and Envy of the
 Devil hath been very great, and hot
 against us, which the Lord hath en-
 abled us to bear in Patience, as well
 knowing that Men must do their
 Work, and fill up their Measure.
 My dear Companion in Tribulation,
Thomas Curtis, and my two dear Bro-
 thers, *Leonard* and *Benjamin*, my Fel-
 low Prisoners dearly Salute you :
 Here are near Forty of us in all,
 belonging to this Prison ; and some
 of us have been Proceeded against
 for refusing to Swear, in Order to a
Premunire, which many expect to be
 Accomplished the next Assizes ; and
 others on the Account of Meetings ;
 some on the first Account Commit-
 ted for Three Months, and Six
 Months on the second ; and some
 upon the third Account, to be Tryed
 the next Sessions, in order to Trans-
 portation, if Jury-Men are so wicked
 as to find them Guilty, for Waiting
 upon

upon or Worshipping God, for we know no other thing they can find, or ever will find against us, but only for, and because of the Worship of our God, and for our Obedience to the Law of Righteousness; and truly 'tis pitty, that ever that should become such a Crime as now some do make it; but hitherto the Intentions of our Adversaries have been often frustrated in that Particular in this County. And so my dear Friends, live in the Love of God, and in the pure and unfeigned Unity of the Spirit, and keep your Meetings in the Fear of God, waiting to feel him in the midst of you, that you may be refreshed, and encouraged to walk on without weariness, and to run with Patience the Race which is set before you, without fainting; that you may have Right and Title to that Inheritance which is Incorruptible, and never fades away; and enter into that Kingdom where Life and Glory resideth for evermore: And the Grace,

M Love,

Love, and Peace of God be with you all; to whom I leave you, and to the word of his Grace, which is able to preserve and keep you in Faithfulness unto the End; and remain your dear Brother and Companion in the Faith and Patience of Jesus Christ, and in the Sufferings for his Names sake.

Joseph Coale.

From Reading-Goal, the
5th Day of the 4th
Month, 1665.

*An Epistle to Friends in the
West of England.*

DEAR Friends and Brethren,
who are gathered from a-
mong Men to bear Witness
to the Truth, which is revealed and
manifested in you, and which ye have
certainly known through its effectual
operation in you, who received and
believed in its first appearance, which
being the Everlasting Light, gave you
a sight and true sense of your own
Estates and Conditions, and discover'd
the darkness of Sin; and you who
believed in this Appearance of God,
and waited therein, felt his wonder-
ful Power, which wrought against Sin,
and all Unrighteousness, and awaken'd
the Immortal Soul, which cried, and
M 2 longed

longed and groaned for deliverance from the Thralldom of Sin, and Bondage of Corruption, in which it had been held, and the Power of the most High and Mighty God breaking in, did work Deliverance and Redemption, and made the strong Man to bow himself, and the Keepers of the House did tremble, and the Loftiness of Man was brought down, and the Haughtiness of Man was laid low, because it was the Day of the Terrors of the Lord's Appearance, and the Thunder of his Power which went forth; for who can stand when he appears, and who may abide the Day of his Coming, who is a Consuming Fire; and how did his Power work in and through the Earth, bringing into Humility and Lowliness, the Mighty being thrown down from the Seat, and that which was of Low Degree was hereby Exalted, and this was the Lord's Work, which he began in our hearts, who believed in and received the appearance of the Truth
in

in the Love of it; which with much more we may remember, when the Power of the Lord brake in upon us; and you that have known the Truth of the Lord through his Judgments, and have the sense and feeling of his Mercies, through the Redemption by Christ Jesus.

Dear Friends, I know you do (and cannot but) prize the Truth, and to you it is always precious, and you stumble not at it, because you have thus learned to know it, though the World's Builders have despised it, gain-said it, and rejected it; but to you that Believe the Light is still precious, which is no other but the same that ever was, Christ the same to day, as yesterday, and for ever; and ye that obey and follow him, will know him, and do know him to be so. His Appearance unto Man in the State of Sin, Darkness, and Unbelief, is Light, and may most truly, rightly and properly be called so; who himself saith, *I am come a Light into the World*; so you that

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have received him as he is come, and as God hath given and tendered him for Salvation to the very utmost ends of the Earth ; and not as Vain Man in his Imaginations would have him come ; who, having rejected and hated the Light, is in Darkness, and hath many dark Imaginations concerning God, Christ, and Scriptures, being not revealed in them by the Holy Spirit, whose Light lets see through the Darkness ; nor having known him in his Appearance, are at Uncertainties, and will still be uncertain and without true Hope, which is the Anchor of the Soul. You I say know for what End he is come, and see it more and more effected, even to destroy the Works of the Devil, which none can ever know but such as thus receive him.

Wherefore, my dearly beloved in the Lord, I have this in my heart towards you all, who have thus known the Truth, and have been acquainted with the Power of the Life that never ends,

ends, through which you have been quickned to God, and raised out of Death in some measure, keep in the sense of that Power, and feel its Rule in you, which will preserve you in that State which it wrought you into, and keep out that which it appeared against, and down that which it hath truly thrown down, that the Poor and that which is of low Degree may always be exalted in all, and so will you know the Lord's Teachings, and the Promise fulfilled among you all to know the Lord, and to be Taught of him, and such come to be established in Righteousness; for such as witness the Lord's Teachings, will thereby be established, and grounded, and settled, and have great peace, and know the Instructions of the Almighty, and the Vertue of his Power, which will be your defence and safety for ever, and give you Dominion over all Temptations, and the Snares of the Enemy, and thereby you will be kept clean to God in your hearts, and so

will feel the increase of his Love and Goodness to you, and grow more and more into the assurance of his Love and Peace, and of the Inheritance that never fades away, which is felt in the Spirit by those that walk in it, which bears witness in them that are led by it, that they are of God, and are his Children, being led by his Spirit, for so many as are led by the Spirit of God, they are the Sons of God; and if any Man have not the Spirit of Christ to lead him, he is none of his. So you that are led by that Spirit, will feel it to be the Seal of Assurance of God's Love and Peace to your Souls, and a Comforter to you for ever, and a certain Guide into all Truth and Righteousnes. So, dear Friends, wait all to feel the Rule and Guidance, Domition and Authority of God's Blessed Spirit in your Hearts, for the Lord must have the Rule in the Heart, he will have the Heart or none, he matters not for the Tongue or Lip, or outward Shew

or Appearance, away with it saith the Lord, he will have the Heart or none, my Son give me thy Heart; he will have the Rule of the Heart, the Government must be upon his Shoulders, whom he hath given for a Leader and Commander, who will Rule with a Rod of Iron; and that Nation and People that will not serve and obey him shall perish, and he will break them in pieces, like a Potter's Vessel, who will not have him Rule over them in their hearts, and Truth and Righteousness, Justice and Equity must be known there, and the Lord must be loved with all the Heart, and Mind, and Strength, and ones Neighbour as ones self; and in that Spirit you will feel the pure Unity and Fellowship, and the unfeigned Love one towards another; for by this, saith Christ, shall all Men know that you are my Disciples, if ye Love one another, for Love is of God.

So, Dear Friends, feel this Love springing up in you, and this will keep

keep you tender-hearted one towards another, and in true Subjection, in Singleness of Heart, and the Blessing of the Lord and his Presence will be your Joy and Comfort, World without end. And, Dear Friends, I need not tell you I Love you, because I am perswaded you have the Testimony thereof in your own hearts, and of the continuance of my Love, because you abide in Christ, and this is a signal manifestation of it, for my Love is such to you, that I desire your happiness as my own, and your Preservation to the end of the Race, that none may faint by the way, but that all may continue to the End. And because I do Love you, I desire this concerning you; and I can truly say it is an addition to my joy in the Lord to hear of your Constancy and Faithfulness in this my present Suffering Condition, for tho' I am Bound, yet my Love is not straitned towards you, through which in the Invisible Life and Spirit of the Father you will

feel

feel it, in which it stands, in which I
do hereby most dearly and unfeignedly
Salute you all, and remain your dear
and faithful Friend and Brother,

Joseph Coale.

Reading-Goal, *the 7th of*
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