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THIS BOOK PRESENTED BY
Glen Haven Quaker Meeting

A COLLECTION

OF THE

SEVERAL WRITINGS

OF THAT

TRUE PROPHET, FAITHFUL SERVANT OF GOD, AND SUFFERER FOR
THE TESTIMONY OF JESUS,

WILLIAM BAYLY,

WHO FINISHED HIS TESTIMONY, AND LAID DOWN HIS HEAD IN PEACE WITH THE
LORD, THE FIRST DAY OF THE FOURTH MONTH, IN THE YEAR 1675.

Being dead, yet speaketh. *Heb.* ii. 4.

The righteous shall be had in everlasting remembrance. *Psalms* cxii. 6.

And they that be wise shall shine as the firmament; and they that turn many to
righteousness, as the stars for ever and ever. *Dan.* xii. 3.

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ADVERTISEMENT.

On presenting to Friends and the public a new edition of the works of WILLIAM BAYLY, as one of a contemplated series of publications of the writings of the early members of the society, the publishers deem it proper to state, that much care has been observed to have a faithful copy of the original. Hence, with the exception of an occasional introduction of a word or two, obviously required to give perspicuity to a sentence, (and these have been mostly included in brackets) no alterations have been made except for the correction of flagrant grammatical errors; and where there was any possibility of such variation at all interfering with the sense of the writer, even these have been left uncorrected. It has been thought expedient, also, to preserve, throughout, the author's style, although now somewhat antiquated. Thus the relative pronoun *which*, used instead of the personal *who*, has mostly been retained. On the whole, the publishers feel confident that the style of execution, as well as the intrinsic excellence of the work, cannot fail to give general satisfaction.

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TO THE READER.

THE author of these works was one amongst the many valiants in our Israel, whom God raised up to bear witness to his great name, and to be as one of those servants, who unstopped the wells that were open in Abraham's time; but afterwards through rage and envy were filled again.

Yet not fainting in that undertaking, he went on, like one of David's worthies, until he had gained water for the thirsty to drink, notwithstanding all opposition from the uncircumcised.

His zeal for God and his blessed truth was known to many witnesses; for as he was a true *Boanerges*, or son of thunder, to beat down deceit and falsehood, so was he also a son of consolation, to comfort the weak and tender.

He had a way to thresh the swelling mountains, till they became as dust before him; and yet at the same time, with his arms to take up the meek and lowly, and bear them as in his bosom.

When his countenance was set against the wicked, his face was filled with majesty; and the terror of his words pierced their inward parts.

His gift in ministering, both as to matter and utterance, was both plain and prevalent. He divided the word aright; for he fed the fat with judgment, and yet he had milk for babes, and stronger meat for those of riper age.

He was a man mighty in the scripture, being well acquainted both with the history and mystery thereof, through the assistance of that spirit which gave him a true understanding in both; making them sometimes in his hand as a battle-axe in the hand of a warrior, to cut down the opposers of his testimony; and sometimes as balm, which he had ready to apply to the sores of those that were truly pricked to the heart by the word of life.

He measured not his time by the glass, nor spared his pains for fear of spending himself; but what he undertook for God, he did it with all his might.

He was not a man of shadows, but for the substantial part of religion, having formerly been a teacher amongst the Baptists, but could not be satisfied, (with those washings,) till he had found that living fountain which cleanseth from sin and from uncleanness, and to remove all

idolatry and superstition, with the evil spirit, the cause of it, to be quite taken away, according to the promise of the Lord by the mouth of the prophet Zechary, chap. xiii. 1, 2.

And as he was bold and zealous in his preaching, being willing to improve his time, as if he had known it was not to be long amongst us; so was he as valiant in suffering for his innocent testimony, when called thereunto; being so well assured of the proof of his armour, that he knew no opposition could enter it, nor any stroke of envy prevail against him in it.

Methinks I see, how once I saw him stand at the bar, to plead his innocent cause, like holy Stephen in the senate house, when the threats of his persecutors resembled the showers of stones falling upon that blessed martyr, crying out with a hideous noise, "Take him away jailer," "Receive him dungeon," "Stop his mouth executioner," &c.

Yet all this while he changed not his countenance, except by the additional ornaments of some innocent smiles; but followed the example of our Lord, who set his face as a flint against all opposition to the blessed testimony his father had given him to bear.

If it were lawful for that great apostle, and that without boasting, to give account of his own sufferings and perils by sea and by land, from both open enemies and professed friends, as false brethren, &c. and sometimes to number the stripes which he received, saying, "Forty stripes save one I received," &c.; surely without offence I may relate something of the great sufferings of this good man, that it may appear it was not only given to him to believe, and to preach the word of faith, but also to suffer for the same.

Sometimes by cruel persecutors being thrown down and dragged upon the ground by the hair of his head, and his mouth and jaws being endeavoured to be rent and broke asunder, that the ground whereon he lay was smeared with blood; yet, as if this butchering of him had not been enough to make him a fit sacrifice for the shambles of their cruelty, a heavy gross bodied persecutor stamped upon his breast with his feet, endeavouring to beat the breath out of his body. And when this persecutor had done his pleasure, he commanded the jailer to take him away, and put him in some nasty hole for his entertainment and cure. And had not the God of Israel been his physician there, he had been taken from us long ere this.

This christian soldier was not only strong to draw the bow, but too valiant also to turn his back in the day of battle.

Gentle reader, the holy hosts with whom he marched in company, and engaged in many spiritual combats, for the defence of God's blessed truth, against a hypocritical and gain saying generation, can give an

account of his faithfulness, and say with Solomon, "As is the fining pot to silver, so is a man to his praise."

And if thou wilt hear those Christian children, whom he, as an instrument, hath begotten in the faith, they can tell thee what a father in Israel is taken from them.

If thou wilt, ask his tender widow and fatherless children, and hear patiently their bemoanings, and they can tell thee, that the deceased husband and tender father esteemed not his life too dear to adventure it upon the mighty waters, at several times, to discharge his duty to his family, in providing what he could for their necessity.

And lastly, call forth the tender people, both here and beyond the seas, that have been made partakers of his labours, and comforted by his ministry, and they can declare what an able instructor in righteousness is removed from them.

Well, let us now all at parting conclude of this, viz. to cry mightily to the great Lord of the harvest, to pour out a double portion of his spirit upon some worthy instrument, as he did upon Elisha, to succeed him in that work and service.

I have little more to say, than with the apostle, not to cease to give thanks to God for all his mercies to the faithful, making mention of them in my prayers, "that the God and Father of our Lord Jesus Christ of glory, might give unto you the spirit of wisdom and revelation, through the acknowledgment of Christ, that the eyes of your understandings may be enlightened, that ye may know what the hope is of his calling, and what the riches of his glorious inheritance is in the saints."

These things being enjoyed, all our hardships, sufferings, and losses are recompensed, and we the greatest gainers thereby, being thus prepared to follow our deceased brother, who now, like Isaac, is gotten past *Eseck*, and *Sitnah* too, and dwelleth as at *Rehoboth*,* where there is not only room enough, but the wicked cease from troubling; and there the wearied be at rest; there the prisoners rest together, they hear not the voice of the oppressor; the small and great are there, and the servant is free from his master.†

For these papers he hath left behind him, I need say nothing, because to the plain and simple hearted, whose eye is to the meat, and heed not so much the dish it comes in, to such they will speak forth their own worth; but to others, that regard more him that speaketh than what is said, and the fineness of the words more than the soundness of matter, such may dislike it only for its homely dress.

I doubt not but his writings will find the entertainment of their master, which was not often amongst the great and wise of this world,

* Gen. xxvi. 22.

† Job, iii. 17, 18, 19.

but amongst the meek and lowly minded, from whom he never wanted a prophet's reward, though sometimes like a cup of cold water, yet to be sure it had the blessing with it.

So I commend the impartial reader to the light of Christ Jesus in his own conscience, that in and with the same he may read and understand, both to his present edification, and future consolation forever.

Thy loving friend,

JOHN CROOK.

London, the 9th of the 9th Month, 1675.



A short testimony occasioned by the sudden removal of the servant of the Lord, William Bayly.

HONOURABLE indeed is he whom the Lord honours, and such a one was this, that yet lives though not beheld with visible eyes; yet who are come to the spirits of just men made perfect, have fellowship with him in the spirit that has quickened to God; and because Christ lives he lives also; not in that which corrupts, but in the incorruptible life of the son of God. A gain indeed, (wherever, and at what time soever,) is death, to all whose life is Christ; and in this life he was witnessed to be by many, furnished therein to make known the way thereto, and by the power thereof has held forth the glory and goodness of that immortal life in which he lives for evermore. So it is not to that which is come to an end that I bear my testimony, but to the endless life of Jesus, which who lives in can never die. Though the tabernacle of clay is gone to its centre, the spirit is ascended above the reach of the enemy, and the rest is known and witnessed, into which the sanctified enter, and reign over all that ever did or can disturb; and having converted souls unto God, does and must shine as the stars in the firmament of God.

I would not speak man's praise, or give a glory
 To that which corrupts, and is but transitory:
 But being come to that eternal spirit,
 Wherein the righteous do and shall inherit,
 Sound forth the glory of that living name,
 That by judgment and mercy doth exalt his fame:
 His ways are equal, and his judgments just;
 So bless'd are all that in his power do trust.

REBECCA TRAVERSE.

Jewell Guy's Testimony concerning William Bayly.

As concerning this, my forever dear friend, William Bayly, this testimony arises in my heart, that he was a man endued with a heavenly gift, and was inspired with the holy spirit of the Lord, and the Lord's heavenly presence was with him, and the arm of God's power did accompany him. And instrumental in the hand of the Lord was he in convincing many, and bringing many to the knowledge of the truth, as I am a witness of the same, for as an epistle of his am I; and by the testimony which he bore, and by the power of the Lord which ruled in him, was I convinced of the truth of our God, by which truth I have through the mercy of the Lord known freedom and a day of liberty. And this I also say concerning him, that he was a man ready to lend a helping hand unto the weak, and was as strength to them that were of no might; for he did direct to that wherein strength and sufficiency was, even the truth and spirit of the Lord God. Yea, and this also have I to say concerning him, that he was a man of a meek and tender spirit unto all that had tenderness to God-ward, but terrible was his testimony to all them that were given to work wickedness; yea, the word of the Lord that did abide in him was as a sharp sword to that nature. And for his ministry, I say, it was very excellent, even to the reaching to all conditions; for he could speak a word in due season to all that had desires unto the Lord, and breathings after the knowledge of his way, and many are the children that have been gathered by him: for as an instrument in the hand of the Lord was he, and often was his heart well tuned by the power of the Lord, that by it he did proclaim the acceptable day of the Lord, and sound forth his high praises in the demonstration, and spirit, and power of the Lord, whose living presence was with him, and whose glorious power did accompany him. And surely this I can say, that terrible was his testimony to hireling priests, that had led the people in the by-ways of sin; yea, he prophesied of their consumption, and also of the laying waste of the heritage of the wicked, which I have in some part seen accomplished, and do believe shall live to see more; for my belief is, that all wickedness shall go down, and righteousness shall be established, and the Lord alone shall reign, whose right it is to reign in the hearts of the children of men.

Written by a friend to the truth,

JEWELL GUY.

A short Testimony concerning William Bayly.

I HAVING known him for about seven years before he departed this life, which was ever since he came first to the Barbadoes, this I do say concerning him, that he was a very innocent man, and a man full of the wisdom and power of God; and the Lord had given him a very large measure of knowledge and understanding in the mysteries of his kingdom of life and power. For indeed he was acquainted with the very deep things of God; and the mysteries of life itself frequently opened in him, the which he, as an able minister of the gospel, and word of life and reconciliation, spoke forth in much power and wisdom, to the piercing of many hearts, and many strong men fell down wounded by him, and the hearts of the stoutest and greatest opposers of truth many times failed because of the power that was with him: for the Lord had taught his hands to war and his fingers to fight; and he was very expert in handling his sharp sword, which the Lord had put into his hand, with which he gave the enemy of man's peace many a deadly wound, and cut deep into the very inmost parts of many of his soldiers, so that they were not able to stand before him, nor to resist the great power and authority that was with him. And indeed this I can certainly say and affirm concerning him, that he had great power and favour both with God and man; yea, he was as I may say, a very glorious instrument in the hand of the Lord, and many were convinced by him, and turned from darkness to light, and from the power of satan to God. Further I have to say concerning him, he was a hidden man, whom many knew not, neither were acquainted with his habitation, nor yet knew his life; yea, he was beyond many in understanding and knowledge of the very depth and ground of the things of God. He is assuredly gone into rest and peace with his Father and our Father; and although his outward man is dead, yet in spirit he lives with us and amongst us unto all eternity, and is with the spirits of all the just men in all ages, and hath peace in their peace, and rest in their rest; and is in that wherein the morning stars sing together, and the sons of God even shout for joy; in which and with whom our souls had unity and peace, in that life which was before the world was, or that the foundation of the earth was laid.

Further I have to say concerning this man of God: as he had been at the Barbadoes four or five times, he always used my house more than any other, and can testify concerning him, that he was of an innocent and blameless life and conversation; I can truly say and affirm, that his conversation did adorn the gospel, and that his words administered grace to the hearers; yea, in his very common communication

his words were seasoned, and had virtue in them. And though much more might be said of this our dear brother, yet this may suffice, that he was a faithful servant of the living God, and an able minister of the gospel, and is much missed in the church of Christ; for his labours were profitable to many.

And I could not be satisfied until I gave this short testimony concerning him; so that now I am eased, and my spirit is satisfied in giving this relation concerning him, who am but one of the least of his brethren, the flock of Christ.

JOHN TAYLOR.



A short relation, or testimony, of the working of the light of Christ in me from my childhood: by one who is now a witness of the spirit of truth, (whom the world cannot receive,) which doth convince of sin, of righteousness, and of judgment, and brings all things to remembrance, and showeth me things to come. Glory to the Lord forever.



Come see a man which told me all things that ever I did; is not this the Christ?—
John iv. 29.



IN the eternal light and life of God, wherewith I and all mankind are lighted, do I now stand and rejoice over the world, and all its glory and enmity, over the beast and false prophet within and without, having received power from the Father of life, (in the way of his judgments,) after which my soul had long breathed and thirsted, even from a child, though then I knew not what my soul panted for; but now know, the mysteries of God's everlasting kingdom are revealed to the babes that fear him, but to others they are in parables.

When I was about ten years old, I do remember, that sometimes I desired to go and sit alone quiet in some desert place, where I might bemoan myself and weep in secret, even until my heart was broken, not knowing wherefore; and did begin to pray in fear to God with tears, though I knew not who or where he was, but had little to speak, only something cried in me, and breathed, confidently believing that God heard me wherever he was, and would pity me and save me, at which thanks did arise unto him; not knowing it was a seed in me, which was and is beloved of God, (contrary to the course of this world,) to which the blessing and promises are, that did arise in the quiet of my mind,

to break down that which the serpent and my own will had wrought in my heart contrary to God, that thereby I might enjoy peace in the everlasting covenant of light. For at any time when I had done or spoken that which was contrary to God, I was soon checked for it, judged and condemned, and put in fear by his witness in my conscience, which beheld all my ways and words, though never so secret, and is the same that Job speaks of, which set a print upon his heels, and marked his steps,* in which light I can see all that ever I have done, and do remember the first oath that ever I swore, (being provoked by another lad,) and that I was smote with trembling, scarce able to stand on my feet, by the witness of God in my conscience, which I knew not then what it was, but could not have fled away from it, being put in such horrible fear, and condemned by it when I had done any evil. So there is no place at last where the worker of iniquity may hide himself from the dreadful presence of God, as David saith.

So, [when] about fifteen years old I went among the soldiers, (being the time of war,) not heeding the true guide, the light and spirit of God, which strived often with me, to lead me in meekness and fear, out of all strife, which comes from the lust that wars against the soul. I then was entered and became one among them, both in garrison and army, where for a season I was kept and preserved out of much wickedness, by the fear of God in me, though I knew not then where he was, nor long after; yet by his secret hand of power, unexpected and undeserved, was I preserved when many were slain on my right hand and on my left hand. Glory and praises to his power forever and ever.

But about seventeen years old I was under the command of him called major-general Massey, where I found many wicked and ungodly men, and some that had turned from Goring's army among them; through which company the honest principle in me was betrayed and even murdered, and I began to be hardened from the fear of God; for I was but a youth, and of a bashful countenance naturally, and was soon checked for any evil, and felt the condemnation for it quickly. But now I could swear and vapour among them, and drink till I was sometimes drunk; and grew in it until I even took delight in swearing and drunkenness. Yet oft times when I was gone from my company alone and quiet, fear and dread from the witness of God in me would seize upon me in great and horrible terror; and in the night in dreams was I often fearfully scared, and tormented with fearful sights and visions of hell and devils, death and damnation, which indeed, in that state, was my just portion. And so in the cool of the day I heard the

* Job, xiii. 27.

voice of God, and was afraid, like Adam in the transgression; and though I would have hid my sin like him, yet the Lord did search it out.

And now I know, "God speaketh unto man once, yea twice, yet man perceiveth it not, in a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, that he may withdraw man from his purpose, and hide pride from him."*

And in this company I continued near two years, until all was disbanded; about which time I was so smitten by God's witness, the light in my conscience, that I began to leave off my swearing and lewdness, and my profane company became even loathsome and burdensome unto me; and I never swore an oath from that time to this day, which is about ten years ago. So, at length I became a little zealous to hear the priests, and began to look into the scriptures to get them to talk of, as many profane ones do now, to make a covering; and then thought I must be guided by the priests, who had the learning and the tongues, which they call the original, not knowing then that their original began at Babel, where God confounded the languages; and the people before were of one language in the beginning, (which is the original.) So their original is from Babel, which is confusion, where they still are, and all their followers, who will partake of their plagues, if they come not forth to the light, which is the original, before Babel, or the priests, or Latin, Greek and Hebrew were, which Pilate set over him that is the original, Christ, the true prophet, which all are to hear; his name is called the Word of God, † which was in the beginning. So poor, ignorant, blind people, that be from the light which they be lighted withal, they cry up Greek and Hebrew, with the priests, to be the original, and that the scriptures cannot be understood without it, not considering that they who had Latin, Greek, and Hebrew crucified the son of God, who was in the beginning, glorified with the Father before the world began, the original, by whom the world was made, the power and wisdom of God; whose cross to the Greeks is foolishness, and to the Jews a stumbling-block. And the Greeks have Greek, and the Jews have Hebrew, as well as the priests and Pilate, which knew not the son of God, the original; but set Latin, Greek, and Hebrew atop of him, when they had crucified him. ‡

So for a season, these merchants of Babylon I traded with, receiving and buying their wares, hoping it had been good durable stuff I had got of them, being it was prized so high; and people cried, *they had the original, and could give the meaning of the scriptures, and none else*; and the beast upheld or carried the whore, and all the world wondered after them, as I did then. At length something in me be-

* Job xxxiii. 14.

† John i. 1.

‡ John xix. 19, 20.

gan to be more and more awakened, and hungered after true bread, yet thought I should be still fed at their table, and did, until I was near starved with the husks that the swine did eat; for a stirring word in me was, *give me food, or else I perish*; and went to hear them even with tears for hunger many times, until I perceived they spake not out of the mouth of the Lord the word of life, the true bread that came down from heaven; but had studied and patched up something from the scriptures without them, mixing their meanings and Babylonish whorish wisdom and serpent's subtilty with it, and bid us, hear the word of God. And so we looked for light, but behold darkness and dust we were fed with; and that was made sad in me by them which the Lord God proclaimed joy and liberty to, as the deceivers and false prophets in ages past did, whom God was against.

And upon these craftsmen and merchants of the great whore, will the perpetual plagues and vengeance of the Lord God be poured down without mixture. And as they have done so shall it be done to them, and God will fill double to her, and she shall know that he is the Lord that searcheth the heart, and shows unto man his thoughts; and that God is light, and in him is no darkness (or mixture) at all. And the day is hastening, in which they shall "howl and lament," for "no man buyeth her ware any more" that is taught of the Lord. And the earth shall be filled with the knowledge of his power as the waters cover the sea. And in that day the thief shall be ashamed, that hath stole the word from his neighbour; and the false prophet, which deceived the nations, shall be ashamed of his vision; and diviners will be mad; and the beast will hate the whore, and burn her flesh with fire, and there will be desolation, widowhood and loss of children come upon her in one day. He that readeth let him understand.

And this I can truly say, and do testify in the Lord; that when a true hunger and thirst in me did arise after the living God, it was often hurt, darkened, and spoiled by the earthly wisdom, philosophy, and vain deceit which came out of the priests' mouth, which beguiled me of my reward, drawing out my mind from the pure measure of God within, insomuch that the simple, honest, and meek principle which stirred in me was weary to hear them any longer. And from no other ground did I at first deny them, but as that of God in me discovered, and witnessed against them, as such as should never profit the people at all, being out of his counsel, not able to turn any from their evil ways, but strengthening the hands of the wicked, and making the righteous sad. This is their work, as by their fruits is made manifest, whose reward shall be accordingly.

So, in those days my soul was awakened by the witness of God, feeling the burden of sin, and was often afraid of death and misery with-

out end, but knew not how to get out from under the power of sin and death, nor to escape the wrath to come, being ignorant of him that saveth from it, which is Christ, the power of God, that lighteth every man which cometh into the world, which condemns sin in the flesh. But now I see, that people perish for lack of knowledge, and that the leaders of the people cause them to err, and they that are led of them are destroyed.* For nothing will help or satisfy the longing soul immortal, but the eternal true bread of life, the power of God, which he giveth to as many as receive him, that condemns for sin, and destroys the works of the devil, who hath the power of death; "for the sting of death is sin." So he delivers them from that which is the ground of bondage and fear of death, who believe in Him that is the resurrection and the life, over whom the second death hath no power. Glory to the Lord forever and ever.

So now, having in measure begun to leave the priests, I kept at home, not desiring for a season to hear any, but to be private and quiet alone, which was a great cross to my parents, wife, and relations, and also to something in me, and to my companions and acquaintance, who loved me with that love which quickly turned to hatred. So I found it hard to break the customs that I had lived in, and to become contrary to all my neighbours and acquaintance, and to lose the love of them all, as I saw I should, if I followed that which let me see the priests, and the vanity of the world. And the scripture speaks not in vain, "Can the Ethiopian change his skin?"† No more can they do good that are accustomed to do evil. Hear this ye careless ones, that live in the vanity of your minds, pleading for your customs, vanities, traditions, and fashions of the world that lies in wickedness, and for the fleshly lusts which war against your own souls; the Lord God will plague you with it, and in the day of your visitation, that will become the greatest torment to you in which you have most delighted. Then you shall know you were warned in your life time.

But in the midst of these my trials and temptations within and without, a word was very nigh me, even in my heart, though I then knew not what it was, saying, "Seek first the kingdom of God, and mind eternal life;" yet not knowing where to seek or find it. But the deep consideration of it did much strengthen me towards God, and sometimes even breathings and cries would ascend up from the prisoner of hope in me, and my heart was even broken and melted by the power of the word of life, which I felt therein hammering down the hardness thereof, and rending the veil that separated me from peace with God; but not knowing "Christ within the hope of glory,"

* Isa. ix. 16.

† Jer. xiii. 23.

which lighteth every man that cometh into the world, whose name is called "the word of God," "the male in the flock which openeth the womb, holy to the Lord," "the lamb slain from the foundation of the world," (which lies in wickedness,) "the first and the last," "the holy one in the midst;" whom my soul loveth, which hath been pierced, wounded, and as it were, slain by that which wars against the young, and was a sufferer in Sodom and Egypt, but now is Lord of lords, and King of kings. Glory to Him that sits upon the throne, and to the Lamb forevermore. Amen.

So I began to heed and love that in me which discovered sin and vanity, and the course of the whole world, and to take it to be my companion, (or kinswoman, as Solomon speaks of wisdom,) not knowing it to be the light of Christ (the wisdom and power of God) in my conscience, in those days of ignorance. But I saw often by it my own folly, and that the whole world was out of course, (or the way of peace,) in confusion and abomination, without the fear of God before their eyes, in pride, and envying one another, in covetousness and wantonness, dissimulation and falsehood, every one for his own ends and gain, even from the judge to the priest, and likewise their followers, not a wise man found among them, that feared the Lord, and departed from evil. This I saw, and was sometimes even grieved at the consideration of it, wishing in my heart I had power to have helped it all, being much affected with unity and peace, meekness and quietness, love and justice amongst men, that they might have lived as children of one father; saying in my mind, "Did not all we come of Adam? and had we not all one father and mother in the beginning? why then should one envy another, and be high, proud, and stubborn against another, and murder each other about a little earth or vain glory, that will wither, and hate, and strive, and be angry about religion, and judgment, and opinion, and even fight one against another about these things?" When I considered these things in my mind, I desired God (in my heart) would remedy all this, and once put an end to it; for I even felt the whole creation groaning in bondage under these oppressions at that time; yet not knowing that it was the light of Christ in me, which sometimes checked me for sin and evil, that discovered these things unto me, and did open my understanding, that I might have known and understood the things that belonged to my everlasting peace. So that I can boldly say, people are destroyed for lack of knowledge; and that "straight is the gate, and narrow is the way, that leads to the life, and few there be that have found it;" and that the mysteries of the kingdom are "hid from the wise and prudent of the world, but revealed to babes," and to such as can become fools for Christ's sake, who is the light of the world, the wisdom and power of God. Glory to him forever in the highest, who

hath brought me out of darkness into his marvellous light, where I behold his likeness.

Now, in these days, when I had even resolved never to hear the priests, as to be a follower of them any more, yet being out of my outward employment, and for fear of losing all, I, through persuasions of the serpent within and of others without, did hear them again, lest I should have angered them who had intent to employ me and prefer me; but I was terribly judged and condemned by God's witness in me, which before had let me see the deceit of the priests, and the vanity and error of their worship and ways, contrary to Christ and his apostles, and their doctrine. So in process of time I went into France two small voyages, where, having time, the serpent led out my mind wholly to delight in the art of arithmetic, and the study and practice of navigation, which I saw I might in short time attain, being acquainted with numbering, which is the ground of many arts; which things took me up into an exceeding high mountain, showing glorious promises of the preferment, riches, and love of the world, and respect among men, which tickled the nature in me which went out from God's witness, even the pride of life, which is not of the Father, but the world, which is the glory of the rich men, great men, and chief captains, whose flesh is to be given to the fowls of heaven in this the supper of the great God. So, through the strong temptations and allurements of this flattering harlot, (the whorish spirits, gone from the light, of whose cup all nations and kings of the earth have drunk,) the honest, tender principle of equity, love, and meekness was even covered, lost, and dead in me, and the spirit of the world I let in again like a flood, (whose foundation had in some measure been shaken, and the earth that lay upon the precious seed removed by the power of God,) and gross darkness again covered my soul, and veiled its life and peace from it, which formerly it had felt and breathed after. So I can seal to the scriptures, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in perdition and destruction;" but the snare is broken, and I am escaped. Glory to the living God forever more. Yet in that time I was in France I was so much in the fear of God kept, by his pure witness the light in my conscience, which showed me sin and evil, that I dared not to be lewd or drunk, or act such wickedness as the tempter would have led me to, not knowing that it was the light of Christ, which I obeyed then, which saved me from that which the devil would have drawn me into: so I can say with Jacob, "God was in this place, and I knew it not." Therefore, all people, come to him that tells you all that ever you did; for if you knew the gift of God, and loved him, you would ask of him water of life; but "the rebellious dwell in a dry land."

But though I was preserved out of these gross evils outwardly, yet the love of the world, and the things of the world, had a strong hold in my heart, whereby the true love to equity, righteousness and mercy was vanished away, and the place of wisdom I knew not where to find, though I sought it carefully when I felt the loss of it. But in a cross to the will of man and of flesh, is that born which inherits God's kingdom of peace. For after awhile, when I was in the midst of my vain thoughts and imaginations, how to build great things in the earth, to become rich, knowing, and honourable therein, to obtain the friendship of the world, and praise of men, a sudden stop like a cloud came upon it all, and I was struck with a still silence in my mind, (like Adam's cool of the day,) wherein I saw that I strived and wearied myself for very vanity, that would perish with the using, and that I, like a fool, might leave them in the midst of my days. So, as I gave heed to that which let me see these things to be but as a shadow, and that it was folly so eagerly to pursue that which made itself wings, and thereby to be beguiled of an eternal crown of rest to my immortal soul, my former condition came fresh into my remembrance, and I began to feel something stir in me for life, which lay in death and bondage, under Pharaoh in spiritual Egypt, and as it were a cry ascended from the prisoner, groaning afar off for deliverance. And then I began to be troubled and condemned in myself, and my peace in the earth was broken, and the flaming sword turned every way upon it. Then being afraid of shame, I strived with God's spirit in me, (not knowing what it was all this while, nor some time after,) and would pass away the trouble as much as I could sometimes, and even wish I could be meek like others; for I often witnessed Solomon's words, "In the midst of laughter the heart is made sad," and was nearer weeping than mirth many times in such company. So I had no rest to my soul in those days, being ignorant of my teacher, the true shepherd of Israel, which gives his sheep (that follow him) eternal life, meek and low in the heart.

But now my soul being like one awakened from sleep, and hungry after that which satisfieth, I began again to seek for food and rest, and to enjoy life and peace which changeth not. Then I thought in my mind what shall I do? remembering the priests, (which were discovered by the same witness of God again,) to be miserable comforters, and such as daub with untempered mortar, (as all the world shall witness in the day at hand, when the wall is no more, nor they that daubed it,) and physicians of no value, but rather robbers and murderers of the innocent and just principle in poor ignorant people, that cries for deliverance.

Then not knowing what to do for life, (being gone forth, hunting abroad, like Esau and all his stock of priests and professors in the world,

for food,) I went among the people called Baptists, to see if I could obtain rest and peace there among them, thinking, if they be the people of God, I had right to have fellowship with them, and to partake of their promises and privileges; for I often felt something in me which was beloved of God, so concluded that I was one of the elect, not then knowing and discerning things that differ, that it was *a seed in man*, (which may be by him oppressed and trod under foot,) to which *the promises and the blessing are*, and *the elect is before the foundation of the world*, and *the whole world lies in wickedness*. Read this if thou canst, that cryest, the election [is] of a particular people, and the rest are left to themselves; and beware of the doctrine of devils; and remember that "God is no respecter of persons," and Christ, the true light, "lighteth every man that cometh into the world," in whom is the election and redemption; and he that knows not Christ in him, is a reprobate, as saith the scripture.* So then I became a constant follower of them, and at length was in that fellowship with them and brotherhood which the natural, carnal, visible water was the ground of; for before I was dipped in water they called me not brother, but suddenly after they did; yet I was the same every way as before, no more bettered nor satisfied by the water after I came to God's witness in me, in the cool of the day, which let me see my soul lay in death, though the comprehending mind had got a life and food in a profession, in which I had no true peace when all was performed and done by which I thought to obtain. But it still fled from me, as I turned to that in my heart which let me see my state and condition, even the light of Christ, though I knew not then what it was. So now I know "there is no peace to the wicked," and that the wo is to them that are covered with a covering and not with the pure spirit of God, which reproveth the world of sin; neither should I ever have attained it in that way, if I had walked therein an hundred years. For we came not to Christ, (but denied him,) whose flesh is meat indeed, and is the true bread, which gives life to the world. Neither were we joined together in the unity of the faith of the Lord of glory, which is without respect of persons, and is a mystery held in a pure conscience, giving victory over the world, being all from the light which we were lighted withal, that is to give people the knowledge of God, in which the saints' inheritance and fellowship are.

But we were building a tower (hoping the top would have reached to heaven) in our imaginations, like the confounded builders of old, like Nimrod's stock, the beginning of whose kingdom was Babel, that hunted before the Lord, who is that spirit which will confound all your wisdom, who build without his light, the corner stone, the sure foundation.

Though you may say "Lord, Lord," this avails not; while ye are workers of iniquity you are shut out. So we were professing and talking of the truth, (which makes free,) Christ, the light, the way to the Father; but we were in bondage, darkness, and falsehood, in the broad way, wherein many hypocrites, deceitful workers, envious, proud, and covetous may walk, keeping their covering of their profession, and talking of him that leads to life, out of death, darkness, and all unrighteousness, in which you hold the truth of God, his witness, the light that you be lighted withal, which lets you see you have not the true bread of life, that gives peace, rest, and satisfaction to the soul, but feed on the husk. Notwithstanding your great noise of him that is the substance of all, which ends the shadows, ye expect his kingdom, and glory, and reign without you. O ye fools and blind! is not the kingdom of God within you? and is not the king's daughter all glorious within? and did not the king say; "Go not forth; when they shall say, Lo here, and lo there, believe them not?"

But in this state I was once with you, until the son of God opened his eyes that was born blind, whom the Pharisees cast out, as they have many in this age, that tremble at the word of the Lord; but the Lord God of power hath appeared to their joy, and you shall be ashamed, though you may say, the Lord be glorified; in whose eternal light I then saw, that in this profession without life I was never like to have peace to that which was awakened in me, breathing for the pure, righteous power of the living God, which all men had been erred and estranged from by transgression, the middle wall that separates, which by the higher power is broken down, where the salvation is wrought out with fear and trembling; which the professor denies, casting out such as tremble at the word, which is a discerner of the thoughts and intents of the heart. And the time is come, that they cannot endure sound doctrine. This is to you all, priests, baptists, and people, that be from the light which you be lighted withal, that lets you see your ungodly deeds and hard speeches. What shall I say more of you? Why, you pass over judgment, and so the love of God you know not. This is from the Lord God to you, as ye shall witness on your death-bed.

So after a season, in this my breathing and longing condition, in which I desired, that God would make an alteration and change among us, (being in all we performed dead to the pure, simple life of God, for which my soul thirsted,) it happened that I heard a book read of the sufferings of some of the people of God, who were called Quakers, in a dungeon at Suesham, whose name and sufferings were strange to me at that time; yet, at the hearing of it, something in me did arise, with much tenderness and pity toward the innocent suffering people, which drew tears from mine eyes, believing they did suffer for conscience sake;

and the same thing in me even said, that God would avenge them on the bloody persecutors—which hath been performed by his mighty hand of power on some of them, even to the cutting them off the earth as briars and thorns for the fire—but did not know all this time what it was that let me see these things, and knew not light from darkness, as is the state of thousands, who profess Christ, as I did, in words; who lighteth every man that cometh into the world, and leads his sheep out of darkness into the fold of eternal life and peace, from which the wise and prudent, with all their knowledge, comprehension, and imaginations, are shut out forever.

Then I heard Jacob Behmen's books, and began to read much in them, and to gather something of that into my comprehension and imaginations in the brain; but this and all the other gave not peace and rest to the immortal soul, which still lay in death and bondage by reason of transgression and sin.

But not long after came one, a minister of the word of life, (whose name few know,) and preached to the spirit in prison, which rejoiced much at the sound of his words, to which I gave diligent heed, and was eternally convinced that it was the very truth he declared, and that there is no other way to know God, or to be saved, but as I walked in the light which I was lighted withal, which did let me see all my ungodly deeds and hard speeches, that ever I had committed; which light comes from Christ, the saviour, and leads all that follow it out of the evil that is in the world, unto him that was before the world was, by whom it was made, glorified with the Father, the substance of all the types, figures, shadows, ordinances, of which might be spoken many things; but he is the sum, that redeems man by his blood, (the life,) out of the earth, into which man was driven in transgression, up unto God again, before transgression was, to the beginning and the end.

So, as to the true light in my heart my mind was turned, many scriptures came fresh unto me, confirming the truth of which he spoke; and the power of the word, in my heart, of God, which the light comes from, began to stir and work, and condemnation was administered upon all my former profession; and a sword was coming upon the earth, which had sat still in peace; and open war was proclaimed against the beast, whore, and false prophet, by the lamb that was slain, whose sword came out of his mouth; and the prisoner of hope rejoiced at the beginning of this day of vengeance, believing the year of redemption was come. So that there was a change begun, and that which seemed strange to me was happened, which was quickly perceived by the Baptists, who were then my companions in profession, but not in tribulation; for I was made to weep and lament, seeing all the religion in the world to be but as a fading leaf, without the pure life and power of

God, which saveth from sin, and brings into unity with him; so that I could no longer be satisfied, nor live in a talk of God and Christ, and not enjoy the eternal rest, even the sincere milk of the immortal word of life, which my soul breathed after, even from a child, though I knew not what it was, nor where to find it. But in this my troubled condition many Baptists followed day and night to persuade me out of it, looking upon me to be deluded, and some with prayers, and some with flatteries, and others of them with envious words strived to get me back to them, telling me, that I was fallen from grace, and was become under the law, and making the blood of Christ of none effect. But I not knowing then the blood to be the life, and that the life is the light of men, though I was convinced in my conscience of the eternal truth, yet my understanding God was confounding, and the day of the Lord was darkness and not light to that part which had held the truth in unrighteousness, as they shall all one day witness, where their covering is rent off them, and their inside made more manifest, who, by their many tattling words, drew out my mind from God's witness in me, and from the law written in the heart, to which I should have kept and been faithful, even the sure word of prophecy, which let me see all that ever I did; for Moses was faithful as a servant in all his house. But this mystery I knew not then; and so to get ease, turned out my mind from the truth, which is required in the inward parts, and gave heed to seducing spirits, and words which darkened counsel, insomuch that I joined again with them in more zeal than before, and encouraged others to follow their strong imaginations from the letter of scripture, looking for a saviour without us, though the scripture saith, "Christ within, the hope of Glory;" and "Know ye not that Christ is in you, except ye be reprobates?" &c. and for his coming without us, though he said "When they shall say, lo here, and lo there, believe them not," and "Go not forth;" and for his kingdom and glory without us, though the king's daughter is all glorious within, and the king said, "The kingdom of God is within you;" and for his resurrection and life and reign without us, whereas the king said, "I am the resurrection and the life," and "am come a light into the world," (who lighteth every man that cometh into the world.) These things we imagined and builded one another up in, contrary to the scripture, and to the saints, which builded up in that which is a mystery held in a pure conscience. So we passed over judgment, (like the Pharisees and hypocrites of old, which did profess and say, but did not,) climbing up an easier way than by the door, Christ, who "condemns sin in the flesh," like the thief that had stolen a covering, even words from the neighbour. But after a season, these things came heavy upon me, and were harder to be judged out and destroyed than all the other wickedness and iniquity that ever I

committed; for when I, being unsatisfied, came from the Baptists again, (having suffered persecution for the name of Christ,) resolved with purpose of heart to wait on the Lord, whatever became of all the world, their glory, profession, or enmity; for a word was powerful in me, "Seek first the kingdom of God," to which I gave heed, and turned my mind again to the light, which had checked me for sin from my childhood, which Christ had enlightened me withal; and the power of God was manifested, and his dreadful judgments fell on the whore, which went out from the life into a profession; and plagues, and famine, and earthquakes, and thunders, war and tremblings, sighing, mourning, weeping, and fasting, and great astonishments came upon that ground in me which before professed the scriptures. And all that ever I had acted or spoken out of the light, was judged, cursed, and condemned, whether eating or forbearing, or drinking or forbearing, lying down or rising up, sleeping or waking, going out or coming in, all was judged and condemned, until the meek came to ride king upon the foal of an ass, and Sion redeemed with judgment, which came to pass as obedience was yielded to the higher power, who, with his mighty and piercing sword, wounded leviathan, and slew the dragon that was in the sea, and the great whore was plagued, (the beast and false prophet together,) of whose cup of fornication all nations and kings of the earth have drunk, who must drink freely, as I have done, of the cup of the wine of the fierceness of the wrath of the Lord God Almighty, or else shall never know rest and peace in the land of the living.

For Cain, the first birth, the envious one, the murderer, is vagabond from God; and Ishmael, the wild man, the mocker, is cast out; and Esau, the cunning hunter, is rejected; the profane person, and all proud Haman's stock, and Nabal's race; these must have their part in the lake of torment. For dreadful plagues and vengeance is coming upon all the world's ways, from the terrible God of power, who is now come to reign in righteousness. Therefore, wo to the inhabitants of the earth, all ye proud, wanton, envious, covetous, and deceitful ones, and all hypocrites and ungodly ones, torment, howling, wrath, and perpetual misery, with lamentation forever is your portion, except you speedily repent.

Therefore, all people upon earth, turn your minds to the light, wherewith you are enlightened by Christ Jesus, the saviour, which lets you see sin and evil, lest you be by him turned into everlasting misery and utter darkness, where will be no end of your sorrow and pain. And repent, and prize your time, and stop not the ear, nor close the eye against that in you which rises for deliverance, and is sad in the midst of your vain mirth, which cannot be satisfied with any thing of this world. But heed that which showeth you the evil of the world;

for that leadeth out of it, and all its ways, worships, fashions, and traditions, which are vain and fading, up to Christ, who is not of the world, by whom it was made, who lighteth every man that cometh into the world, the salvation of all that obey him. And this is he who hath led me out of the world, through great tribulations, unto the good land of rest. Glory to him that sits upon the throne, and unto the Lamb forever and ever, whose power once killed, but now makes alive, and having slain the enmity by the blood of his cross, whose own arm hath brought salvation. Glory and everlasting praises unto the Lord God omnipotent, who hath given power and strength, wisdom, dominion, and eternal blessing to the Lamb slain, who was once in Sodom and Egypt crucified spiritually, but now his life the grave cannot hold, but hath risen, triumphing over the principalities and powers of the world, by whose power the horse and his rider are cast into the sea, and now reigns in righteousness, and in it doth judge and make war, being Lord of lords and King of kings, whose name is called "The Word of God," from whence the true light comes, which lighteth every man that cometh into the world. Everlasting praises and glory to his powerful name in the highest. Amen.

This is given forth in true love to the yet scattered of the flock, whom my soul desires may come to know the rest at noon in the life of the Son of righteousness, by

WILLIAM BAYLY.

A WARNING

FROM THE

SPIRIT OF TRUTH

UNTO ALL PERSECUTORS AND ENEMIES OF THE DEAR CHILDREN OF GOD,

WHO FOLLOW THE LAMB, AND ARE THE MEEK OF THE EARTH.

And a plain information and direction for the ignorant, who know not the way of God, nor the voice of his true prophet, who is the light and life of men. With a Tender Visitation of God's Truth to the Inhabitants and County of Pool. And a call and Warning of Love unto the People called Anabaptists. With some Queries, to be answered with God's Witness in the Professors of the Scriptures, who have denied the Light and Life that gave them forth. Also, a Terrible Word to such as live in Rioting and Drunkenness, and Unclean Practices. With a True Voice and Revelation of God unto all the Sons and Daughters of the Fallen Adam.

BY WILLIAM BAYLY.

Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets, that were before you.—*Matt. v. 11, 12.*

For the time is come, that judgment must begin at the house of God; and if the righteous scarcely be saved, where shall the ungodly and the sinner appear?—*1 Pet. iv. 18.*



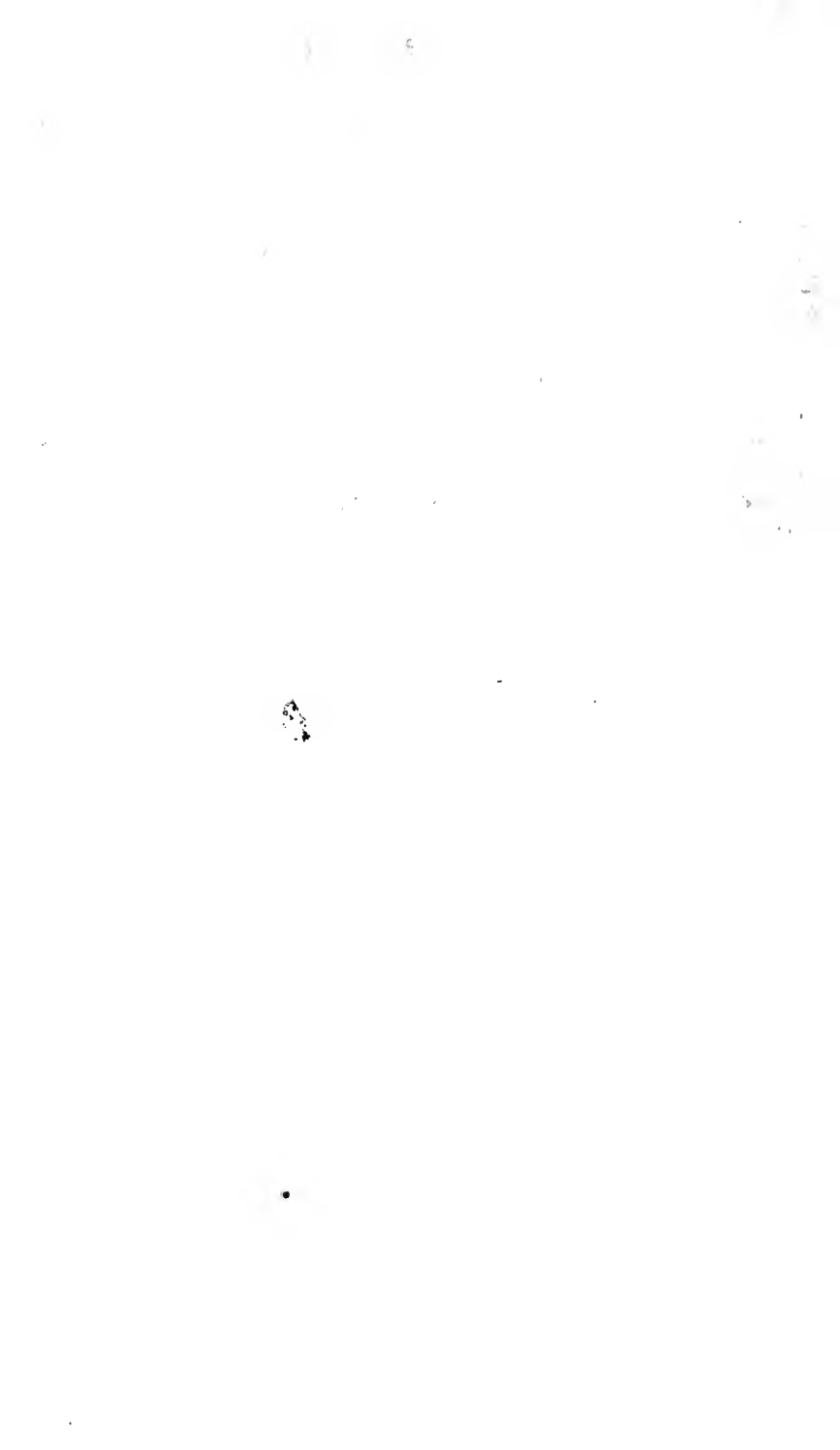
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PREFACE.

THE Lord at several times hath moved me, in his mighty power and bowels of compassion unto their souls, to warn and exhort the inhabitants of the town of POOL, when assembled together, both in their steeple-house and private meetings; seeing in the eternal light their miserable estate and blindness, (which is the condition also of the whole world, that lieth in wickedness,) whose message they resisted, and much endeavoured to hinder, both by haling me out before I had spoken what the Lord moved me to declare unto them, both in their public and private meetings; and also by setting a watch to keep the steeple-house doors against me, which some were bound unto in a sum of money, for a certain time, to keep me out of their meetings, as the Sheriff, who was one of them, told me with his own mouth; to whom I answered, let thy money perish with thee, who thinkest to stop or limit the spirit of the living God; and let all such forever take heed of withstanding his powerful work, (by bringing heavy burdens upon his servants,) who will work to your eternal condemnation, except you repent, who are settled on your lees, and are willing to go in that way, and keep that peace, whose end will be everlasting war and destruction.

And I also was kept out some time from their meeting, who were also afraid of the light that manifests the hidden things of darkness, and made that their refuge to hide themselves from the truth, even those people who are called Baptists, with whom, for a season, I had my conversation; who also by John King, one of their teachers, being filled with envy, in the sight of many witnesses, on the day of their humiliation, was, with his violent hands, thrown down on the ground twice, after he had haled me out of their meeting, who had in deceit combined together, with their long prayers, to hinder truth from being declared amongst them; at which time I was moved of the Lord to declare against their feigned humility, deceit, and hypocrisy.

And another time, when I was in my chamber, and waiting in the eternal power of God, in which the soul's salvation is wrought out with fear and trembling, the same John King, in my presence and many more, said I was a slave and vassal of satan. And at the same time, Thomas Collier, a chief preacher amongst them, said that I was going about to ruin myself and others, by giving myself up to the power

of the devil; who said also, it was just with God with all such; and reproved me for being sad and sorrowful, in that light spirit of joy which must lie down in sorrow. So this showeth their ignorance of, and exaltation above, the man of sorrows, who know not the house of mourning, wherein is the heart of the wise; nor the sadness of the countenance, where the heart is made better; nor the presence of God and his voice that shaketh the earth, and maketh the mountains to tremble, whose eyes are blinded, and foolish heart darkened, not knowing the light, life, and power of Christ, for whose sake self is to be denied, abhorred, and ruined. The which words and actions of theirs, and also their resistings and rebellings against the message of eternal truth and salvation, were enough to leave them without excuse, and to justify God in the day of visitation, if he should have destroyed them forever. Yet notwithstanding all this their rebellion, hath the Lord in mercy laid it upon me, whether they will hear or forbear, to write a few words, even in tender compassion, with bowels and tears of love, to their captivated souls, if happily they might return unto him that often smiteth them, before the things of the eternal peace be hid from their eyes; wherein I have cleared my conscience in this thing, and the righteous God, of their blood, which will come only upon the heads of the rebellious.

W. B.

A WARNING
FROM THE
SPIRIT OF TRUTH

TO
ALL PERSECUTORS.

Go to now, ye high and lofty, rich and proud men and women, weep and howl for the miseries that shall come upon you; your garments are moth-eaten, and your gold and silver are cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. O ye whose feet are swift to shed innocent blood! do ye not heap up to yourselves wrath against the day of wrath, and revelation of the righteous judgments of God? O Cain! thou hast risen up against thy brother and slain him; but his blood crieth from the ground, and the cry of it is entered into the ears of the Lord God of sabbaths. O thou envious and wrathful one! thy punishment will be greater than thou canst bear. O thou beast and false prophet! you are both to be cast alive into the lake that burns with fire and brimstone, and to be tormented, day and night, forever and ever. O ye mountains of prey! you shall be laid low, even to the dust of the ground; for the mouth of the Lord God hath spoken it.

Blow ye the trumpet in Zion, sound an alarm in my holy mountain, let all the inhabitants of the land tremble, saith the Lord God. O eternal Father of light and glory! rebuke the sea and the company of spear men, with the bulls and calves of the people; and let them know they are but men!

O Cain! thou art still a vagabond from God, with all thy sacrifices; thy rage is the rage of the heathen that know not God. Consider this, all ye rash and wrathful people! and be you warned ye envious ones, who are of proud Haman's stock, and repent ye stiff necked and adulterous generation! for the judgments of the eternal, righteous God, and plagues, are coming upon Pharaoh, and all the host of the Egyptians; and none of your liars nor enchanters, who have bewitched you for money, shall be able to deliver you nor themselves from the power

thereof. Therefore, knowing the terrors of the Lord God against all ungodliness and unrighteousness of men, am I moved to warn and exhort you all, in the fear and dread of the Lord God of hosts, to break off your high and grievous sins and iniquities, by turning and taking heed to the light of Christ Jesus, the son of the living God, which, in your consciences, manifesteth your ungodly deeds and hard speeches, that from the cursed ground in you proceedeth, whose root and branch is to be overturned and cut down, and fruit to be burned, in whom the hard stony heart, and rash, high and proud spirit beareth rule, which never yet knew the sacrifice of God in the broken heart, but in that ground which lusteth to envy, pride and all unrighteousness, have you been long sacrificing. But it is no more accepted with God than Cain's was, which cometh from the envious, hypocritical ground in you, which is cursed and abominable unto God; for that is the first birth and child of darkness, conceived in the transgression, and brought forth in the deceived nature by the subtle serpent, which is both earthly, proud, and envious, and is driven and separated from the presence of God, of whom the sacrifice and offering of the second birth, (Abel,) born after the spirit out of the transgression and sin, (his sacrifice only) is accepted, who is born out of the transgression; against whose appearance he that is born after the flesh, at whose door sin lieth, is envious and wroth, and stirreth up the powers of its darkness to persecution.

Therefore, all you proud, high, and lofty ones, who are in the wild and subtle nature of the crooked serpent, who is cursed above every beast of the field, whose enmity is against the seed of the promise, who are like wolves to bite and devour, and like fed horses, trampling under foot the innocent and simple lambs, whom God's dear love is with, and he will plead their cause in righteousness, and will vex you all in his sore displeasure, with his fierce and terrible judgments. Therefore, cease from envy and anger, and forsake wrath, and be you not like the dragon ready to devour the man-child as soon as it is born, and cast out your floods of reproach, slander, and persecution against the woman that brings it forth, lest the wrath and fury of the Almighty God suddenly break forth against you like fire. For a fire shall be kindled in the bowels of all the enemies of the Lord God, and the man-child shall be brought forth to reign over the world, and shall rule the nations with a rod of iron. And he will dash his enemies in pieces, like a potter's vessel, and his dread and torment shall follow them, and his righteous judgments on you all will take hold, who hate the light which he hath lighted you withal, which is God's faithful witness, who is now risen in many, and making war in righteousness against the whore, the beast, and the false prophet. And he will give them blood to drink; yea, a cup of trembling and astonishment of heart is the Lord God pouring

forth unto all his enemies, and is breaking down their high and fenced cities of hope and refuge. Therefore in vain do all the potsherds of the earth strive against their Maker, who is light and life eternal; for let briars, and thorns, and thistles, be set in battle against him, he will burn and consume them altogether: for our God is a consuming fire, and his presence is exceeding dreadful unto all the ungodly, in the day when he doth visit them in his hot indignation; yea, heavy plagues and judgments will the Lord God pour down upon the rebellious, to whom also he hath given gifts, that he might have dwelt in and among them: but they refuse and despise his reproofs and instruction, who is the condemner of all unrighteousness; therefore will he laugh at your calamity, and mock when your fear cometh. For there is a time of fear, and dreadfulness, and astonishment, and miserable torments to come upon all you who will not receive the reproof of life, nor counsel of God. Though for a small season you may sit as a queen in the glory, honour, and friendship of this present evil world, and think in your hearts, you shall never see any sorrow; but this I testify in the name of the Lord God of truth, that desolation, widowhood, and loss of children with bitter lamentation shall come upon you in one day, and none shall be able to comfort you; and all your glory and honour, fame, and friendship shall rot, and leave you as in the midst of the sea, in confusion, torment, and utter darkness for ever.

Therefore all you lofty, proud, and scornful men, and blood-thirsty rulers, and persecutors, fear and tremble before the Lord God Almighty, who is risen in his great and mighty power, to judge the whore, the beast, and the false prophet, and to confound and overturn them forever! And think not to hide yourselves under a covering of deceit, and in a refuge of falsehood; for the wrath and vengeance of the Almighty God is overflowing your hiding places, and by the stroke of his mighty power is he beating down the refuge of lies, and all the liars and envious ones he is turning into the lake of torment forever. And though you join hand in hand in your enterprises, unrighteous decrees, plottings, traps, and subtle snares, yet you shall never prosper, nor prevail against the lamb and his followers, who are clothed with righteousness as a garment, and with zeal as a cloak, and in innocency their life is hid from all the ungodly and cruel oppressors; for they are in the covenant of God, which is light and life immortal, who by you a rebellious people, are trodden and trampled under foot as the dung of the streets; and the precious sons and daughters of Zion, comparable to fine gold, are by you esteemed as earthen pitchers, and the off-scouring of all things, and are counted as the vilest of men and creatures upon the earth. O Lord God! how are thy dear children hid from the proud, wise, and prudent of the world! but thou wilt manifest them to be thy

precious lambs, in this thy day of power and great glory, which thou wilt arm and adorn thy children with, in the sight of all the heathen.

O ye children and servants of the most high God of truth! be valiant for the Lord of Glory, from whose presence Cain is banished, and whom the heathen, that rage, know not; and without are dogs and all liars. Be joyful in glory all ye that follow after righteousness and seek meekness! you shall be hid in the day of the Lord's anger, and triumph over the beast, (though decked with scarlet,) and the false prophet that teacheth lies; for the Lord God of life is exalting his son who is meek and lowly in the heart, and throwing them down among the swine, that perish in the deep.

Therefore rejoice ye saints, children, and holy servants of the most high God! praise his name forever, ye that are the temple of the God of heaven, whose bright glory and splendour of light makes the mountains to tremble—at whose scorching heat and burning fire the hills melt, and the whole earth is moved at his presence, whose voice is like storms of hail, and shouts of terrible thunder to the ungodly.

Therefore be ye horribly afraid, ye heathen, and be ye wonderfully astonished, ye high and mighty of the earth! for, at his presence, your foundations will be shaken as a leaf, and your strongest hold as a rolling thing upon the mountains, driven with a fierce and mighty wind!

Therefore fear God, and give glory unto him that made heaven and earth; and seek not glory and honour to yourselves, for you are but as grass-hoppers in his sight, and with his hand he can touch your life, and you are gone forevermore! Think on this, and tremble for fear of his judgments, in whose hand is your life every moment; and he beholdeth all your thoughts and out-goings; for the eyes of the Lord are in every place, beholding the evil and the good. The light is the eye, to which you are to be turned, which shineth in your consciences, and letteth you see all that ever you have acted, and proudly spoken, against him and his anointed ones.

To which light if you take heed, and love and obey it, and own your condemnation because of transgression, it will lead you to Christ Jesus, from whence it comes, who is the salvation of Israel. But if you slight this the day of your visitation, and hate the light, and love darkness, which is sin and wickedness, it will be your eternal condemnation, and stand a witness for the Lord God upon your heads, against you forever.

Against Egypt, [or those] who love the Land of Darkness.

Now a word, and a dreadful sound to all you, who cry out of the people of God, who wait for him in the way of his judgments, saying, "Ye are idle, ye are idle." Was not this the language of Pharaoh's Egyptians, whom God destroyed in the midst of the sea? And you are as much mistaken and deceived as Pharaoh was. O ye Egyptians, and inhabitants of the land of thick darkness! you shall one day know, that they are idle who are out of the vineyard of God, and you shall know, that you are worse than the dogs of Egypt; for they did not move their tongues, when the seed and Israel of God went out to sacrifice unto him in the wilderness. Heavy plagues and dreadful judgments are coming upon you all, which will utterly consume you, except you speedily repent! for the Lord our God is a swift witness against all the earthly-minded tyrants, and oppressing children of wrath and darkness. O ye moles, who dig in the earth! you cannot consider the fowls of the air, nor see how the lilies grow; ye are blind in the earth and darkness; but they that wait on the Lord, mount up like eagles: and we have cast away our idols of gold, and of silver, to the moles and to the bats, for the fear of the Lord, and for the glory of his majesty, who is now risen to shake terribly the earth. And you are of that generation which are eating and drinking, and marrying, and giving in marriage, and smiting your fellow servants: now the master of the house is risen, and thou wilt be found that wicked, idle, and slothful servant, when the Lord cometh, and shall find thee so doing. Wherefore, ye moles! arise out of the earth, for he is not there, he is risen; for we meet the Lord in the air. But this is a mystery to the moles and the bats, and hid from all the children of darkness; and the children of light weep over you, though their outward flesh is trodden under foot by you, and pray for such as persecute them. O, thou that sleepest! awake, and rise from the dead, and Christ will give thee light! Stand in awe, and sin not; commune with thy own heart quietly, and be still, and see where thy treasure is—for where thy treasure is, there will thy heart be also: if it be in the earth, and earthly things, thou art a mole, though decked with gold and scarlet, it is all but of the earth; but he is risen whom we follow; and where the carcass is, the eagles are gathered together. O come out to the light, that thou mayest see, and stand naked before that pure eye that cannot behold iniquity without punishing! Did not Christ Jesus, the light of the world, commend Mary, who sat at his feet to hear his word, and said, she had chosen that which should never be taken from her? And did not the son of God reprove Martha, for being cumbered about the many things? O ye

fools! when will ye be wise, and of an understanding heart? And thou that art afraid, that we and our little ones shall be burdensome unto thee, doubting that we should feed upon thy earthly treasure, at which thou art troubled—why, thou inhabitant of the land of darkness, and thou Pharaoh, king of Egypt, we go out from thee with our little ones, and with our flocks, and our herds, and not a hoof shall be left behind. Therefore, fear not that, but fear the Lord God, who is not far from thee, and heareth the groanings of his pure seed of life, which in thee thou hatest; and he will plague thee, if thou let it not go to sacrifice unto him in the wilderness; for cursed is the deceiver that hath in his flock a male, and sacrificeth unto the Lord a corrupt thing.



A Word to the Sandy Builders of Babel in England.

Now a word to you, priests, rulers, and people, and all professors, who when the messengers and servants of the Lord God are sent among you, to reprove you, and to cry against your idolatry, hypocrisy, and false worship, in your idols-temple, steeple-house, or elsewhere, you presently cry out, your peace is disturbed, and that they are disturbers of the peace of the commonwealth; and you are even troubled at the very sight of their persons. O people! consider your estate, and the foundation you are built upon; and what peace it is that is so quickly broken, and shaken in you, and taken from you; and whether that be the commonwealth's peace, that is broken at the sight or savoury words of a man or woman that feareth God, by whose word of power he upholdeth all things, and by which his creation is preserved, whose peace can never be broken. But this showeth plainly unto many, that you are built upon the sands, and not upon the rock, the Lord Jesus Christ, who is the light of the world, and lighteth every man that cometh into the world. And he is the chief corner stone, but is refused by you builders, who build up Babel, a confused building, that is to be confounded by the powerful spirit of the living God. Therefore, by the just line of true judgment, try your building, and weigh your profession of God, Christ, and the scriptures, in the just balance, the light of Jesus, and prove your own selves; for if Christ be not in you, you are then reprobates; and if he be in you, the body is dead, because of sin, and the spirit is life, because of righteousness; and then your peace could no man take from you: but there is no peace to the wicked, saith my God. For they are like the troubled sea, that cannot rest, whose waves cast up mire and dirt—pride, envy, rage, reviling, scoffing and scorning; deriding and despitefully using, and perse-

cutting those that fear the living God. But we witness his power in us that saith to the sea, hither shalt thou come, and no further, and here shall thy proud waves be stayed! Glory and praises unto the Lord God Almighty forever, who alone art to be feared and praised. And who would not fear thee, thou King of saints! O, all people! consider, the hope and joy of the hypocrite is but for a moment! and you that cry peace to yourselves in that nature, your sudden destruction is coming.

Therefore, haste to meet the Lord God of life, and cast off the works of darkness, and all wickedness, and unrighteousness; for while thou livest in pride, and art serving divers lusts and pleasures, the light of Christ in thy conscience is a swift witness against thee; and for these things' sake cometh the wrath of God upon the children of disobedience, and all his enemies shall be as the fat of lambs. For the day of the Lord's anger burneth like an oven, and all the proud, and all that do wickedly, shall be as stubble, and the day that cometh shall burn them up, and leave them neither root nor branch. Oh! fear and tremble, ye sturdy oaks of Bashan, and all ye high and lofty cedars! dreadful is the pure righteous God to all that live in wickedness, and run in the ways of unrighteousness. Therefore, while thou hast time consider it; for the name and memorial of the ungodly shall rot; and "there is no peace to the wicked," saith the Lord God of truth.



A voice against Balaam, Cain and Core; and a word to the simple hearted, who desire to know the truth.

Now if any honest simple heart would know the reason, why we are haled out of the synagogues, and persecuted, and reviled, and despitefully used, and cast into prisons, and dungeons, and noisome and stinking holes, and suffer many reproaches, and false accusations, and stripes, and cruel mockings, both by priests, rulers, and people, who are of them in scorn called Quakers; but quaking and trembling we own, (which also the holy men of God of old did witness,) but deny the ungodly, and their worship forever. And in truth and faithfulness the reason I declare unto thee, to take occasion of stumbling out of the way: it is for the same things for which the lamb was slain since the foundation of the world, even for witnessing to the truth, and testifying against the works of the world, that are evil. And wherefore slew Cain his brother, but because his own works were evil, and his brother's righteous? For this is the cause why all the children and servants of the Lord who have received the spirit of truth, which the world knoweth not, suffered in all generations; and it is manifest to us, that those

by whom we now suffer bonds, and afflictions, and cruel unjust imprisonments, are children of the power of darkness, and are in Cain's way and Balaam's way, as by their fruits they are discovered. Therefore, wo unto them, for they have gone in the way of Cain, to envy and murder the just; yea, the life of God they fight against: but they are blind as their fathers were, who preached for hire, gifts, and rewards, tithes and great benefices, and spoil many poor people's goods, who are greedy of filthy lucre, and full of extortion and excess. Oh, the unrighteousness, and cruel oppression, both of the rulers of darkness and ministers of antichrist, in this nation of England! Balaam loved the wages of unrighteousness, but received it not; yet he was so blind that he could not see the angel with a flaming sword against him in his way. But the sword of the Lord God is drawn against the hirelings, and such as divine for money, who cry peace to the wicked, and are in enmity against the just; and he will never put it up, until he hath accomplished his work, which in his heart he hath purposed to do, which is, to confound, root up, and overturn the very foundation on which they, their building, and their ungodly and idolatrous worship stand: for they are in Cain's way, and Balaam's way, and have the love of money, which is the root of all evil, in and among them; and "a gift blinds the eye:" mark, and consider, what eye a gift blindeth. O ye foolish! when will ye be wise, and of an understanding heart? And they who are blind, stumble at the precious corner stone. And so he is a rock of offence, and a stone of stumbling to all the disobedient and gain-saying, who gain-say the light, which is the truth, which truth is required in the inward parts. Therefore, wo unto you Scribes and Pharisees, hypocrites! whose inward parts are full of wickedness; though to the blind, foolish, and besotted people, you may appear beautiful—who are kept by you in hard bondage, and slavish fear of the wrathful power of darkness, that rules in proud and lustful flesh, which brings a snare to their souls. Yet to the children of light you are plainly discovered, and thoroughly discerned, and known as you are; and all your snares, witchcrafts, and sophistries, with which you lie in wait to raven for the prey, like devouring wolves, are seen and escaped, and testified against by them. Blessed be the Lord God and father of mercies, forever. So, in vain is the snare laid in the sight of any bird.

O, ye children of light, and servants of the Father of light and life! be still, and wait patiently, that you may mount up like eagles, and see the sea under your feet, whose waves and billows have gone over your head. For the Lord, with his mighty power, is exalting him that rideth meekly upon the foal of an ass. Glory and praises unto the Lord God Almighty forever, who is setting the solitary in families, and leading Joseph like a flock, with his arm of eternal power, with which

he is scattering the proud in their imaginations, and is bringing the mighty from their unrighteous seats, for which my soul doth magnify him. Oh! let none be ashamed that wait on the Lord; let them be ashamed that transgress. Though you see the heavens and earth without form, and darkness upon the face of the deep, yet wait in the mount; for the Lord God is creating new heavens and a new earth, wherein dwelleth righteousness, and the former is to pass away with a great noise. O! ye dear children, that in pure hunger ask bread, do you think you shall have a stone? or if you ask a fish, do you think you shall have a scorpion? John, your dear brother and companion in tribulation and patience, who kept the commandments of God and the testimony of Jesus, he declared of thunders, and lightnings, and voices, and plagues of hail, and vials of wrath, and torments, and dreadful sights and visions; yet after that he saw the holy city, New Jerusalem, come down from God out of heaven, whose light was like a jasper, clear as crystal, whose streets are pure gold, as it were transparent glass. Oh! ye sons of Jacob, you must serve for Leah first, though the covenant was for Rachel: also, her father said, it was the manner of that country; for Rachel was the younger daughter, and the most beautiful, and beloved of Jacob—she, notwithstanding, must be kept from him, and she whom he loved not was given to him, until he had served the full time appointed of her father: then he enjoyed his dearly beloved one, whom first he saw, and for whom he served. But was not Jacob troubled, when he said to his father-in-law, what is this thou hast done unto me? Here was a strange thing happened, but let him that readeth understand. But he had such love to Rachel, that his serving for her seemed but a few days. O, my dear friends, and children of the stock of Abraham! this is the manner of our country, whose tribulation worketh patience, and the hope that maketh not ashamed; who, in the righteous judgments of God our Father, can rejoice forevermore.

O, my dear friends! wait patiently on the Lord; for the time is coming, when there shall be no more a pricking briar to the house of Israel; but the lambs shall feed after their manner, and lie down in quiet resting places, and none shall make them afraid. My dear lambs, Jerusalem shall be inhabited like towns without walls—but I will be a wall of fire round about you, saith the Lord God. And thou, O Gog, whose weapons are carnal, when my people dwell safely, thou shalt not know it. And thou Cain, who art envious and wrathful, thou art still a vagabond, and driven from the God of love and peace. And thou, Balaam, who preachest for gifts, and rewards, and dishonest gain of oppression, the angel of the Lord God will thee meet with a flaming sword in thy way of unrighteousness, and cut thee down forever, ex-

cept thou speedily repent; and the dumb ass, on which thou ridest, will one day cry out against thy madness and folly. And thou, Core, that gainsayest the truth, (which is the light of life, which is given to be a leader and commander of the people,) the earth swalloweth thee up. So consider this, all foolish, blind, and sottish people. You are like the ass that Balaam rideth on, which doth not use to reprove him; but the time is coming, that when you feel the strokes come upon you, through his deceivableness of unrighteousness who hath led you long in ignorance, through covetous flatteries, who then will curse him in the bitterness of your souls. And in that day you shall know, that Cain's sacrifice was never accepted, and that Esau, by hunting abroad, lost his birth-right and blessing. O, all people, that you understood this! then should my heart rejoice, even mine: but to babes are the mysteries of the kingdom revealed, and to others they are in parables—therefore, in the will of my God I desire to rest.



A Lamentable Voice to the Careless, Licentious Ones.

O, all people! who are in pride, and voluptuousness, and in deliciousness, and wantonness, serving divers lusts and pleasures, who are in rioting, and drunkenness, and sporting in the day time, you are enemies to the righteous God of heaven and earth, and to your own souls. And you who are wrathful and envious, you are in Cain's way; wo will be unto you, and all liars, and profane and unclean persons, and covetous, and malicious, and all hypocrites, and light, wild people, who live in vanity and carelessness, not regarding the day of your visitation, ye are the slayers of the lamb from the foundation of the world. For you all am I made to take up a lamentation, (with grief of heart and tears of sorrow,) saying, oh, that I had in the wilderness a lodging place of way-faring men, that I might go from this people, and leave them! O poor Lot! I see how thy righteous soul was vexed from day to day, with the filthy conversation of the wicked, until thou wert delivered from them, and they destroyed forever. O Abraham! I see how thou, in tender pity, didst intreat thy God for Sodom; but there was not any righteous in it, but he who with their deeds was vexed. O dear Noah! I see how thou wast warned of the living God, to provide an ark to the salvation of thy soul, who preached the coming of the flood upon the world of the ungodly. O Elias! I see how thou heardest the sound of much rain, (being on the mount where the wonders of God are seen,) and warned Ahab to prepare his chariot, that it might

not stop him. O John Baptist! I see thee crying in the wilderness, like a reed shaken with the wind, declaring a mightier one coming after, which before was not a greater born among women; and those were men of like passions with us, whom the children of darkness call Quakers. O, all people! hear, hear! A sound is coming that will make your ears to tingle, and it will be a vexation even to hear the report; for I declare unto you the coming of a mighty one, to judge the world in righteousness, with power and great glory; unto whom every knee shall bow, of things in heaven, and things in the earth, and in the sea; at whose coming the whole earth is moved, and reels like a cottage at his presence, at which the strong men are bowed, and the keepers of the house tremble. O, ye rich men and gluttonous ones, who live at ease in pleasure and vanities! you would have one rise from the dead, to preach to your brethren; but his voice is heard who is risen from the dead, yet will not they, whose hearts are hardened with pride and pleasure, hear his powerful voice! Therefore behold ye despisers, wonder and perish, saith the Lord God; for I work a work in your days, which you will in no wise believe nor understand.



A Word of Information to the Ignorant, who are not wholly hardened.

Now a word to all you that are simple, ignorant people, who frequent the steeple house, or Samaria worship, who sometimes find some small springs of tenderness to arise in your hearts, and begin a little to see the envy, and covetousness, and lightness of the priests, that preach for hire, who are in Cain's way, and Balaam's way—which tenderness in you is sometimes burthened, to think of the cruelty and grievous oppression both of priests, rulers, and people, who are moved with envy against a harmless people, whom God hath chosen out of the world, and all the ways, worships, and customs thereof, which will fade as a leaf, to bear testimony unto his righteous name and truth; to you, I say, God is light, and a spiritual being, who formed man in the womb, and is the creator and former of every living thing, who is worshipped in spirit, in the inward parts, and in truth; whose light shineth in thy heart, which is a power of meekness, placed in man, though trod under foot, from the foundation of the world. And from thence doth thy tenderness arise, even from the lamb which lieth under slain; whose light it is that letteth thee see that to be evil which in thy conscience is contrary to equity and righteousness. Therefore take heed thou

dost not forsake the fountain of mercies and living waters, and follow a covetous hireling priest, whose ways the Lord God of heaven abhorreth, and hew out a cistern, which, in the day when God shall judge and try thee, will hold no water. For thee, even for thee, doth my soul mourn, and I am grieved at my heart. Therefore hear what the spirit saith; "God is a spirit," the spirit is a life, the life is moving or stirring, and also striving with man, against whatsoever is evil, unequal, or unrighteous; whose striving is his word, which word is nigh thee, even in thy heart and in thy mouth, that thou mayest hear it and obey it. But in silence and in quietness must thou wait, and be still, and secretly commune with thy own heart, where thou wilt then come to stand guilty before the throne of God, who is light; and thy mouth will be stopped for a season, and to judgment must thou come for every idle word, and the tongue come to be bridled, and that ground in thee chained from whence the corrupt communication proceeds, and account must be given of the deeds done in the body; in whose presence thou wilt hear that voice, if thou waitest quietly, which shaketh the earth, and maketh the mountains to tremble; at which thy hands will wax feeble, and thy countenance be changed, and the joints of thy loins be loosed; on whom pangs will take hold, as a woman in travail. And this thou canst not escape: for if thou flee, thy flight is in the winter; then will there follow wo, and such great tribulations and desolations, the like thou never heardest or sawest before. But if thou standest still in quietness, though darkness cover the earth, and thick darkness the people, yet the Lord God will be the hope of his precious, tender seed, which is prisoner and captive in the land of darkness. So if thou keep the word of patience, and the fear of God, thou wilt find him that shaketh the earth is also able to divide the sea, that his redeemed captive may come to enjoy the good land of rest, where the ransomed of the Lord doth walk and rejoice in love, in life, and peace forever and ever. Glory and praises unto the Lord God of Abraham, who hath wrought all our works in us and for us, whose own works praise him, to whom be eternal glory and blessing. Amen.



A Discovery of the Way to Everlasting Peace with God, and a direction and exhortation to walk therein.

THERE is no other way or name given whereby men shall be saved, but by the power and life of the holy child Jesus, who is the heir of all things, by whom the world was made, whom God hath given into the world, that all men through him might believe; who, when he sent

him into the world, said, "This is my beloved son, hear ye him;" which son saith, "I am come a light into the world, that whosoever believeth on me, should not abide in darkness, but have the light of life." This is he who said, "I am from above, I am not of this world;" but said, "I am the light of the world;" for "God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life" of whom John bore witness, that he was "the true light which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God: and of his fulness have all we received;" and "the manifestation of the spirit is given to every man, to profit withal."

Therefore, all people upon the face of the earth, consider this! A measure of the true light of life, the Lord God of infinite mercy hath given unto you, that you should not perish, but that by it you should be led into eternal life and peace: yea, a manifestation of the spirit of God is given to every one of you, with it to profit. Therefore, as you must give an account, and as you will answer it in the great and dreadful day of God, take heed you turn not from his grace, and live in wantonness, vanity, and wickedness; and there will be always complaining for want of grace, and for want of power, and so charge God foolishly. For none are murmurers nor complainers, but such as are walking after their own ungodly lusts, and these are they which speak great swelling words, having men's persons in admiration, because of advantage, who separate themselves, sensual, having not the spirit. But the grace of God, that bringeth salvation, hath appeared unto all men, and it teacheth us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present world: even us, who believe in the name of the only begotten son of God, who saith, I am the light of the world: and "all things that are reprov'd, are made manifest by the light, for whatsoever doth make manifest is light."

Now this is the true light of the son of God, Christ Jesus, who lighteth every man that cometh into the world, which manifesteth or showeth secretly unto you your evil deeds, and unholy conversation, your lightness and vanity of mind, and letteth you see the secret stirrings of the pride and envy of your hearts, and checketh and reproveth you many times secretly for your unsavoury words, and hard speeches, and vain and wicked thoughts, whereby a secret fire in you is kindled, causing you sometimes at it to blush. So that there is an eye which you will one day know, that seeth in secret, by whose light every man

shall be rewarded openly ; and God will judge the secrets of all mankind by Christ Jesus, the light of the world, who lighteth every man that cometh into the world, so that he shall have no cloak for his sin. Therefore, let none think within themselves, that they shall be covered or hid by talking of his words or professing his name, which is terrible and dreadful to all the ungodly, and that vain hopes of forgiveness of sins, without departing from iniquity, will save them, and that he will not bring all your hidden things to the light, and every secret thing into judgment, but cry out, he will be merciful unto you and your infirmities, who live in ungodliness, hypocrisy, and wickedness. I say, wo from the Lord God of life and power unto all them that make any thing their hope, covering, or hiding place, but the light, life, and the pure spirit of the living God, whose glory lighteth the world, and his brightness maketh hidden things manifest, and from him nothing can be hid; for he is pure light itself. Therefore doth the hope of the hypocrite perish, and the wicked cannot stand in his judgments, and all unrighteous coverings will be too narrow in his dreadful presence, who is come to judge the world in righteousness, and the people with his truth, even by the man Christ Jesus, the light of the world, who lighteth every man that cometh into the world; who saith, "I am the way, the truth and the life; no man cometh unto the Father, but by me." Mark here! no man cometh to the Father, but by him, who is the true light, that lighteth every man that cometh into the world; whose light is in the conscience and hearts of men, bearing witness against all unrighteousness by them committed, and reproves and condemns the unrighteous grounds from whence it ariseth, and striveth with them to lead and guide them, in the way of holiness, unto Christ, the Saviour, from whence it comes, without which no man shall see the Lord. And he is meek and lowly in the heart, who is the help and Saviour of the soul; and he is the true guide and teacher, whom all are to hear, who saith, I am the light; to whom, in my measure, I bear testimony, that he is the true and everlasting high priest and prophet of God, and that all who refuse him that speaketh from heaven, who lighteth every man, shall be cut off from the land of the living and heritage of God, forever. And he it is that manifesteth, leadeth away from, and beareth witness against, all the false prophets, and hireling priests, who are all broken cisterns, and hold not the water of life, but are strangers and enemies to it, against whom the hand of the Lord is stretched out; and his sword is drawn, and made bright for the slaughter among them and all the ungodly; and he will never put it up till they be utterly confounded, who have destroyed the heritage, and works of his hands, and sheep of his pasture, and caused many to perish for lack of knowledge; who themselves are erred from the right way, and gone astray in the

way of Balaam, the son of Bozor, who loved the wages of unrighteousness, whom the Lord God will cut down and destroy from off the face of the earth. For the Lord is jealous for Sion, and will plead with her enemies; and a dreadful day will it be to them that make war with the lamb, who is the light of the holy city, New Jerusalem, which is come down from God out of heaven.

But all who love the light, which they be lighted withal, cast off the works of darkness, which by it are made manifest and reprov'd. And the works of darkness and of the flesh are manifest, which are these: pride, envy, wrath, malice, anger, frowardness; covetousness, wantonness, drunkenness, lying, swearing, adultery, fornication, murder, theft, defrauding, extortion, back-biting, false-accusing, slandering, false-witness-bearing, and evil-speaking, blasphemy, heresy, witchcraft, false doctrine, doctrines of devils, divining for money, seeking gain from their quarter, making merchandise both of the souls and bodies of people for filthy lucre, oppression, injustice, wrong judgment, partiality, judging for rewards of unrighteousness, hypocrisy, and deceit: these are the works of darkness, which whoso followeth the light, are to cast off, and shall not abide in; and these are the fruits of the flesh, which whosoever bring forth, and live in, cannot please God, who is immortal, dwelling in the light, from whose presence the light of life proceedeth. These are the works of the devil, which the son of God is manifested to destroy: these sins are the merchandise of Babel, with which all her merchants traffic, whereby the cursed ground is enriched with that which is to be destroyed forever; whose beginning or entrance brought confusion among the sons of men, upon whose root and branches (of this great tree of wickedness,) all the plagues and vials of the everlasting wrath of God Almighty, are to be poured down forever and ever. And all that are not separated from these cursed confused works of darkness, shall be partakers of the plagues due unto them; and vengeance, in flames of everlasting burnings, will God render upon all them who hate the light, which they be lighted withal. For all judgment is committed unto him who lighteth every man, who is the author of eternal salvation to all them that obey him, who casteth off the works of darkness and wickedness, which are reprov'd and condemn'd with the light.

Therefore take heed, and be you warn'd, all you disobedient ones, in whose hearts the prince of darkness ruleth, who striveth to make void the purpose of God, (who sent his son to condemn sin in the flesh, and to destroy the works of the devil,) by your continual wickedness, and transgressing against him, who is coming near to judgment, and will be a swift witness against all the ungodliness and unrighteousness of men, without respect of persons; and will convince all that are ungodly of their ungodly deeds and hard speeches, which they have spoken

and acted against the son of God, who is now come to reign and rule the nations in righteousness, to whose sceptre every knee shall bow; for he is given for a leader and commander of the people, and a light to the Gentiles, and kings are coming to the brightness of his glory. Blessed be the name of the Lord God forever and ever, who raiseth up the beggar from the dunghill, and setteth him among princes, even the princes of his people; and he is the judge and lawgiver, whose judgments, and statutes, and law, and ways, are according to his own in every man that cometh into the world; and he is the just condemnation of all that hate and despise his light in the conscience, which is God's witness, pure and spotless, who can have no peace or unity with him, that live in the spots and pollutions of the world. Therefore, blessed are they forever that love his light which they be lighted withal, and come to be taught by the true prophet of God, who leadeth out of the transgression and sins; who was before it was in the world, whose voice thou mayest hear secretly, wherever thou art, and in what company soever thou art, as thou liest on thy bed, or walkest in the way; who showeth the thought of the heart every moment, and checketh, and reproveth, and condemneth all secret and open unrighteousness and ungodliness whatsoever, and maketh afraid, when wickedness is spoken and acted, though no mortal eye seeth thee or ear heareth it. But this is God's faithful witness in every man, which will, in the day of visitation, bring hidden things to light, and every secret work into judgment, and will reward every man according to his words and works, whether they be good or evil.

Therefore, all people, consider! there is no other name or saviour given among the sons of men, whereby they shall be saved, and come to peace eternally, but the son of the living God, who lighteth every man that cometh into the world; for there is no peace to the wicked, saith my God, but snares of fire, and an horrible tempest, and storms will be thundered from heaven upon them. Therefore, all people, fear God and give glory to him who is light and life, and look back, and see how you have spent your time past, and prize your time to come, and repent, and cast off the works of darkness, and love and embrace the eternal light of life, that with it you may come to be armed, and with the spirit of God covered, that so you may be able to stand in the evil day, that is coming to try them that dwell on the earth.

This is the day of your visitation and salvation, if you be obedient to the light, else it will stand a witness for God against you all, and be your condemnation, who put the day of the Lord God afar off.

A tender visitation to the inhabitants of the town of Pool.

AND now, O you inhabitants of the town and county of Pool, and my kindred according to the flesh! how often would the Lord God of mercies and long sufferings have gathered you into his arms of everlasting love: but you would not regard it! Yea, in the dread of his infinite power, and bowels of unspeakable love unto your souls, (seeing and knowing your estate of ignorance and blindness, and the miserable end thereof,) hath the Lord God moved me to warn you, and to direct you in the way to eternal peace; but I was suddenly haled out of your assemblies, in the steeple-house and elsewhere, and not suffered to declare the message that God had unto you; which was, to warn you of the wrath to come, and to depart from every evil way of wickedness and unrighteousness, that is manifest by the light, and to forsake your false deceivable ways of worship and hypocritical practices, which you live and act in, and to make your hireling, false teachers manifest, by the light, to the people, that by them they may no longer be deceived and destroyed, whom the indignation of God is kindled against. But I was thought as a man deluded and distracted among you, and was become a wonder to many of you, because of the righteous and just judgments of God, that on the head and ground of transgression in me had taken hold; which dreadful judgments were so fierce within my heart, that I cried out and roared because of the disquietness thereof; who also eat my bread with trembling, and drank my water with astonishment, and fearfulness pursued me, for a season, in whatsoever I took in hand; in whose judgments I now rejoice. Glory to the Lord God forever; who thought before, I was safe from fear, and in a far better condition than many of you; and I also know, I lived nearer the witness of God in my conscience, than many of mine equals; who could not commit evil, but was suddenly reprov'd, and often repented and wept, when I had been rash or any untowardness proceeded from me. And I also feared an oath; and in the midst of my vain and light thoughts and foolish gestures, my heart was often struck sad by the witness of God in my conscience, (though then I knew not what it was,) which some of you can witness who did take notice of my behaviour, at which the wrong ground in some was troubled. And also, I have your testimony of me under your hand and seal of magistracy in that town, (but in this I glory not,) that I lived as a religious, circumspect man, when I was a prisoner at Exon, who like an innocent lamb was taken up in the highway as a vagabond and wanderer, going to visit the dear servants of God who were in prison at Lans-ton in Cornwall, by an unrighteous decree, made by the ravening spirits in earthly rulers, who kept me prisoner also about ten weeks for wearing

my hat when brought before them: which subtile foxes, like envious dragons, thought to have devoured, by their snares of cruelty, the man-child, that God is bringing forth to be the ruler and governor over the nations of the earth; whose right it is, and he shall reign over the world, notwithstanding all the decrees, traps, snares, and laws, made by the will of man, and haughty powers of darkness, or the envy and rage of ungodly men, who rise up with open mouth like a flood, to swallow up the simple hearted; of whom I received hatred for my love. As also from many of you have I borne reproach, false accusations, revilings, and persecutions; but I was enabled, with patience in the mercy of God, to bear it in long suffering and meekness, and, for the sake of his precious truth, and your souls, could I have laid down my life amongst you, whom I freely forgive in the bowels of mercy of all that ever you have acted and spoken against me; if it had been much more, the Lord God knoweth I lie not; for I know you did it ignorantly in unbelief, and rashly, being moved with the power of darkness; not knowing nor considering what you did therein. Therefore do I look beyond all your ignorance, pride, and wrathfulness, praying unto God, and desiring that these things may not be laid to your charge. And my soul reacheth forth unto your souls, and my bowels are pained for you; yea, with pangs of contrition of heart do I travail for the sake of the seed of God in you all. Oh! that my life might reach to your very souls, that they might arise from the dead, and stand up in the righteous power of the light and life of God! Then should I see the desire and travail of my soul brought forth among you, who in the bowels of dear love have wept bitterly with tears in secret for you, the Lord is witness; of which many of you are not sensible, neither prize the love and mercy of God herein. Oh! consider, before the day of your visitation be utterly passed away, and before the mourners go about the streets, and the clouds return after the rain, and the day come unawares wherein the strong man will be bound down to the dust, and the keepers of the house tremble, and the virgins lament and weep bitterly because there is no comforter; and before the golden bowl is broken, and the silver cord loosed; when all your strength and understanding will be as weak as water; when sorrow of heart, and perplexity of mind, with unspeakable pangs of death, will seize upon you: I say, before this day cometh, deeply consider and think of God's dear love in calling unto you to repent from the evil of your ways, and to awake out of the deep sleep which many of you are covered with. Oh! slight not this your day, wherein God is tendering his everlasting mercies and loving kindness to a people that seek not after him, nor ask for him. But he is yet seeking you, even your souls' eternal peace, that you should live forever, and not die in your sins. Then wo would be your portion, and

misery, and unspeakable restlessness and unquietness will be the lot of your inheritance forever; for the righteous witness of God in your consciences, manifesteth plainly unto you, when you are still and quiet, that there is no peace to the wicked. Neither in that state shall you ever be reconciled unto God, because all unrighteousness is sin, and sin is of the power of darkness, which is at enmity with the light, and is the work and fruit of the devil, whom God will destroy with them that love it forever and ever. And, wo to the wicked; it shall go ill with them; for the fruit of their own hands shall be recompensed unto them: and wo, from the Lord God, unto them that through deceit and covetousness keep you in blindness and ignorance, and in that state cry peace unto you, while you put in their mouths! O dear people, they are your destroyers, and the murderers of your souls forever, except you turn to the pure light of Christ, which in your consciences shineth, which reproveth for iniquity, and be obedient thereunto, to be led out of all sin and uncleanness, (wherein you can never be reconciled unto God,) and that you might come to know, and walk in the pure religion, and to keep yourselves unspotted from the world. For this I eternally witness, and am moved of the Lord of heaven to declare it unto you, that "without holiness no man shall see the Lord;" and that your teachers, the hirelings, are the deceivers and destroyers of the rest of your souls, and will be so long as you follow them, who are out of the right way of God themselves, and are erred from, and enemies to the eternal spirit of truth, by which all the sons and daughters of God are led and guided into the everlasting life of peace, to rest with him forevermore.

O ye, my neighbours, and friends! the day of God's everlasting love is come, wherein he is revealing himself to the meek of the earth, in power and great glory; and he is risen to subdue all the kingdoms of the powers of darkness, and many are turned, and come to the brightness of his rising. Glory, and honour, and praise to his eternal name forever and ever. O all people! consider your latter end, and do not deceive your own souls by foolish flatteries, and vain deceitful hopes, without the light and life of God; but ponder deeply, and consider these things: if you are lovers of the light in your consciences, that reproveth sin, then you love God, even that which lets you see the whole world lie in wickedness, and also showeth man his thoughts every moment. I say if thou art obedient, and subject thereunto, then art thou in the way of God, which is the way of holiness, without which no man shall ever know peace with God, who is a pure spiritual being of light and life in man, in whose way of peace only they walk, who are redeemed from the earth and earthliness. For the life of the son of God shaketh terribly the earthly part; and he came not to give peace to that, but

brings a sword upon the carnal: for "to be carnally-minded is death." So he slayeth only that which is for the slaughter, in all that love and embrace his light of life, who, in his dear love to your souls, hath given you a measure of it into your consciences, to let you see when you do act or speak any evil, and that also to depart, and be led by it out of all that which it showeth to be evil, that so iniquity may not be your souls' ruin. Oh! weigh and consider deeply this great love of God, before you go down into silence forevermore, and leave your name for a curse of your rebellion against him, and the day of your visitation! For if thou hatest that in thee, which lets thee see thy sins, which breaks thy peace, and sometimes makes thee afraid, and troubles thee for it, which is God's witness, thou then hatest God, and Christ, and the spirit, and ways of God, and the people of God; and to all such Jerusalem is become a burdensome stone, as it is to many at this day, who are lovers of pleasure more than God, and love darkness rather than light, because their deeds are evil. But this I testify in the name of the Lord God of hosts, the light is the way, and there is no other, to eternal life and peace; and all that hate it, wherewith they are enlightened, shall be condemned with it, as enemies to God and their own souls, whether priests or people, professors or profane, all that burden themselves with that which condemneth sin in the flesh, shall be cut off forever.

And now, what could the Lord God have done unto you, that he hath not done, who hath given his only begotten son who lighteth every man, unto whom a manifestation is given, whether male or female, high or low, poor or rich, bond or free, old or young! God is rich unto all, in giving his unspeakable gift unto the sons and daughters of men, without respect of persons, that whosoever believeth in him, should not perish, but have everlasting life and peace.



A word to them who are called Anabaptists.

Now a word unto you, who among men are called by the name Anabaptists, with whom formerly, for a season, I had my conversation. For many of you have I prayed with tears unto God, and have endeavoured, as the Lord of life hath moved me, to turn you from darkness to the light, and from your dead form of ignorant worship to the true knowledge of the living God, who is immortal, dwelling in the light; in which worship for a time, as many of you are, was zealous to what I knew from the scripture of truth, who have sometimes prayed and cried unto the unknown God with tears, (yea, night and day,) strongly ima-

gining and believing that he heard me, without at a distance from me; and many times from his meek life in me, rising up through the darkness, did I both preach and pray, and knew not the ground from whence it came, but after thought it was because I professed his name in obeying that which we thought had been commanded us in the scripture of truth: not thinking the kingdom of God to be even at the doors, and that the light of Christ in the conscience, (which I knew not then, being small,) was the seed of the kingdom, by which it should be revealed, within in the inward parts, in spirit, and life, and power. But our eyes were without, and not in our head, looking for a saviour to come from beyond the skies, or at the ends of the earth without us, whose coming now I know is not with observation, or outwardly; but in the spirit within is he revealed to them that patiently wait for him, who works our good works for us and in us: praises to his powerful name forever.

And now, friends, let my words be received in love to the precious seed of God, which within you in bondage lieth, who seeketh not any thing of any of you, but the eternal peace of your souls, to which that of God in all you for me will witness, in the terrible day of trial, of which I now warn you, that you might escape the fierceness of it, which will come with his mighty, strong, and piercing sword, to cut down and destroy all groves, green trees, and graven images, and none shall be able to withstand his fury, who is now risen as a burning fire, to try every man's work, of what sort it is. Therefore fear before him, for in that day will your forms and fellowships be broken in pieces like an earthen pitcher against a stone; for the stone which you have left out in your building, (which is cut out without hands,) will dash in pieces your image, whose feet are clay and iron, (which cannot be joined nor fitly framed together,) by whom the height and glory of it shall be confounded forever. This may seem a hard saying to many of you, which some will not be able to bear. But this I declare, in faithfulness to God, and love to your souls, and to clear my conscience in his sight, (which will be known to be an everlasting truth of God,) that you, with the rest of the blind and deceived ones, call darkness light, and put light for darkness, and bitter for sweet, and sweet for bitter, and call that a temptation, which is the true light of the son of the living God, which shines in your consciences, and striveth many times in secret with you, against your lusts and wills, and dead and barren forms of worship, and conformity to the heathenish customs and traditions, and would draw you with the cords of his love, to wait on him in silence, from all vain babblings and lip sacrifices, to receive power from the Lord God of infinite power and life, to overcome the sin which oppresseth the precious seed. And he would have gathered you, as a hen gather-

eth her young under her wings, but you refuse when he calleth, because you know not his voice; but call him the enemy who is the saviour; and his strivings in you against the ground of iniquity, you call a combat with satan. O friends! consider, is it not the light of the son of God, that letteth you see your nakedness, who taste of that which is forbidden? And doth not the voice of God make afraid after transgression, who never did nor ever will speak peace to the wicked? And how can you, who live in that which is contrary to his light in your consciences, have peace with him, or be reconciled to him? But he that joineth with God's enemy, let him answer it: and he that hateth the light, that showeth every evil thought, will be by it condemned. And I know you have no true peace, nor ever shall, so long as the root of iniquity lieth hid in your hearts; therefore search and see, and let the witness of God in you arise and answer, and deal faithfully, as in the presence of God, with your own souls, and deceive not yourselves, whether or no you can say, you are joined and become one spirit with the Lord of life; or whether your fellowship, as you call it, be not after the flesh, in things that the carnal man may receive, and the visible eye behold, and the natural man perceive, who cannot discern, understand, nor perceive the things of the spirit of God. And your worship, at the best, is but will-worship, or voluntary humility, worshipping in your own will and time, by course and custom, both in your praying and preaching, and such like things, much like the hireling priests, who are both separated from the life of God, and strangers to him, in the sensual, having not the spirit.

For it is not your peace and joy above the seed of God, which is meek and low in the heart, that will stand you in stead in the day of trial; for that is the joy of the hypocrite, (above the life of God,) which is but for a moment; but come you all down into the valley of tears, and bear and suffer with the precious groaning seed, which yet in bondage lieth in you, that so its joy you may come to know, which no man can take from you—and come to know the Immanuel, God with us, and Christ in us. And he that preacheth any other saviour, gospel, or way to eternal salvation, but the Immanuel the son of God, his life, power, and wisdom in him, to redeem his soul, (which is in him,) from the curse, wrath, and power of darkness, which is in man;—yea, I say, if an angel should preach contrary to this gospel, the light and power of God, which is everlasting, whose foundation in man is already laid; I say, from the presence of the Lord God he is accursed. For this testimony I bear from the eternal life and power of God, that the saviour of man's soul, which is spiritual, is a pure, spiritual power of life and infinite love, wrought in man, through the light, in all them that wait in the uprightness and quietness of their spirits, in the simplicity of their hearts; and

whosoever preacheth or causeth people to believe their saviour is without them, and that the carnal eye may behold his glory, (who is to be revealed,) and that he will come and save people, according to their conceivings and carnal comprehensions, who profess the scriptures, or his commands therein written, though found in sins and pollutions, and cover themselves by calling it failings, infirmities, and weaknesses;— I say, whosoever preacheth to people of a saviour without them, while the light of Christ condemns within them; and of a kingdom without them, while the kingdom of God suffereth violence within them; and of redemption of the soul wrought without them, though their sins remain in them; and that their rest cannot be known, until their outward visible bodies be ready to be laid in the grave; I charge all such in the name of the most high God, to be horrible blasphemers, and ministers and messengers of the devil, and are the deceivers, and instruments of the eternal destruction of the souls of ignorant people, which will be eternally witnessed and known unto them who are the deceivers and the deceived.

Therefore, friends, in the fear of God, and in bowels of eternal love, do I warn you of, and declare unto you, that which will certainly come to pass; even a bitter cup have you all to drink, though you seem to drink the cup of salvation, and rejoice in what Christ hath done for you, without you, talk much of it, and of his commands and ordinances, and of your own experiences, and seem to have whereof to boast; and you pray, preach, baptize, break the carnal bread: but the weightier matters and the bread of life you are strangers to, and you pass over judgment, and the love of God unto you is not known, who hate his light, which would reform you, and bring you to know mercy, and the faith which is held in a pure conscience, of which many of you, since your eyes were first opened, have made shipwreck, and now are found striving against it in the sea of confusion and darkness. But as sure as the Lord liveth, who made the world, a cup of trembling and astonishment, and carefulness shall you drink of, before you shall drink of the new wine in the Father's kingdom of eternal peace; and the judgments of God in the earth must you come to know, before the people will learn righteousness. Therefore, consider and repent, and do your first works, and slight not the day of your visitation, and turn your minds to the light of Christ in your consciences, by which you see sin and evil, and where your thoughts are every moment; by which light you first saw the hireling priests to be out of the way of God, and in ignorance and will-worship, in covetousness, envy, pride, and pleasures. And there was something stirred in many of you in plain simplicity, which caused you to judge and deny their practices and vain worship; but the savour of that is now lost among you, and its call is become a

strange voice unto you, and you are stuck now fast in the mire of dead forms and carnal things, and in the many tattling words without knowledge, which darken the counsel of that which would give you life, and the knowledge of God, and a hand of love to help you forth of the miry clay, with which you are laden. And many of you are ready to join with the hireling priests again, and have the persons of persecutors, who persecute the life of God, in admiration because of advantage, and are men pleasers; and many of you do join with them against the truth, (whose light judgeth and condemneth you for it,) and are mustering up all your force of craft and subtilty to make war against the lamb and his plain simplicity.

O friends! be you warned once more, from the dear love of God, to embrace the light of life, lest you die with the uncircumcised in heart and ears; for from the life of God are you warned, and exhorted in tender love to your souls, which will stand a witness for the Lord, and of my faithfulness herein forever. And did you see the captivity of your own souls, you would then hasten to meet the Lord in the way of his judgments, without which his loving-kindness and tender mercies to you will never be made known. Wherefore cease striving to keep up the dead form or image, and contending and standing against, inasmuch as in you lieth, the life and truth, which are required in the inward parts; for the Lord God will search and try you, your foundation and ground, to the uttermost, and know what is in your hearts; even the very secret thoughts thereof shall be brought to the light, and see how you can stand in the consuming fire; for terrible and dreadful do I know the presence of the Lord God to be to that ground wherein sin lodgeth, which cannot stand in his judgments, nor abide the fiery trial.



Some queries given forth from the spirit of truth, to be answered by the witness of God in their consciences, who profess the scriptures only, but know not the life that gave them forth.

I. WHETHER God be not the creator and former of every thing? and whether he be not a spirit of power, light, love, knowledge, and understanding, &c.? and whether the former of the spirit of man be not within him, seeing that man might feel after him, and find him?

II. Whether that place be near unto the spirit of man where Christ sitteth, seeing the apostle did exhort people, while they were here upon the earth, to seek the things that are above, where Christ sitteth at the right hand of God? or whether it be such a distance, as above the stars or firmament, where man was neither created or appointed

to go or seek? or whether it be possible for man to seek and find that which saveth the soul, at such a distance from him? Yea or nay.

III. Whether Christ Jesus be not the only begotten son of God, and the elect, in whom his soul delighteth? and whether there be any election out of him, who is the elect, precious, and corner-stone? And whether any building can stand forever, which is not built upon this rock and foundation? and whether he, who is the sure foundation, did not say, "I am come a light into the world?" and whether he lighteth not every man that cometh into the world, who said, "Believe in the light, that you may be the children of the light;" and "yet a little while is the light with you; walk while you have the light, lest darkness come upon you?"

IV. Whether all such who deny the light do not deny the son of God, and the sure foundation, and the precious corner-stone, and the elect, in whom his soul delighteth? And whether they obey Christ's commands, and are believers, who believe not in the light? and whether they who refuse the light of Christ, refuse not him from whence it comes? and whether he be not the heir who is the light? and whether he be not refused, (who lighteth every man,) by all the wise builders, who are in many opinions, imaginations, and conceivings about him? Yea or nay.

V. Whether he be not the life and substance of all shadows, types, and figures, outward and carnal ordinances, and commandments? and whether it was not his life, who is the light, that was (in, yet) hid from many ages and generations? and whether it was not this rock which followed them in the wilderness? and whether it was not the spirit and life of Christ, that moved in them who gave forth the scriptures? and whether they did not speak as they were moved by the holy spirit of Christ in them? and whether they do understand the scriptures, or have any profit by them, or any thing to do with them, as to claim theirs, who are in darkness, and strangers to the life of God, which gave them forth? Let God's witness in you all arise and judge.

VI. Whether they who are in the imaginations, conceivings, and many opinions about the body and spirit of Christ, and his kingdom, and reign, and coming, and glory, be not out of the light which giveth the knowledge of the glory of God in the face of Jesus Christ? and whether such have received the spirit of truth, that leadeth into all truth, and showeth plainly of the Father, and need not that any man teach them? Yea or nay.

VII. Whether they have any eternal life in them, who eat not the flesh, and drink not the blood of the son of God? and whether the blood be not the life? and whether it be not the life of Christ that cleanseth from all sin, and saveth from wrath to come? and whether any are re-

deemed, but by the blood of Christ? and whether Sion is redeemed without judgment? and whether he came to bring peace or a sword to that which is earthly? and what nation that is that riseth against nation, and what kingdom that is that riseth against kingdom, seeing the son of God saith to the Pharisees, "Behold, the kingdom of God is within you?" and where and by whom the kingdom of God did suffer violence? and whether any unclean thing can enter into the kingdom of God? Yea or nay.

VIII. Whether they are not the true ministers who preach the word that is nigh in the heart and in the mouth? and whether the word of God be not like fire, and like a hammer, to break the rocks in pieces? and whether the word which is quick and powerful, be not the discernor of the thoughts and intents of the heart? and whether the word that reconcileth to God, is not to destroy and divide asunder that which is contrary to him, which separates man from him? Yea or nay.

IX. Whether that be not the true and faithful ministry of God, which bringeth this message, that God is light, and in him is no darkness at all; and which turneth the minds of the people from darkness to the light, and from the power of satan unto God? Yea or nay.

X. Whether he who said, I am come a light into the world, be not the sure foundation, the rock and corner-stone, the door and way, the lamb, the truth, the life, the word, the power of God, and wisdom, and righteousness of God, the only begotten of the Father, the heir of all things? And whether this was not the mystery hid and veiled from ages and generations, which is Christ in man the hope of glory? and whether he be not King of kings and Lord of lords, who lighteth every man that cometh into the world? and whether it was not Jesus that said, I am the light, believe in the light? and whether every knee shall not bow unto him, and whether every tongue shall not confess him to be Lord, to the glory of God the Father?

XI. Whether he who is the saviour be not full of grace and truth? and whether the grace of God, which bringeth salvation, hath not appeared unto all men? and whether the salvation of the soul be not worked out with fear and trembling? and whether it be not God that worketh in such, both to will and to do, of his own good pleasure? Yea or nay.

XII. Whether the soul of man be not an immortal being in him? and whether God did not breathe the breath of his own life into it? and whether man went not into darkness, when he went forth from the light of life within him? and whether he died not from the life of God in the day he transgressed against him? and where was that breath, and whence came that voice which he heard, who had transgressed, and was afraid thereof? and whether that were light or darkness that showed him his nakedness? Yea or nay.

XIII. Where was that garden wherein man was a living soul? and

what was the tree of life, which was in the midst thereof? and what was that serpent that beguiled and deceived them? and whether the soul of man which is in him must be saved, or helped out of its darkness by something at a distance from him, or without him? Or whether it must not be a mighty power of light, life, and love within him, to save and help him, seeing the powers of wrath and darkness are found in him, and man's enemies are those of his own house?

XIV. Whether all they who do not witness nor know Christ in them, who is the saviour, are not reprobates, and so in the state of reprobation.

XV. Whether they are in the faith of our Lord Jesus Christ, the Lord of glory, who are in that which respecteth persons? and whether he that breaks the law in one point, is not guilty of all? and whether he that seemeth to be religious, and is not guided by that which bridleth the tongue, be not in the religion and faith which are vain, and so yet in his sins? Yea or nay.

XVI. Whether they who are yet in their sins, be not in that which separateth between God and man? and whether they who are separated from God, are reconciled to him? and whether he or they, who are not reconciled to God, can preach the word of reconciliation to others? and whether Christ Jesus be not the word of reconciliation, who said, I am the light of the world? Yea or nay.



A Word unto all such who live in lustful, riotous practices.

Is not the lake of fire and everlasting torment prepared for the devil and his angels? and is it not also the portion of all the cursed children? and are not they the angels of the devil, and his ministering spirits, who do his pleasure? And do not they do his pleasure, who live in rioting, and drunkenness, and chambering, and wantonness, pride and envy, sports and pleasures, and lust of uncleanness, which are his works? and are not they cursed children, who cannot cease from, but delight in sins, &c.?

And are not they the sons of the sorceress, and the seed of the adulterer and the whore, that sport themselves in their wickedness, and make a wide mouth, even with drunken songs, against the innocent? Are you not of that generation, who derided and laughed the poor upright man to scorn? And is not the seed of David now become the song of drunkards, and the sport and music of a sinful and rebellious generation? O thou great red dragon! thou old serpent, who art called the devil and satan! how hast thou filled thy children with wickedness,

and armed them with the weapons of ungodliness, to fight against the lamb, who is the light, and to slay the faithful and true witness, which beareth witness against the deeds of darkness, and all unrighteousness! O ye sons of Babylon! your bodies are not the temple of the Holy Ghost, but a habitation of devils, and a hold of every foul spirit, and a cage of unclean and hateful birds. Your songs are to be turned into howling; for you shall sink like a mill-stone, into the bottomless pit and sea of confusion, forever. Then will the voice of melody cease, and the noise of your songs will be heard no more at all; but instead thereof bitter lamentation forever: and instead of taking pleasure in rioting and drunkenness, flames of everlasting burnings will be kindled within you, and your bowels and heart shall be scorched with heat, and a perpetual drought, in the pit wherein is no water. And instead of living at ease, in the lusts of uncleanness, you shall then feel an everlasting sting of plagues and miserable torments. Then shall you remember that you had a day of visitation, and warning in your lifetime; and then shall you know, that the secrets of all hearts are and shall be made manifest and judged by him, who by you is now trod under foot, even the light and lamb slain from the foundation of your world, who are the children of this world, that lie in wickedness. With you the spirit of the Lord God is grieved; for you have laden him with your iniquities, and he is grieved at his heart. Ah! sinful generation, a seed of evil-doers, begotten by the serpent, the deceiver and destroyer of the nations that know not God. Oh! how dreadful will the Lord God appear, in the day when he ariseth up to pour forth upon you his fierce indignation! Oh! the unspeakable torment, wo, and misery, that the Lord God will fill you with in that day, wherein no help for you will be found, whose laughter then will be rewarded with weeping and gnashing of teeth forever. Then shall you cry for help, and carefully seek a resting place, in the fear and dread of perpetual torment, but none for you will there be found. So, there will you behold the state of your father Esau, who sought the birth-right afterwards, when it was too late. Consider this, all ye that forget God, and who put the day of the Lord afar off, and cause the seat of violence to come near. Oh! the darkness, the fearfulness, and the dreadfulness, that from the presence of the Lord God you shall be turned into: for you have taken pleasure to riot in the day-time, while the true light shineth, which showeth and convinceth you of your ungodly deeds, and is the condemnation of all that hate it, who love darkness rather than light, because your deeds are evil.

Therefore, with the prince of darkness shall you be driven, and to the king of terrors shall you be delivered, the first-born of death shall terrify you, and the plagues and pangs of hell on you then will take

hold, and God shall cast upon you, and not spare, but you would fain flee out of his hand; and as a mighty man of war, that rejoiceth in the spoil, so will the Lord God triumph over you in the executing of his judgments, and in the spending of the swift arrows of his fierce indignation upon you. For that you have hated knowledge, and set at nought all his reproofs, and did not choose the fear of the Lord, which is to depart from evil; so the Lord God will fill you with the fruit of your own ways, and drive you all into utter darkness, (who hate the light,) where you shall not know whither you go.

This for God a witness shall stand in righteousness, over the head of the serpent and all his seed, that God willeth not the death of a sinner, but rather that he might repent, and live; for his ways are equal, and he will reward every man according to his deeds, whether good or evil.

This is written as a warning, and to clear the righteous God of your blood, whose spirit is grieved, and my soul vexed from day to day with your filthy conversation, who am known to the children of darkness, by that only which was named in the darkness.



*A true voice and revelation of God unto all the sons and daughters
of the fallen Adam.*

THE soul of man is made everlastingly durable and living, by the eternal breath of God, either in joy or misery unspeakable to remain forever, whose breath is excellent and wonderfully pure, and is of one nature in itself, and doth not alter nor change its nature or property at any time. Yet it is like precious ointment to the obedient and righteous soul, which forsaketh its sins whereby it is captivated, and leaveth off transgressing against it; but is also like a stream of fierce and terrible burning fire to the polluted mind and soul in transgressions and sins: for the soul that sinneth dies from its pure, refreshing life, and abideth in the dark, harsh, furious, wrathful, condemned life, which will burn and consume the wicked, like stubble in a fiery oven, in the day of their judgment, which will certainly come to pass. For this is truly known in its ground, and hath been prepared of old for the seed of transgression. And this is your portion, and the lot of your inheritance, all ye proud and wrathful, and all covetous, brutish, and unclean spirits, from the hand of the mighty God of power and majesty, which will in his day be fulfilled, and come to pass upon the head of all the

ungodly sinners and unrighteous ones: the eternal Lord God of heaven, with his breath of life hath spoken it.

Oh! the fierceness of wrath and unutterable torments, and perplexity, and sorrow of heart, that are to come upon his enemies, who hate the lamb-like spirit, and the true light of life, which from him proceedeth, who is meek and low in the heart! Therefore, take heed and beware of wrath and pride, ye rich and lustful men of the earth, and hearken ye professors, in opinions of all sorts, who talk of him, and profess him in words only, and tattle about his words with that mouth which will be utterly stopped at the presence of him who is the express image of his Father's glory; with which you are biting the lamb and his followers, and also each other about dry bones, without life and power over your sins and iniquities, which will be as heavy as a mill-stone about your necks, notwithstanding all your will-worship, and feigned humility, and talking of holy men's words; no hypocrite is to be covered with them, but shall be stripped naked and stand guilty before the throne of God, and the lamb, whom now you are tearing with the teeth of enmity against the life and substance of all shadows and types, who hath been always hid from the unholy and adulterous minds, to whom he is never like to be revealed, but in flames of fire, and with breaking and dreadful shakings from off your foundation, into the endless pit of darkness. And it is but righteous with God, to turn you all into darkness, who hate the precious light of life. And all you teachers, who are from the light, and break the commands of the son of God, (who said, believe in the light,) and teach men so, and all hireling priests, Babel's merchants, builded and building up in the tower of confusion, who are hardened from, and feeding yourselves without the fear of God; you, I say, who are wilfully blind, and strive to keep close your own and the peoples' eyes, lest they should know the truth, and see you and your end, who are erred from the right way of life, and are in the cursed covetous practices, and are in the perfect nature of the wolf and dogs, shut out forever, in that state, from the kingdom of God, which is life and peace, and from his presence who taketh away the sin, and reconcileth to the righteous God of love. Oh! a heavy day of account and judgment is coming upon you, ye destroyers of souls, and murderers, and robbers. A horrible sentence to you will be given at the bar of God's righteous judgments. Oh! my soul hath wept in secret, and my heart is broken, and bowels turned within me, when I deeply weigh and rightly consider your condition and life, and the fearful plagues, and judgments without mercy, that on you will come in the end of your ways. Oh! that you would be warned to flee from the wrath to come, by embracing the true light that in you shines, though you comprehend it not, which lets you see you are not in covenant

with God, and reconciled to him, but in that which the witness of God testifieth against, in your own consciences, in which state you shall never have power with him.

But as the scripture hath said, "He that believeth, out of his belly shall flow rivers of living water;" he that believeth on the son of God, and hath him, hath life, and the witness in himself; he that hath not the son of God who is meek and low in the heart, hath not life; neither doth he know the heart out of whence cometh the issues of life, (and from death,) nor the springs that run among the little hills, nor the river of the valley, that opens the thick and hard clods of the earth. For in the meekness and humility standeth the water of life, and the wells of salvation, out of which the upright in heart draweth with joy, where the anger of God cometh not, but is extinguished and quenched, as water doth the natural fire.

But in the hardness of the heart is the unbelief, upon which the wrath of God abideth, and the wall of partition, which separateth from the life of God; but in the eternal light, is the meekness and water of life, as a fountain opened, known, and felt in them that purely wait therein, and give up themselves in the will of God unto him, as to a faithful creator; but in that life which is above the meek spirit is the fear, and hath torment naturally in it, being the seed of enmity, coming from the wrathful envious nature, to which is the fire of God's anger forever, [here is a gulf fixed between Abraham and the voluptuous and gluttonous ones.] which, through transgression, and fear, and condemnation thereon, is exceedingly kindled in the heart and bowels of the ungodly, (which will certainly be known on their death bed,) and burns into a perfect fire in great blackness and darkness, sometimes with vehement scorching heat, and sometimes with extreme harsh and gnawing, with bitter and unspeakable cold, which, as it were, teareth with its harshness and violence both soul and body, and spirit, flesh, and bone asunder with unresistible dreadfulfulness, striking through with its darts the secret parts of the heart. Then comes all that to be uncovered which hath been hid. And this I have certainly found among the wonders of the great deep, whom God, through his unspeakable mercy, hath brought out of an inexpressible and horrible pit, wherein will no water of life be found for the rebellious children of darkness, who hate the light of life in them; for if the righteous, who seek the Lord with their whole mind and soul, scarcely be saved, where shall the ungodly and sinner appear? Consider this, all you that forget God, lest you be inhabitants of the horrible confused lake of fire, and thick darkness forever, which certainly will devour all the adversaries of the lamb of God, (who taketh away the sin, and saveth his people from it,) who are the enemies of humility, meekness, and pure love, which in the children of light are

found. For he that dwelleth in love, dwelleth in God who is light, and God in him, for God is love.

O ye persecutors and haters of the dear little ones of God! haste and consider what you are doing, and see what way you are passing; for the wrath of God abideth on all you, who are in wrath, pride, and envy. O fear and tremble! for your day of distress, anguish, and astonishment is at hand, which will sweep you all away as in a dream of terrors in the dark and wearisome night of sorrow. O consider, all ye sons and daughters of the fallen Adam, and you who are his first born in envy and wrath, high and lifted up; the day of the Lord God of hosts is hastening upon you, and you shall be brought low. For pure light in power and great glory is broke forth, like the swift lightnings of the thunder, which makes the hills to tremble, and the high mountains to smoke and burn at the brightness of his presence; and all his enemies shall be like chaff, and as ashes under his feet, upon whom he will trample in his fierce indignation, who are in the envious and wrathful nature, exalted above the meekness and simplicity of Christ, the son of the living God, whose wrath receiveth you into itself, being its child born in it, and not come forth of it, and feeds upon it, as it is your food and life whose meat, and drink, and rejoicing is to lord it over others, and to rule in the wrathfulness of the height of pride and revenge; but this cometh from the seed of evil doers, that shall never be renowned, but is accursed and banished from God forevermore.

Therefore, when the body's outward life of the ungodly parteth from him, the spirit of that man, together with all its transgressions, entereth into the deepest, wrathful, bitter, cursed nature of darkness for its habitation forever, in which property, before, he delighted to dwell and act as a ruler; so here will the ungodly be filled with the fruit of their own ways, where the fire of indignation is great, and increaseth its torment and misery, through the exceeding dread and fearfulness of the presence of God, being found in sins, who shall not be able to flee from it, neither shall it ever be quenched, but endureth as long as God endureth—to all eternity: and this is the worm which never dieth, and the fire that never goeth out; and this is also called the damnation of hell, which the ungodly and viperous generation cannot escape, who live in the wrathful nature and seed of enmity, until the body parteth from its outward life, which is but as wind in the hand of God. And these things I certainly know, through the powerful work and revelation of God Almighty, who hath chosen the foolish things to confound the wise, and weak and despised things to bring to nought things that are mighty and highly esteemed among men. Glory, praises, and thanks, eternal and everlasting power and dominion, be ascribed to the Lord God, and to the lamb, forever and ever.

And into this nature of enmity man entered when he sinned, and conceived and imagined in it, and so became its child, and went farther off the meek and simple life of love and peace, because of the fear which followed after the transgression of it; which fear increased a fire of torment within him; (here the noble vine became a degenerate plant from the life in which it first stood, as a child with God in pure light, life, and joy, out of all fear, and wrathfulness, and rebellion against him;) and so, the farther off he went from that life by which he was created and made a living soul, the other nature entered into his mind and heart, and became its food and life, and he became veiled, clothed, and covered with the hardness of darkness, into which he entered, being afraid of the voice of God, when he saw his transgression and nakedness, who before had hearkened to the voice of the subtle serpent, over whose nature he should have ruled, in the dominion and life of God in himself; but being deceived by the contrary seed of enmity, was separated and driven from the presence of the creator. Take heed and consider this, all ye ungodly transgressors, careless and disobedient ones; here is your state unto all eternity, except you return, and hearken unto the voice of the son of God, whose life is the light of men, and repent and humble yourselves in the presence of the Lord God and of the lamb, by whose brightness all your darkness and nakedness are seen and discovered, and all your strivings and hidings will be as fig leaves, too thin and narrow for you in the day of God's visitation with fierce judgments. For the first born of him who hides from the presence of God which convinceth of sin and evil, is a murderer and man-slayer; and we know, that no murderer doth enjoy eternal life, but is driven and banished and separated from the presence and glory of God forever.

Therefore, that which helpeth and saveth the soul, and bringeth it to its rest, and giveth it eternal life, (out of the chains, snares, fear, and torment in the wrathful nature,) is the pure meekness and simplicity in which it was created; and stood as God's child in innocency and love, free from the trouble, anguish, fears or sorrow, in the brightness of joy in the presence of God. And so, the humility and meekness in the heart of God's child, is a mediator to appease or stop the wrathful anger which lies in the enmity seed; and it is the lamb of God, in whom he is well pleased, that taketh away the sin, whom the soul is to hearken unto, as a true prophet, and guide, and saviour; whose spirit leadeth into all truth, and preserveth them that follow him, and bringeth up the living soul that heareth his voice, out of the dark dominion, envy, and subtilty of the serpent, who must hearken with that ear which heareth the reproofs of life, which is death to the transgressing seed, and see with that eye which seeth itself naked, and not clothed nor hid from his presence that discovers it, that he may come to live that was

dead, and be found which was lost; for that is it which he is come to save, who is the lamb of God, meek and low in the heart. This is the deliverer that comes out of Zion, who turns away ungodliness from Jacob. This is Sion's king, who rides meekly upon the wild ass's colt, whom no man in pride and rebellion regardeth. But there is no place of darkness that shall not be searched out by his light, and no covering in it shall go unstripped, but shall become naked, ashamed, and confounded at the eternal brightness of the lamb of God's power and life.

Therefore, wo and misery from the Lord God of infinite glory, of heaven and earth, with great tribulations, anguish, and vexation of spirit, shall be rendered unto all of them that make war with the lamb, and the faithful with him, whose seed is blessed. For they shall have their part in the lake which burneth with fire and unspeakable torment, who are in the enmity against the appearance of the righteous seed of life; and this unto all such is the word of the Lord God of power and endless strength, whose word is like a hammer, and like fire, to break in pieces, burn and consume all the wicked and ungodly off the earth, who are like dross, and dung, and stubble in his presence, who is now risen to smite the earthly minded, unholy, and profane with the rod of his mouth, and with the breath of his lips will he slay the wicked, who cannot stand in his judgments when his anger is wholly kindled, whose day is hastening upon all flesh that hath corrupted his way. And these things I have seen, and of them am a witness, and have learned them from the hand of God, who found me, and plucked me out, as a brand of the fire, in unspeakable distress, anguish, and carefulness of spirit, in a desolate wilderness, who there could have given the whole world for life to my soul, being in the flames of the everlasting burnings, where I saw the sinners in Sion afraid, and fearfulness surprised the heart of the hypocrite, who cannot dwell or endure therein, nor any who join not unto him in spirit, who is meek and low in the heart. And this may serve for a true and certain warning unto all that live ungodly upon the face of the whole earth, and all who are lifted up in the seed of enmity, in pride, wrathfulness, and rebellion against the meek spirit. Those things are the everlasting and true sayings of God, but hid from thousands who are in the unbelief; yet to the light of Christ in them I am manifest, which heareth my voice, and to it have I cleared my conscience, and the Lord God, of their blood who rebel against him: but he that can receive it let him, who shall then know from whence it came, and whither it goeth; which no man ever shall, that is not born of immortal seed; nor know the mysteries of the kingdom, which to the children of light only are revealed, whose life is hid from all the wise and prudent of the earth, and from all who harden their hearts against

them, whose day is coming, wherein they shall suddenly fall into mischief.

For a woful day is coming upon all you who spend your precious time in the lusts of the flesh, that war against the soul; who are rejoicing and feasting without fear, in sports and pleasures; whose hearts, through the abundance of your lusts and vanities, are lifted up in vain glory above your fellow creatures, and also above Christ Jesus the light of the world, who is a man of sorrows, and acquainted with grief; whom you sometimes talk of for a cloak of maliciousness and deceit, but his life you know not, but are bitter enemies to him and his followers. For all whose God is their bellies, whose minds are in the earthly things, are enemies to the cross of the Lord Jesus Christ, whose end will be everlasting destruction and misery. For you are the careless ones that are at ease, whose day of wo, breaking down, shaking and trembling must come, though you make a mock at it now, while, like pampered horses, you can rejoice in the height of your strength, and pride of heart. But the day is coming and stealing on you unawares, like a thief in the night, wherein the grasshopper will be a burden, and your desires shall fail, and all your lusts and pleasures will then be as a bitter cup unto you, and the chains of your darkness, wherein you delight, will then bind you, and press you down into the place of perdition, in the sight of the dreadful holiness of God, where you shall tremble at every moment, and startle as men distracted and amazed at the shaking of a leaf, who shall be affrighted and chased with terrors as a wild roe upon the mountains before the furious hunter, and as a fearful sinking down into a terrible pit of endless thick darkness, and astonishments, and strange sights and apparitions. With that eye will you then behold, which now you strive to keep close for fear of its condemnation, which shall then clearly be opened, and a dreadful sound will you then hear, with that ear which now you turn away from hearing the law of truth, (which is light and life,) and cannot endure sound doctrine, but love smooth things, flatteries, and deceitful coverings, false prophecies and divinations, which will deceive you, and cause you to trust in a lie, with which you cannot stand before the God of truth, but your fall and torment will be without hope of end. And this great and dreadful day of the Lord shall you all know fulfilled upon you, whose portion is in this life, and names are written in the earth, who regard not the day of your visitation, but love the paths of darkness, which lead to the chambers of death and everlasting destruction.

So this I declare unto you all, in the presence of the Lord, and warn you in your life-time, to repent and tremble at the word of the Lord God, and let your laughter be turned into mourning, and your joy into heaviness; and come down off your thrones of haughtiness, pride and

pleasures, which are the dark dominions of the cursed serpent, and sit in dust and ashes, and humble yourselves in the sight of God, and let your hearts be broken and rent, and cry mightily unto the Lord God, forsaking your sins and abominable iniquities, lest the king of Nineveh rise up in judgment against you, because of your unbelief, and a day come upon you like a flood, to sweep you all away into endless destruction and sorrow. And this unto you all is a visitation and warning from the eternal word of the Lord God Almighty, whether you will hear or forbear.

From a lover of the seed of promise, a witness to the eternal light and power of God, and a friend to the everlasting peace of all mankind, who hath forsaken all to follow the lamb in the paths of righteousness, truth, and peace; for whose eternal testimony I now suffer bonds and afflictions, and am numbered among transgressors at the house of correction, in the common jail at Winchester; who am known to the world by the name of

WILLIAM BAYLY.

The 6th Month, 1658.

I thank thee, O father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. *Matt. ii. 25.*



Some Queries for any of the Priests and rulers of the nations, who profess the scriptures, to consider and answer in the fear of the Lord God.

QUERY I. HAD ever the ministers of Jesus Christ any outward law or carnal weapon, from any king, queen, or ruler of the world, to uphold and guard them, as the priests of England have? Yea or nay.

II. Did not the apostle Paul, a minister of Christ, say, the weapons of our warfare are not carnal, but spiritual, and mighty through God to the pulling down of strong holds?*

III. And did not the prophets of God, who were sent by him, bear witness against them he never sent?† and did not them the Lord never send bear rule by their means?‡ and seek for their gain from their quarter, as the priests of England do?§ Yea or nay.

IV. And did those prophets the Lord never sent, profit the people at all?|| or by their lies and their lightness cause them to err, like the priests of England?

* 2 Cor. x. 4.

† Isa. lvi. 11.

‡ Jer. xxiii.

§ Mich. iii. 5, 11.

|| Jer. xxiii. 30, 31, 42.

V. And is not this an error, to persecute, hale out, of your synagogues, and imprison the servants of the living God, for testifying against wickedness and all deceitful works and workers? And do not your priests stir up rude people, more like dogs and swine than men, to these evil things, contrary to the spirit of truth and meekness?

VI. Did ever Christ, or Paul, or Peter, or any other of the true prophets or apostles that spake forth scriptures, call to officers or rulers to lay hands on them that did oppose their doctrine, that they might be punished, persecuted, or imprisoned, as the priests of England do?

VII. And did not Paul, a minister of Jesus Christ, exhort Timothy to instruct (then not persecute) those that did oppose themselves, in meekness, if God peradventure might give them repentance?*

Contrary to the ministers of anti-christ in England, who cause them to be abused, persecuted, and imprisoned, which oppose them that divine for money, whom the Lord God is making mad, and turning their wisdom backward, and their high knowledge into foolishness, and making them base and contemptible before the eyes of the people;† for their madness and folly shall be made manifest, as theirs was who formerly withstood the truth.‡ And did not Paul charge Timothy, in the presence of the Lord, to lay hands suddenly on no man, neither to be partaker in other men's sins?§ And are not your teachers, that the world hears and fights for, partakers in other men's sins, who stir up the rude and wild people, which is their flock, (mark that,) to hale, beat, kick, pluck off the hair, persecute, and imprison the servants and messengers of the living God, for testifying the truth, and against all unrighteousness of men, and afterward laugh them to scorn who are so used, and rejoyce that their blood-thirst is somewhat quenched?

Of which passages I am a witness for God against them that have thus acted, yea, even upon this body I now live in: but blood shall ye persecutors have to drink; saith the Lord God, for ye are worthy.|| And in my sufferings I rejoyce,¶ knowing that every man shall receive according to their works, whether they be good, or whether they be evil. **

And you who are called judges and justices: were not such as were set to rule over the people able men, such as fear God, men of truth, hating covetousness? And were not they to judge the small matters, and to bear the burden with Moses, a servant of God, that did judge the greater matters, who was in the fear and dread of the Lord God, who is the righteous judge,†† insomuch that the children of Israel could not steadfastly behold his face,‡‡ who did exceedingly fear and quake?§§

* 2 Tim. ii. 25.

† Isaiah xlv. 25.

+ 2 Tim. iii. 8.

§ 1 Tim. v. 22.

|| Prov. xxix. 10.

¶ Psal. lv. 23.

** Rev. xvi. 6.

†† Exod. xviii. 21.

‡‡ Heb. xii. 21.

§§ 2 Cor. iii. 7.

O ye light and vain, proud and deceitful men, that rule this people in England! do you not deal treacherously with God and man, to sell the sins of the people for the value of a pair of shoes, and are not in the meek spirit like Moses? Neither do ye hate covetousness, but are greedy of gain, yea, even the gain of oppression, which the Lord God hateth. And do you not make a mock at sin, which is the manner of fools, that die for want of wisdom?*

And do not you take five shillings of one for drunkenness, and ten groats for swearing and cursed speaking? for which cause the land mourns. And do you not pass by fighting, and quarrelling, and blaspheming the holy name of God, for money? Are you not like Judas, who sold the innocent for silver, and eat up the sin of the people like bread? † And do not all the blind, ignorant, and wild people, strive in covetousness to maintain your gain of oppression, (which the Lord abhorreth,) to buy out their wickedness with money? And do they not thereby escape the punishment due for the transgression? And others do you not punish and afflict, that have not money to satisfy your lusts? And are you not in these things transgressors, by respecting of persons? And do you not herein break and make void the righteous law of God and man for the love of money, which is the root of all evil? Let the witness of God in you all be judge.

O ye rulers and priests, scribes and pharisees, hypocrites, whited sepulchres, graves that have not appeared in many ages, as you are, full of ravening and wickedness! but the day of the Lord God of light hath now discovered you all, and there is nothing covered that shall be hid, though never so secret; the Lord hath spoken it.

Therefore consider, and repent speedily, and cease joining together in battle against the Lord and his anointed, lest you are consumed in a moment by the terrors of his fierce wrath; and cease making laws, and proclaiming snares against the innocent ones in the nations, to ensnare them whom the Lord God of hosts delighteth in, they being in his son, the light of the world, in whom he is well pleased. O consider, and remember Pharaoh, and his great destruction and overthrow, who was hardened against a harmless and innocent people, as ye are. And ye who are proud and haughty, remember Sodom and Gomorrah, whose wickedness vexed the righteous soul of just Lot from day to day, until they were consumed and destroyed with the fierce indignation of the Lord, ‡ which burns like fire forever against all the wicked; § which things are set forth for an example unto you that live ungodly, upon whom the Lord God will rain snares in the day of his wrath. || And

* Prov. xiv. 9. & x. 21.

† Hos. iv. 7. 8. 9. 10. 11.

‡ Psal. vii. 11.

§ 2 Pet. ii. 6. 7. 8.

|| 2 Thess. vi. 7. 8. 9. 10.

are you not all ungodly, who live in pride, haughtiness, and fulness, (the sins of Sodom,) and hardness of heart, in persecuting and imprisoning the dear and tender lambs of God, who is love; and you are in envy and rage, hating and hateful. And so their dear life of love, which they have in God, and one with another, is hid from your eyes; and the glory they enjoy is not like yours that fadeth, that they have received from the Lord of glory, with whom is no respect of persons; whom the princes of this world never knew, but only the babes of the Lord; to whom be all glory, honour, and praises eternal: for mighty and powerful is the Lord our God, who is the righteous judge of heaven and earth.

Being moved of the Lord, written for a warning, a little before your measures of wickedness are full, by one of the servants of the Lord, who is in the house of correction and common jail for Hampshire, a prisoner of Jesus Christ, the light of the world, of whom I am called,

WILLIAM BAYLY.



A Letter to John Bulkley, (called a Justice,) concerning my imprisonment in the House of Correction at Winchester.

JOHN BULKLEY,

THOU alone art the cause of my imprisonment almost these nine weeks, in which I have almost suffered to the death of my body, being also sick when I was brought to prison among those, in whose company wert thou but one night, it would make thy flesh to tremble, and grieve thy soul, if thou fearedst God, to hear and see the filthy conversation of the wicked from day to day. The like wickedness I do believe was not found in Sodom, nor in the old world, whom God destroyed with an utter overthrow. O consider a little, in the fear of the righteous God, who is the righteous judge of all mankind, whether thou hast done unto me as thou wouldst be done unto, who am a sufferer under thy hand of oppression, for righteousness' sake, both in body and soul, being grieved and vexed with the abominations that I daily hear and see, and the injustice and unreasonableness of them by whom we suffer, where also we are deprived of all outward liberty without cause, which in the day of visitation the witness of God in thee for me shall witness; and this action of thine against the innocent, in that day will be as a mill-stone about thy neck, and as a fiery, flaming worm to eat thy flesh. Yea, and if thou proceed in the evil that is

in thy hands, and repent not speedily, when thou wilt think peace to thyself, then will thy sudden destruction come, as in a moment, from the Lord God, who is a swift witness against all iniquity and unrighteousness of men, without respect of persons.

Therefore, once more consider, and weigh thy actions in the just balance, even by the light of Christ in thy conscience, which will let thee see, by what measure thou metest it will be measured to thee again. And this is right, and according as God will judge and reward every man; to which that of God in thy conscience doth witness, though for a time thou mayst strive to hide and veil it, for the honour of the world's sake, and the love of the praise of men. But what will this avail or profit thee in the day wherein thou wilt be justly weighed and tried, then to be found by the judge of all the earth, to be a persecutor of his people and anointed ones; for whose sake he will rebuke kings, and will fight our battles, and plead our cause in righteousness. Therefore do we stand still in quietness, to see his salvation, and a freedom from the oppression of all wickedness and wicked men, under whom for a time the just do suffer.

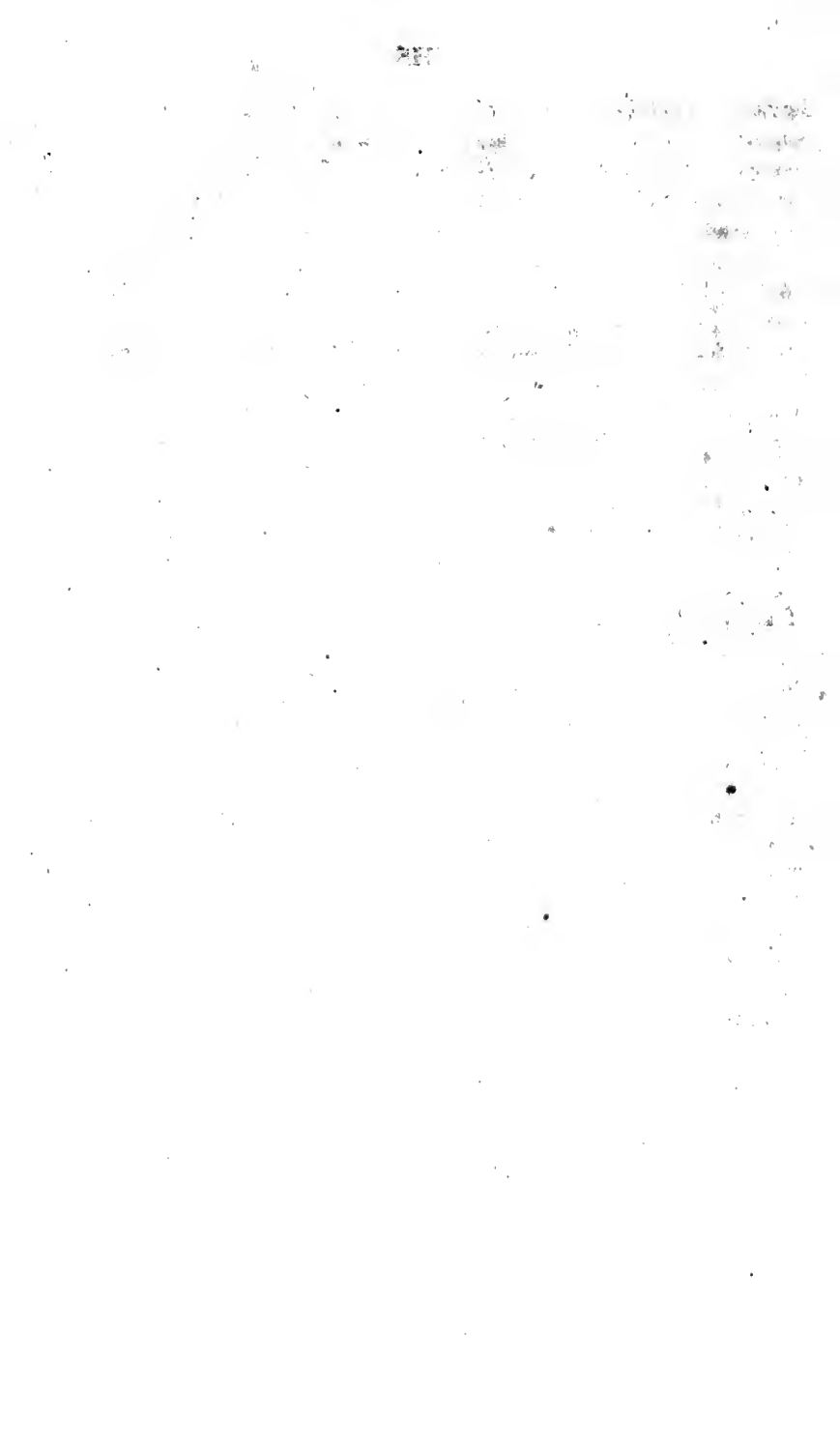
I do not write to thee, as to complain to thee, but am contented in my sufferings, for my God hears the sighing of his prisoners; neither do I expect any thing from thee but equity and justice, of which thou bearest the name, but actest not in the life thereof. So in the day of trial wilt thou be found among the hypocrites, bearing the name of that thou neither art nor livest in. I must deal plainly with thee, though under thy power I should suffer death. This I can say, I have no envy to thy person, nor to any man upon the earth, God is my witness; neither dare I give flattering titles to any man; for in so doing I should be condemned by the witness of God in my conscience, whose peace is more gain to me than all the riches and glory of this perishing world. But this I lay to thy charge justly, who art out of the state of God's elect, to which that of God in thy conscience eternally shall witness, to wit: my sufferings unjustly by thy means, with the rest of my dear brethren, whose dear life in innocency is hid from the wise of the world, in that thou tookest us, who were about honest and lawful occasions, and sent us to prison, who intend no harm to any, and afterwards sent me word in writing, that to follow my lawful occasions I had a freedom, of which before thou hadst deprived me. But this will not hide thy deceit and envy against God's people. For I was in the town in which I naturally was born, who there was neither found acting nor speaking any thing that was unlawful or dishonest, for such things I hate. But thou actedst towards me that which is dishonest and unlawful, in sending me to prison without the breach of any law. And is this a small thing, to send a man from his honest and lawful employment, by which

he hath his subsistence, to a wicked and ungodly place, to be kept prisoner in the common jail, where we are deprived both of our outward liberty and employment, for the maintenance of our bodies, which by thy means have greatly suffered? Neither do I know of so much liberty as to send for work to work at my trade, where it may be had, and sent to prison, where I being kept, and like to remain, am willing to work with my hands, if room and liberty I might have. Therefore, I would know from thee, if thou wilt send me an order in writing under thy hand, for me to have room and liberty here to work at my lawful calling, and also, that some friend of mine may have liberty to come in and out with my work, and not be abused? And to this thing I do expect a speedy answer from thee; for it is unreasonable that I should be kept from my work, and my work from me, who have done no evil, who am of the world called,

WILLIAM BAYLY.

*From the house of correction in the common jail of }
Winchester, the 3d day of the 3d month, 1658. }*

NOTE.—I also having endeavoured, though with charge and trouble, to have wool bought and made ready, and to have all things needful for me, and more of us, to work at my trade, and having hereby obtained an order to the jailer, that I might have room and liberty, and things convenient suffered to be brought in unto me, yet did the jailer hinder me of having coals, without which I could not work, and thereby, for a time, my work, (being in all things ready,) lay still and suffered loss. And so she that should keep idle persons, committed to the house of correction, in work, doth neither do that, but also hinder me from my lawful labour, contrary to her place, and also contrary to two Justices' orders. And hereby many may be satisfied also concerning things that false accusers have cast upon us, called Quakers,—that we are idle, or refuse to work at our lawful callings; yet to be set at work, on their work, at the wills of those belonging to the house of correction, as idle persons and transgressors are, we deny forever.



THE
BLOOD
OF
RIGHTEOUS ABEL

Crying from the Ground:

Being a Lamentation for, and a Warning to, all that have a hand against the innocent people of God; especially intended for the rulers and priests in *Hampshire*, who have hardened their hearts against the day of slaughter, wherein they shall feel *Cain's* punishment, which he was not able to bear; who have been often warned by the Servants of the Lord, yet have they not done that which is just in his sight; but have imprisoned several of His servants these many months, without just cause, and do increase their bondage upon us, where nine of us are kept close prisoners in an unwholesome, stinking hole, not fit for beasts; whose cry is not only gone through the nation, but is also entered into the ears of the Lord God of Rest, who will plead our cause in righteousness.

Also the Decree of the Lord, sealed and made manifest to His servant, That all the Plottings, Snares and Persecutions, which the powers of the Earth and Darkness, and the Gates of Hell, can invent and rise up with, shall never prevail against His power, that is now broke forth and made manifest in his dear Children, who, in scorn, are called QUAKERS.

With a Voice and Visitation of God to the inhabitants of the Isle of Wight.

BY WILLIAM BAYLY.

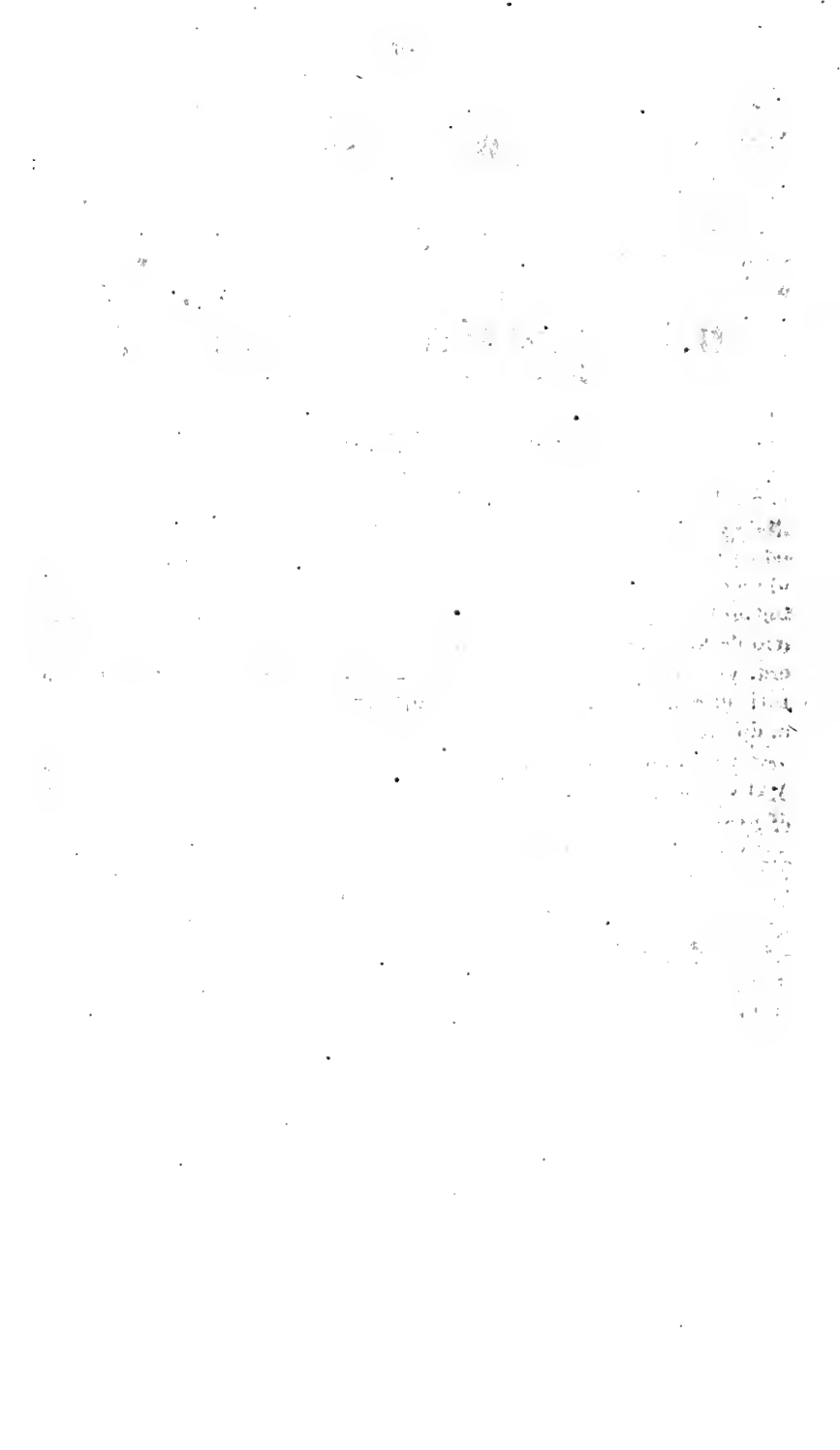
PHILADELPHIA:

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1830



THE
BLOOD OF RIGHTEOUS ABEL
CRYING FROM THE GROUND.

My heart within me is broken, because of the false prophets and persecuting rulers, who are found fighting against the lamb of God and his followers. Alas! alas! wo is me because of the misery that is coming upon you! My heart is filled with sorrow, and mine eyes with tears, and my bowels are turned within me, to consider the day of your desolation and destruction, which is coming upon you from the almighty God of heaven and earth. Oh! what shall be done for you, ye hard-hearted and rebellious children! Who shall entreat for you, or take pity on you in the day of your calamity, which is coming as a whirlwind of terrors, and you shall not escape! And wo be to him that strives with his Maker! do you think to stop or limit the mighty power of the Creator of heaven and earth, which is now broke forth and made manifest in his dear children, who have waited for him in the day of his judgments, by your blood-thirsty persecution, and by your false accusations and wicked consultations, and unrighteous decrees and laws? Nay, you shall never prevail nor prosper in these your intents; your vain hopes will perish, and your contrivances will be swept with you into the bottomless pit, from whence your counsel is. And no weapon that is formed against us, who love not our lives, for the son of God's sake, unto the death, shall ever prosper; and wo to the rebellious children, that take counsel, but not of me, and that cover with a covering, but not of my spirit! saith the Lord.

Are your counsels, plottings, and persecution to hinder the powerful work of the Lord, which he hath begun among the children of men, and hath blessed and will bless, and to frighten people from embracing the precious truth, which is the everlasting foundation of God, without which all men will be found miserable in their latter end? Is this your end? and to keep up your earthly honour, deceit, and flattering titles, and vain glory, which will wither, and be laid in the dust; and to satisfy the pride of life, which is not of the Father, but of the world? Is this your end; for fear of losing these things, that puff up the fleshly mind

out of God's fear, and that war against your souls, for which you persecute, imprison, and draw before the judgment seats, and make a prey and a spoil of a harmless and innocent people, whose glory, and kingdom, and peace, are not of the world, but who follow the lamb that was slain whithersoever he goeth? If this be your end, (and to keep off the trouble and torment, that is coming upon you, by reason of your wickedness and rebellion against the Lord,) you will miss of it, and your expectation will perish. And do you think to avenge yourselves on his dear children, and get ease by afflicting them, and grieving them, and tormenting them with your plottings and snares of inhuman cruelty? Is this your way? is the time that was spoken of come to be fulfilled upon you, that whosoever killeth us, who are the followers of Christ, shall think he doth God service? And will not their vain thoughts deceive them, who are found in the envy against the meek spirit, that is come to judge the world? And do not they rise up against the Lord of life, who rise up against him that is meek and lowly? Surely this is a wrong way you have entered into, the way of the ungodly, which will perish, and not the way to peace; for in these things you heap up wrath to yourselves against the day of wrath, and revelation of the righteous judgments of God. In this way you shall never prosper, nor prevail; the Lord God hath spoken it.

For this is the way of the wicked, which is as darkness, (where the stumbling is,) and leads into the chambers of death and destruction; this is the sword of the wicked, which you have drawn—it shall enter into your own bowels. And if you thirst for our blood, you may have it to drink; for a body is prepared. And we fear not him that is only able to kill it, but the Lord our God alone, he is our fear, and he is our dread, and our refuge in time of trouble; who is taking vengeance on you unawares, in a way you know not, nor will you believe though a man declare it unto you. For did you believe it, and were the eye open to see these things, you would fear, and dread, and tremble at the presence of the pure, powerful God, whose swift witness is coming upon you as a thief in the night, and will wound your hairy scalp, who proceed in your wickedness, and will smite the head of his enemies, and strike through kings in the day of his wrath, whose fury you cannot escape. And all your high mountains by him will be overturned, who think to rule and reign over the meek of the earth by your height of pride and cruelty. Alas for you, ye tall cedars! a fierce wind from the Lord God shall shake you, the axe is laid to your root, and you will be hewn down for the fire; ye raging waves of the sea! you foam out your own shame, and cast up mire and dirt; our king that rides meekly is on the top of you all, and on your head doth he trample; and

he will calm this storm to his praise and glory, and to your utter confusion who rebel against him.

Christ Jesus, the light of the world, the man of sorrows, who seeks not honour from men, whom you despise, against whom you are risen up, and have turned your sword, he is our king. Hear this ye rebels, ye traitors! the Lord God will stain the pride of your glory, and lay your earthly honour in the dust, and bring you into contempt, who are seeking honour and glory to yourselves in the earth, whose peace is your life, who love the praise of men and pleasures more than God; a sword is coming upon you all, and you are for the slaughter of the great King, who is our lawgiver and saviour, and our peace; who is come a light into the world, and is the true light that lighteth every man that cometh into the world, meek and lowly, upon the wild ass's colt. Hear this, ye deaf, and see ye blind, and be still and hearken, ye floods of ungodly men, who compass the saints about, and the beloved city, with lies and plottings of falsehoods, whereby you think to weary out the dear children of the most high. Fire is coming down from God out of heaven to devour you, and you shall not be able to quench it. Ye are the pricking briars to the house of Israel; ye are the thorns, the dross, and the stubble, the Lord God Almighty of power will you consume; the decree is sealed against you. A witness I am for the eternal God of life against you all, in all your deeds of darkness and hard speeches. My outward life is not dear unto me, ye devouring beasts of the field! I have given it up, and you may take it; for he that departeth from iniquity is become your prey.

But the Lord God will plead our cause in righteousness, and his eternal witness, the light in your consciences, will answer your condemnation to be just, and your destruction to be of yourselves. For you have been warned from time to time, by the servants of the Lord without you, and reproved by the light, his true prophet, within you, that you might escape and flee from the wrath to come; which if you proceed in the hardness of your hearts, in afflicting his dear children, it will overtake you. And because of these things my soul is moved, knowing the terrors of the Lord against you, and a doleful lamentation is on me, and my very bones are pained, and my heart is hot within me. The whole earth is moved with the fierce indignation of the Lord; his vengeance, plagues, and eternal judgments without mercy, do I proclaim against you all from the mouth of the Lord God of hosts, except you speedily repent. For you have grieved his spirit, and you have afflicted his dear children these many months, yet have you been entreated by them with many tears, and often warned; and the Lord have we even entreated for you as Abraham did for Sodom, and Moses for Pharaoh, that you might not wholly be condemned with an utter overthrow, but rather that you might repent and live. But our righteous souls are vexed and grieved with your pride,

rebellion, and filthy conversation from day to day, and no answer from the Lord have we concerning you, but the red sea of his wrath, wherein you will be utterly swallowed and drowned, and not one will be left; and fire from heaven as snares upon you will be rained; for every tree that bringeth not forth good fruit, shall be hewn down and cast into the fire; and every plant which my heavenly Father hath not planted shall be rooted up. Consider this, ye that forget God, ye that forget mercy, whose bowels are shut up, whose hearts are hardened from his righteous, dreadful fear; lest he tear you in pieces, and there be none to deliver you. For our God is a consuming fire, and is terrible to the heathen that know him not, whose fire is in Sion, and his furnace in Jerusalem, and from thence our deliverer comes, who turns away ungodliness from Jacob.

But are not envy, persecution, and oppression, ungodliness and wrath, pride and injustice—are not these things ungodliness and unrighteousness? Consider, and weigh it in the even balance, the light in your consciences, to which I speak, which will answer the truth without covering, and is my witness in you all for the Lord God, and heareth my voice. Therefore, stop not the ear, lest you are shut out forever; then shall you cry, but he will not hear you. And is not the wrath of God to be revealed from heaven against all ungodliness and unrighteousness of men? Or is envy, pride, cruelty, oppression, tyranny, and persecution, and laying snares for the innocent and harmless without cause—is this good fruit, or the fruit of the spirit of God? (who among the saints in these things is your example?) or doth the heavenly plant bring forth such fruit? Nay, verily, will God's witness answer me. And are any the sons and children of God, but who are joined to the heavenly plant, or led by his spirit which guides into all truth, out of unrighteousness, into soberness, quietness, love, peace, patience, long-suffering, humility, and gentleness, &c.? And are not the children of God in these things manifest? And are not the children of the devil, in the other ground bringing forth other fruit of the curse, also manifest? But if you will not hear, nor lay these things to heart, and give over afflicting, oppressing, and grieving my dear children, and tender babes, that cry unto me night and day, and give glory to my great and dreadful name, by returning from the evil that is in your hands, I will destroy you and your seed from off the face of the whole earth, and blot out your name from under heaven, and your remembrance shall stink, and be a grief to my chosen; yet shall they rejoice over you, when the smoke of your torment shall ascend up forever and ever, saith the Lord God Almighty.

For thus saith the Lord God, these people whom you hate, and seek many ways to ensnare, and take counsel together against, and abuse, and persecute, and imprison, whip, stone, revile, and reproach by the

name Quakers, who abide faithful to my son, the light of the world, that lighteth every man that cometh into the world; they are dear unto me, my chosen, my dear children, my beloved ones; and he that toucheth them, toucheth the apple of mine eye, whose cry is entered into mine ears, and my pity is towards them, and my bowels are moved for them, for whose sake I will reprove kings, and kingdoms shall be overthrown that rise up against them, and every tongue that rises up in judgment against them, will I condemn. For I the Lord search the heart, and try the reins, and will reward every man according to his deeds.

Therefore, consider these things, ye proud and scornful men, who are of the birth born after the flesh, persecuting the birth of the spirit, being moved with envy and wrath, which are of the devil, against an innocent people, whom the Lord God will preserve, and doth, though out of your sight, whom the God of this world hath blinded, and all you false teachers, deceitful workers, who use your tongues both to pray and also to lie, slander, and revile, whose hearts are exercised in covetous practices, and yet sometimes, for a cloak, will speak against it, as if one fountain can yield salt water and fresh. But your skirts are discovered upon your face, and you shall be made manifest to them that yet see you not, and shall be a by-word to nations. Ye proud, profane hirelings! ye treacherous priests of England! from you profaneness is gone forth into all the land, who by your lies and by your lightness have caused many to err; the Lord God will root you out without hand, and the very savour of your root shall become loathsome to the earth, which is weary to bare you, and your foundation shall be utterly swept away, and no place for it shall be found. For you have been founded upon and upheld by the beastly nature and seed of enmity, within and without, of which now the Lord God of endless strength is making an utter end, and none shall be able to deliver out of his hand. Therefore is a cry heard among you to the hills and to the mountains of the earth, to hide and cover you from the wrath of the lamb, against whom you make war, who is the light of the world, and your condemnation whose deeds are evil; but the mountains shall be overturned with the fierce indignation of the Lord, and cast into the sea of confusion and torment with you, who strive to hide you from the day that makes manifest, and from the stroke of his righteous judgments. And the fury of the Lord God Almighty will sweep the land of evil-doers, and no place shall be found for the worker of iniquity; but shame and confusion of faces shall come upon you, and you shall gnaw your tongues for pain, and shall curse your God and your king. For a dreadful and bitter day is hastening upon you all, who are in the enmity against the meek spirit, in Cain's nature, vagabond from God, in the earth, where your names are written, and not in the lamb's book of life, that was slain from the founda-

tion of the world, (the foundation of transgression,) when envy, and pride, and vain glory, had a foundation—the lamb, the meek spirit, was slain by it. Hear this, ye that have an ear to hear; for he shall reign and get the victory that was dead and is alive forevermore, and hath the key of David, and shall overcome, and have the dominion, and rule, and have authority over all the kingdoms of men. O ye foolish and without understanding! have ye not read, that the lamb that was slain is worthy to receive power, riches, wisdom, strength, honour, glory, and blessing; and that he shall prevail though ten kings make war with him? Consider this, ye that strive with your Maker, by whom you will be broken in pieces like a potter's vessel. And was it not the dragon, which is cast out of heaven, that makes war with the lamb? And was it not the devil which had great wrath, when he saw he had but a short time? And was it not the great red dragon, the old serpent, that made war with the woman and the remnant of her seed who kept the commandments of God, and had the testimony of Jesus? These are they, the devil, the serpent, and his seed, make war against, them that keep the commands of God, and have the testimony of Jesus, who saith, "Believe in the light;" and, "How can ye believe which receive honour one of another?" and saith, "Swear not at all;" and, "They shall hale you out of their synagogues, and bring you before rulers and governors for my name's sake, and this shall turn to you for a testimony." Mark, for his sake that saith, "Swear not at all;" for his name's sake that respecteth not the person of any man; for his name's sake that saith, "How can ye believe that receive honour one of another?" for his name's sake that testifies against the works of the world that are evil—haled out of the synagogues, brought before rulers, persecuted and despitefully used for his sake, for keeping his commandments and bearing his testimony, against whom the serpent and his seed make war. Here is the testimony. But the woman that brings forth the man-child, against whom the dragon cast out his floods of reproach and persecution, was hid from the face of the serpent. Glory to the Lord forever.

And is not the lamb the light of the holy city, where the dogs that bite, and the unclean devouring beasts, shall not enter, but are shut out, and all liars and unbelievers, who believe not in the light of the world, in the lamb of God, that taketh away the sin, whose kingdom and glory is hid from the wise and prudent of the world, whose face to them is marred, and his form more than the sons of men, who know not the bride, the lamb's wife. For the glory of the king's daughter is within, and not of the visible world, therefore the world knoweth her not; and the princes of this world never knew the Lord of glory, who lighteth every man that cometh into the world. Harken ye bitter spirits, ye hasty, rash, and high-minded men, whose wrath and pride blind your

understandings, that you cannot perceive the invisible and eternal things of God, but are tossed in the sea of confusion and darkness, and cannot rest. Consider these things. Are not we, whom you hate and persecute, and make a great stir and noise about, as a city set on a hill, which cannot be hid, and unknown to you? Yea, verily, we are. And are not we, whom you grievously afflict without cause, as the light of the world, and the salt of the earth now? And can you endure the savour of them that fear the living God, and worship him in the spirit and in the truth amongst you? Are you not like the horse that smells the battle afar off, and rageth when he hears the sound of a trumpet? But the trumpet of the Lord God is sounded out of Sion, and you shall tremble, and your whole foundation shall be shaken. The Lord hath spoken it.

Come, let us try you, ye that cry peace, and cry for peace! Can you endure to be tried by the light of the son of God, who seeks not honour from men, but is meek and without guile, and saith, "Swear not at all," and saith, "I came not to send peace on earth, but a sword?" Come, how do you feel his life and words, that respecteth not the person of any man, and denies the glory of the world, and testifieth against the evil thereof, without respect of persons, whether in rulers, priests, or people; and saith, "How can you believe, that receive honour one of another, and seek not the honour that cometh from God only?" Are his words peace to your life? and do you savour them well as a joy to you? Or are they as a sword in your bowels, and cut you to the heart as Stephen's did, when he spake to the council, scribes, priests, and elders, and people, who gnashed on him with their teeth, and stoned him for the testimony of Jesus? Come, try your peace, whether it be in the earth, upon which the sword is to come, or whether he is your peace, that brings the sword upon the earth, who seeks not honour from men, who is the condemnation of them whose deeds are evil. And see if you can endure the salting with fire, and the day of trial, and the hour of temptation, that will come upon all them that dwell on the earth to try them. And do you not dwell on the earth, who are seeking earthly honour, and imprisoning for it? and will not the sword of God's righteous judgments come upon you for these things? See how you exceed your father, who did but tempt, and not imprison the son of God, when he would not bow down nor worship him. Think on this and tremble, ye seed of evil doers, and consider your ways, and the whole course of your lives, and the end thereof; and see if you can dwell with devouring fire, and with the everlasting burnings. For a fire the Lord God of our life is kindling among you, and the thickets of the forest, and the ravenous beasts, and the false prophets shall be consumed by it; and the day is at hand, that a sword shall be upon your right arm, and it shall be dried up, and your right eye shall be utterly darkened. And you shall look for light, but behold darkness,

and dimness, and blindness, and anguish, and vexation of spirit, with bitter lamentation—and for a comforter, but there will be none, because you have despised reproof, and did not choose the fear of the Lord, but have said in your hearts, “There is no God, and what Lord shall control us?” Therefore, God’s righteous witness, (the light in your consciences, which makes manifest the hidden things of dishonesty,) will judge and condemn you for all your ungodly deeds and hard speeches, that you ungodly have committed and spoken against him and his dear children; and that is nigh you which will tell the matter. And he that seeth in secret will reward you openly, according to the works of your hands; and will let you see all that ever you have acted; in whose living power and life I now warn you to consider your ways, and repent while you have yet time, and prize this your visitation, lest it stand a dreadful witness for the Lord God against you, and the thing that belongs to your eternal peace be forever hid from your eyes, and your house left unto you desolate.

This is a warning from the spirit of the living God in his servant, who suffers in the spirit of meekness for his precious truth’s sake, who desires not the death of a sinner, but rather that he might turn from his wickedness and live; and am in the house of correction at Winchester, where I have freely given up my life in the will of God, if it be to the finishing my testimony against a sinful and adulterous generation—to which prison I was sent as a wanderer from the town in which I was born, and which is in the same county, and have been kept near twelve months, because I cannot promise to go home—against whom no evil or breach of law hath been charged, though two assizes and four sessions have passed in the time of my imprisonment; who am of the world called,

WILLIAM BAYLY.



A Voice and visitation of God to the inhabitants of the Isle of Wight.

THE Lord God Almighty of heaven and earth, who is the God of Abraham, of Isaac, and of Jacob, is risen, with his eternal, dreadful power, to gather, and to scatter, and no people, powers, or nations, shall be able to stop his way. For he, in whose presence all the nations of the earth are but as a drop of a bucket, is risen as a giant to the battle; and he, who maketh war in righteousness, is gone forth conquering and to conquer, out of whose mouth goeth a sharp two edged sword, with which he will slay the wicked, and cut the heathen that rage asunder. For the Lord God of life and terrible majesty is now risen to judge for the meek of the earth, and to plead the cause of the poor against him that is too strong for him,

and is now making inquisition for blood. And he remembereth the cry of the humble, for the year of his redeemed is come, and the day of vengeance is in his heart. He proclaimeth, "liberty to the captives, and the opening of the prison doors to them that are bound;" who hears the groanings of his precious seed, and for its sake is come down to deliver.

Therefore, wo, thick darkness, and dreadful plagues, will come upon Pharaoh and all his host, who oppress the righteous seed, the born of God, in the land of your darkness, and house of bondage! For the prophet of the Lord God, like unto Moses, (who setteth before man good and evil, life and death, the blessing and the curse,) which God hath raised up in the midst of his brethren, which all are to hear, he is now trying Pharaoh, or the sons and daughters of men, who are hardened from his fear, who love the darkness rather than the light, because their deeds are evil, and refuse to let that go which groaneth, and doth sigh and cry for deliverance, and hungers and thirsts after righteousness; which being desolate and trodden under foot in many, it mourneth unto him, and the cry of it is entered into the ears of the Lord God of rest. And this is the seed which the Lord is gathering into his garner of eternal dominion and peace; and all the chaff which about it oppresseth, though in a profession without the life and power of the seed, will the Lord God consume with the unquenchable fire.

Therefore, take heed, and be you warned of the Lord God of heaven, all ye rulers, governors, and people of the earth, and all you of this isle, and whom the Lord God Almighty hath moved many of his dear servants, in the dreadful, pure power of his might, and in the bowels of his love, to visit your souls. I say, take heed of striving to hinder this, the great, mighty, and powerful work of God's love amongst the children of men, as you will answer it before the throne of God and of the lamb, who is the light of the world, and lighteth every man that cometh into the world, to whom all judgment and power is committed, who is now come to judge the word in righteousness, and the people with his truth. And he must reign till all his enemies are brought under his feet: "the Lord God of everlasting strength hath spoken it." For he is now coming "in ten thousands of his saints," to convince all that are ungodly among you of their ungodly deeds, which they have ungodlily committed, and of all their hard speeches, which ungodly sinners have spoken against him, who is the true light, that lighteth every man that cometh into the world, who upon them will execute the judgment written. For now is the word of life fulfilling his promise, which he hath spoken by his former prophets, that in the last days the mountain of the Lord's house shall be established upon the top of the mountains, and shall be exalted above the hills; and many people shall flow unto it, and shall go and say, "Come ye and let

us go up unto the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths;" and "let us walk in the light of the Lord." So that the head stone, the mountain of the Lord's house, which the wise master-builders have rejected and refused, (who is the light of the world, the eternal wisdom and power of God,) is he establishing upon the top of all your dark mountains of pride, envy, and ambition, and exalting above your lofty hills of oppression and rage. And "his day," who is the light, "shall be upon every one that is proud, and upon every one that is high and lifted up, and he shall be brought low, and the Lord God alone shall be exalted in that day;" for the decree is gone forth, and the consuming fire is kindled among the thickets of the forest, and his eternal love is streaming forth towards the meek in the earth; and against this his mighty and powerful work, the gates of hell, and all the rulers of the darkness of this world shall never prevail: the eternal Lord God of heaven and earth hath spoken it. Therefore, in vain do all the potsherds of the earth strive with their maker; and they that resist, resist not man but God, who is the higher power, that lighteth every man that cometh into the world; and such receive to themselves damnation. For to him we are subject, who rides meekly upon the foal of an ass, the wild ass's colt, (he that readeth let him understand,) and he is our peace, in whose mouth is found no guile. Therefore, let none be high minded, but fear; for thou, O man, who art lifted up above the stem of Jesse, and the offspring of David, bearest not the root but the root thee. Therefore thou art to fear and dread the presence of the living God, and depart from evil; and this is the beginning of the eternal wisdom, which is justified of her children, which is from above, pure, peaceable, meek, gentle, sober, and easy to be entreated, whose voice is to you in the power of its love, ye people of this Island, and this will lead you, if you embrace it, into its own paths, which are eternal peace. And this leads out of rashness, crookedness, and perverseness, and out of headiness, and high mindedness, and out of all the lusts and pleasures of sin, which are but for a season. And this brings to be just, merciful, and tender hearted, and to speak truth every man to his neighbour. And this will lead to entertain strangers, when by it you come to see that yourselves have been strangers to the life of God, which is holy, just, and righteous, and full of good faith. And this will let you soldiers see, that you ought not to do violence, or accuse any man falsely; and that you ought to live soberly and righteously in this present world. For all men shall know that the captain of our salvation, (which was made perfect through sufferings, who is the true light that is gone forth conquering and to conquer with his eternal arm of power,) is King of kings and Lord of lords, and must reign over the world, and all its enmity and haughty powers of darkness, which are but

as a vapour. For by him the world was made; and he is the heir, that is now come to take peace from the earth, and to call and gather into his vineyard of eternal life. And those that are willing and obedient shall eat the good of the land; but those that refuse and rebel, shall be devoured with his sword. The mouth of the Lord hath spoken it.

This of the Lord of life was I moved, in this Island to speak forth, as a visitation and warning from him, unto you the inhabitants thereof, both governors, soldiers, priests, and people, on the the 8th of the 11th month, 1658; who am a servant of the living God of Abraham, called,

WILLIAM BAYLY.



A SHORT DISCOVERY

OF THE

STATE OF MAN

BEFORE THE FALL, IN THE FALL, AND OUT OF THE FALL AGAIN.

Wherein is also laid open the ignorance and error of Robert Hall, preacher at Colebrooke, in Buckinghamshire, and Edmund Board, of the same town, a professor, who are contentious, obeying not the truth which they be erred from, but do oppose themselves against it, as may be seen with the single eye in that which followeth.

BY WILLIAM BAYLY.

“The Lord frustrateth the tokens of the liars, and maketh diviners mad; he turneth wise men backward, and maketh their knowledge foolish.”—*Isaiah* xlv. 25.

“But the secret of the Lord is with them that fear him.”—*Psalms* xxv. 14.



PHILADELPHIA:

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NEW YORK:

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A SHORT DISCOVERY

OF THE

STATE OF MAN, &c.

IN the 4th month, 59, at a meeting in Colebrooke, as I was moved of the Lord, I spake these words: "Verily, verily, I say unto you, except a man be born again, he can in no wise enter into the kingdom of God." And I also declared, that "God made man in his image, after his likeness, having dominion, and was blessed of God." Gen. i. 26, 28. Also, "that this state was lost from Adam, (in which he was blessed,) by reason of sin and transgression, which brought the curse. Mark, man was made in the image of God, and in that state was blessed. Here was the first word *man* (in the image of God) that ever I read of in scripture." "Let us make man in our image, after our likeness, and let him have dominion." Gen. i. 26. Man in the image of God, like God, upright, having dominion, blessed of God. Mark, this state was lost and erred from by transgression, transgression lost the dominion, shuts out of the kingdom; therefore, except a man be born again, he cannot enter into the kingdom or dominion of God, nor be blessed of God, nor be in the likeness or image of God. These things I did and do still affirm and testify, and that as Adam lost the dominion, the peace, and the blessing of God, going from God into transgression, so must all that ever enter the kingdom again—which is righteousness, peace, and joy in the holy spirit—come to the light, which Christ Jesus hath enlightened them withal, (which shows them sin,) and believe in it, and obey it, to be led out of transgression by it, up to God again. This is the work of the last Adam, to destroy the works of the devil, to quicken up to God again, and to bring again that which was driven away by transgression. [mark that] Ezek. xxxiv. 4. "For it is your iniquities that have separated between you and your God, and your sins have hid his face from you." Isa. lix. 3, 4. "For this purpose was the son of God manifested, to destroy the works of the devil." 1 John, iii. 8. Mark, to destroy that which the devil had wrought, disobedience, transgression, all unrighteousness and sin. This the devil wrought, the old serpent, when he led man out from God, who is light, into darkness, the thick cloud, the separation, (Isa. xliv. 22.) which must be broken down

and destroyed by the power of God, before fallen man can be reconciled to God again.

Now such were the things which these men, Robert Hall and Edmund Board, opposed, saying, my doctrine tended to no other thing, than to bring people from Christ, to be as the first Adam was, who, said they, was not in Christ, neither had he the holy spirit, said Robert Hall, in his first state, but was earthly; and that the breath of life, which God breathed into man, whereby he became a living soul, was a created thing. These things were by them spoken before many people, bringing the apostle's words in their dark minds, where he said, "The first man is of the earth, earthly," &c. Now the scripture is true; the first Adam was in two states—who will deny it! but I query, whether the first state of the first man was earthly, seeing he was made in the image of God, in his likeness, without sin, upright, and was blessed of God, having dominion and peace with God? I know the first Adam became earthy, when drove from God by transgression into the earth, after he had transgressed, and was afraid of God, when he saw his nakedness, and hid himself. Mark! he had a self now to hide, after transgression; then it was, "I heard thy voice, and was afraid." Here was a division and separation, I and thy, twain, after transgression, but not before, [mark that:] so here is the state of the whole world, in transgression, afraid of God, driven from God into the earth, hiding and covering self, and loving and embracing that which God will destroy.

Now, these men granted and confessed, that man in his first state had peace with God, and was without sin, in the image, likeness, and dominion of God, and was blessed of God. But, said Robert Hall, he had not then the holy spirit; and said Edmund Board, he was not in Christ in that state. Now this is to be considered with a sober mind in the light.

Christ Jesus is called the "image of God," (who was without sin;*) and man was made in the image of God, before sin and transgression were, after the likeness of God, and had dominion, and was blessed of God; and saith the scripture, "Adam, which was the son of God."† Then I thus query; could Adam be in the image of God, without sin, in the likeness of God, the son of God, at peace with God, and blessed of God, and yet not have the holy spirit, nor be in Christ? Is not God holy? And can any be in his image, like him, but such as are holy? or be in peace with him, but who are holy, seeing the scripture saith, "There is no peace to the wicked, saith my God;"‡ and "without holiness, no man shall see the Lord;"§ and "Be ye holy, for I the Lord your God am holy?"|| Can any man be the son of God, or like God, or blessed of God, and not be

* 2 Cor. iv. 4.
|| Levit. xix. 2.

† Luke iii. 38.

‡ Isa. lvii. 21.

§ Heb. xii. 14.

holy?* Let the just answer. Or can any be holy, like God, in the image of God, without the holy spirit? If thou say no, none can be like God (who is holy) but such as are holy, and that none can be holy without the holy spirit, then whether man had not the holy spirit when he was in the image of God, the son of God, in peace, and blessed of God, before sin and transgression were? or can any be the sons of God, at peace, reconciled to God again, without Christ and the holy spirit? Yea or nay. Or doth God speak peace to that which is not like him? or is his blessings to two seeds or but to one? Yea or nay.†

Now, if any other shall say, that man, in his first state, in the image of God, before sin and transgression were, when he was blessed of God, had not then the holy spirit, neither was he in Christ; then do I query—what and whose spirit was it, which he had, when he was made in the image of God, and blessed?‡ Self was not before transgression, and Christ being the image of God, without sin, and man being made in the image of God, before sin and transgression and self, was blessed of God, having dominion over the earth, and the creatures; then what or who stood he in, if not in Christ? Or what spirit was he guided and upheld by, before transgression, if not by the holy spirit? Or what was his fall, and what fell he from, when he transgressed? Did he fall from that which was earthly, or from that which was holy, pure, and eternal, of God? Yea or nay? Consider it.

But if any should say, that man's first state was earthly, (as these men have said,) then say I, man fell from that which was earthly; for he fell from his first state by transgression. Did he not fall from that which he transgressed? Or do any now fall from that which is earthly, or from that which is heavenly, when they transgress and sin against God? Let God's witness in you answer.

Objection.—But doth not the scripture say, the first man is of the earth, earthy; and the second is the Lord from heaven; and as we have borne the image of the earthy, so shall we bear the image of the heavenly? 1 Cor. xv. 47.

Answer.—Yea, it doth so, and the scripture is true; but he speaks of a mystery, vers. 51. which the blind cannot see; and a light mind in vanity, and lust, and rebellion against God, cannot weigh the weight of holy men's words, being from the light in them, the just balance; neither can men, by the wisdom of this world, comprehend and discern spiritual things. Therefore must all people upon earth be brought to the light, which they be lighted withal, which comes from Christ, the first and the last, the saviour out of transgression, before they can see and know that state which was before sin and transgression were; for in

* 1 Pet. i. 16.

† Gal. iii. 16.

‡ 2 Cor. iv. 4.

the dark thou canst not see things that differ; (iniquity is darkness;) but come to the light which condemns sin, and in it wait, and thou wilt see, a great difference, between a state before sin and transgression were, and a state in transgression; between a state in peace, and blessed of God, in the image of God, the son of God, and a state under condemnation, wrath, and the curse of God, out of his image, out of his son, a transgressor, afraid of God, without peace and the blessing of God; for both these states Adam was in, the first before he transgressed, the other after transgression. So the wages of sin is the curse and death, which came by sin, by transgression, in which state Adam was driven from God into the earth; and this image all transgressors have borne. And the apostle said, "Ye were sometimes darkness, &c. envying one another, living in malice, hating and hateful."* Here was the image which they had borne, but were waiting to bear another image, † to put on Christ, and walk in him, who is the image of God, the first and the last. ‡

Now, if any can say, that the apostle, or them to whom he thus spake, had ever borne that image which Adam was in before sin or transgression entered into the world, then let me know when it was they bore it? If thou shalt say, when they were infants, having done neither good nor evil, they were in that state; then let me query, whether all men since transgression, (in the natural state,) were not conceived in sin, and born in iniquity? Yea or nay? And whether the apostle and those he spoke to, had any other birth before regeneration in Christ, the way to God again, the truth, the light, the life, the first and the last, the image of God? .

Objection.—But how could Adam be in Christ before Christ came into the world, or was born of the Virgin, seeing Adam was made in the image of God long before? Could he be made in Christ, or by Christ, before Christ was? How can these things be?

Answer.—The word Christ in letters CHRIST, was not known, neither was there any occasion of them, before man had transgressed, and lost that life in and by which he was created. But the power which was in that man, or body, which suffered without the gate of Jerusalem, was before the body or creature was made. And it was the power of the most high which overshadowed the virgin; and said he, "A body hast thou prepared me;" mark, this was the life and power in the body which spoke, in whom the fulness of the godhead dwelt! And he spake and prayed to his Father, which was in him. § So, though he was not known by them letters, or the name CHRIST, yet he was with the Father glorified before the world began, and was the word in the beginning, || by whom the world was made, who said, "Before Abraham was, I am;" ¶ but the name or letters CHRIST, was not until many hundred years after.

* Gen. iii. 24. † Rev. iii. 17. ‡ 2 Cor. iv. 4. § John xiv. 11. || John i. 1.
¶ John viii. 8.

So thou mayest see, that the Christ of God, the word, by whom all things were made, was before it was made, glorified with the Father before Abraham, and Adam, and Moses, and the names or letters were, the image of God, the blessed seed. Then why was not man, who was made in the image of God, and blessed of God, in that seed or power, or image, seeing the scripture saith, he was made in God's image, and blessed of God?* Or whether there be any blessing to more seeds than one? And whether God did not say to Abraham, "In thy seed shall all nations upon earth be blessed."† And they that are Christ's are Abraham's seed, and heirs according to promise,‡ in Christ, in the seed, in the heir, in the image of God, which was before Abraham was, [to which] are the promises and the blessing§—yea and amen, and not unto seeds. ||

Again; in those days, before transgression was, there was no need of a saviour, or words, or letters, or names, or preachings, or teachings, to bring man to God, until he had departed from him by transgression, until sin entered into the world, and death by sin, and darkness, ignorance, blindness, captivity and bondage were; there was no need to say, believe in the light, and come to the light, and follow and obey it, which shows you sin, until sin was, and darkness was. Sin could not be discovered, where it was not, or before it was. There was no need to say, know the Lord, and fear the Lord, and depart from evil, and to tell of a redeemer, until ignorance, transgression, and bondage were; and to say, obey the Lord, or his word, until disobedience was. So there was not need to mention the name Christ at that time, neither was it, though that seed was a mystery, hid from ages and generations, (the seed of the woman which bruises the serpent's head, which was born of a virgin in due time,) and is yet hid to and in such as walk in darkness, and from all transgressors, who love the evil and darkness rather than the light.

Now, when Moses and Israel were in the wilderness, and when they sinned in the wilderness, there was a rock which followed them, (mark! something that's hard to them that sin,) and the apostle said, the rock which followed them was Christ; (consider this well with a single eye;) he that was given for a leader and commander, and goes before his own sheep, followeth them that sinmeth, (read within,) and he is the light which lighteth every man that cometh into the world, which is to lead up to God again, out of the world, to the beginning, before the transgression or hills were.

So that this one seed, (which was a rock in Moses's days to them that sinned, and called a hard master by the slothful,) hath, in process of time, many names, though one power in nature, as he was called "the word," "a child," "a son," "a stone," "the elect," "the foundation," "the door,"

* Gen. i. 26. 28. † Gen. xxii. 18. ‡ Gal. iii. 29. § 2 Cor. i. 20. || Gal. iii. 16.

“the vine,” “the lamb of God,” and “slain from the foundation of the world,” (and all that is in the world is the lust of the flesh, the lust of the eye, and the pride of life;*) and he is called “the lion of the tribe of Judah,” “the saviour,” “the redeemer,” “the mediator,” “the way,” “the truth,” “the life,” “the seed,” “the wonderful counsellor,” “the mighty God,” “the prince of peace,” “the Immanuel, God with us,” “the Messiah,” and “Jesus,” which is called Christ—all these names and more are given to the one seed. Now, must people be poring, and imagining, and contending about names, letters, and words, which were given since the fall, since transgression? or be brought to the seed, the word, which was in the beginning, the substance, which was before the names, and ends the names, and the letters, and the words, and the imaginations, strivings and contending about words to no profit, and before transgression was, who is the express image of the invisible God, who now is come a light into the world, and preacheth himself the light of the world; and his witness showeth him to be the true light, that lighteth every man that cometh into the world, full of grace and truth.

Now reader, if the blessed eye in thee be open, and thou stand single in it, thou wilt see something in what I have written for the simple’s sake, and for the truth’s sake; and if thou canst stand still, and but see the truth, then wilt thou see Robert Hall, teacher at Colebrooke, and Edmund Board, in blindness and error, and with a lie in their right hand, who said, “man in his first state, before transgression, (who was the son of God, in the image of God, and blessed of God,) had not the holy spirit, nor was in Christ, but bare the earthly image; and that the breath of life, which God breathed into man, was a created thing.” Let the sober-minded, with God’s witness, the light in them, judge, whether that which made living be the created thing, or that which was made living by it? or whether a created thing can create and make living? or whether that life, in which we live, move, and have our being, be the created or the creator? † Let the understanding judge. ‡

Now, this was the great error which Robert Hall charged against me, viz. that I went to bring people from Christ, to that state which Adam was in before the fall. Mark and consider, and see what state Adam was in before the fall, before transgression, (that was his fall,) and then see wherein I have erred, if I had brought all people on the earth into that state; or wherein I bring any from Christ, as he hath said, “Adam before the fall was without sin, before the fall was in the image of God, in his state before the fall had dominion over the world, and was the son of God, in the likeness of God, before the fall was blessed of God.” §

* 1 John ii. 16. † Acts xvii. 28. = Deut. xxx. 20. § Gen. i.

Now, if I had, could, or do bring people to this state—to be without sin, to be in the image of God, to be the sons of God, to have dominion over the world, to be blessed of God—wherein is my error? or what have I erred from herein? or what are they erred from who are brought into this state? Let truth judge.

Now, if any shall say we are erred from Christ, or from God in Christ, or from the spirit, or from the doctrine of Christ, I answer, nay, it is he that transgresseth that abideth not in the doctrine of Christ, and such have not God;* and the Father, son, and spirit are one; and Christ is the first and the last, without sin, before sin and transgression were, the desire of all nations, the image and son of God, glorified with the Father before the foundation of the world; † to him, and into him is our desire that people should come, in which seed only the blessing is, which all in transgression be erred from. ‡

Then it was asked Robert Hall, what he went to bring people unto by his preaching?

He answered, he went to bring them from that state. [Mark that.]

Now, if any people were come into that state, to be without sin, in the image of God, the sons of God, having dominion over the world, and blessed of God, as at the first, (read Isa. i. 25, 26.) is it not the work of the devil, of his ministers, and messengers, and angels, to bring them out of this state? Is not this the same work which the devil the old serpent did, when he brought man from that state, in which he was without sin, and blessed of God, at the first, when he transgressed, and was driven out of paradise, (peace, rest, joy,) into the earth, where he became earthly, unsavoury, unrighteous, and unfruitful to God?

And was it a work of the serpent then, to bring from that state which God blessed, whose blessing and promises, are unchangeably, to the seed and in the seed only, yea and amen; § and is it not now the work of the devil, the old serpent in Robert Hall, and the rest of his mind, to bring people from that state which of God is blessed? Let them that fear God judge; and then see whose messenger and minister he is, and whose will and work he doth. And if he be found doing the same work which the devil did, when he brought man from his blessed state into transgression, then whether the son of God, the light of the world, will not destroy his work, seeing for this purpose he was manifested, even to destroy the works of the devil? || And whether he will not reward the same work with the same wages? And whether the wages of sin be not death? And whether it be not a sin to bring people into sin, from that state which God doth bless? Yea or nay? And whether there be any other state among men, but the

* 2 John i. 9. † Gen. xxii. 18. ‡ 1 John iii. 9. § 2 Cor. i. 20. || 1 John iii. 8.

blessed and the cursed? If not, then whether he that brings from the blessed state, doth not bring under the curse? And whether he that brings to the state blessed, brings not from under the curse, into peace with God, into the image of God again, into the resurrection and the life, which was before death, the curse, and the fall? So, if it be not an error to bring people from all error, into a blessed state, out of transgression, into the image of God, to be the sons of God, to have victory over the world, through him who is the second Adam, the light of the world, the quickening spirit, the first and the last, then I am cleared of that which Robert Hall himself is in. And the blessing of God is to him that brings into the blessed state,* and is in the blessed state, which was before sin and transgression were, the first and the last.†

Also this Edmund Board said, that he was, through grace, in a more glorious state than Adam was in before the fall, (these are two high words for a liar,) and that he was sat down with Christ in heavenly places, and had peace with God, and was harmless, and innocent, and without spot, and that the blood of Christ had cleansed him from all sin.

Something of this I may leave to his neighbours at Colebrook to judge, who know his words, and actions, and conversation, whether he be without spot, or cleansed from all sin—yea or nay? If so, then he hath no sin; but if he commits sin, then he is a liar and of his father, whose works he doth. Now, if it were so, as he hath said he is, cleansed from all sin, so was man without sin before the fall: for sin and transgression were his fall and error. And if he were without sin, and had no sin, and blessed of God before the fall, then how much doth Edmund Board's state exceed this in glory? who saith the blood of Christ hath cleansed him from all sin. Mark! to be cleansed from all sin, and to have no sin, what difference is here? if no sin had been committed, there had been no need of being cleansed from it. He said, he is sat down with Christ in heavenly places.‡ Now Christ is the image of God, and man before the fall was in the image of God.§ He said, "he was innocent, and without spot, and had peace with God;" now, if it were as he hath said, was not man in his first state, before the fall, innocent and without spot? Is not sin the spot? And had he not peace with God before transgression? Or was he afraid and hid himself before transgression, or after? (read within:) or was he blessed, in peace and dominion, before or after he had transgressed?|| Search the scriptures, they testify of the truth, and are a true declaration.¶

So that if any could believe, that this professor was in a more glorious state than man was in before transgression was, yet I would have them

* Rev. xxii. 13, 14.

† Matt. v. 9.

‡ 2 Cor. iv. 4.

§ Gen. i. 26.

|| Gen. i. 28.

¶ Luke i. 1.

believe the truth also, and search the scriptures; for they testify of him which was before sin and transgression were, glorified with the Father before the world began, who is the Alpha and Omega, the first and the last. He that hath ears to hear, let him hear and understand aright.*

Now, if this man were cleansed from all sin, without spot, innocent, sat down with Christ in heavenly places, and had peace with God as he hath said, yet in the light search him out further, and see if we can find him in a more glorious state than man was in before the fall, before transgression was, who was made in the image of God, the son of God, and blessed of God, (then, in peace,) having dominion over all before transgression and sin were; then without sin, the spot, and innocent. So that if he be not in a more glorious state than this, then say I, he is a liar; for he hath said, he was in a more glorious state than Adam was in before the fall, as many others can witness. And if he be a liar, then of him which led from that state, the old serpent, the devil, the deceiver; then one with Robert Hall, whose work is, to lead or bring people from that state in which God blessed man before transgression was. Then he is not innocent, nor cleansed from all sin; for lying is sin, and the spot: so not without spot, not in peace, nor blessed of God; then not in so glorious a state as Adam was in before lying and transgression were, but shut out—"without are dogs, and all liars."†

Now consider, all them that are in transgression, are in the fall, in the adulterated seed, to which the curse is, and not the blessing, driven from God into the earth, vagabonds, cast out, losing the blessing. All that are in lying, swearing, pride, covetousness, wantonness, drunkenness, envy, wrath, frowardness, corrupt communication, lust, whoredom, idolatry, deceit, wildness, profaneness, mocking, these are in the fall, lost, cast out, driven, banished from God by transgression, in the seed of evil doers, which shall never be renowned, but judged, condemned, plagued, and tormented, day and night, forever and ever, if they be not converted, and changed into another seed and stock. Cain, the envious, the vagabond, driven from God; Ishmael, the wild man, the mocker, cast out; Esau, the profane person, the cunning hunter, lost the blessing. Hear this all professors, who are of that stock and seed whose deeds are evil, hating the light with which you be lighted, (and all you ungodly ones every where,) which lets you see all your ungodly deeds and hard speeches, and your perverse and crooked ways you have walked in; it is your condemnation in that state, even the light, which would lead you out of transgression, † up to God again, did you love it—out of the world, to the beginning, before the world and transgression were, to Christ Jesus, by whom the world was made, the word

* Rev. xxii. 13.

† Rev. xxii. 13, 14, 15.

‡ John iii. 19.

which was before the words and letters, and before the many things, and names, and languages, and before the sects and opinions, heaps and imaginations were. The light leads out of all these, up to him from whence it comes, who hath a name above and before every name under heaven, the saviour of the soul immortal, glorified with the Father, the prince of peace, who brings out of transgression and sin, out of darkness, the curse and fall, again, all them that follow him in the regeneration. And I say again, "Except a man be born again, he cannot inherit the kingdom of God," which is righteousness, peace, and joy, in the holy spirit. So to whom this may seem error, as it hath to some, my advice to such is, come to the light, (which is true,) in thy conscience, and be not hasty to speak evil of things thou knowest not, as many have done, but first cast out the beam and let it search thy heart, and try thy reins, and ways, and words, and in it see if thou be not yet in the fall, transgression, and error. For all that be from the light, are erred from the right way, Christ, the light, the way, the truth, and the life, who is the first and the last, the image of God—and so are in darkness, not able to discern things that differ, because darkness hath blinded the eye.*

These things are not published in envy to any man upon earth, but in true love to the seed and truth of God, and for the sake of the simple, who are tossed up and down with every wind of doctrine, that they may come to the word which was in the beginning, which the true light comes from, and in it be established.

*Kingston upon Thames, the 24th of the }
4th month, 1659.*

WILLIAM BAYLY.



A Warning from the Lord, to the Inhabitants of the City of London, given forth on the day after their fast and humiliation, the 1st day of the 7th month, 1659. By William Bayly.

THUS saith the Lord God, even the Lord God of life, of heaven and earth, by whom the world was made, I am wearied with your wickedness, and unspeakable abominations. I am oppressed under it, as a cart is over-pressed with sheaves. My soul is loaded and burdened, and my spirit is daily vexed and grieved with your continual transgressions against my pure light of life in you, which lets you see these abominations to be evil. How long will you provoke me to jealousy? How long will you harden your hearts, as in the day of slaughter, nour-

* 1. John ii. 18.

ishing up yourselves and one another in your abominable rebellion and wickedness? When will you cease to do evil? When will you consider your latter end? How long will you delight in that which my endless judgments and fierce indignation are against?" Wo to the crown of pride, which reigns in this place, and to the drunkards of England, of all sorts. Wo to all you ungodly, whoremongers, wanton whores! plagues are your portion. And all you sporters, rioters, fiddlers, and players! you are worse unto me than Sodom and Gomorrah, saith the Lord God; and my vengeance, like a besom of fire, shall sweep you into everlasting torment, where you shall be plagued without end. Ye fruitless trees, you cumber the ground! Ye thistle and thorny children of wrath and darkness! my dreadful power is against you, which will overturn, root up, and utterly consume you off the face of the earth. This is your portion from my hand forever, except you speedily repent.

Also, give ear and hearken unto the word of the Lord, which is to thee, who art in the chief authority in this city, and you who are in the highest places, outwardly, in this nation; thus saith the Lord God of hosts to you: Fear and dread my pure, powerful name, and take heed to your ways, words, and actions. Is it not for you to love the good, and hate the evil? Love that in you which lets you see sin and evil in your own particulars, in your own consciences, that you by it may be guided and ordered, and have dominion in my righteous power over the fleshly lusts in your own selves, which war against the immortal soul. So you will come to rule well in the humility and authority of my pure spirit, in which you will be worthy of double honour, and be kept out of the fearful, abominable, and hypocritical state, which all the wicked are in, not able to trust one another in the earth. Therefore, come forth of evil, to the light, and be obedient to the power that moveth against sin, and live in it, that your own salvation may be wrought out with fear and trembling, that you may be a terror to the evil-doer, without respect of persons, places, or things, and that you may be a praise to them that do well; and be no longer deceived with dreams, but awake to righteousness while you have yet time, and see how you stand in the dreadful presence of the Almighty God, who is coming to question with you, and to call you to an account of your ways, and places, and governments, how you have fulfilled and answered his will by your obedience, in suppressing, plucking up, and cutting down, by the sword of justice and judgment, all that which offends the pure, meek, righteous, powerful spirit of the lamb of God, which is without guile, to whom pride is abomination; in whose pure, powerful name of life, I warn you all, to consider how, with, in, and for what, and whom you rule, lest you proceed on in the dark paths of them who before you have stumbled, fallen, and been broken to pieces. For

the dreadful, terrible, and mighty power of the Lord God of life is gone forth as a whirlwind of fire, to scatter the proud, and all that live ungodly. And it shall come to pass, that the oppressor shall be oppressed, and the proud shall be abased, and the drunkard shall thirst, and the wanton and careless ones shall wail, lament, and howl; and the lustful, envious, and wrathful shall burn in the consuming fire of my wrath, saith the Lord God. And if you repent not speedily, Nineveh, Tyre, and Sidon, Sodom and Gomorrah, and the beasts of the field, will rise up in judgment against you, and will condemn this abominable, sinful, and adulterous generation.

Therefore, great things doth the Lord God require of you, that be in great places and authority in the earth. You should rule in the measure of God, (which moves against sin in the heart of man,) for God, in his stead, in his pure fear, in true zeal, in the life of truth. Therefore, look about you, and see what state this city and nation are in, under your government. And search diligently, by God's witness in you, whether the Lord God of truth and righteousness be not arisen against the abominations thereof in his despised sons and daughters, in these your days. And this testimony I bear for the Lord God, in whose power I stand a witness against all your ungodly deeds and actions, both in your church, state, and all other affairs, which are contrary to truth, equity, and righteousness; you are warned of him at this day, as true as ever Pharaoh, the old world, Nineveh, or Sodom was. Therefore, you that be in authority, come down to the feet of him that seeks not his own honour, but the honour that cometh from God only, that you may be exalted and enthroned by him to whom every knee shall bow. And remember the king of Nineveh, what he did when he was warned by the same unchangeable God as you have been, and see whether this be a time or day to say, let us eat, drink, and be merry, and take our fill of pleasures in the lust of darkness and ignorance, while some of the servants of the living God go in sackcloth, and some have gone naked amongst this generation, as signs and wonders to you. But such as live in darkness cannot discern them, any farther than the face of the earth or sky.

Therefore, come forth of thick darkness, and consider whether the king of Nineveh would have suffered such cursed abominations to be acted in that city, (who had but one warning,) as you have in yours, (who have had many warnings,) even open revellings, rioting, drunkenness, shows, plays, and several kinds of profane and ungodly works and ways, which God's soul loaths, who will visit for these things.

Would not the king of Nineveh bare witness against your fast days and humiliation days, and say, it is all feigned, hypocritical, and abominable, and deceitful? Who can suffer or tolerate cursed revellings, pop-

pet playing, which occasion people's minds to be drawn further from the witness of God in them, even to the murdering of the just, whose blood cries for vengeance upon you rulers and teachers; and to suffer drunkenness, rioting, and dancing, like the prince of devils formed into many shapes in men and women, in your streets or city. Take heed how you suffer these things to be any more, I warn you from the Lord God. For his soul loathes such doings, and will be avenged on such a nation as this; and the Lord God hath a controversy with you that be the leaders, teachers, and governors of this people, and he will plead with you concerning these things, and you shall know, that he searcheth the heart, and will reward every man according to his deeds, from whose presence you cannot flee. Therefore consider your ways and your doings. Will you fast, pray, hang down the head for a day, and profess and talk of God and Christ with your mouths, and never obey his voice, which calls for truth, righteousness, mercy, and judgment; for this is his voice or word in you, which saith, "Cease to do evil," and "do so no more, lest a worse thing come upon thee:" and "put away the evil of your doings from before mine eyes." (The light is the eye, which lets you see the sin.) And will you oppress and wrong the innocent, who reproves the ungodly that he may not die in his sin, and yet call upon God with your lips? who will punish and break in pieces the oppressor and his heritage by his mighty power.

Therefore, hear and understand that which reproves you for sin, and to it be obedient, lest you perish from the way of life and peace for ever; for, of the Lord God am I moved to warn you all, to clear my conscience of you, and him of your blood, whose witness in you will be answered, whether you hear or forbear.

Therefore, come to the light, and see what is done in your government, and in the time of your authority and rule in this city; what devilish revelling, singing, rioting, drunkenness, swearing, wantonness, and all manner of ungodly practices, are committed within your government openly, which grieve the spirit of God, and the soul of the righteous, to hear and see these abominations. What would become of this nation or city, if the Lord God had not a chosen seed in it, to bear witness against the evil thereof? Consider these things; for with you God will plead, who have the power in your hands to subdue and crush under these abominations, if you are not guilty of the same things yourselves, and lovers of, and found in the same or such things your own selves. If you are, you have not the true power and authority to restrain them in others. This is from the Lord God to you all.

Therefore, come out of pride, pleasures, covetousness, wrath, and wantonness, and all ungodliness your own selves, and then you will feel the mighty power of God assisting you, and giving you dominion, enabling you to destroy it in others. Here you may come to rule for God in truth,

equity, and judgment, in the principle of God. So being redeemed out of the evil yourselves, you will be a terror and a dread to evil doers in your places of government. But if you walk contrary to the truth of God in your own particulars, and so give liberty to the abominable practices and inventions of the devil, in his children of darkness, and cause the innocent to suffer, and grieve the pure spirit of God; if you should not come to feel the burden of these things, but be hardened, and proceed on in tolerating the wicked and oppressing the just, the Lord God, who is no respecter of persons, will destroy you, as he hath many, and your lot and portion will be the same, and he will choose a people to himself, in whom his fear and love are placed, who love righteousness, and hate iniquity; and their throne shall be established for ever. But the name and memorial of the ungodly shall utterly perish, saith the Lord God Almighty.

This is written in obedience to the living God, whose powerful voice cried through me, against the abominations of this city, the next day after your fast and humiliation, saying, write unto the mayor, and to the governors of this place and nation, that they may once more be warned to repent, and restrain these abominations; and that those among them who take warning, may escape my everlasting judgments.

WILLIAM BAYLY.

London, the 1st of 7th month, 1659.



*This is for them that do nourish up their hearts as in a day of slaughter, who for the joy of an earthly king, have grieved, dishonoured, and blasphemed the Lord, who is King of heaven and the whole earth, before whom all nations must bow and tremble.
By William Bayly.*

Do you not believe there is a God? If you do, whether you do believe that he is righteous, and a rewarder of every man according to his works? If so, then whether the wages of sin be not death? And whether your revelling, drunkenness, profaneness, and blasphemy, by swearing and cursing, are not sin, unrighteousness, and contrary to the righteous God? And whether you learned any of these things as ensamples from them that gave forth the scriptures, which you call your rule, and say you are christians? Or from them which God overthrew, leaving them for an example of his vengeance? O people! deceive not your souls. Whatsoever you sow, the fruit thereof you shall assuredly reap. And the Lord God is just, who has said, "The joy of the hypocrite is but for a moment, and the triumphing of the wicked is short."

Consider these things! You may have a day, and God may give you

leave to see what you will do, to try you, and that it may be made manifest whose children you are, and what the nature is of the root from whence these things arise, that so every thing and plant may grow up to ripeness against the dreadful day of God, which I do believe is not far off, though many may endeavour to put it from them, whose judgment slumbereth not.

Therefore, give ear while you have a little space to repent, and fear before the Lord, and meet him in the way of his judgments, whom you have deeply offended, grieved, and provoked daily by your madness and folly; for from the priests to them that should do justice and righteous judgment among you, is profaneness and lewdness gone forth; and the righteous God, who is no respecter of persons, will surely plead with you about these things. O people! I am filled with the zeal and power of the righteous, jealous God of truth, against these your abominable practices. And if I should lay down my life for my testimony, I am content; for to do the will of my Father is my meat and drink. And this is my testimony for God among you, that though you do for a season slay his witness in you, and trample the blood of God's everlasting covenant under foot; yet in a day at hand it shall arise again, and set before you all these abominations, and will call heaven and earth, and the things therein, to witness against you. And though you may for a moment make merry over him that reproves you for sin, yet this know assuredly, that the spirit of life from God will enter into his faithful witness, and then will great fears and amazements fall on you, such as you have not heard. For according to your joy in unrighteousness and profaneness, shall be your terrors and judgments. For the Lord God is just, and will reward you accordingly.

Therefore, remember your latter end, when these things will be no more; and give over grieving the righteous spirit of the Lord; for "God will not always strive with man." And let Sodom and Gomorrah be an example of God's vengeance to all that live ungodly. And no more profess yourselves christians, till you come to live like unto Christ, lest your portion be among hypocrites and abominable, where are weeping and gnashing of teeth forever. For as sure as the Lord liveth, this is the portion of them that forget God. Therefore, fear the Lord, and consider these things. The fear of the Lord is wisdom, which keeps out of the evil that is in the world, and preserves the creation, and teacheth to use it in moderation, to God's glory, by whom it was created, who forbids excess, and all superfluity of naughtiness; the which things are found among you who profess and take his name in your mouths, but you take it in vain, and God will not hold you guiltless in these things. Therefore, fear and tremble, and let your laughter be turned into mourning, and your joy into heaviness, and humble your-

selves under the mighty hand of God, and prize your time to come: you are warned of the Lord God.

Now people, if it be so, that God hath given you a king, and that you shall enjoy much peace, quietness, and benefit through him, then why do you not give God the glory, and praise and worship God, that giveth all good, by a sober, righteous life, in his fear, and in humbleness of mind; and not like wild brute beasts; making a confused noise, (nay, worse,) by revelling, drunkenness, swearing, cursing, and the like abominations, which God's soul abhors, and will plead with you about these things. Therefore, consider your manner of joy and rejoicing; for it is found evil, whether God hath given you a king or not. For if God hath given him to you, you ought to have returned him the thanks for his gift, with an upright heart, and to have rejoiced in the Lord with trembling, giving the glory to God. If you say you shall get gain by him, or the like, yet I say such rejoicing is evil; for you abuse God's creation on your lusts, who is King of kings and Lord of lords, for which things you must give an account. Let me a little reason with you in God's behalf about these things; for verily my soul is grieved, and God's spirit with your doings is daily provoked and burdened. Have you not, in this your joy and rejoicing, abused God's good creatures, and made much waste and spoil of them, where you needed not had you been guided with God's wisdom? For it is even a great shame to hear or see men, that should be grave and solid, and governors of others in wisdom, and be patterns of it to others, to be light, vain, and foolish, even encouraging wild and wicked boys, and rude and drunken men, to act lewdness, to the dishonour of God, and grief of good, sober people. And do not many poor people want such things as you, through excess and extremes of vanity, have abused and wasted, both in meats, drinks, fuel, and the like? Let God's witness answer, which tells you the truth; and close not the eye.

Now, if this should be your pretence, and the ground of this your joy, that it is because you hope to enjoy peace and commerce with other nations in a way of trading, or the like, and that you hope to gain these things you now waste, and more, by the peace and benefit you are like to enjoy by the king: to this let me answer—Do you make more provision to have peace and commerce with other nations, than you make conscience to offend God by abusing his name and creatures on your lusts, and more than to endeavour unity and peace with God by speedy repentance from evil works, without whose favour you are undone forever? O foolish and unwise people! where are your minds and affections, your hopes and hearts? My soul pities you. Your trial is now, but your hopes may perish.

Therefore, consider the ground of all this stir among you, and see

what carrieth you on in these things; and whether God's witness in your own consciences doth not judge and condemn you in secret, notwithstanding your great joy and triumph. O people! let me ask you, where is the place of soberness and the fear of God? Hath it withdrawn itself from among you? If so, surely the just must needs suffer, and the innocent be slain. So remember, while you have yet time, again you are warned, and it is the word of the Lord God to you, whether you hear or forbear, and it will stand a witness against you on your death-bed, if you repent not, and God will be clear of your blood; and my conscience also in this particular, who am his servant, that partaketh of the sufferings of the righteous seed in the whole creation, to whom I remain a friend, and to the other known only by this name,

WILLIAM BAYLY.

*Pool in Dorset, the last day of the 3d Month,
by the world called May, 1660.*

This is given forth as a warning from the Lord, and to prevent the like abominations, lest God's heavy judgments break forth against the nation, and sweep many into endless misery.



TRULY the Lord hath laid it upon me, to warn you once more, that I may be clear of your blood when your calamity cometh as a whirlwind, even all you who make merry over the witness of God in you, which reproves and condemns you for your wildness, lewdness, and wickedness, and pleads with you in the cool of the day, when you are a little still and quiet. Why will ye die? Why will ye perish forever? Why do you not regard your souls more than your bodies, which are but for a moment? My soul is grieved for you, considering your state, how senseless of God and goodness you are. Do you think your mirth, which is as the crackling of thorns under a pot, will keep off the vengeance that is due to you for all your sins? I tell you nay; it will add to it, even as fuel for the fire.

Therefore, consider your latter end, which hastens; for God will not always strive with you, though for a little time your singings, and revellings, and brutishness may quench, and darken, and trample under the light and motions of God in you, which lets you see, and checks and reproves you for these things; yet it will arise upon you, and bring you down, and condemn, confound, and distract you, and turn your songs into howling, and your mirth into bitter lamentation: then shall you wish that you had never been born, or that the womb had been your grave, that you should so provoke the pure, just God against you.

by these things, which grieve his righteous soul. And he will arise, and that speedily, like a lion out of a thicket, and will tear and go his way, and rend the caul of your heart, and none shall be able to deliver you. Then will you be left in utter darkness, where is weeping and gnashing of teeth forever.

Therefore, consider your ways, and the end of your doings, and fear and tremble before the dreadful God; and leave off your swearing, cursing, and revelling, your drunkenness, beastliness, and confusion; it is all madness and folly; it is all vanity and vexation of spirit. And all your quarrélling, revilings, and abusing one another, and your perverse and corrupt communications, grieve God's spirit, and provoke his jealousy to burn against you.

So, while you have time, be still and repent: for God's judgments are at hand, which will bring sorrow, anguish, and misery upon you. Therefore, take warning, while breath is in your nostrils, that you may not fall into the bottomless place of everlasting burnings, out of which there is no redemption.

This is your visitation from God, through his servant, whose soul is grieved with the unlawful deeds and filthy conversation of the wicked, from day to day; yet not desiring the death of a sinner, but rather that he might repent and live.

As shall be witnessed in the day of sore calamity, which hastens upon all flesh that hath corrupted its way.

W. B.

THE LIFE OF ENOCH

AGAIN REVIVED,

In which Abel's offering is accepted, and Cain's mark known, and he rejected: through the opening of the inward mystery of creation, by the first mover and former thereof, who is the only wise, invisible God; to whom be the glory and praise in and over all his works, Amen. To which is annexed, the Travail of the bowels of Sion, and the cry of the sins of Sodom is great this day before the Lord. Also, A Common Objection answered about the name of Jesus.

God, the original being of all beings, visible and invisible, created man in the purest life of all beings, and brought him forth in his own likeness and image, in which was manifested the upright, innocent, righteous life and properties of his creator; in which he had the pure feeling and discerning of the motions and natures of every thing created, whether good or evil; and was to rule by the will of God, in the upright life over them all, in the perfect understanding, blessed dominion, and gentle wisdom of his maker, which was to be his guide in all things, in which he was appointed to be exercised, and to order the works of God's hands to his praise and glory.

But when he had hearkened and inclined to a wrong motion, obeying the will and lust thereof, it began to lead him from his proper habitation, and then there entered and grew in him a ground or receptacle for all wrong and contrariety to that life in which he was created; and he became veiled and darkened, losing the true dominion of the most inward life of all good. For in man is the virtue, nature, or savouring property of every creature, in heaven and earth, the sea, and all things visible and invisible. But the lamb in him, was to be the lion, king over all the beasts of the field; yet so it was and is, that to which property he yields, or gives up himself so as to bring forth the fruits of its motion, to that he becomes a servant, under its power and dominion, whether it be of God, angels, or beasts, fish, fowls, or creeping things; "his servant he is, whom he obeys," as it is written, and is transformed into its likeness or property. As for instance, if pride be the ruler or

swayer of any person of mankind, then the nature of the innocent, meek lamb of God, which should be its ruler and governor, is become a poor, suffering captive in that creature; oppressed, grieved, and vexed, even as just Lot in Sodom, (which was a true figure in the whole creation,) and so the nature of beasts (by being yielded unto) ruleth over God's life in him and over the creature man. So at length the prancing horse, that paweth over the vallies, and the fierce and proud leviathan, that playeth in the great waters, are perfectly seen with the children of men; and the nature and properties of the swine, wolf, and subtle fox, the flying serpent, and devouring dragon, are brought forth, ruling over (in its dominion) both the life, properties, and workmanship of God.

Now it is written, that before the creation was formed, according to the will of God, that darkness was upon the face of the deep, and the earth was without form and void, and then the spirit of God moved upon the face of the deep, which was covered with darkness; so it entered within the darkness, and stirred the darkness and the waters, by which the dark powers upon the face of the deep were stirred, and wrought also, bringing forth forms according to the stirring of the depth of the deeps. Yet God by his moving, is the causer of the forming, creating, and manifesting of all creatures, visible and invisible; as it is well known in the eternal wisdom, in which Solomon knew the natures, properties, and habitations of the beasts of the earth, fowls of the air, fish of the sea, and the creeping things, with all trees, plants, roots, and seeds, from the tall cedar to the hyssop on the wall.

But here is a mystery of mysteries: when God had moved through all these things, and brought forth several forms into a visible being in several seasons, (all good as they stood in the obedience or subjection to the life that stirred or formed them,) that he again at last, or toward the seventh day, stirred in the deep depth of deeps, to bring forth, (through, beyond and above all things before created,) one in the life of creation, to govern and rule over all things created, being male and female in one, even as a tree planted, having its seed in itself: but these wonderful works of God are known only in the deep, as it is written.

Now, if man, that was thus fearfully and wonderfully made and formed, (who hath been degenerated through disobedience and transgression,) doth not come again to know the life that formed him, and abide with it, in subjection to it, and staid in the unity with it, but is still a stranger from it, through the lusts of the natures of the bestial life ruling in him, he is, in this state, the most miserable in the whole creation; because, he being formed out of the depth of deeps, (by the most inward spirit, the creator,) will fall deeper than any creature that was formed upon the face of the earth, even into the bottomless place, below the depth of deeps, in an eternal sinking, being fallen from his founda-

tion, the spirit that formed him in the life of the depths of that which was before created.

Therefore, O man! come to thy centre, like as all other creatures and forms do. Consider the fowls of the air, in which their property was stirred to creation; and also the fish of the waters, in which their property was stirred or generated; and the beasts of the field or earth, and creeping things, who keep their place in which they were generated, (their proper habitation,) manifesting the former of them all. And stand thou again in thy proper habitation, and who then can declare thy generation, being that spiritual man (in that state) which judgeth all things, and thyself is not judged of any. Let him that reads this understand. But when the mind of man went outward, from the subjection to the life that formed him, he went into the property or place of beasts, fowls, and creeping things, and then the true life and former of all things became a troubler, reprover, and condemner of him, he being gone from his right place and habitation in which he was created and placed; and so being troubled in himself, he fretted against the life that troubled and secretly judged him, (which is God,) and so grew into wrath, anger, and frowardness, even ready to lift up his hand against every thing that crossed him, (here was Ishmael born, whose hand is against every man,) having no resting place in the upright life that formed him, but yielded his heart to go outward into the bestial properties, which should have been always joined to God his creator, and not have departed from him; but being in transgression was afraid of God, drove outward into the earth, like Adam. Mark here, not that God the creator doth willingly or purposely drive men from him, into the outward, earthly, or bestial properties; but man being departed from him, by doing that which is contrary to his pure motion and life, he is therefore troubled, and feels the anger of his creator for it, who is grieved and vexed with the disobedience of his creatures. And so to get ease from the trouble, man runs more into those thoughts and things which occasion more anger, torment, and trouble to his own soul; like Saul, who got music to quiet him, when he had departed from the true spirit and life of creation, in which man was brought forth in the beginning in Adam, (before the inventions,) in the upright life, where all was quiet, in subjection to God, who is sufficient rest, peace, and quietness to all that live therein; but going from it into the bestial properties, man is defiled and polluted, it being not his true rest, as saith the scripture.

Here also was Cain gone out from the true life, and sacrificed from the outward property of beasts, in which he was not accepted, but was troubled and judged by the inward life that formed him, (in which Abel offered,) and so he fretted, and was wroth with his brother, and

slew him, because he offered in the most inward principle or property in which he was formed, which was his proper habitation, and so accepted, and in it was well pleasing to God his creator. But Cain being gone from the inward into the outward, offered but the outward in the earthly and bestial, which reached not the inward, neither could be accepted of God, the most inward life and power of creation; and having the sense of non-acceptation, it reflected upon him, judging and troubling him, so that his countenance fell, and he was wroth with his brother. This is Cain's MARK in all ages, viz. the outward birth in the fleshly and outward properties, persecuting the inward spiritual birth, in God's property; which began in Cain and Abel, as it is written, "He that was born after the flesh," or the outward birth, "persecuted him that was born after the spirit," or inward forming life, which is God; even so it is now, as he that is born in Abel's property seeth: therefore let him that readeth, wait to understand it, in the most inward principle.

O ye sons of Adam! consider in what property you are born, and live, and offer sacrifice; for God is not mocked; you shall reap what you sow, and not otherwise: if you are in the outward birth, which is of the flesh, then are you not accepted of the most pure invisible God; but are judged, troubled, and condemned by him, because of which you are fretful, froward, and wroth against them who are in the inward, spiritual birth, more righteous than you; for you and your knowledge stand in the proud, stubborn, and wilful properties of brute beasts, in which you speak evil of the most inward things, which you know not, as it is written, nor ever shall in that state, till you come to the most inward life that formed you, which is deeper, higher, and more excellent, than the bestial or outward life in which you offer sacrifice to the unknown God, who accepts it not at your hands. And you are them that draw near with your mouth and lips, but your hearts are far off. Mark, you draw near in the outward, but the most inward is at a distance, or that separated from you in which the acceptance is. So, be not deceived; for Cain and Abel are rightly understood in the most inward ground, and nothing is hid from the former of all things, with whom we have to do; in which also Jacob and Esau are clearly known and manifested, the one a plain man dwelling in a tent, the other a cunning hunter, a man of the field, as saith the scripture; and saith God, "Jacob have I loved, and Esau have I hated." But how comes this to pass, that he loveth one and hateth the other, while they are but children? It is from the same ground in which he had respect to Abel and his offering, but not to Cain and his offering. It lieth in the births or inward properties in which they are generated, ruled, and acted, and not in the outward persons or names. For God is no respecter of persons or outward names. So that Jacob was not loved because his name was Jacob, for it is written,

“Thy name shall no more be called Jacob but Israel; for thou hast wrestled like a prince, and hast prevailed with God and with men.” Mark, God changeth his outward name, as he did Abram and Sarai; which is also for some reason (in his own counsel) which the outward sees not. But Jacob was a plain man in the tent, (the most inward life,) his proper habitation, in which the love and acceptance are, and are manifested to that birth through all ages.

But Esau, which was hated, was a cunning hunter, a man of the field. Mark, this nature or property was the hated, and not the person, which by itself is but earth, or a dead, passive creature, a man of the field, the mind wholly contracted or captivated, in the wild, hunting, straying nature, even in the outward properties, where the blessing is not obtained, but is of right unto Jacob in the tent before the cunning hunting was; yea, and he shall be blessed. He that readeth, let him understand; for they are in being at this day.

And now also is the life of Enoch, Abraham, Isaac, Moses, the prophets, Christ, and the apostles known, in the most inward motion, principle, or life that formed them; which is not known to the children of the fleshly, or out-birth, no more than he that is upon the face of the waters knoweth what is in the depth or bottom of the ocean: as it is written, they know nothing but what they know naturally as brute beasts, in which property they also corrupt themselves, but the spiritual, inward, or plain man knoweth all things, being in the tent, or counsel of the Former thereof. But the natural knows not the spiritual, as I have said.

And it is written, Enoch the seventh from Adam, walked with God, and was not; for God took him. Mark, he was retired through all the created properties back to the life, the creator and former of all things, (in which the prophet was born,) even in the most inward invisible life translated, and was not, for God took him out of the sight and knowledge of the out-birth, into the substance of Jacob's tent, whom God loveth; in which he prophesied, that God, the invisible being, would “come in ten thousands of his saints,” translated ones, “to convince them that are ungodly of their ungodly deeds, which they have committed, and of their hard speeches, which ungodly sinners have spoken against him,” and to execute his judgments upon that birth which knoweth him not. For the acceptance is only in that birth and life, which dwelleth inwardly, in the subjection and true knowledge, love, and unity of the eternal, invisible life, which is, and is called, the Lord and creator of all things, who shall so be known, in a time at hand, as fully and manifestly as the waters cover the seas.

But Nimrod, the mighty hunter before the Lord, the beginning of whose kingdom is Babel, (confusion,) yet remains to this day among the mighty and cunning hunters, who have always hunted after the most

inward, precious, substantial life, which to them is still unknown, as was manifested in Cain, Ishmael, Esau, Haman, Judas, Herod, and many more which might be named, of high priests, rulers, and people, who were of the fleshly or out-birth, in the kingdom of pride, subtlety, envy, wrath, and persecution, which is of Babel, hunting, as for the prey, the inward birth which walks with God in the invisible life of acceptance.

In which Christ came, manifesting his original, or Father, to the world; but the outward, or fleshly birth, neither knew him nor received him, though the world, and all things in it, were made and formed by him, and for him, but sought to persecute his precious life to death as soon as he was born, as in Herod the king, who knew not the life of the son of God, when manifested, being in the outward properties of this world; to which the inward is a mystery; as it is written, "Great is the mystery of God manifest in flesh, whom none of the princes of this world knew," because their knowledge and understanding, their kingdom and glory, are only in the visible, earthly, sensual properties, in which lieth the enmity against the invisible, inward, righteous life of the innocent lamb; who fights not about his kingdom, worship, or sacrifice, like Cain and his generation, but prayeth to his Father, that they might see what spirit, property, or birth they are in, that so they might be turned inward in their minds towards his kingdom, which he tells them is within them and not outward; bidding them seek it in the righteousness thereof; and then the outward should be in subjection, and all good things unto them added.

This now consider, all you children of the outward or fleshly birth, who live and act in the enmity and corrupt life of the bestial properties, estranged from the most inward, pure, eternal life of the former and creator of heaven and earth, and with speed turn your minds inward and be still, earnestly desiring that you may know God, being drawn back into that which can translate into his kingdom, which lieth hid in you, invisible, and not outward; that you may come to possess the spirit of meekness, and righteousness, and in it be hid in the dreadful hour that draweth near to try all flesh, and its birth and properties, upon the face of the whole earth. And he that is found the smiter of his fellow servant, (like Cain,) must have his portion in the banishment of God, from his most pure and glorious countenance, and be the vagabond and out-cast of his displeasure and indignation forever.

Therefore, I say, repent; that is, turn your minds to that which you are estranged from, and ravened inwardly from, as Christ said: for by this is the false birth and false prophet known, viz. gone from the inward life of uprightness and truth, and mind the outward visible things only, in which you are cunningly hunting for the satisfaction of the motions, lusts, and desires of the bestial life, which in you is judged and reproved

by the most inward life, which is of God, and is the foundation of Enoch, Abel, Abraham, and the rest of that generation; on which, if you come not to be built, by repentance from the works and nature of unrighteousness, you will fall with Cain and Judas, Esau and Haman, and the rest of that generation, without hope of recovery, into the ever-sinking, bottomless pit of darkness and misery without end. For it is a fearful and dreadful thing to live and die in that nature, birth, or property, which God is never reconciled unto, but abhors as an abomination forever; in whose hand or power is your breath, times, and seasons, and you cannot repent when you will, or in your own appointed time; but when the inward life of God stirs, with discoveries and reproofs of the evil ways, words, and actions, which by you are brought forth, that is the time, when he calleth, to turn at his reproofs.

For saith God the creator, "My spirit shall not always strive with man, because he also is flesh," or a fleshly birth of this world is entered the soul of man; therefore, think of Esau, who was of this birth or generation, that could not find a place of repentance or entrance of returning, being hardened in profaneness, though he sought it carefully with tears.

For I tell you from the certain knowledge of the mysterious life of creation, that if you spend your time without the true knowledge of the only wise, invisible God, which is through his judgments upon the veiling out-births, degenerating properties of unrighteousness, and come not, through it, to have unity with him in the most inward hidden life of righteousness, you will be driven into the most utter darkness and blackness of woes and miseries forever. For, it is not every one that with their mouth can say, Lord, Lord, must enter the kingdom of God, but he that is born again, translated as Enoch, of the birth of the spirit, which was in Abel, by which he offered a more excellent sacrifice than Cain, unto his maker; this only, and not another birth, is accepted, and can walk with God from Abel to this day, and forever, in which Moses is known. And Jude declared of Enoch's prophecy, the *seventh* from Adam, which is a deep mystery, not known to any but such as walk with God, and are translated.

Therefore, think not that the kingdom, or mystery of godliness, consists in outward things, or visible observations. For I tell you, nay; it is a deeper thing than the face of the earth, which the hypocrites can discern; it is the seventh from Adam in transgression. Dig now, and find this pearl of great price who can, which is able to translate or create; for the day is dawned, in which all things, visible and invisible, shall be clearly known and manifested unto that birth in which the only acceptance with God is. Neither doth the kingdom of righteousness consist in the satisfying the flesh, the lusts of the eye or ear outward, or in the

pride of life; for these are not of the Father, but of the world or fleshly birth, and of the kingdom of the bestial powers of darkness, in which the righteous holy God and his kingdom, are neither seen, known, or understood, or in any measure enjoyed; because it is impossible, unless God were changeable: for it is not of the Father, (the most inward, pure, forming life,) but of the world or out-birth, which is estranged from the womb of the original and eternal motion and life of righteousness. Be not mistaken—every motion hath a father, whether good or evil. For there are them that are of their father the devil, whose works they do: but we speak of God the heavenly Father, the original of all good and blessedness, who is king of righteousness, in whose sight the proud and stubborn in heart are abomination; but the devil is king over all the children of pride.

So be still, and learn to know the everlasting gospel, which is now preached in every creature under heaven, saying, "Fear God and give glory to him that made heaven and earth, for the hour of his judgments is come," in which Cain, the vagabond, and his sacrifice are manifested, and the hidden things of Esau, (the cunning hunter, which loseth the blessing,) are brought to light, but Jacob obtains, and Abel's sacrifice is accepted, but the first birth of the flesh is rejected forevermore, Amen.

Written in the light of the knowledge of the mystery of God, in which the most ignorant may see, of what form, seed, birth, or offspring they are; and being still and quiet, may feel the spirit of the Lord move upon the face of the deep in them, which is the beginning of the creating of the new heavens and the new earth, wherein righteousness dwells. Amen.

I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the out-birth of the wisdom of this world, and hast revealed them to the babes of the inward ground in Christ Jesus, the word by whom the world was made; even so it pleased thee. Amen.

W. B.



*The travail of the bowels of Sion; and the cry of the Sins of Sodom
is very great this day before the Lord.*

THIS is the day of Sion's travail; the pangs of her deliverance are many; her cryings-out are heard in the land; the seed of Jacob wrestles in the womb with his God for the blessing. O Sion! thy deliverer is coming near unto thee, even he that turns away ungodliness from Jacob, and searcheth out the hidden things of Esau, which are as stubble before him. O Sion! give up to thy Maker, and be not secure

till thy deliverance is accomplished. Be watchful to every pang, and forget not that this is the hour of thy travail; for thy maker, thy husband, who hath begotten this struggling birth, (in the eternal womb of compassions,) he will deliver it. Though the day of thy sorrows is come upon thee, yet be patiently resigned, and seek not to run away from it, lest it come unawares, and surprise thee; for thy God will not forsake thee, if thou dost not forsake him. Therefore, be still, be still, and rest in the good will of thy Maker, O Sion! (who tremblest as a bird out of the east,) in the dread of thy God, who is swiftly coming to plead thy cause with all flesh, in this the day of thy sore travail; and wo and judgments will be to them that are at ease in thee, O Sion.

Therefore, tremble ye careless daughters, and let all flesh be silent before him, who is come to reign in Mount Sion, and in Jerusalem, and before his ancients gloriously. Awake, therefore, ye that make mention of his name! Retire, retire into the habitation of his holiness; and let that tongue cleave to the roof of its mouth that makes mention of his name, and not in righteousness, in this the mighty day of his power and wonders; for thy God hath remembered thee, O Sion, and will yet again build thee up, O Jerusalem, in whom shall be the perpetual habitation and praise of the mighty God of Israel.

Therefore, hear, O ye inhabitants of Sion, and borders of Jerusalem! spend not your time in vain, but be vigilant, careful, and ponderous; for I am a jealous God, respecting not the persons of any, but for travailing Sion's sake. And I will break and confound you whole-hearted ones, as a potter's vessel. Though you are numbered among my people, and my seed among transgressors, yet you are not of them nor are they of you; but you are the fat and strong, which I will feed with judgments in the day of my fierce plagues and vengeance, which hasten upon the whole world; for my fire is in Sion, and my furnace in Jerusalem. Feel this, you slothful, careless, and rebellious, who give not that up to the slaughter which is for the slaughter, and that to the famine which is for the famine, but keep back the oxen that low in mine ears! Therefore, give up, ye graves, and let the dead, both small and great, come to judgment, that my numberless number may stand upon Mount Sion, with the harps of everlasting joy and melody in their hands, and hallelujahs in their hearts, and songs of praise and triumph in their mouths forevermore. For the day hastens, yea, the day hastens, even the day of recompenses. The cry of the sins of Sodom is great before God this day, which will draw down vengeance upon the inhabitants thereof; and the noise of the rolling of Sion's bowels are heard in the ears of the compassions of the Almighty Jehovah. The cry is great in the earth, and it reacheth unto heaven. O thou seed of Jacob! how dost thou travail and strive to get through the narrows, over the earth, into the

broad places, that thou mightest stretch forth thy hands, as he that swimmeth stretcheth forth his hands to swim.

O thou city of the true Israelite, in whom is found no guile! how doth my soul and my bowels sound like the warbling harp for thee. O thou beloved one! arise, arise, and let the earth be moved at thy stirring; and bring thou vengeance, judgments, and overthrows upon the inhabitants and foundations thereof, which are out of course. I have seen, I have seen thy travail, O thou most pure and undefiled one! and thy pangs have taken hold of my soul, which partakes with thee in thy sorrows; therefore, for Sion's sake I cannot hold my peace, and for Jerusalem's sake I cannot rest, till her judgment go forth as a light, and her righteousness as a lamp that burneth.

And my cry is unto thee, O righteous Father, Lord of heaven and earth, who art the great Almighty, and dreadful God, before whom all nations are as nothing! Thou astonisher of all flesh, thou art even too wonderful for me, that when I begin to speak to thy Majesty, I am as a man astonished, and my heart melteth as wax before thee, thou terrible One! And I could even sit down in sackcloth and ashes forever; silent before thy presence, in admiration of thy wonders and goodness. Surely, if thou hadst been a changeable God, the sons of Jacob had been consumed, but thy compassions fail not to thy seed forever. Therefore, thou givest strength and boldness to thy babes to cry unto thee; and even to wrestle and reason with thee, O thou great and terrible One, thou mighty Jehovah! My soul is poured out unto thee, and my bowels are like a boiling pot, in remembrance of thy mercies, and I am even melted with the fire of thy love and jealousy, and my tears trickle down before thee for Sion's sake. O my God! how long shall it be ere the seed be gathered into the garner of salvation? How long shall it be ere wickedness hath an end, and transgression be finished? O Lord God! my heart and soul maketh a noise in me, because of these things: How long shall the wicked bear rule? How long shall the stubborn, envious, boisterous, and rebellious nature have a dwelling-place in the earth over thy life? How long shall thy precious, tender, righteous, holy seed groan under the weights, oppressions, and heavy burdens of iniquity, injustice, and cruelty? How long shall the enemy prevail? How long wilt thou suffer the abominations that make desolate, to bear sway in the world? When shall the kingdoms thereof become thy kingdoms, and of thy Christ's? O Lord God of glory! my heart is even on fire to wrestle with thee about these things; yet if thou sayest, "Be silent," I will be silent. But thou, O eternal God! hast moved in my soul, and kindled my inward parts, that it even flameth in the love and zeal of thy name, and is even restless till thou answerest; for thou hast quickened me, and put strength in me, else could I not stand to speak

one word in thy presence. O thou great God of truth! art not thou he that cut Rahab, and wounded the dragon, and overthrew Pharaoh's host, and drowned the old world for their continual wickedness and rebellion against thee, and the reproofs of thy spirit? Art not thou he that rained down fire and brimstone upon Sodom and Gomorrah, because of their pride and ungodliness, idolatry and lasciviousness? And did any of those whom thou destroyedst in thy fierce anger, exceed these in abominations, even this present generation, which so highly provoke thee to wrath and jealousy? Doth not thy hot displeasure burn against them? Dost not thou even stay and wait to fetch thy full blow of vengeance, even the fatal and final stroke of indignation against this generation also? Art not thou he that created all flesh by the word of thy power? And canst not thou destroy all at thy pleasure with the same, as in a moment? O Lord God! my soul is in heaviness, till thou arisest to plead thy cause on earth for Zion's sake. Awake, awake, thou arm of strength! glorify thy name, and let thy mighty wonders be manifested, as in ancient days. And rouse up thyself, thou lion of the tribe of Judah, and let all nations feel thy terrible power! O Lord God! strike dread, terror, and astonishments in the hearts of thine enemies, even all workers of iniquity, who make a mock at sin, and a derision of thy heritage, and take pleasure in the things which thou abhorrest. Plead with them by fire and sword, thou mighty God, even by the word of thy power, which shall make the nations to tremble. And put forth thy mighty hand, and scatter the ungodly inventions of men, which grieve thy pure spirit, and let them see the unrighteousness, injustice, and great abominations that are committed in the land against thee and thy people, as if thou wert departed from the earth, or took no notice of the doings of the children of men. O righteous God of glory! blow upon that spirit, and blast it forever, that gives liberty and toleration to the ways of ungodliness, sportings, riotings, wantonness, playings, blasphemous shows, and idolatrous practices, in which are acted even dreadful and provoking abominations against thee, the jealous God of truth, and that limits, or would limit thy pure, eternal, incomprehensible spirit, and thy heritage to the number of four or five persons, (which shall not be,) and will suffer or allow hundreds to meet and practise such things, which vex thy righteous soul from day to day.

Surely, surely, O Lord! thou wilt suddenly arise in the greatness of thy strength, and manifest thy great and sore displeasure against these abominations; and all flesh shall know that thou art the Lord and King of kings, who searcheth the heart, and trieth the reins, and wilt reward every one according to his works. And let this generation remember their sister Sodom, upon whom thy vengeance was poured forth, (for an example unto them that should afterward live ungodly,) when their

sins had reached to heaven, and the cry of their wickedness had come up before thee; and let them know also, that their day hastens, and their sins reach to heaven, even against thee and thy dear people, which is thy portion.

O righteous, holy God! how long shall wickedness burn, and not be consumed? Was there ever a generation exceeding this in ungodliness and variety of abominations? Was thy spirit ever more laden with the iniquities of a people, than thou art with this people? Surely thou art oppressed more than when a cart is overladen with sheaves. O thou pure, eternal God of righteousness! my soul cries unto thee, a separation, a separation, divide, divide, break, break, confound, confound, scatter, scatter, and pour forth thy vengeance upon the heathen that know thee not, within and without, and upon the families that call not upon thy name; that thy pure, precious seed may arise, and shine forth in its beauty and glory over all, for whose sake alone thou hast spared nations, and wouldst have spared Sodom, if thou hadst found it risen in ten persons, and for whose sake thou wilt plead with all flesh living.

Arise, arise, thou mighty God of valour, like a lion out of his thicket, and tear, and go thy way, thou Ancient of days; and let the earth, and heavens, and the sea, and all that in them is, tremble at thy dreadful presence! How long wilt thou suffer, thou long-suffering spirit, ere thou be fully avenged on thine adversaries?

Thus saith the Lord God, the great and mighty Jehovah of Israel! Ye children, in whose hearts is my fear, love, truth, and righteousness, who are poor, and contrite in spirit, and tremble at my word, in this the day of my power! enter you into your secret hiding place, which I have prepared, and shut the door, that the evils, temptations, and snares of the enemy may not enter your dwellings; and stand still in quietness, in the dominion of my life, in the content and peace of my spirit. For the day hastens, in which I will spread my nets of vengeance upon the ungodly, and I will take the wild boars of the forest, and the subtle foxes of the desert, that spoil my vines, and hurt my tender grapes: and the sinners in Sion shall be afraid, and fearfulness shall surprise the hypocrite. Therefore, all fear and dread my great and glorious name, which shall now be manifested to the dividing in all nations. The harvest is near, therefore sleep not; "for behold, I come quickly, and my reward is with me, to render to every man as his works shall be."

Even I am coming from Bozra, in the greatness of my strength, with my dyed garments, that have been a man of sorrows, and acquainted with griefs, who have trodden the wine-press alone. It is I that am coming in my fury, to trample upon mine oppressors. Yea, I will bathe

my sword in the blood of mine enemies, and I will be fully avenged on mine adversaries; for to me it is given to judge and to condemn, to destroy, and to lay waste, and consume, to build and to plant, to save and redeem, to unloose and deliver. Even all power in heaven and earth, and all judgment is given to me, who have been the long-sufferer, the lamb slain from the foundation of the world; who am meek and lowly in heart, in whose mouth is found no guile; even I, the star of Jacob, and foundation of Israel, who am the spirit of judgment and counsel, of wisdom, and of the fear of the Lord. And because of truth and righteousness am I arisen, and have set my face like a flint, to plead with all flesh, and none shall be able to stand before me, but them that have taken hold of my strength, who are in my own, true, holy, faithful, weighty, solid, deep, humble, dreadful, infallible life; all others shall be as chaff before the wind. I the Lord have spoken it.

Therefore, be watchful, all ye that make mention of my name, and let all flesh keep silence before me. For I will fan and try all people, and shake the foundations of the earth, that that which cannot be shaken may remain only. Blessed is he that is able to stand and wait for me, to receive me at my coming. Amen, hallelujah.

Written in the breathings of the life of the seed of Jacob, for the deliverance of Sion, and for the utter destruction and consumption of spiritual Sodom, where our Lord also is crucified, throughout the whole world, by

WILLIAM BAYLY.

A COMMON OBJECTION ANSWERED

ABOUT THE

NAME OF JESUS.

THERE is a great noise, by way of objection, among many of the professors in this age, against the people called Quakers; which is on this wise, viz: We do not understand, say they, that you ever pray to God in the name of Jesus, or in the name of the Lord Jesus Christ, &c. though we grant you often preach and pray, and many good exhortations there are to be heard among you, but we seldom or never hear you pray or preach in the name of *Jesus*, or you seldom use the name of *Jesus* among you; but of *God*, and the *Father*, and the *light*, and the *power*, and the *spirit*, and the *wisdom* of God, &c. Seeing it is written, that whatsoever you do, do it in the *name* of the *Lord Jesus*; and to the name of Jesus, let every tongue confess, and every knee bow; and whatsoever ye ask in *my name*, saith Jesus, shall be given to you, &c.

To which I shall endeavour to answer, as I have received of the Lord, making it manifest unto the meanest, simple, sober understanding, whose heart truly desires after the everlasting satisfaction which is in the fulness of the *one only true God*, who is *one Lord* and his *name one*, unto or in them who are in subjection to the Higher Power, which hath a name above every name under heaven, to which every knee shall bow.

First. I do affirm, that they who preach and pray in the spirit, and power, and light, and wisdom of God, do pray in the name of Jesus; for Jesus is but a name which was given unto that which was before that name was, which the angel called a holy thing, and also said, "That holy thing which shall be born of thee, shall be called the *son of God*."* And also, it is written, "Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel; which being interpreted is, *God with us*." So that this *One Holy Thing* in process of time, according to the knowledge of his works and operations, in and by many, hath several, many, and various names given unto it.

* Luke i. 31.

Therefore consider the weight of the mystery of God, which is manifested, and hath been manifested, through divers things, names, and operations unto mankind, since his departure from that life in which, in the beginning, he was made in uprightness, according to its own likeness and image. As, after man had transgressed, the name of this holy thing was then promised under this denomination, "the seed of the woman," which was to bruise the serpent's head, which had led into transgression. And his name is called, "the word of God," by whom all things were made and created; and he is called, "the faithful and true witness," the "beginning of the creation of God;" and he is called, "the lamb slain from the foundation of the world;" and he is called "the lion of the tribe of Judah;" and he is called, "the wonderful counsellor;" and he is called, "the Lord our righteousness;" and he is called, "the prince of peace," and "the tried stone," and "a rock:" and yet the same is called the "branch," and the "child," and the "mediator," and the "redeemer," and the "king of Sion," and the "star of Jacob," and the "star of Israel," and the "bright and morning star." And he saith of himself, "I am the good shepherd, which lays down his life for the sheep;" and in a certain place it is written, "the life is the light of men." And again saith of himself, "I am the way, the truth, and the life," and "I am the true vine," and "I am the door;" and yet saith, "I stand at the door and knock:" and "I am the light of the world, no man cometh unto the Father but by me." And Moses wrote of him, saying, "A prophet will the Lord your God raise up in the midst of his brethren, like unto me, and him shall you hear in all things; and it shall come to pass, that he that will not hear that prophet, shall be cut off from among the people." And the apostle saith, "Say not in thy heart, who shall go up into heaven, to bring Christ down, or into the earth, or beyond the seas, to fetch him hither for us? But the word is very nigh thee, even in thy heart and in thy mouth, that thou mayst hear it and do it; and this is the word of faith which we preach," &c.: and sometimes saith, "we preach Christ crucified, unto the Jews, (who sought after an outward sign,) a stumbling block, and to the Greeks, (who sought after wisdom of words,) foolishness;" but to them that were saved, Christ was the "power and wisdom of God;" of whom unto them was also made righteousness, sanctification, and redemption; but is a stone of stumbling and rock of offence unto them that are disobedient to the word of faith, which is very nigh, in the heart and in the mouth, &c.

Secondly. Now rightly consider and understand, that all these various names were given to and spoken of one and the self same thing, (as it is written, "the undefiled is but one,") in which is the substance of them all, and all types, shadows, figures, and words, centre and end, even in him who is the alpha and omega; to which they were given, according to the dispensations, manifestations, and operations unto the under-

standings, and sensible workings in the souls of the sons of men. As thus, when he manifesteth unto man his transgressions, vain life, words, and conversation, and the evil of his ways, and that he hath not peace with God, being in the fall, by this first appearance this holy thing is properly called "light;" and as it checks, reproveth, troubles, and smites, it might be called a "manifestation of the power and spirit of God;" and as it judgeth and condemneth in the same, he is properly called "a law-giver" and "a judge;" and as he destroys and slays the enmity or root of iniquity in man, which separates from God, he is called the "word of reconciliation;" and so having reconciled by his power or life to God again, by this operation and effectual work, he is rightly called "a redeemer," "a restorer," and "a maker up of the breaches." And as he guides, draws, and leads out of sin, he is called a "leader or commander of the people;" and as he preserves and defends them whom he hath led out of transgression in himself, he is called a "rock," a "refuge," a "shield," a "strong tower," and a "munition of rocks," &c. And as he instructs, teaches, and counsels, he is called the "wonderful counsellor," the "prophet," and "high priest," and the "overseer of the soul;" and as he rules, and hath the dominion in man, then may he by that man be properly called "the Lord," and in truth may say, "The Lord is my light, the Lord is my judge, the Lord is my law-giver, the Lord is my king, my shepherd and saviour," which is Christ, the power of God, the anointing; which, when so known and enjoyed, as before mentioned, in a man, there is truly witnessed the knowledge of the only true God, and the government and kingdom of the Lord Jesus Christ, and not before. He that can receive it, let him.

Now, it is written, "His name shall be called JESUS; for he shall save his people from their sins." Mark, *his* name, signifying it was *a thing* before the name Jesus was, or any other of those names before mentioned. For he is that word, or power, by which all things that were made were made and created, of which it is said, "In the beginning he was with God, and was God;" and by the angel called "Immanuel, God with us;" and by the apostle, the "power of God," and the "wisdom of God." So that it is not the names which are to be contended or striven about, (which is to no profit,) but rather to wait to know that name which is a "strong tower," to which every knee shall bow, of things in heaven and things in earth, which is the higher power, of God ordained, that to it every soul should be subject, &c.

So that all these names are given to the power of God, in which is the fulness of the treasures of life, virtue, goodness, mercy, truth, wisdom, and knowledge; which never fadeth away, and in which is enjoyed every good and perfect gift. The power of God, who is light, reproveth for sin; the power of God instructs, teaches, guides, counsels, restores,

reconciles, preserves, defends, and gives victory and dominion, where it is obeyed, over all things which are contrary to the power of God.

So, all these names are given to the power of God, which is but one, and is that name which is "as precious ointment poured forth," and is the strong tower in which the righteous are safe, which is called "Christ," "God with us," "the Immanuel," which worketh and fulfilleth the Father's will, or effecteth the willings and purposes of the original fountain from whence it springs, which holy thing is called rightly "the son of God," "the heir of all things," by which they were made and created; and he is before all things, and the end of all things, the "alpha" and "omega," the "amen."

Thirdly. Now, if any pray, or preach, or speak in the power of God, and in the wisdom of God, they do it in the name of Jesus; or if any pray in the truth, and the life, and the way, they pray in the name of Jesus; and if any pray in the true light and spirit of God, "which lighteth every man that cometh into the world," they pray in the name of Jesus; as it is written "the true worshippers worship the Father in the spirit, and in the truth;" and not every one that saith, "Lord, Lord," or that can often mention the name "Jesus." It is another thing than the wisdom of this world can either speak or comprehend: for it is written, "whosoever shall call upon the name of the Lord, shall be saved;" and "no man can call Jesus Lord, but by the spirit of God;" and "every one that nameth the name of Jesus, departs from iniquity." He that can hear, let him.

Therefore stumble not nor dispute not about names, or words, or letters, which were given, through the various operations, to the one, holy, undefiled, unchangeable thing, as it was witnessed, understood, and enjoyed, by those men which were made holy through the divine workings, teachings, instructions, counsels, and guidances of it.

Fourthly. Now mark and consider these words following: "Whatsoever you do, do all in the name of Jesus;" and "to the name of Jesus let every knee bow, and tongue confess;" and through the name of Jesus the devils were made subject; and through faith in the name of Jesus people receive the remission of sins, &c.

Yet again it is written, by the true christians, "We are the circumcision that worship God in the spirit, and have no confidence in the flesh;" and saith, "if ye walk in the spirit, ye shall not fulfil the lusts of the flesh;" and "I will pray with the spirit, and sing with the spirit, and with the understanding;" "for the son of God is come, and hath given us an understanding," &c.

And again: "As every one of us have received Christ Jesus the Lord, so let us walk in him;" and "if we are in the light, as he is in the light, then have we fellowship with the Father, and with the son Jesus Christ,

and one with another," in him. And the Father, son, and spirit are one, which was before the names, letters, or words were, or before the bodies of creatures were made and created, who is the invisible, only wise God, who to us is one Lord, and his name one. And "as many as are led by the spirit of God, they are the sons of God." And Adam, before transgression, before the names were given to any creatures or things, or words or letters were, was in the image of God, and blessed of God, in dominion over all creatures, the son of God; and he that leads again out of transgression into the paradise of God, is the "second Adam," the "Lord from heaven," the "quickening spirit," which is given to us, who have believed and received him, to lead us into all truth, and is our comforter, instructor, preserver, king, and saviour, reprovng the world for sin, and for righteousness, and for judgment, as it is written. So there is a white stone given, with a new name in it, which no man knoweth but he that receiveth it.

But as many as receive this white stone, (the light,) to them he gives power to become the sons of God; in which the names end, and that name only remains which is a strong tower, and a sure dwelling place for all the upright in heart, from the beginning, at this day, and forever. Amen.

This is written for the sake of the simple-minded, who desire to know the truth, and to walk therein, in which is no occasion of stumbling, but is the path of the just, which shines more and more to the perfect day, where is but ONE LORD, and HIS NAME ONE.

WILLIAM BAYLY.

A brief Declaration to all the world, from the innocent people of God, called Quakers, of our principle and belief concerning plottings, and fightings with carnal weapons, against any people, men, or nations upon the earth. To take away the reproach of any jealousy out of the minds of all people, concerning us in this particular, and to answer that common objection, whether we would not fight if the spirit moved us.

As for us, our kingdom is not of this world, and our warfare is not for earthly crowns, honours, or glory, but it is spiritual, and for a kingdom without end; and our weapons are not carnal, but spiritual, and mighty through God against spiritual wickedness in high places, and all ungodliness and unrighteousness of men, and not against their persons or estates outwardly. And we are them of whom Enoch prophesied, the saints "in whom the Lord would come to convince all the ungodly of their ungodly deeds and hard speeches, and to execute his judgments upon them;" not by outward sword, to destroy creatures, but by the sword of the spirit of the living God, who is come to destroy the works of the devil.

And as for our principle, it is everlasting and universal, without beginning or end. It is the foundation of God, and all the holy prophets, apostles, and saints since the world began; on which our faith, hope, and belief are founded, as upon a rock, steadfast and immoveable, against which the gates of hell and death cannot prevail; for it is the same that was in the beginning, before death, hell, strife, and wars, or enmity, the ground of it, were, and before disobedience, transgression, confusion, or the hardness of heart were, even Christ Jesus, the everlasting covenant of life and peace, the son of the living God, who is not come to destroy men's lives, but to save them. And he being come to us, and dwelling in us, hath given us an understanding, that we know him that is true, and are in him that is true, and we know what spirit we are of; for being joined unto him, the Lord, we are one spirit with him, even the lamb of God that takes away the sin, and destroys the works of the devil, the author and ground of strife and mischief, of plottings, murders, wars, and confusion; and reconciles men unto God again, and one unto another in true love and peace. Mark, he destroys the devil and his works, he takes away the sin, takes away the nature, destroys the ground of enmity in men, kills the contrary seed, the root from which

the wars and fightings come—breaks the cockatrice in the egg, lest it should become a serpent. This is our saviour, and our everlasting principle, that doth these things in us and for us, even Christ, the power of God and the wisdom of God, the saviour and not the destroyer of men's lives; who gives his back to the smiters, and his cheeks to them that pluck off the hair in all ages, in whom or what persons soever he is made manifest. So that we perfectly know what spirit we are of, and are not in doubt, whether this be the saviour, or whether we should look for another. But we know and are assured, that this is the son of God, and we are in him that is true, (as we have said,) who works all our good works in us and for us. This is the true God and eternal life, which was in the beginning, before enmity was, who hath brought us, and is bringing many through the daily cross to the will of man, before strife was, or that spirit that is afraid that every one that findeth him will kill him, which was in Cain, the killer and persecutor about sacrifice and offerings. But we fear not their fear of killing or of death, (the sting thereof being taken away, which is sin, the enmity, the ground of the fear, of murder, of strife, and plottings of mischief, and violence against creatures,) being redeemed up to God the creator of all, who hath made all nations of men of one blood that dwell upon the face of the whole earth, who will rebuke them, even the spirit of enmity and pride, the ground of strife and wars, that "they shall beat their swords into plough-shares, and their spears into pruning hooks, and not learn war any more."*

This hath the Lord God, by his eternal power, through his righteous judgments and everlasting mercies, begun among us, who are a poor and afflicted people, whose trust is only in his name and arm of salvation, and not in the arm of flesh. For that which trusteth in man, and maketh flesh his arm, is accursed, as it is written.

And this we do faithfully and impartially, in singleness of heart, declare unto the whole world, that God, by his son in us, which is his power, hath taken away the nature and ground of wars, strife, and violence, and subdued it, which stood in times past between him and us, which hindered the good things, and hid his face from us, even peace, joy, and comfort to our immortal souls; and hath created in us a new heart, and renewed a right spirit, in which we are justified in his sight and presence, and in which we bear good will to all people, and seek the peace and well-being of the bodies and souls of all people upon earth, Jew and Gentile, bond and free, barbarians, Turks, Indians, Greeks, Romans, English, or any other; God hath made us all of one blood to dwell upon the face of the earth. Mark, we are all of one

* Isa. ii. 4.

blood, all the workmanship of one Creator, who hath appointed them times and seasons, that they should all seek him, though he be not far from every one of us,* as it is written. And saith the prophet, "He that formed the mountains, and created the hills, showeth unto man his thoughts."† And they that seek God, seek him that searcheth the heart and trieth the reins, who rebuketh the people and strong nations; that their swords may be beaten into plough-shares, and their spears into pruning hooks. Mark, he rebukes the strong nations that are in the strife, enmity, and wars, which are of the devil, the author of strife, the murderer and liar from the beginning, the destroyer of souls.

From whence came wars and fightings? Let God's witness answer. Came they not from the enmity, lusts, pride, and ambition, which war against the immortal soul? And is not he his own soul's enemy, that lives in the spirit of enmity against God, and them of his flesh and blood? And is he not in the disobedience to Christ Jesus, who saith, "Love your enemies; do good to them that despitefully use you and persecute you?" And doth not God's wrath abide upon the disobedient and rebellious, who obey not his commandments? Let all people upon earth consider these things, who profess Christianity, and see if you obey and follow him whom you profess in words, who is not come to destroy men's lives, but the devil and his works, the author and ground of strife, wars, and confusion, and to guide the feet of all people in the way of peace.

So, this is our principle, not as an opinion or judgment which may fail us, or in which may be mistakes or doubts; but it is the infallible ground and unchangeable foundation of our religion; that is to say, Christ Jesus, the Lord, that spirit, divine nature, or way of life which God hath raised and renewed in us, in which we walk, and in whom we delight to dwell, and cannot but worship, and yield obedience unto; even him which destroys all enmity, and reconciles to himself, and in himself, all things in heaven and earth; who by his power bringeth down the high looks, lays low the haughtiness of men, (in which is the ground of strife and wars,) and exalts truth and righteousness in the earth, even his kingdom over all, which is an everlasting kingdom of peace, into which no unclean thing, dogs, sorcerers, unbelievers, or hypocrites can enter, but only them whose minds are redeemed from the earth and the spirit of enmity and wickedness, whose robes are washed white in the blood of the lamb.

So that if any be yet doubtful concerning us, or our principle, in this particular, whether we have any secret intents, or private reservations, that if we had opportunity we would fight, or raise outward force of the arm of flesh for our defence or preservation. and not any

* Acts xvii. 26. 27. † Amos iv. 13.

longer suffer such grievous oppressions and cruel provocations, as these many years past we have undergone with patience, &c.

This we do declare, and that in and by the spirit of the Lord, that we are in our measures redeemed by the precious blood of his son Jesus Christ, (the lamb of God that takes away the sin, and reconciles unto him and to all men,) from that nature and spirit of enmity from whence the wars and fightings come. And we are taught, led, and guided by, and are possessors of, a measure of the same spirit of grace and truth that was in that person, Christ, our elder brother, that suffered patiently the contradictions and false accusations of sinners, as a lamb, without the gates of Jerusalem, of whose resurrection and life we are eye witnesses, even of his majesty and glory, and the coming of his kingdom with power, full of grace and truth. So that the tree being now made good, the fruit is the same also; and "a good tree cannot bring forth evil fruit," to wit, wickedness, enmity, mischief, or violence against any of the children of men upon the face of the earth. So we have not only the name or outward profession of Christ, in words, as it is in the world, but we are made partakers of a measure of the same divine nature, and we are now; (being regenerated, raised, and renewed into his own image of truth and love, righteousness and peace,) his offspring, and he is our God and Father, who rebukes the strong nations, and makes wars to cease to the ends of the earth. Glory and honour be to him in the highest, over all forever.

And now as concerning the objection which sometimes has been asked as a question, some thinking thereby to ensnare us, (viz.) "whether or no we would fight if the spirit should move us," &c.

To which we answer in the fear of God, in the truth and simplicity of our hearts, as it is in Jesus, that we do really and confidently believe, that the Lord our God, who is that good spirit that guides us in all truth, will never move us to do that or those things again for which he hath rebuked us, and smitten us by his righteous judgments, and for which he will smite and rebuke the strong nations; and not only so, but hath redeemed us from the very root, nature, spirit, and ground of the enmity and curse from whence the wars and the fightings come. So that to us it seemeth as impossible for us to be found in such things—plottings, fightings, and violence—as for a good tree to bring forth evil fruit, or for one fountain to yield salt water and fresh. For we have felt God's rebukes because of that strong nature that dwelt in us, from whence envy, pride, wrath, malice, and heart-burnings one against another sprang, and all manner of evil thoughts, which defile men, proceeded; the which rebukes, reproofs, and just judgments of God, have melted and broken our hearts, and taken out the stone, the hardness, and made them soft and tender towards God and towards all people. And that love is now felt, shed

abroad in our hearts, which thinks no evil, much less can we act evil or mischief against any.

So that our kingdom and glory, delight, joy, and peace, are not of this world, but we are as strangers in it, as all our fathers were; for if it had been so, we would long ere this have plotted and contrived to defend and preserve ourselves from these many, great, and cruel sufferings, which we, these many years, with patience have borne and endured, and shall yet bear and endure all things, in the measure of the love and charity which the holy God of all power hath endued us with, and made us partakers of; committing our cause and all things concerning us to him that judgeth righteously; who will plead for his seed with all flesh, in his own due time and season, even in the hearts and consciences of all his enemies that wrong and abuse his children. And what is done to us, is done to him; for we are his, and he careth for us.

And now, if any subtlety of the serpent should arise in any, and boast itself over us, because we have declared the nakedness of our hearts, in simplicity and truth in God's sight, and in the sight of all people, in this particular, and say, now they have declared that their principle is not, or leads not, to fight or to destroy men's lives, or to resist or strive with flesh and blood with carnal weapons, &c. but to be patient in whatsoever is laid upon them, without plotting mischief or doing violence against any, though it be done to them; therefore we now may use them as we list, without fear of opposition or violence again from them; for they are engaged by their everlasting principle, not to do violence, or plot mischief, or shed any man's blood; but to endure all in patience, whatsoever is said or done against them, &c.

To which we reply, and that from the spirit of the eternal all-powerful God of truth: wo be to that man, people, or nation, that shall seek advantage against us hereby, or take occasion to harm us, because of our harmless principle, which is of God, and for his sake, and of our good will to all people. No prosperity from God shall be to that people, man, or nation in that state; and it were better for that man or people, that they had never been born, or that a mill stone were hanged about their necks, and cast into the depth of the sea, that should thus contrive and act against us, to offend his little ones: the Lord hath said it. But they shall prosper that favour this Sion's cause, which God hath redeemed through judgment. For the eternal God hath sworn by himself, and will perform it, that this people only shall prosper, of all the families of the earth, who fear his name and tremble at his word; and he will gather unto them (in one) thousands of thousands from the four quarters of the earth; and they that bless them, shall be blessed; and they that curse them, shall be cursed. For the Lord of hosts is with us, and the God of Jacob is our refuge, which breaketh the bow, and snappeth the spear

asunder, and burneth the chariots in the fire; that maketh desolation and will make desolations in the earth for his elect's sake. Therefore, be still all ye sons of men, and know that he is God; for he will be exalted in the earth and over all flesh, who maketh the wars to cease unto the ends of the world. This is our God, whom we serve and worship in the spirit and in the truth; before whom all things are open, naked, and bare; who searcheth the heart, and trieth the reins; from whose sight, knowledge, presence, and righteous judgments, the ungodly cannot hide, but shall be fully rewarded for all their doings, in that day, in which the eye-lids of the morning light will be unto them as the shadow of death.

For our unchangeable principle is the royal law, which God hath written in the heart, and is an everlasting light, (the truth,) "which lighteth every man that cometh into the world;" which reproveth for sin and transgression, and the ground of it, and all that live in it, in their own consciences; which lets them see their thoughts, words, and actions, whether they are good or evil, setting before all people life and death, and the ways of it. And it is their condemnation that despise the reproofs, and are disobedient unto it; but to them that take heed unto it, love and obey it, it leads them in the ways of righteousness, truth, and uprightness, through the midst of the paths of judgments, to the fountain of life and love, in which there is no enmity, but everlasting salvation and peace; where the holy mountain of the Lord is felt, known, and witnessed, in which there is no hurting nor destroying; into which God Almighty is gathering his seed, out of every nation, kindred, people, and language upon the earth, that all his people may sit and live under their own vine, where none can make them afraid. This is the "highway of holiness, which God hath prepared before the face of all people, in which all that are saved must walk, (as it is written,) in the light of the Lord:"* "And in every nation he that feareth God and worketh righteousness, is accepted of him." But to the wicked, that despise his counsel, God saith, "What hast thou to do, to take my words into thy mouth, seeing thou hatest to be reformed?"

And now, if any that have been at our meetings, or have come at any time, as many do, to see our manner, or that may be by some called a Quaker, should be, (which we have never yet known among us,) found in any plotting against any man or people whatsoever, to contrive mischief, danger, or hurt, either to body, soul, or estate, any way, under any pretence whatsoever, we do utterly, in the spirit of Jesus Christ our Lord and saviour, deny that part or spirit in all men upon the earth, as that which our principle, (the everlasting foundation of God,) and our

* Isaiah ii. 5.

spirit, have no fellowship or unity with; but is judged of God, and of us his people, to be of the seed of enmity, unreconciled to God and man, or at best a blind zeal, and not according to the true knowledge of the living God, or of their own spirits.*

So we, being clear in the sight of God concerning these things, (and many other false accusations, and evil surmisings, reproaches, and aspersions,) do freely commit our cause, and all that we are and have, body, soul, and spirit, into the hands of our God, to whom alone vengeance belongs, who will repay it to all his adversaries, and will not at all acquit the wicked, nor condemn the innocent, but will reward every man according to his words and works; in whose will and power we rest and remain in patience, which is our sanctification, wherein we are satisfied, having that joy and peace in the land of the living, where none can make us afraid; hallelujah, Amen.

WILLIAM BAYLY.

POSTSCRIPT.—Before this general declaration of our principle concerning these things, came forth into public view, there hath been several times, and some months ago, mention made by particular persons to the same effect, which was seen meet in the light of our God, to prevent the joining of the minds of any that are weak to the temptations of the enemy of man's peace, (which goes about seeking whom he may devour,) and to satisfy such as are doubtful in this particular; for our vine hath tender grapes, that though the wild boars of the forest cannot so much hurt them, yet the subtle foxes of the desert may, if not prevented by the wisdom of God, spoil their resting place, which all the faithful have in God, and in the spirit of the lamb, in whom is found no guile, which must get the victory, Amen.

Given forth from the royal seed of God, in the behalf of the numberless number, or the whole body of the elect, wheresoever gathered or scattered upon the face of the whole earth, called Quakers.

By WILLIAM BAYLY.

London.

* Luke ix. 55, 56.

Jacob is become a Flame, and the House of Esau Stubble: or, the battle betwixt Michael and the Dragon; in which the seed of the woman is bruising the serpent's head. And Cain, the first birth, (the persecutor,) is found the vagabond; and Abel and Abraham, (that wandered,) the friends of God. Being a true discovery of the two seeds or births, between which the enmity is put; the time and day being come, in which the elder must serve the younger. With a few words to the priests, bishops, episcopalmen, and professors of this last age: and a short warning to the rulers and inhabitants of the earth.

“Do men gather grapes of thorns, or figs of thistles?”

In the beginning God created the heavens and the earth, the sea, and all living creatures; and the end of their creation was to serve and manifest the glory and wisdom, power and goodness of God, their creator; and for no other end were they created in the beginning; and that all his works of creation should be in subjection unto him, being ruled and governed by his pure, righteous power, counsel, and wisdom.

And to the end, that his wonders, and power, and goodness, and wisdom, might be the more manifest, he endued man with a proportion of the same that he himself is, even pure wisdom, love, holiness, truth, justice, and goodness, or whatsoever might be named of the properties and qualities of the Creator. Mark, this was the end of God's creation, especially of mankind, to set forth his own glorious virtues, and holy, righteous power, that so his workmanship might be a continual praise unto him, living in subjection to that pure power by which they were created. This was God's end, even to glorify himself in these things.

Therefore said his dear son, who came to restore man, and the whole creation into its first state, “Herein is my Father glorified, that you manifest or bring forth good fruits.” Mark, this glorifies God, and his end of creation by this is answered, even the bringing forth of those virtues in power and life again. But whilst man is in the transgression, separation, and alienation from God, he answers not the end of his creation, but is out of his right and proper habitation, fallen short of his glory; neither can he manifest God's wonders and power, wisdom, and truth, and goodness in that state; but doth manifest and bring forth the power and lying wonders, works, and properties of the wicked one, which is called the old serpent, the devil, and satan, whose workings are contrary to God, and the welfare of his creation. Therefore is he called the adversary, and was known so to be by the true seed in all

ages, who came again to be restored into that state in which they enjoyed the power, and virtues, and wisdom of God; and so, in the end of their creation, even bearing good fruits, glorifying God in body, soul, and spirit.

Now consider, man in the beginning was made upright, and planted a noble vine; and in that state was blessed of God his creator, in whose power and virtues he should have continued, and in the wisdom, authority, and dominion thereof to have ruled over all the creation, yet as a subject to that power by which he was made and created, and not aspire above it. Mark that, for it was so; and this was the first appearance of the adversary, even to draw out the simple mind to be more wise, knowing and seeking something to himself, with a promise—mark that—“Ye shall be as gods, knowing;” to which hearkening and obeying, the upright and simple mind is deceived and beguiled of that wisdom, power, glory, and blessedness, which endures for ever, and so feeds on that which dies of itself, against the command of God. For knowledge doth vanish away; but the life, power, and blessings of God endure for ever, and will never die, though heaven and earth may pass away.

Therefore, consider, O mankind, in what state thou wast at first created, and by what spirit and power thou wast then upheld and guided, and to what state or seed the everlasting blessings of God the creator, are due and of right unto: for now are the springs and fountains of the great deep broke open unto the children of men, and the great day of God and the lamb is manifest and come, in which all things, works, and fruits shall be proved and tried, of what seed, root, or ground soever; and every seed shall have his own body. “He that hath an ear to hear, let him hear.” And now shall the seed and body of the serpent call to the mountains and rocks to fall on them, to hide them from the wrath of the lamb, the woman’s seed, and of him that sits upon the throne; to whom be blessings and goodness, all glory and honour, amen for ever.

Now, this was the serpent’s seed, whose head is and must be bruised, that at its beginning sprang up in the mind, with a deceivable promise of being wise and knowing of himself, lifting up above, and without respect or subjection to, his creator. So, from this root grew pride, selfishness, earthly wisdom, and disobedience to every good motion of that holy, righteous power, by which he was created. And here is that proverb true, “After pride comes a fall:” for it is not of God; but abomination to him: and the seed of evil doers shall never be renowned, but must be bruised by the dread and power of the Lord of heaven and earth, and be chained down as a slave of abominations for ever. And the day is come, in which the Almighty hath laid hold on this dragon, and will seal him down into the pit of perdition, no more to arise and deceive the nations of the earth; and the axe of his displeasure against

unrighteousness, is laid at the root of the great tree of wickedness, and down must it come, as a mill stone that is cast into the depth of the sea; as you have heard of Babylon: for this is the mother, or original, of all harlots and abominations of the earth; and they that live in wickedness, and take pleasure in ungodliness, are the children of this womb of confusion, where all is out of the true order and subjection of the holy, pure God of truth; yet are wise to do evil, but to do good have no knowledge, being lifted up out of the fear of God that made them. Yet there is a government, and kingdom, and fruits, and properties of this seed of wickedness, in the time of its reign and predominancy, as there is of the seed of God in its reign and government; but contrary in nature, fruits, and effects. And this wicked, deceivable one, hath got a church, religions, worships, and orders, (as they call them,) and [these] are in the imitation of the true seed's things, like Cain, but from the root of confusion and enmity, as by their fruits and effects is manifest through the creation of God. This is that elder which must now serve the younger, having had its day (or rather night) and time to manifest itself fully in the creation, that so the just God might judge and destroy it, root and branch, with a witness; and that every mouth may be stopped, and silent, but what shall justify the righteous judge in his judgments, which are equal, just, and true.

And this time of the growth, manifestation, reign, and government of this seed, (the man of sin, or son of perdition, which hath been exalted above all that is called God,) and the suffering and oppressions of the righteous seed, hath been in the time of the Creator's forbearance, long-suffering, and patience, (he that can hear, let him hear,) even the long-suffering of the Lord God, gracious and merciful, whose name is, I AM, and besides him there is no saviour. He that can receive it let him. And happy is the man that hath him on his side, that he may not be moved; for the great God is come to move, and to remove, and shake all foundations, roots, seeds, plants, and trees, that are not of the root of Jesse, the plant of his own right hand's planting; and wickedness shall be broken as a tree. Therefore look to it, you ungodly ones, ye seed of evil doers, for your time is short; you have had your day, or rather your hour and power of darkness, in which you have delighted to live and manifest the root and fruits of the wicked one, even the serpent's seed, which hath been bruising the heel of the woman's seed, even causing them to suffer by reproaches, cruel mockings, and persecutions, as your brethren Ishmael, Cain, and Haman, with many more of the same seed and stock, have done to the righteous seed in ages past; but now, you are the last of that generation, even the dragon's tail, which think to draw down the stars of heaven by your power of pride, rage, and madness; and are casting out many floods of venom against the

woman, and the remnant of her seed, which keep the commandments and testimony of Jesus. But it is in vain for you to strive against God, the creator of heaven and earth; wo is your portion in so doing, you will be ground to powder in the dreadful day at hand.

For, as I have received of the mighty God, in his eternal counsel do I declare unto you, that you that now are in the spirit of pride, envy, malice, uncleanness, pleasures of this evil world, scoffing and deriding the poor and harmless, and are in the flattering titles, and respecting persons, and forcing and persecuting about religion and worship, in disdainfulness, fulness, and idleness, hypocrisy, and all manner of unrighteousness: I say, you that are in this seed or spirit, which brings forth these fruits and effects, whether you be popes, emperors, bishops, kings, priests, princes, dukes, earls, or councils of ungodly men, or any other of these flattering titles you bear, you are of the same seed, stock, or offspring, as was Cain, Ishmael, Haman, Esau, and the rest of that generation, mentioned in the scriptures of truth, out of whose loins proceeded many princes, as were the princes of Ishmael, and dukes of Edom, which were of Esau's stock, who sold his birth-right for a mess of pottage. Hear this, ye ungodly, and let your ears tingle; for this is your state, who for the satisfying the lusts of the fleshly birth, (which are but for a season,) that war against your souls, have lost the comfort, rest, and eternal peace thereof, in the salvation of the pure, righteous God. And instead of fearing his great and dreadful name, and departing from iniquity, and submitting to the strivings and reproofs of his light and holy spirit, which lets you see the evil of your ways, you are like Goliath of Gath, the uncircumcised Philistine, who defied the armies of the living God, and are vaunting yourselves with your challenges, upbraidings, and deridings against the true Israel; for whose sake he will break the strength of nations, as he did in the days past when they were oppressed.

And be it known to you, who are in the seed and spirit before mentioned, by what names or flattering titles soever you are called, oppressing the innocent, who have no helper in the earth but the living God alone, and are living in the pleasures of sin, and ways of unrighteousness; you are unto God, the pure, eternal Jehovah of Israel, even as Pharaoh, Sodom, and Egypt. who are smitten with blindness, not seeing the heavy plagues and dreadful judgments that are swiftly coming upon you.

O ye sons of transgression, and children of falsehood, who love the glory and pleasures of this world, which passeth away, and the honour below, and vanity of vanities, which vexeth the pure spirit of the righteous God, and oppresseth your own souls; your day hastens, in which you will be as stubble in the fiery oven, even all you heathen that are

at ease; for the great and dreadful God of Israel is very sorely displeas- ed with you, and the wo and vengeance of his fury burns against you, even this last generation of persecutors! Though you may plot, con- sult, and decree against his remnant, whom he hath redeemed from that seed, fruits, works, and ways which you are in, even out of Babylon, and are brought to Sion, where they declare the vengeance of the al- mighty God against Babylon, the great whore, (whored from God, the contrary to God,) which hath ruled and sat over nations; I say, though you may combine and contrive much in the abundance of the wicked counsels of your hearts, and decree unrighteous decrees, yet you shall not prosper nor prevail to accomplish your intents and purposes against my people, I the Lord, have spoken it; no more than Pharaoh, Goliath, Herod, or Haman did, who sought the young child's life, to destroy it, but was prevented. So, you may consider it—did ever any fight against God, his seed and people, and prosper?

Objection.—But you may object, being of the contrary seed, and say, “Are you the seed of God, or his people, against whom we have made laws and decrees, traps and snares, even you that are called Quakers? for we look upon you as heretics, disobedient and danger- ous persons, not submitting to governments, not honouring authority, nor respecting persons, nor giving us flattering titles, but are of another generation than we are of; therefore do we consult and contrive how to destroy you from being a people, by imprisoning, spoiling of goods, and banishment, and death also, if we could bring it about, and that even the whole nation would not rise against it; for all sober people, we perceive, are affected with you, and your ways and dealings amongst them, by which we are afraid to proceed so far, as otherwise is in our hearts to do.”

Answer.—To which I shall answer in the name of the Lord; that we, who by the sinful and adulterous generation are scornfully called Quakers, are the people, servants, and children of the most high God; which might be demonstrated or proved parallel to his chosen seed and people in all ages, by the spirit, ways, worship, and practices, life, and conversation of his servants and children, from the beginning to this day.

First, consider, there are but two seeds in the whole creation, be- tween which enmity is put, and are absolutely contrary in nature, fruits, and effects; that is, the seed of the serpent, and the seed of the woman, which is Christ in his people, the same to-day, yesterday, and forever, the Immanuel, who is now coming in ten thousand of thousands of his saints, called Quakers, who tremble at his word; for they are the peo- ple that shall spring up and spread from the root of Jesse over the face of the whole earth, through the virtue and power of this seed, Christ

Jesus; whose fruits and effects are love, meekness, patience, temperance, mercifulness, justness, soberness, righteousness, holiness, peace, and joy in the eternal power and spirit of the pure God; doing to all men as they would they should do to them. These, and such like, are the fruits of the tree of this seed of the woman, Christ, which must bruise the head of the serpent, whose seed brings forth contrary fruits and effects in every particular, though in some things it might imitate the righteous seed, (as Cain did,) in matter of sacrifice, or worship, or the like, but still it is from another root and ground, which is accursed; for, said God, "Cursed is the ground for thy sake." Mark that—the ground; not the simple earth, which is good; but the ground of envy, murder, and wickedness, that hath opened his mouth (in him,) to swallow up his brother's blood, from which it cries against him, and his generation of murderers about sacrifice and worship at this day, and forever. So, this is the other seed, whose fruits and effects are manifest, as saith the scriptures, (even the seed of the fleshly birth, which persecutes the birth, born of the spirit of the living God,) which are these, envy, pride, wrath, malice, strife, anger, high-mindedness, frowardness, bitterness, uncleanness, lasciviousness, covetousness, drunkenness, wantonness, revellings, rioting, emulations, witchcraft, hatred, heresies, idolatry, injustice, partiality, and hypocrisy; these, and such like, are the fruits and effects of the serpent's seed, which hath spread, as a great tree of wickedness over the whole earth, and is that cursed one that hath so long cumbered the ground.

And these are also the children of Babylon, the great whore, which hath reigned over the nations and kings of the earth. Happy is the man that dasheth these against the stone, Christ Jesus, the light, that discovers them. And these are those wares, and costliness, and precious things of Babylon, even the fruits and pleasures of sin, the glory, riches, worships, and beloved practices of iniquity, which proceed from this seed of falsehood, satisfying a ground that is accursed forever. Therefore, saith God, "Come out of Babylon, my people, partake not of her sins, or fruits, that ye be not partakers of her plagues."

And now is the day come, in which Babylon shall receive at the hand of the Almighty the cup of the wine of his fury and indignation without mixture, and shall drink the dregs thereof, and wring them out; and all her merchants, that have lived deliciously, and delighted in her wares and costliness, and traded with her, shall howl, wail, and lament, beholding the smoke of her torments, which ascends up forever and ever.

Hear this, you superstitious and idolatrous priests, bishops, and hirelings! for the foolish woman, whose feet are not in her house, but are without, loud, stubborn, and clamorous, is now pulling down her own house

with her hands, (mark that,) by her own ungodly actions, wicked words and practices, slanders, persecutions, and grievous abominations; even pulling or drawing down the just judgments, plagues, and eternal vengeance of the righteous God upon her own head. He that reads, let him understand, for the time is at hand. Therefore, consider, all ye that live in enmity against the harmless seed and people this day—are not you in pride, which is abomination to God; and ambition and covetousness, which is idolatry; and love pleasures and vanities, lusts of uncleanness, deceit, and flattery, more than the pure, living God of truth and righteousness? And are not you in the stout-heartedness, disdainfulness, feignedness, hypocrisy, dissimulation, and all manner of wickedness? And are not you become the hold of every foul spirit, and cage of unclean and hateful birds? Read your state, and do not strive against that which lets you see it, nor say no, by any pretence or covering; for the dreadful God hath found you out, and his judgments and vengeance are your portion; and the great day of the lamb is come, in which you are not able to stand. This is the ground of your rage, seeing you have but a short time, as it is written, “The wicked cannot stand in the judgment, nor sinners in the congregation of the righteous.”

Therefore, hearken all ye who are in the Babylonish garments, the night attire of the great whore, the almighty, strong, and powerful God of heaven and earth, is stripping and making her bare and naked, as in the day in which she was born, to the view of all nations, men and angels; for the hour of her judgments is come. Her sins have reached to heaven, and are come into remembrance before God; even her envy and rage, scorning and disdain, persecuting and cruelty, lusts, and pleasures, and vanities, and all manner of injustice, iniquity, and ungodliness, flattering and deceitful titles, ambition, dissimulation, hypocrisy, and idolatry, and the like abominations. This is also the tongue of the Egyptian sea, which God Almighty of heaven will shortly dry up, that people may go over dry shod. He that hath an ear let him hear and understand. The day hastens, yea, it cometh swiftly, in which righteous, just, sober, and godly men and people shall walk with boldness, with comfort and courage in the ways of holiness, uprightness and truth, in all the nations of the earth, or else the Lord God hath never spoken by me, which I know he hath, and will perform it.

Therefore tremble, ye careless daughters that are at ease, walking haughtily with stretched forth necks and wanton eyes; howl, howl, and weep bitterly, ye light, puffed up and vain-glorious men and women; the day of your calamity cometh on like an armed man, and you shall not escape; and upon all you that cry out against the children and servants of the most high God, saying, they will not obey magistrates, nor reverence such as are in authority, nor respect and honour supe-

rriors, nor be subject to the king's laws; but are proud and wilful, stubborn and disobedient, and will not worship as we worship, nor admire men's persons, though they might have advantage by it.

Hear now my answer, ye people whose portion is in this life, who are of the household and stock of Esau, the profane person, whose house is now as stubble.

The God of heaven, by his dreadful and almighty power and judgments, hath broken in upon us, and laid low the haughtiness, and hewed down the tree of wickedness and unrighteousness in us, from whence these evil fruits before mentioned proceeded; and hath redeemed us from our vain conversation, in which we were, as other Gentiles walking in the vanities of our minds, in the lusts of ignorance; and hath raised up by the same power, a seed of his own begetting in us, having cast out the heathen in us, that knew not God, and prepared room for his own life, and power, and wisdom, which is foolishness to the world, to take possession of our hearts and consciences for ever, to which our souls are subject; knowing him to be the higher power, who hath put down all rule and all authority in us, which was contrary to him, who is now become our king and our law-giver, teacher and saviour, which no man can remove from us, into a corner. And we are led and guided by his spirit who is the wonderful counsellor, the mighty God, the prince of peace, and are not rebellious, wilful, or stubborn, neither to God nor man, in what is manifest to be his will concerning us.

And as for magistrates, and such as are in the authority and power of God, as was Moses, and such men, fearing God, and hating covetousness, injustice, and unrighteousness, we dearly own and honour in the Lord, even such as are punishers of evil doers, and favourers and encouragers of them that do well. These are magistrates in God's behalf, bearing the sword of justice and true judgment, and not in vain; being in the power and wisdom of God, a terror to evil doers, and a praise to them that do well. These are worthy of honour; these rule well; these answer the witness of God in all people; these judge righteously, justly, and equally, without partiality, in the fear, and dread, and dominion of God, having respect to him, and his honour only, in what they do; not seeking their own honour, which would perish, but in meekness, soberness and soundness of mind and judgment, without respect of persons, judging between man and man; being able to discern the ground of all causes and controversies in the light and counsel of God, whose servants they are. Mark that. These are magistrates; and not every one that beareth that name, any more than all that profess Christ in words, are christians; who can say, Lord, Lord, and we are christians, and we love God, when they hate the light, his own witness in them, and walk in darkness, being liars and hypocrites. For none are christians really and in God's sight, but they that

follow Christ in the regeneration, being born again through the strength, and power, and virtue of his own life and spirit, being guided by it out of all unrighteousness into holiness, righteousness, and truth; for they that say they are christians, and are not, are liars, and of the synagogue of satan, whose will and works they do; even thus it is to bear the name of magistrates, and are not really so.

Now, magistrates are not [to be] a terror to good works, but to the evil. Mark that. But such as have been, and yet are so called in England, New and Old, have been and yet are a terror to good works, contrary to the end and will of God, and his government on earth, and the very word, magistrate; so that such are but like them that said, they were Jews, and were not, but of the synagogue and generation of him who hath been a liar from the beginning. For this I testify in the Lord, without respect of persons, that such are not magistrates, ordained by him, that are out of his fear, and those good properties and qualities before mentioned, (though they may be rich and great men in the earth, as Cain, Esau, and Hâman were, yet are like the priests, that bear rule by their means, and not by the power, wisdom, and mercy of God,) who will rage, and fume, and storm, like a wild bull in a net, before they have heard the causes and controversies of such as are brought before them, because the spirit of pride and ambition which is of the devil, is not bowed unto, and will imprison people, right or wrong, without breach of any just law of God or man. These are not magistrates, but evil doers; and magistrates are for the punishing of evil doers; neither is that a just law, but an unrighteous decree, which is made to be a terror to good works, and an encouragement to evil doers. This is turning judgment into gall, and righteousness into hemlock, and the sword backwards. Consider these things; for with them God is not pleased, who beholds the prey that is made on them that depart from iniquity in the land.

For such do well, and are not evil doers, who meet together in the fear of the true God, to wait upon him in the light of his counsel, by it to be guided into all truth through the knowledge of his will concerning them and their salvation, that so they may serve God in his holy way acceptably all the days of their life, with reverence and godly fear: for our God is a consuming fire. And he or she, that beareth witness in the spirit of truth and power of righteousness, against pride, idolatry, popery, or superstition, or any other ungodly lusts, deceit or hypocrisy, as, preaching for money, or judging for rewards, and such like injustice, oppression, and cruelty, or any of the fruits of the corrupt tree, which God is hewing down for the fire; I say, that man or woman, boy or girl, of the streets of Jerusalem, that so doth, as afore-mentioned, in the name of the Lord, doth well; and they that abuse them for so doing, do evil, and God shall require it at their hands. For, he or she, that standeth a witness in the power

and wisdom of God, (which is the higher power,) against the fleshly lusts, which war against the soul, is, in so doing, the soul's friend. He that can hear let him hear. For to the higher power, which was before the lusts and wills of men, or the powers of darkness, death, hell, and transgression, (the lower, condemned power,) was, are we subject; and this seed, or life, which God hath raised in us, who at this day are called Quakers, cannot bow down to the devil, the lower power, nor worship that spirit of pride, envy, ambition, and wickedness, which God hath determined to destroy, root and branch, and them that live in and worship it; for it is the image of the old serpent, the devil, and destroyer of mankind, to which the pure image or son of the living God could never bow, but was always a sufferer for a season, under its enmity and cruelty, as may be seen throughout all ages to this day. For it is no new thing to see him that is born after the flesh oppress and persecute him that is born after the spirit; for it began at Abel, even about sacrifice, and is the same at this day. For whatsoever you may say and profess in words, (Cain could also talk and contend in the same nature,) that matters not; while you are in the spirit of pride and enmity, which is of the devil, your sacrifice is not accepted of the righteous, holy God; but is unto him as an odious smoke of brimstone in the nostrils of a man. And your church, so called, is not the body of Christ Jesus, the lamb's wife, but of the great whore, which hath drunk the blood of the saints; living in pleasures, wantonness, pride, scornfulness, disdain, flattery, deceit, and vanity, with your tongues at liberty out of God's fear, in wrath and envy, lust and maliciousness, swearing, cursing, and corrupt communication, rioting and sporting, and all manner of ungodliness. These are not the fruits of God's spirit, in which he is only worshipped, nor graces of Christ's church, but the whore's night garments; for the christians were and are to abstain from all appearance of evil, and to wait upon God, through his power to be sanctified throughout, in body, soul and spirit, hating even the garment spotted with the flesh; against which work the serpent and his seed in all ages have set themselves, and took counsel together, and made laws and decrees even to hinder the appearance, growth, and dominion of the righteous seed, and image of God, which is Christ in his people in all generations, the seed of the woman, which is bruising the serpent's head.

Therefore, all ye rulers, priests, bishops, lip professors and people, who are gainsayers of the light, the truth, the way of God in his people; and are persecutors, opposers, proud, wanton, disdainful, wild, scornful, and rebellious against God's witness, that lets you see your evil deeds and vain conversation; and all you swearers and drunkards, liars, envious, unbelieving, whoremongers, hypocrites, whores, sorcerers, fear-

ful and abominable; you are all without—without are dogs, the biters, and every one that loveth and maketh a lie.

Hear this, you that oppose the power of the pure, dreadful God, and its mighty works amongst the children of men, which he hath begun in his people called Quakers, it is too weighty for you; it shall break you to pieces, and confound you, it is God's work you oppose, and not man's. And if you say in your hearts, you will make us bow, before you have done with us: I tell you, nay; God hath raised a seed in us of his own life and image, (can ye not understand?) which can never bow to unrighteousness, idolatry, hypocrisy, and deceit; but stands in the royal power, and authority of the living God, bearing testimony against it; and fear, not him that can but kill the body, and after that hath power to do no more; but it is in the pure fear, dread, and terrible power of the Almighty God, who hath raised it up, compassing it about as a wall of fire; and you can never quench it; for it is that love which is stronger than death, that is shed abroad in our hearts. Blessed is the man that heareth, believeth, and receiveth it. Therefore it is impossible for you to prevail against it, unless you could prevail against God, or were stronger than he; then might you hinder his handy works and mighty wonders, which he hath determined to bring to pass in these last days.

For let me tell you, ye kings and rulers, priests and bishops, for to you now am I speaking, and that from the eternal God of heaven; that you are at this day verily opposing the great and weighty work of God, which he will accomplish, and none shall be able to hinder; and verily, you shall as easily pluck the sun, moon, and stars out of the firmament, in which the living God hath set them by his power, and orders them by his wisdom, as stop, hinder or frustrate the decree or purpose of God concerning his people, and their enemies, in these last days.

For the day is come of which his former prophets have prophesied and declared, that in the last days he would pour out of his spirit upon his sons and daughters, and they should prophesy. But this is a strange work which you cannot understand, as it is written, "Many shall be tried, purified, and made white; but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand," who are in that wisdom which the fear of the Lord is the beginning of. And in the day when the proud were called happy, and them that tempted God were even delivered, did some fear the Lord, and met often together, and thought upon his name, for whom a book of remembrance was written before the Lord, "and they shall be mine," saith God, "and I will spare them, as a man spareth his son that serveth him;" though men will not spare them, who are servants of the devil; and is not this the day? Yea, this is the day, even the notable day, the great and

dreadful day, in which the mighty God will cut short his work in righteousness. And because of this, nations shall be distressed, and in great perplexity; the sea shall roar, and men's hearts shall fail them for fear, and for looking after those things which are coming upon the earth; and men shall walk like blind men, because of their rebellion against God; and God shall send his plagues upon the earth like showers of hail, even sword and famine, and pestilence, and earthquakes, and dreadful thunders upon the head of the wicked, and all flesh shall fail before him, and the mountains shall quake at his presence: for the terrible God shall roar out of Sion and utter his voice in Jerusalem, and the earth shall tremble, and pain shall take hold of the ungodly as a woman in travail, and they shall not escape.

Therefore, seek not to get ease and covering by your unrighteous decrees against the saints of the most high God, or by afflicting and abusing them; for we, whom you have thus dealt with, are his chosen generation, his royal priesthood, his peculiar people, zealous of good works, whose cause he will plead with all flesh, and there is not a man upon the face of the whole earth, that God hath respect unto, or his offering, but in this seed of Abraham, which is, Christ in us, which he hath raised to offer up living sacrifices, acceptable in his sight; for the sacrifice of the wicked is abomination to him. And there are but two seeds, roots, or grounds, as I have said, from whence all good and evil springs. The one is the seed of God's own sowing, which is now arising to spread over the whole earth, even the plant of righteousness, truth, and equity; and the other is the seed of enmity against God, his truth, and people; and this is the seed of evil doers, which shall never be renowned. And the son of God is come, the seed of renown, and hath given us an understanding, that we know him that is true, and are in him that is true, and we know him that is false, and out of the truth. And we know God only is to be worshipped, and the devil denied; though he might rage, storm, and persecute, or promise all the glory, kingdoms, and pleasures of this world, to be bowed unto or worshipped, yet the royal seed cannot give glory to another; therefore would the devil, like his son Haman, have him destroyed out of the world, in which he himself has been worshipped as God, blinding and veiling the mind of mankind from the true knowlege and understanding of the noble seed, the heir, whose right it is alone to reign, and he must reign now, till all his enemies are trampled under his feet: the Lord hath spoken it; to whom be all honour, worship, glory, dominion, praise, thanksgiving, and eternal songs of deliverance and redemption. over all heaven and earth. Hallelujah, Amen.

A few words to the Priests, Bishops, Episcopal men and professors of this last age.

ALL you bishops, prelates, priests, episcopal men, or any others, that are professing God, Christ, and Scriptures, and are offering sacrifice in your own wills, and time, and places, out of the fear, and counsel, and wisdom of God.

This is the word of the Lord God: you and your sacrifices are not accepted in his sight, but are abomination unto him, even iniquity and idolatry; and all your prayers, singings, preachings, fastings, feasting, and roarings, enter not into the ears of the Lord God of sabbaths, but are a smoke in his nostrils all the day long; and all your sacrifices and sacraments, as you call them, are not better in the sight of the pure, living God of heaven, than if you cut off a dog's neck, or offered swine's blood; for it is so, you offer swine's blood, and not the blood of the lamb without spot, the acceptable seed; and the broth of abominable things, which the Lord abhors, is in your vessels. If you have ears to hear, hear. You offer swine's blood, the life of the swine, the greedy devourer that lives in your dwellings, in which the devil is entered, and you are running violently down the steep place, and you will perish among the waters, if you repent not, and turn speedily. The Lord hath spoken it.

Therefore hear, hear, you that are offering sacrifices and prayers called common, and are in your will worships and feigned humility, never commanded of God; and though you make a great noise with your organs, and sacraments, and surplices, and tippits, and girdles, and tables, and singings, and pipings, and ringings, and the like, it is all but as the hideous howling of a dog at midnight, whilst you live in lusts, envy, pride, covetousness, and unrighteousness, and no more accepted of the righteous, holy, just God, than Cain's was (the vagabond) who slew his brother, being in the same nature and ground of malice and wickedness. And God hath set a mark upon you, as upon Cain, which shall never be blotted out, unless you turn, and be converted from that root, and sink down in your minds to the righteous suffering seed in you, which never had fellowship in these things in which you are thus exercised; but reproves you in secret for sin, and lets you see the evil and vanity of your ways.

For while you do evil, sin lieth at your door, and your prayers and sacrifices do not enter into the acceptance of the holy God. For "God heareth not sinners; but if any man be a worshipper of God, and doth his will, him he heareth:" but none worship God, but them that worship him in spirit and in truth, even in that spirit which you daily grieve and

provoke with your abominations, and sacrifices, and oblations, singing, and superstitions, which he is weary to bear, of which he will shortly ease himself, and of you also, if you proceed in these things, which never came into his mind to command or require at your hands.

Therefore, hear and consider, and fear and tremble before the just God of power, who is arisen to plead with you about these things, and will reprove you for your words, worships, sacrifices, and feigned imitations, which are without the true knowledge, darkening the counsel of God in your own selves and others, whereby his pure way of life and truth is not heeded, but evil spoken of, and his eternal counsel by you is not understood, which is, to stand still in the light of Christ Jesus, the saviour, and not will, nor run, but as led and guided by it, which leads out of all unrighteousness, into soberness, goodness, equity, and all truth. And it will let you see, if you are quiet in your minds, that the jealous God of holiness hath no fellowship nor delight in your ways of superstition and wickedness; but secretly saith, "Return, return, this is not your rest, for it is polluted;" but and if you will not hear, and come into the still waters of Shiloah, which run softly, but will still ride upon horses, even go on in the strength of your wills, in your great noise of false worships, ways, sacrifices, and ungodliness, then they that pursue you, (even the judgments of God,) shall be very swift against you, saith the Lord God of hosts.

This is your warning and visitation, as shall be witnessed, whether you hear or forbear.



Some occasional Queries concerning a Vagabond.

QUERY I. Whether the ground of being a vagabond, be the want of an outward inheritance, habitation, or earthly riches, or certain dwelling place in the earth, as some have said? Yea or nay? If yea, then how was Cain a vagabond? seeing he was a rich man, and had an inheritance, and certain dwelling place in the earth, who builded a city, and called it after the name of his son?*

II. And if the want of an outward inheritance, or certain dwelling place in the earth, be the only ground of being a vagabond, then whether Abraham was a vagabond, when he went out of his own country, not knowing whither he went, (having not so much ground as to set his foot on, †) of whom it is written, he is called, the friend of God? ‡

* Gen. iv.

† Acts vii.

‡ Heb. xi.

For there hath been a great noise in the world, amongst the rich and great men, and professors thereof, in these latter days, saying, if you cannot give an account of your certain dwelling place, habitation, or place of abode in the earth, we account you as vagabonds, and wanderers, and rogues, and you must be prosecuted against as such by our law, ordinance, or act of parliament, or the like. Which if they have such a law, that doth judge and conclude such to be vagabonds as have no certain dwelling place in the earth, and that this, in their account, is the ground of being a vagabond, then mark how far this law will reach.

III. Whether it will not reach as far in this case, as did that of the Scribes and Pharisees, the Jews' law, to the son of God, who said, "We have a law, and by our law he ought to die;" for said Christ, "The foxes have holes, (such as Herod,) and the fowls of the air have nests, (of whom the devil is ruler,) but the son of man hath no where to lay his head."

Now, this law takes hold of him, and of Abraham his friend, and of his apostles and prophets in the days past, who wandered in sheep skins and goat skins, being destitute and afflicted, having no certain dwelling place. But if you say, nay, these are no vagabonds, though Christ had not a place to lay his head on, nor Abraham a foot of ground, and wandered into a strange country, not knowing whither he went; and the apostles and patriarchs wandered, and were in dens and caves of the earth, being destitute, afflicted, and tormented by the wicked men of the world, (who were not worthy of them,) having no certain dwelling place; yet these were no vagabonds, but good men, righteous men, sincere and holy men of God.

IV. Then what is the absolute ground of being a vagabond? Seeing these men are no vagabonds, though they have no certain dwelling place, but wandered up and down in the earth, and that Cain was a vagabond, though a rich man, and builded a city?

V. Whether the word vagabond doth not signify a separation, or wandering from God, who is truth and love, or a being banished from his presence by reason of envy, murder, and rage, which separate from the pure, just God?

For Cain said, when he had been wroth, and had slain his brother, "Now shall I be a vagabond and a fugitive in the earth, and from thy presence shall I be hid, (mark that,) and behold every one that findeth me, will slay me:" so he fled from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden, where this murderer built a city, a strong hold, being afraid every one that found him would kill him. Mark, here the first builder in the earth was a vagabond, a rich man, a persecutor, and a murderer about sacrifice.*

* Gal. iv. 5.!

VI. Now, whether envy, wrath, persecution, murder, cruelty, oppression, and imprisoning, about sacrifice and worship, be not the very ground and cause of being a vagabond or separated from God, and not the want of a certain dwelling place in the earth?

Seeing Cain is a vagabond, though he builded a city; and Abraham, and the apostles, and prophets, and many other holy men of God and Christ are no vagabonds, though they wandered and had no city, house, or dwelling place in the earth, or so much ground as to set their foot or to lay their head on.

VII. Whether God has not chosen the poor of this world, rich in faith, and heirs of his everlasting kingdom? And whether the rich men, that did oppress them, and draw them before the judgment-seats, were not the blasphemers; and such as tormented and afflicted them in envy, ambition, and wrath, were not the vagabonds, seeing such things separate from God, and hide his presence from them?

VIII. Whether Lazarus was a vagabond, who was very poor, and lay begging at the rich man's gate, where the dogs came, (in more love than their owner,) licking his sores? or whether this hard hearted rich man was not the vagabond? seeing he was cast into hell torments, where he was separated (with a great gulf) from the presence and glory of God's love forever; and Lazarus, the beggar, carried into Abraham's bosom, (the friend of God,) by an angel, being comforted; and the other, who lived in pleasures, unrighteousness and deliciousness every day in his life-time, tormented. Luke 16. He that hath an ear to hear, let him hear.

Now, seeing Cain is a vagabond, being in the wrath, envy, and transgression, the ground of it, let us stretch the line of true judgment yet further, and see if we can find more rich men to be vagabonds and blasphemers, though they have cities, like Cain, or habitations in the earth.

IX. Whether Ishmael, the wild man, the mocker and scoffer, was not cast out of Abraham's house, the friend of God, into whose bosom the poor man Lazarus was carried? And whether he was not separated by his wildness, mocking, and enmity, (whose hand was against every man, and every man's hand against him,) from the presence of God, and was a vagabond, seeing the word vagabond signifieth a separation, or being driven from, or cast out of God's presence?

X. Whether Esau, the cunning hunter, the profane person, was not a vagabond? seeing he sold his birthright for a mess of pottage, and lost the blessing; and afterwards sought a place of repentance, but could not find it, but was rejected, though he sought it carefully with tears: (consider this ye profane and ungodly ones, whose pleasures and treasures are in this life;) out of whose loins came the dukes of Edom, and twelve

princes from the loins of Ishmael, (the wild man, the mocker, and scoffer, who was cast out of Abraham's house,*) and these had towns and castles, like their brother Cain, and great possessions in the earth.†

XI. Whether such as are in the envious, wrathful, wild, mocking, and scoffing nature now, and are profane persons, cunningly hunting now, and persecuting and afflicting about sacrifice now, and drawing the poor of this world, (who are chosen, rich in faith, and heirs of God's kingdom,) before the judgment seats now, whether these are not the blasphemers, vagabonds, and separated from God's presence now, in this state, though they may be great and rich in this world, as the princes of Ishmael, Cain, and the dukes of Edom; seeing, "God hath chosen the poor of this world, rich in faith, and heirs of his kingdom" without end, from which Cain was a vagabond, though "he builded a city, and called it after the name of his son?"‡



A short warning to the rulers and inhabitants of the earth.

THEREFORE, hearken all you kings, rulers, governors, and people upon earth, and take heed you do not persecute and imprison, or abuse the servants and children of the most high God, (wherever they come in your dominions or countries,) under the name of vagabonds, wanderers, or idle persons, or the like, (who come in love to your souls.) And be you warned, that you hurt not them, who do no evil, I charge you in the name of the dreadful God that made heaven and earth, lest you bring innocent blood upon your own heads, and as you will answer it in the terrible day at hand. For the Almighty God is no respecter of persons, who is King of kings, and Lord of lords; neither doth poverty or riches in this world make a vagabond, or keep from being a vagabond, for they were no vagabonds, who had here no continuing city, but sought one to come, whose builder and maker is God, though they wandered about in sheep skins, and goat skins, in dens and caves of the earth, yet these were no vagabonds, but had a habitation in God, of whom they obtained a good report, through faith, and were blessed; of whom the world was not worthy. And if any of us, who are of the same seed and generation, and built upon the same foundation, Christ Jesus, the light that lighteth every man, who was hated, scorned, derided, and drawn from prison to judgment; I say, if any of us, who declare his generation now, (by afflictions, persecutions, cruel mockings, imprisonments, and drawing before judgment seats,) should like Abraham in

* Gen. xxi. 9, 25, 16, 36, 40.

† Heb. xiii. 16.

‡ Gen. iv. 17.

obedience to the voice of the Lord God of our fathers, go out of our own country, not knowing whither we went, even we who are called Quakers, that tremble at his word, yet we are no vagabonds, but obedient children and servants of the most high God of power, and compassions, before whom all nations shall bow and tremble. Therefore be awakened* all ye rulers and inhabitants of the earth, and consider these things, and be not rash, heady, nor high minded, nor hasty to give heed to false reports, or to fulfil the lusts and wills of envious, wrathful, and ambitious men, or to lay hands suddenly, or violently on any, without just cause; but be meek, patient, and sober, and search out the truth of causes and controversies, and consider the scriptures before written, for the people of the living God are at this day strangers and pilgrims in the earth, as all our fathers were: therefore fear God, and be very careful, heeding the light, his witness in you, which lets you see between good and evil, "For some have entertained angels unawares." Heb. xiii. 22.

Be wise therefore now, O ye kings and rulers, and be instructed, and learn righteousness, ye that be judges of the earth, and serve God with fear and trembling, lest his anger be wholly kindled against you, and then you perish from the way of everlasting peace and happiness.

I am a lover of the holy God, and good men of truth, mercy, and righteousness; and am waiting in the spirit of love and patience for the resurrection of the dead, that the righteous and holy seed may arise, and come into rule and dominion in and through the whole creation; called,

WILLIAM BAYLY.

THE decree of God the first birth is to slay,
 That all its fruits and offsprings might decay;
 Which hath fill'd the earth with pride and violence,
 Ev'n like the plague and grievous pestilence:
 The zeal of God against it now doth burn,
 Which will consume it in Jacob's blest return,
 For, the first born of Egypt must be brought
 To death, who hath the second's mischief sought,
 Which now must rule the nations with his rod;
 Though Cain may flee, and build in the land of Nod,
 Yet there his hand will find him out again,
 Then endless will be his punishment and pain:
 And all that came from the first birth, must go
 Into condemnation and eternal wo,
 Which caus'd the wrath of God on earth to come,
 Therefore its great destruction is the sum

Of what the prophets by past, have declar'd,
 That Babylon no longer should be spar'd;
 But vengeance on her head should poured be,
 That all her plagues and nakedness may see,
 And by her torments learn for to amend,
 Lest furious plagues again on them he send:
 For with his sword he'll cut down cedars tall,
 And with great noise now Babylon must fall;
 And all her merchants they shall weep and wail,
 For God will neither leave her head nor tail:
 And he'll not spare his arrows for to spend,
 Till of her seed he hath made a final end.
 All flesh shall fail, all knees shall feeble be;
 The joints and loins of men now loos'd you'll see;
 The earth shall reel, the mountains now shall quake,
 Because God pleads with them for his seed's sake.
 These things are near, and hasten they do now,
 The time is come, that nations all must bow
 To him that's born, who must the sceptre sway,
 And bring to dust what stands against his way.
 His name is light, his burden is so too,
 Easy his yoke to those who life forego
 For his name's sake, and in his will can rest;
 These are the souls that are forever blest;
 But as for them that will not he should reign,
 The time draws near in which they must be slain.
 Amen, hallelujah.

WILLIAM BAYLY.

Babylon the great is fallen, is fallen, and become the habitation of devils.—*Rev.* xviii.

THE VISION OF WILLIAM BAYLY.

SINCE I came into this place, waiting in the counsel of the Lord, my spirit hath had much converse with him concerning the secret counsel and determination of things which shall shortly come to pass in these latter days; yea, I have been in certain seasons, as it were, upon mount Sinai with him, where the Lord hath even spoken through a pillar of fire, or in a burning bush, concerning his people, and their oppressors, which things at present, many of them, are hard to be uttered.

But in the evening of the second day of the fifth month, (62,) lying down on my bed, in the counsel of the Lord, and in it taking my rest, until about the middle of the night, at which time I saw, as it were, the appearance of an angel, which talked with me, but being parted, I felt as it were the weight of a great millstone, which lay very heavy upon my soul and spirit; and upon a sudden I heard a loud voice, saying, "They are resolved at present to seek your final destruction:" which words did perfectly awaken me, and a great trembling, and hot burning, (even as it were beyond the ordinary nature of outward fire,) fell upon me, in which state I said unto the Lord, "If I be worthy, let me know how, and when, this shall be, which they have determined against thy people." And my bowels yearned within me, and I wept before the Lord, and he answered me on this wise: "Even as Herod sought the young child's life, and as Pharaoh and his magicians, and enchanters, and wise men, took counsel together, against my seed in ages past, so are these men at present resolved, in the counsel of their hearts, to leave you neither root nor branch."

Then I cried unto the Lord, that he would discover unto me in what way they intend to do it. And the Lord answered me after this manner: "They seek to take away the lives of some of my people, and some that they seek to take, shall be preserved; and others, peradventure, which they did not so much seek after, may fall in that lot; for this is the very purpose of some of their hearts at this time, (whatever they may say with their mouth unto you,) to take away the lives of a certain number, and to banish the rest as fast as they appear as witnesses for the Lord." And besides, the Lord showed me, "that it was in the counsel of one of their hearts, to murder us in the prisons;" at which I was in my spirit troubled, which trouble the Lord answered in a figure on this wise.

As I was sitting quiet (as it were) alone, there came into the room

in which I was, a man very strong, thick, and tall, even filled with the power of darkness, who came violently near me, and spake grievous words against me, in derision of the Lord and of his people; and he smote me with his staff, and trod upon me with his feet, to make me bow under the power which ruled in him, and would have had me engaged to have been a subject to that power; but I cried to the Lord in fear and trembling, saying, let me never bow to one jot of this great power of enmity and darkness: which that man perceiving, stepped forth of the room and fetched a great axe, and said unto me, "If I would not bow, he would cut me to pieces;" which axe being lifted up, there stood by a woman of a glorious countenance, and lovely to behold, even like the face of an angel, and she with her words, and by the lifting up of her right hand, stood between me and the axe, and turned it backward, by laying hold on his right hand, that he could not do that which he then intended. Immediately after, I was carried in my spirit into a large and high way, where I met with several men, one of most nations upon the earth, whose outward languages I understand not, but the seed of God in them I saw and understood clearly, which was raised and travailed, breathing, and crying to the Lord; which men I, with some more of my brethren, dearly saluted in the love and bowels of God, glorifying his name on their behalf, and immediately, they (as it were) vanished out of my sight. Then I again returned in my spirit to inquire of the Lord, the reason, concerning some words which I had formerly written, in calling the name of the Lord so often by the name of Jehovah, seeing it hath not been always frequent with us so to do. And the Lord answered, "In the days past, and in former years, that was my name by which I was known unto my people, which signifieth, a great, and powerful, and wonderful deliverer: and now the beginning hath near found the end, in which my mighty wonders shall be known as in the days of old; for I have been as a travelling man into a far country, and the course of my way has been like a rainbow, or a ring, and I am like one that is coming in where I first went out, unto the children of men; that is the reason why my spirit calls upon me by those names, in which I was manifest in the beginning. Therefore charge my people, whom this concerns, that they take heed of a false birth, and of a false joy, and a false rest, which cannot continue, nor dwell with me, who am everlasting burnings and a consuming fire. And this is also a name in which I will be known throughout all the inhabitants of the earth. And charge all whom this concerns, to be very diligent, still, quiet, and watchful, waiting upon me, even with fear and trembling, that they may know my counsel and secrets, and be guided in the wisdom and dominion of my life, that they may be able, in the light of my counsel, to discern and ponder the weight of my glory: for behold I will work wonderfully amongst the

children of men, and I will cast out of my presence and congregations all false births; and not a foolish nor deceitful tongue, shall be found in all Israel, because they shall live in watchfulness towards me, that they offend not; and I will watch over them, to preserve them, in the day of bitterness, distress, and anguish, which is coming as a flood upon all the disobedient, ungodly and rebellious.”

WILLIAM BAYLY.

Newgate prison.

A GENERAL EPISTLE TO ALL FRIENDS,

Who are called and gathered of God, called Quakers.

FRIENDS,

Live in the life, and power, and wisdom of God, every where; then you live in Christ, the saviour, the redeemer, the leader of his people Israel, the son of God, who came not to do his own will. For nothing but life, and power, and wisdom, shall stand and be a hiding place in the terrible day at hand. Therefore feel it, possess it, enjoy it, all ye who profess yourselves to be followers of Christ; and remember, that a name to live is not enough, or to be counted a follower of the lamb; but feel and possess the lamb's life, which takes away the sin, that bears the iniquity: for God is raising his own seed into dominion and victory over all, and his kingdom which hath no end, which shall abolish all other kingdoms. Feel him born whose right it is to reign, upon whose shoulders the government must be, Christ, the power of God and the wisdom of God, the leader and preserver of his people. Know him all people, (who profess his name in words,) and his appearance in you, or else you are reprobates; foolish virgins, cast-aways, without life, without power, without wisdom from above, that is pure and peaceable. So dwell in the dread and power, life and wisdom of God, that you may be found in Christ Jesus, the saviour, in whom the Father is well pleased; that by him you may be led, guided, and preserved to God's glory, and be the wise virgins possessing the oil which makes glad the soul, the substance, the light, life, and power of God, in which alone is salvation, and not in another: for the day of trial is come, that nothing will stand but life itself. Therefore, every one to his tent, dwelling in the retiredness, in the stillness, in the patience, feeling the life of God, the undaunted spirit, that lifts up a standard when the enemy comes like a flood. And be not deceived with dreams, or a spirit of slumber, but be awakened, and feel the power that raiseth the dead, and quickeneth up to God, and keeps in the awakenedness, your hearts open unto him, your understandings cleared by the thundering power of the Lord God, which clears all, which drives away the clouds, and causes the showers to descend, to the refreshing of the seed immortal, in which alone the blessing is, to whom the mercies are, and with whom the covenant is, and promises are, amen for ever.

So, all feel and possess the pure power of the eternal God; then you feel the covenant, and live in the covenant; then you live with God as Enoch did, in the new and living way, which abides forever to all generations; Christ the seed, which bruise the serpent's head, and reconciles to God the father of it. So all friends, who feel the power of God, live in it, dwell in it, then you dwell in God's covenant which he made with Abraham and his seed for ever; then you know the words of God in the mouth of the seed which never goes out, but is in the covenant in the power of Christ for ever, who is come to destroy the works of the devil, to smite the earth with the rod of his mouth, and to slay the wicked with the breath of his lips; to whom all judgment is committed in heaven and earth, to whom every knee must bow, of things in heaven and things in earth. This is the higher power: let every soul be subject to it, guided by it, possess it, live in it: then you know Christ as the wife the husband; then you know the church that is in God, the pillar and ground of truth. But they who are from the power of God in themselves, are from Christ, are from the new covenant, are from the wisdom of God, are from the leader, are from the redeemer and saviour, and not members of his body. Such know not the redeemer to live, such know not the bride, the lamb's wife, the king's daughter, which is all glorious within; such know not the cross of Christ; for the cross of Christ is the power of God, which crosseth, bindeth, and limiteth the self will and wandering desires of the earthly man; such are the foolish virgins with the lamps, a form without the oil, the power, the anointing, which makes the face to shine, gives boldness, strength, joy, peace, courage, and dominion over all the contrary.

Now is the day come, which shall manifest all things, who are in the power, and who are out of the power. For they who are in the power are in Christ, the saviour, the covenant of God; and they who are out of the power are out of God's covenant, in which all things are good and blessed, and so are yet in the fall, not raised by the power, but in the curse and the ground of it. So read within, with the light of God's witness; and see the ground in which ye now stand, whether it be in God's covenant, the power, and life, and wisdom from above; or whether out of it, in the alienation, in the lower power, the fall, out of God's covenant and life, which giveth dominion over all the world, death, hell, and the grave, and the darkness and powers of it.

So all who dwell in God's covenant, you dwell in that which he hath remembered, which was with Abraham his friend, who rejoiced to see his day, and with Isaac and Jacob, in whom the seed was called, for whose sake he will plead with all flesh, and work wonderful things for the deliverance of his chosen remnant. So feel that which makes you valiant for the truth upon earth, (read within,) upon the earth let

the truth be, and you in it valiant and bold, giving up all in the will of the eternal God; for he loveth a cheerful giver, and in so doing you will feel, in the stillness, blessings and rest with him in the midst of trials and tribulations. For by his outstretched arms is he gathering his seed from the four corners of the earth, and will bring them into the holy land which is prepared a rest for them that love him. So, all friends, dwell in the truth itself, in God's power, and wisdom, and fear, which will keep the mind stayed and stable, in dominion over the fear and threats of men, and out of all the snares and temptations of the devil and the world, in him which was before the fears, the snares, the world, the devil, and the persecuting spirit was, and will be when it shall be no more for ever; in which your souls will rejoice and praise the Lord who hath called you out of darkness into his marvellous light, in which is no occasion of stumbling, but keeps in the pure feeling and discerning, moderation and settledness, above the dark mountains, where we feel him daily God's delight, before the hills, the mountains, or the foundations of the earth were laid; in whom are all the treasures of life, wisdom, and knowledge. So, all friends, dwell in him, and lie down in him, where none can make you afraid.

And keep your meetings every where, and wait in the dread of God, and be zealous for his name and truth; and live in the retiredness, in which his terrible power ariseth in his lambs and babes, to guide and preserve them in dominion and life over all, to his glory and their comfort and pure refreshment, in his everlasting covenant, which changeth not. And keep out of all extremes to the right hand or left, but judge them, and rule and reign with Christ, the unchangeable covenant of God, whose kingdom is not of this world, whose throne is heaven, and the earth his foot-stool. Here you dwell in the elect, which cannot be deceived nor overcome.

So all live in the power, the love of God, out of all rents, strife, prejudice, and contentions, in Christ, the covenant, the holy mountain, where there is no hurting nor destroying, but dominion over all changeables known in the free life and seed which hath no end, of which God is Father, which changeth not; and out of covetousness, which is idolatry, and slavish fears of trials, and want therein, and out of carelessness and excess, in the moderation and wisdom of God. And fashion not yourselves like unto them that know not God; but know and follow him that is not of this world, whose garment is without seam or rent, woven from the top to the bottom, whose life, and wisdom, and doctrine the world cannot receive. So here is the cross known to the lusts of the flesh, the lusts of the eye, and the pride of life, which is not of the Father, but of the world: so all in the cross dwell, which crucifies to the world, and the nature, spirit, and ways of it; in which the saints' glory

is, and peace, which gives to feel over all the earth and unclean spirits, in God's kingdom forever to reign.

So in his eternal power and dominion, life, wisdom, and peace, the Lord God Almighty keep and preserve all his upright-hearted and tender lambs unto himself, pure and spotless unto the end. Amen.

This is a faithful testimony and visitation of God's spirit unto all who profess his name in this notable day of trial, in which he will make a final separation between the two seeds; in which none shall abide covered, but such as are covered with the spirit of the Lord.

WILLIAM BAYLY.

*From the White-Lion Prison, in Southwark,
the 9th Month, 1662.*



*Some Words given forth by the Spirit of Truth to all People, in
the year 1662.*

THE day is come, of which the prophets told,
And prophesied, in the days of old;
That Gog and Magog the city compass should
The holy one, which shines like purest gold.

Even New Jerusalem, that's come down from above,
Which walks in truth, in peace, in joy, and love;
Whose precious life the nations seek to smother,
Like unto Cain who slew his righteous brother.

And the reason why these things are come to pass,
Is that all flesh should fade, like to the grass
That down is cut, even by the mower's hand,
And wickedness no longer in the earth should stand.

For God's decree is sealed, perfect, sure,
That righteousness forever shall endure,
And all ungodly men into the pit shall fall,
Who in their day refus'd God's holy call.

But as for us, our eyes the good day see,
And by the truth in measure are set free;
Our hearts and minds from earth are now redeem'd,
And all its fading glory is not by us esteem'd.

For God is risen, all things for to prove,
And what is not his own he will remove;
And like a lion roused is he come,
To give to wickedness its doom.

Therefore, let all flesh dread the living God,
In this the day of smitings with his rod,

And all ye people that profess his name,
 Let not your hearts depart e'er from the same,
 But in the life of God remain you still,
 That you may further know and do his will.

And all ye waiters on the Lord,
 Live in his power with one accord;
 For no respecter of persons is our God,
 But smites down kings with his outstretched rod.
 Therefore, learn meekness and humility,
 That you in peace may live and never die.

For at God's house is judgment now begun,
 And tried must nations all, before that it be done;
 Therefore, walk you examples in this day,
 Leading in steps of God's most holy way.

For nations' eyes are on your ways now bent,
 Therefore, walk as patterns, in trials be content,
 And in all fear of God see that you dwell;
 For it keeps out the snares of the tormenting hell.

And let your words and actions seasoned be,
 That nations may behold your chastity;
 For God hath seal'd it in my heart this day,
 That he will be aveng'd on all that wrong his way,

And are not watchful in this great, trying hour,
 But neglecting their salvation, in his almighty power;
 For now he is arisen for to cut short the day,
 In righteousness and truth to raise his holy way,
 That nations which are saved may in it plainly walk,
 And of his mighty acts his chosen ones may talk.

For our God is pleading with all flesh as grass,¹
 And mighty wonders for his seed will he now bring to pass.

Nations shall quake and tremble, and kingdoms roar and rattle,
 For he the mighty God, is risen unto battle:
 Therefore, ye babes, be faithful, valiant, just and true;
 For God is giving all their final due.

And be you very watchful in this his mighty day,
 That nations may behold you are in the right way,
 Which hath been hid in many ages past,
 But unto you he hath reveal'd at last.

In which do you rejoice, with fear and trembling still,
 That always you be found to do his holy will.
 For to this end ye're call'd, in his eternal love,
 That he by you all nations now may prove;

And that each seed in sight, clearly distinct may be,
 The one condemn'd forever, the other in liberty;
 This is the work which God amongst us hath begun,
 And great shall it appear before that it be done.

For God is come, to reign in light and majesty,
And they that will not bow to him, eternally must die.

Whether kings or princes, no person he respects,
But all the seed of wickedness, forever he rejects;
Neither outward names or titles doth he regard,
For which a generation should be spared;

But for his seed alone, which cries and groans,
Will he dismount the mighty from their thrones,
Who live in carelessness, regarding not his call;
Like potters' vessels dash'd against a wall,

Such shall be seen, who strive against his way;
For very swiftly hasteneth the day,
In which false worship's persecuting train
Shall fall into the pit, and never rise again.

Glory unto God, and the lamb forevermore
Who down the beast will throw, the dragon and the whore.
Which nations drunk hath made, and over rulers reign'd,
And by deceit and flattery the hearts of people gain'd:

Whose gain shall now be loss, and crown their cross you'll see,
Their cup of pleasures and delights a bitter dram shall be.

Therefore ye rulers, who have upheld
The whore, with wicked hands,
The day draws nigh in which you shall
Be bound with cords and bands.

Then shall you know the lot of them
Who their fellow servants smite,
On whom the son of God will come
As a thief in the night;

And cut you all asunder, and in the lake you throw,
Who have refused and abhorr'd, the living God to know,
Therefore in flames of fire on you will he descend,
And all your strength and policy, shall not yourselves defend.

For God hath sworn, and will perform,
To avenge his seed elect,
And all your plottings against the just
He'll make of none effect.

For he hath raised up a branch, which to deceit can't bend,
Therefore leave off oppressing it, for of it there's no end.

Their kingdom shall increase, and multiply and grow,
Though you should them oppress, even like the king Pharaoh
Who did in Egypt's land, lay tasks upon them sore,
Till that the plagues on Pharaoh came, and destroyed them evermore.

Take warning now, ye mighty men,
And look back what is past,
Lest you yourselves, in the like case,
Be all destroyed at last.

For of a truth we are his sons, who tremble at his word,
 Whose cause he is resolv'd to plead, by fire and with sword,
 Against all those that do oppress, his tender heritage,
 And grind the faces of the poor, in malice and in rage.

Though you in prison shut us up, God's presence we enjoy,
 That all your threats and cruelties, cannot our souls annoy.
 For we, as lambs, lay down our heads in quietness and peace,
 Whilst you, like beasts of prey, do fear and torment still increase.

Therefore on this consider now,
 And tremble before our God;
 For he will dash you, in his wrath,
 With his perpetual rod.

And kiss the son while you have time,
 Before his anger burn,
 And you in Tophet cast alive,
 Whence never you'll return.

For I have seen in secret place,
 God's counsel true and just,
 That all who will not bow to truth
 He'll trample down to dust.

So in his will my soul's resign'd,
 And body is prepar'd,
 To do or suffer for his seed's sake—
 I nothing else regard.

WILLIAM BAYLY.

A MESSAGE SENT FORTH

FROM THE

RISEN SEED OF GOD.

Being a faithful expostulation and testimony concerning the unjust and hard dealings of the rulers and people in England; who have a hand in the cruel oppressions and sufferings of the people of God called Quakers.

HEARKEN and give ear, ye sons of men, and consider what ye are doing in making snares, traps, and gins for an innocent people! What have we done against the righteous, holy God, or against any of his laws, or against any righteous, just laws of men, since we were a people, called and chosen of God out of the ways and vanities of this world, that you should thus oppress, abuse, and persecute us, as if we were not worthy to live upon the face of the earth? Why do ye thus hunt us, as a partridge upon the mountains, and as sheep for the slaughter? What evil have we done, or what is our offence, that you, like Saul, pursue us? If you pretend and say, we are breakers of the king's laws, or queen's laws, or acts of parliaments, or the like; if this be the only cause, then let me query or reason with you in God's behalf. What are those laws or acts of parliament, and the ground of them, by which a harmless and innocent people are thus caused to suffer, who break not the law of Christ and of God, but worship him in the spirit and truth, with our heart and understanding, mind and strength, and love our neighbour as ourselves, as God is witness; and even pray, that God would open the eyes of them that hate us, and despitefully use us. Had not they in Daniel's time, and in the Jew's time, and in Shadrach, Meshach, and Abednego's time, laws and decrees, sealed with king's seals, which were against God and his dear children, (which worshipped him in spirit and truth, as we do now,) who suffered such things for the trial of their faith and patience for a season: yea, he suffered Cain to kill his brother Abel about sacrifice and worship; he suffered Judas to betray Christ, our elder brother, and the rulers and priests to crucify and murder him by a law. But what law was it by which the son of God was put to death? Judge ye: was it not made in man's will, by that spirit that professed the good words, and had the sheep's clothing, that did say, and not do! And were

not the Scribes, and Pharisees, and rulers, and chief priests hypocrites, that did so? and had not they their portion in the lake that burns? and did not he say to them, "If you have done these things to the green tree what will they do to the dry?" And was not he had from prison to judgment, and numbered amongst transgressors? And is it not so now, between you and us, as it was then, the enmity between the two seeds and births? Read, and let God's witness, which reproves you in secret, answer. And did not he suffer the prophets to be stoned by the great professing city and people? and priest Pashur to smite Jeremiah on the mouth? and to be put in the stocks and dungeon, for speaking the truth? And suffered Zechariah to be slain between the porch and the altar, and Stephen to be stoned for witnessing against temples made with hands; and many such things God did suffer that evil and adulterous generation to inflict upon his servants and tender children, who say to their oppressors in this age as he did then, "Fill ye up the measures of your fathers, that upon you may come the vengeance, for all the righteous blood shed from Zechariah to this day."

Are not you in the way of Cain? Are not you in the way of the Jews? Are not you in the way of the heathen that did rage, and the people that did imagine vain things, who took counsel together against the Lord and his anointed ones, saying, let us break their bands asunder, and cast away their cords from us? And are you not now saying within yourselves, and among yourselves, let us break their meetings, and cast away or banish their strength from us, that their name may be blotted out, and their remembrance from amongst us? But he that sits in heaven hath you in derision, who will laugh at your calamity, and mock when your fear and destruction come as a whirlwind.

Are you not like Herod, that subtle fox, who sought the young child's life as soon as it was born? And was not he prevented, though he slew all the males in that region about two years old, or under? And are you not like Pharaoh, and those dark Egyptians, enchanters, magicians, and wise men, who said, "let us deal wisely with them, lest they multiply, and become great in number;" and so enjoined the midwives to kill all the males of the Hebrews? But was not Moses then born, and hid from them in an ark of bulrushes, whom God had appointed to be the leader and deliverer of his people out of Egypt? Even thus are you deceived; and God will prevent you and your intents, as he did them and theirs, whose decrees were frustrated, and laws and counsels of none effect. For God hath sworn by himself, and he will perform it, "that no weapon formed against Jacob or his seed shall prosper, nor any enchantment or divination against his Israel shall prevail." For he hath determined to exalt truth and righteousness in the earth, and throw down wickedness, oppression, idolatry and ungodliness; and he will take

the wise in their own craftiness, and lay low, even to the dust, all the powers of the earth, who exalt themselves against him and his heritage. He respects not the persons of men, but will trample the ungodly as in a wine press, in his fury, for his seed's sake; who hath said to us his babes and children, concerning our oppressors, fear ye not the face of man, nor the revilings and threatenings of the sons of men, whose breath is in their nostrils, that shall be made as grass, the moth shall eat them up like wool; and I will plead my cause with them, in their consciences, by my own witness, which seeth in secret, and beholds all their ungodly deeds and hard speeches, which they have proudly spoken against me and my people; for "vengeance is mine, and I will repay it," saith the Lord.

Therefore hear now, ye rulers, priests, soldiers, and people, this day in England, who are brewing your hands in the blood of the innocent, and let me reason with you concerning these things. What was Cain and his way, to which the wo belongs to this day? Was he not of the wicked one, who slew his brother about worship and sacrifice? And are not they of the wicked one, the murderer from the beginning, that do so now? Let God's witness in you answer. And what was Balaam and his way, who loved the wages of unrighteousness, whose madness and folly the dumb ass with man's voice reprov'd? If you have ears to hear, hear; for many that have been as dumb, rode upon by you and your predecessors, begin now to speak with man's voice. And are not you and your teachers found in Cain's way, and Balaam's way? Will not you murder, and rob, and banish, and imprison, and persecute about sacrifice and worship? Is not this Cain's way and Balaam's way? Do not flatter yourselves, nor daub with untemper'd mortar; but let the witness of the just God arise and answer, which will speak the truth; which will be as a worm and moth in the heart and bowels of the ungodly and hypocrites for ever, if you repent not with speed. If your common prayers, and homilies, and organs be the fruit of your ground, can you not offer it to your God, and be content? Or will not your God accept it at your hands, without you murder, rob, and persecute us, who offer unto our God male and firstling of our flock, which opens the womb, holy to the Lord? "If you do well, shall you not be accepted? but if not, sin lieth at your door;" like Cain, whose countenance fell, who was wroth, and slew his brother. Consider these things; for you have either a wicked god, the devil, the god of this world, or your sacrifices are wicked and abominable, or you offer them with wicked hands. For God said unto Cain, "Why art thou wroth? and why has thy countenance fallen! if thou dost well, shalt thou not be accepted? but if not, sin lieth at the door." And consider your state now, you that can sing, and pray, and murder about it, and make laws against the true worshippers of the living God in spirit and

truth, and see what you are doing, and how far you are out of Cain's way, and the Pharisees' way, who could pay tythe, and fast twice a week, and make long prayers, or common prayers, as well as you, (and kill Christ Jesus and his disciples,) who had the Latin, Greek and Hebrew as well as you; and see what you differ from them, and whether you are not of the same seed of evil doers; and let the witness of the dreadful God judge in this matter, who will not be mocked with your sacrifices, and prayers, and will worships, and feigned humiliations—it is all abomination to him. Therefore repent, lest while you rejoice in the sound of your organs, he sweep you down to hell. And be awakened to judgment, and arise, and behold the great controversy which is at this day between Cain and Abel, Christ and antichrist, light and darkness, righteousness and unrighteousness, truth, and deceit and wickedness—what shall I say of it? but in plainness—between God and the devil, the lamb and the dragon, Michael the archangel and the devil and his angels. And consider and see, of whose side ye now are, and whether you are not they of whom Enoch, the seventh from Adam, prophesied, and Jude declared, “ungodly men, raging waves of the sea, foaming out your own shame, speaking evil of things you know not; filthy dreamers, walking after your own ungodly lusts; the mockers and scoffers in these last days, speaking evil of dignities, and despising dominion,” (even the sons and children of the most high God, and their kingdom and dominion, which hath no end, of which Abel and Enoch were, whose life and kingdom you know not,) “who of old were ordained to this condemnation; heady, high minded, self-willed, lovers of pleasures more than lovers of God.” And whether you are not those “wells without water, and clouds without rain, carried about with a tempest; having a form of religion, but denying the power of God,” and persecute them that live in it?

And whether you are not the heathen that live at ease, with whom God is very sore displeased, which help forward the affliction of his people. Read your state and your portion, Zech. i. 15. Zeph. i. 15, 16, 17, 18, &c. And whether you are not them “that chant at the sound of the viol, and drink wine in bowls, and eat the lambs out of the flocks, and anoint yourselves with the chief ointments, inventing to yourselves instruments of music like David, and are not grieved for the afflictions of Joseph, putting far away the evil day, and causing the seat of violence and oppression to come near, which rejoice in a thing of nought.” Read Amos vi., and within with God's witness in your consciences, and then behold us in your jails, holes, and stinking places of cruelty, who are a poor and an afflicted people, whose trust is in the name of the Lord. For thus saith the Lord God concerning us, who tremble at his word: “I will appear to your joy, and they that hate you shall be ashamed; and I will lead Joseph like a flock, and set the solitary in

families, and they shall rejoice in my highness, and sing for the glory of my majesty; and I will joy over them, and rejoice to do them good. But as for you, your wresting of judgment, and your turning of things upside-down, and your sword backward, shall be rewarded upon your own heads; for as you have oppressed and led into captivity my people, and break your words and covenants, and your promises and engagements, conforming them and their worship of me the living God, which is in the spirit and truth, (which shall not be limited,) even so shall you be oppressed, and go into captivity, and be dealt treacherously with. For, with the same measure you mete to them, shall others mete to you again." And who do you think will keep their oaths, covenants, promises, and engagements, to them that are false in their own to others? Consider these things; for because of swearing and forswearing, promising and treacherous dealings, covenanting and breaking of the same, the land mourns, and will mourn, until the spirit of lies, deceit, and falsehood, is banished from amongst you. But the proverb is true, "The tongue of the just is as choice silver: but the heart of the wicked is little worth,"—much less their words.

What are you? Or what is your power? Or whence came you, that you, in your generation, should deal thus treacherously with God and man, to grind the faces of the poor, and eat up my people like bread, and slay them, and chop their flesh as for the chaldron? Will not blood be required at the hand of him that sheds it? Have not many of my children suffered to death by your cruel imprisonments, and knockings down in their meetings to wait upon me, who had no other end but to worship me, as I am witness between you and them forever? Was not the death of Uriah laid to David's charge, though he slew him not with his own hands, but consented to it, and restrained it not, who had the power in his hand? And shall not my witness in you be the Nathan in your particular consciences, and say, "thou art the man, for thou consentedst to it, and restrained it not, when the power was in thy hands." Consider these things before it be too late, and your day pass as the chaff before the wind; for I the Lord God am jealous for Sion, with great jealousy, and I will plead her cause with all her enemies.

Or, will your saying, "we have a law or an act of parliament, and by our law or act they ought not to meet above four or five; and by our law they ought to be imprisoned, or banished, or they ought to die, or abjure the land," save you in the day of my fury, saith the Lord? Will your king's laws, or queen's laws, or parliament's laws or decrees, stand you instead, help, hide or save you, when I shall descend upon you in flames of fire, rendering vengeance on all them that obey not my law and gospel, written and preached in the heart of every man and woman under heaven? Or will your lying indictments and warrants plead for

you, in which you say, my people meet in force of arms, in contempt of the king, his crown and dignity? Or will your writing them dangerous, seditious, and wicked sectaries, and disloyal persons, cover you? Will not all England's sober people give you the lie in these things, who know our manner and conversation among them? Yea, and will not the witness of God in your own consciences testify the same with them? Or will Elizabeth's 35th statute, or she herself rise from the dead, to keep off my vengeance, that is hastening upon you for your lies, injustice, and cruelty? Will your writing the assemblies of my people, unlawful, make them so in my sight? Was not Daniel's prayer unlawful, and the apostles preaching forbidden by the rulers? but was it so in my sight? Judge ye. Might not they have said, as well as you, "they break the peace of kings and people?" Were there not great stirs and tumults in all ages about my people, against them in whom my spirit of truth was manifest? Could the whole land bear my servant Amos' words? Consider, what peace is broken, or against what peace are my people, whose weapons are not carnal? And what people are terrified by them or their meetings in my name and fear, in truth and righteousness, as you have written, (to the great terror of the people,) by your lies, to render them odious? and let my witness in you answer; for I am not come to send peace on earth, but a sword, and a fire, which is already kindled, and you shall never be able to quench it. For I have raised my seed in my children, and have placed them as a brazen wall in the midst of nations against the flood of ungodliness, idolatry and wickedness, else you had ere this been destroyed as Sodom; in whom I will manifest my terrible power and kingdom, which hath no end, against the devil's power and kingdom, which must end; against oppression and oppressors, murder and murderers, injustice, cruelty, idolatry, and hypocrisy, and all manner of ungodliness and unrighteousness of men: which power shall grind the grinders and bruise the bruisers and oppressors of my people, and shall tread upon princes as upon mortar. For I am arisen, and come and coming in thousands and ten thousands of my saints and children, who tremble at my word, to convince all that are ungodly of their ungodly deeds and hard speeches, and to execute my judgments upon the rebellious and gainsaying generation. And I will gather my lambs into my bosom, and the seed of Jacob into their own land, and the meek shall inherit the earth, and the poor in spirit shall possess my everlasting kingdom; against which work, now begun, neither you nor all the rulers of the darkness of this world, your kings, queens, and parliaments, with their laws and decrees, Gog nor Magog, Sodom nor Gomorrah, Egypt, death nor hell, with the strength and gates of it, shall be able to prevail or overcome. I the Lord God of heaven and earth, that made the worlds in mine eternal word and unchangeable decree, have spoken it.

Therefore, these things in the fear of God, (if you have any,) and in soberness consider; for it shall stand a living testimony, which shall not be made void, but is dropped upon you as an hour of God's visitation, the which if you slight, and repent not of your deeds and unrighteous proceedings against his people, you shall be left without excuse in the terrible day at hand, which hastens upon you as a woman in travail, that is ready to be delivered, and you shall not escape. Therefore prize your time, and be not proud nor rebellious, for the Lord hath spoken; neither be ye mockers, lest your bands are made strong, but believe and tremble. And remember the king of Nineveh, who shall rise up in judgment against this generation, and condemn it; for a greater than Jonah and a greater than Solomon is risen among us, who respecteth not the persons of men, but will plead with all flesh, which hath corrupted its way, by fire and sword; and the slain of the Lord shall be many, even all the workers of iniquity, which hate reproof, despise good counsel, and do not choose the fear of the Lord.

So this is unto you a visitation and warning from him that lives for ever, of whose blood I his servant am clear, having obeyed his voice, whether you hear or forbear.

I am a travailer for Sion's sake, and a trembler at the word of the great, dreadful God, the righteous judge of quick and dead, and a follower of the lamb through the great tribulations, loving not my life to the death for his sake. Hallelujah, amen.

WILLIAM BAYLY.



AND FRIENDS,—Tell me how you came to be christians, and by what law you were led to Christ? Was it queen Mary's law without you, or queen Elizabeth's which you now act by, or was it the new covenant, which God made unto his people? If these laws before mentioned, as queen Elizabeth's or Mary's, be now the school master, when came they in force? And when was Moses, the just man, the leader of the people out of Egypt, and the law which God gave to him, disannulled? And when was the covenant broken between Moses and God? Did not he stay their wrath and stand in the gap between God and his people, and prayed to God for them, and God heard his prayer, and his wrath was turned away from Israel, whom Moses led out of Egypt, to be tried in the wilderness, as many are at this day (blessed be God) and Moses, the instrument, which brought them thither; and cursed be they who disobey the command of God, given to Moses, which is fulfilled in Christ the elder brother, and them that follow him, who breaketh not the commands of

God given to Moses; but fulfilleth them in his sufferings, which is now making up at this day.

Have a care what you do in fighting against God in his members, you who profess yourselves to be christians—magistrates, persecutors of others who are members of Christ's body, who was persecuted by chief priests and rulers, who professed they had more knowledge of God than them they persecuted; but their condemnation was the greater, for that they were sayers, and not doers, as many of you are at this day, professing Christ in words, but serving an hypocritical generation.

“Wo to the Pharisees,” saith Christ; and wo to the christians now, who profess Christ in words and in their works and practices deny him; who make long prayers, and their hands full of cruelty and blood, and make their seat a place of violence, that justice and truth cannot be heard; but the simple and upright in heart will learn judgment. And the prudent in queen Elizabeth's and Mary's laws, who refuse the law of God to be their rule, will God cut off, though called justices, chief priests, or rulers. Look ye to it, for the hand of justice and true judgment is lifted up, that the heritage of God shall be known, not by the law of queen Elizabeth or Mary, which is now in hand, but by Jesus, the king of the Jews, the son of the living God, the highest amongst men, the greatest in the consciences of all his people. “Swear not at all,” saith he who is come to be Lord in the conscience, and none else shall rule over his heritage, though now it seems to be trampled upon by injustice and unrighteousness, which is acted by unrighteous men, who are but as the drop of a bucket, and dust before him. Therefore, dread the Lord, ye kings and rulers, for the judgment is now setting up, which respecteth not the ways of kings; because the hearts of kings are in the hand of the Lord, who can turn them, as a river of water, which way he pleaseth, and their life is in his hand as a span. Therefore, I say, dread the Lord all flesh; for the day of the Lord hastens, and is even at the door.

To the truth of which I subscribe.

M. B.



SEEK not by laws made in man's will,
 The blood of innocents to spill;
 For if you do, the law of God
 Within your heart, shall be the rod,
 Which shall you smite with strokes full sore,
 And you condemn forevermore.

For your decrees, which are unjust,
They shall not stand, God's counsel must.
Professions, words, and prayers long,
He hath no pleasure in;
Without the life of righteousness
All sacrifice is sin.
The day is broke, and God's just stroke
On hypocrites must come;
Their many words and carnal swords,
Can't save them from their doom.

AMEN.

DEEP CALLETH UNTO DEEP;

Or, a visitation from on high unto the breathing seed of Jacob; which is not satisfied among all the professions in the earth, or with the husks cannot fill its belly, but is pinched with hunger, and feels a secret cry for the true bread, that comes down from heaven, which giveth eternal life. Wherein is opened, some of the mysteries of God's kingdom to the clear understanding of the poor in spirit, to whom it belongs; but to others they are parables. Concerning God, what he is, and where he is, and of his worship, and of the first day, and the seventh, or sabbath day; also, showing plainly in what day God is rightly and truly worshipped; and the difference and character of the true worshippers and false clearly described. And concerning Christ, what he was before the law, and in the time of the law, to this present time; and what, and where he is now. Also, something concerning the word, and the gospel, and the scriptures, and of the body of Christ, and resurrection, and ascension, and of his coming and reign, and of the kingdoms of this world becoming his kingdoms, &c. Which may give much satisfaction to the upright inquiring mind, being given forth in the true love and compassions of my breathing soul, that so the simple might be turned to hear the voice of wisdom, (which crieth in their streets,) and forsake the foolish, and live.

The day spring from on high hath visited us, to give light to them that sit in darkness, &c.—*Luke i. 78, 79.*

OF THE FALL AND RESTORATION, &c.

IF man, who was made upright, after God's own image, had never sinned or transgressed against him, there had been no need of sacrifice and offerings for sin, or of a saviour from it. If man had never fallen from the knowledge of God, and lost unity and peace with him, through disobedience against his word of command, and so become degenerate, there had been no need of a restoration, reconciliation, or of salvation. If man had never gone into darkness, out of the right way of blessedness and everlasting happiness, there had been no need of preaching or declaring the way, which is the light, to lead him out of darkness into the way of peace and unity with God again. If there had not been a departure from the invisible God, who is a spirit of truth and righteousness, there had been no need to say to the sons of men, "Return, why will ye die?" if death were not the end of that path which leads from God, the invi-

sible fountain of life. If man had never been in bondage and captivity to sin, and satan the author of it, there had not been need to have mentioned or declared of redemption and freedom from it, &c.

But seeing, as the scripture saith, all have sinned and fallen short from the glory of God; and death hath passed upon all men; and darkness hath covered the earth, and gross darkness the people; and a vail hath been over the face of all nations; and blindness hath happened to Israel, so that the ox and the ass have more knowledge of their owner, than they of the Lord their maker; and all have gone out of the way of peace, (which was the good old way before transgression was,) and the fear of God was not before their eyes, as it is written, and the true voice of God the shepherd hath scarcely been understood by dream, vision, or prophet. Man hath been so degenerate by the deep sleep of ignorance, wilfulness, and perverseness, from the pure God and his ways, that it is hard to be uttered by the tongue of men or angels. The invisible eye, that only sees God, hath been so blinded, and the wrong eye hath been opened, in the imaginations and in the visibles, that it hath been frequent among the children of men to call good evil, and evil good, to put light for darkness, and darkness for light, because the God of this world hath blinded the eye; and then by the blind, both leaders and followers, he himself is worshipped as God, even that wicked one which leads out from God; and then exalted himself in man the temple of God, governing and ruling the hearts of the children of disobedience. And this great whore hath sat and reigned over nations, kindreds, and tongues, and the kings of the earth; and this is that antichrist whom the Lord will consume with the spirit of his mouth, and destroy by the brightness of his coming, which day is at hand.

But now, seeing, as I said, it is and hath been thus, as before mentioned, all have been concluded under sin, and in the bondage of corruption, darkness, and ignorance, where the mysteries of God and godliness have been hid, and the way of peace not known, being departed from by transgression, which is the only ground of separation between God and man, who thereby is captivated, and become as sold under it; so that without being awakened by the voice of the son of God, and made alive, and redeemed from transgression, and reconciled to God again, man will utterly perish from God's comfortable, refreshing presence, and be forever driven into darkness, where they shall never see light, but to their perpetual torment and anguish. This will be the portion of them who know not God, nor desire the knowledge of his ways. Therefore, there is a necessity of a restorer, a redeemer, and saviour, for them who are sensible of this their fallen, captivated, and miserable state; for while man is in this state, he neither knows God, nor his worship, but this inscription is written upon all their altars, their

prayers, sacrifices, and worships, "To the unknown God." "For no man knows the things of God, but by the spirit of God," though they may imagine and talk about them, in their darkened minds; and none have received the spirit of God, so as to know his doctrine and worship, but they who turn and have turned at its reproof, which is in the inward parts; which reproofs are because of transgression, that it may be turned from, which is the only ground and cause of the separation from God, and of the ignorance of his will, ways, and worship which is in the spirit and in the truth; which no man can know, or comprehend, or walk in acceptably, but by the guidance and direction of God's good spirit, which is the leader of his children and people into all truth and righteousness.

So now, seeing there is a necessity of a saviour, to help and restore, redeem, and reconcile man unto God again, and of a way to enjoy that happiness, and blessedness again which was once lost by disobedience and transgression; and that unity and peace with God must again be witnessed, or else all the talk of hope, faith, worships, or religions, are but in vain; except the soul, which is in man invisible and immortal, comes to enjoy the invisible, eternal God again, in a full, free, true, satisfactory, endless life. Therefore, it remains that this saviour, or the way of this salvation, be plainly made known, described, or characterized to the understanding of the simple, that the hungerers and thirsters after righteousness, who are weary and heavy laden, may come unto him and be refreshed; which by the help of God's good spirit of grace, (by which it is put in my heart, and brought to my remembrance,) I shall endeavour to do to that end, and that God may be glorified, being rightly known and worshipped. In which I have my reward from him and in him, who worketh in me both to will and to do according to his good pleasure.

Now, this may seem to the wisdom in some, needless to treat of, or speak of those things by way of information, direction, or doctrine, which have been so common, and frequently declared and published in these days, in which most are ready to say in these countries, "We are christians, and believe all these already, and these things have been daily taught in our streets," or the like; "and these are no new things to our ears, but that which we have heard of old, or from the beginning," &c.

Now, mark my words, and give good heed unto that which followeth; for they shall stand fast, answering the witness of God in all, as a nail in a sure place, and they shall speak as the oracle of God.

Concerning the knowledge of God; his worship; and of the First Day and the Seventh Day, or Sabbath Day, &c.

FIRST, as to the matter in hand, at which I at present aim, it is to speak somewhat to your understandings concerning what God is, and where he is, and what his worship is, and where and how he is to be worshipped, and by whom he is only, truly, and acceptably worshipped. For this was the occasion of what follows, or rather, the spirit of God in my heart took occasion to give forth these things unto public view, by hearing a dispute or controversy between two teachers amongst the people called Baptists, near Amersham in Buckinghamshire, whose names, according to information by inquiry, were Thomas Tillham and Joseph Cicch, concerning the day or time in which God was to be worshipped; one seeming to hold for the first day of the week, and Tillham for the seventh day. At which time, I, being there by chance, had spoken something among them of these things, if I had not been prevented by being thrown down by some of the ruder sort amongst them, which was through the occasion of that Thomas Tillham, who said he would not stay in the house if I was suffered to speak amongst them; and also said that my words came from the spirit of the devil, when I began to speak in the spirit of God. So they could do no less in obedience to the intent of his words, but to pull me down, or hale me out of the house; for he was much in fury, and the mark of Cain I beheld in his face. But I have the witness in myself, that the bowels of God's love in me was even yearning towards the simple-hearted amongst them, whom I saw were led in ignorance, darkness, and blindness, by their blind leaders, which cause them to err more and more from the way of the Lord, by darkening his secret counsel in them, with their many words without knowledge; and for their sakes did the Lord begin to open my mouth in his fear, power, and wisdom, to speak concerning the things that belong to their everlasting peace, of which now the Lord hath given me an opportunity to write, that he may forever be clear of all their blood, and be justified by them. And this they shall acknowledge was his love and mercies unto their souls, in the day of visitation which is at hand, whether they hear or forbear.



The character of true worship, and of false worship and worshippers.

AND now take notice of this one thing following, by the way, and consider it, and the effects of it which have been very frequently amongst

the sons of men, in the cloudy and dark days of apostacy from Christ and the apostle's life; which is, of worshipping a God they know not, or without the true knowledge of him whom they worship, &c. For in this state and spirit hath lodged the very root and ground of all errors and discord, strife and confusion, persecution and cruelty about religion and worship, where they have killed and destroyed one another about it.

In this state were the Athenians, and the shrine-makers of Diana, who persecuted the true worshippers, who knew the God whom they worshipped, and declared him unto them who arose up against them. Therefore, beware of their altar and inscription, "To the unknown God," whom they did ignorantly worship, as many do now, who are in enmity against the true worshippers, who can say, to the praise of God, as our elder brother did, "We know what we worship, for salvation is of the Jews," and he is a Jew that is one inwardly. So the character of a true worshipper is to know God first, then to worship him in the spirit of truth, which only gives that knowledge. And the character of a false worshipper is contrary, worshipping first, not knowing what, nor whom he worships, which is not accepted now, nor never can be; seeing the hour is come, that they only are the true and acceptable worshippers, who worship the Father in the spirit, and in the truth; for such only he seeketh to worship him. John iv. 21, 22, 23, 24.

To know the true and living God, is the great and needful thing, without which all worship, sacrifice, and religion, are vain, though a man or people had all the words of scriptures from the beginning to the end, and were in the highest profession of christianity in the world, yet if he do not truly know God, he is but in darkness even until now; and he that saith "he knows God, or loves God, and yet hates his brother, is a liar." Therefore, to be contented to worship an unknown God, or to worship they know not what, is very blind, ignorant, false, and erroneous. But if thou comest first to know God, then thou art in the right way of a true worshipper, as may be mentioned more hereafter; and seeing the right way to worship God, or to be a true worshipper, is first to know him whom they worship, therefore it is necessary to speak next what God is, as I said before, and then where he is, and how he may be known, and then what, and wherein his only worship is, and who are the only true, acceptable worshippers; seeing there are many false and vain worships, and worshippers, that know not God, nor his day in which he is only worshipped.

Concerning God, what he is, and where he is, &c.

“GOD is LIGHT”—this is our message, which was from the beginning—“and in him is no darkness at all.” This is his name, he that can hear and receive it let him; with whom is no variableness nor shadow of changing. He is that I AM, that sent Moses to deliver Israel, to whom he spake in a bush, that burned, and was not consumed; but Moses saw no similitude, only he heard a voice, and so forbade them (by God’s command) to make to themselves any likeness or image of any thing in heaven or earth, to worship. Read in the life of God, which is invisible, whose voice may be heard, saying, “To what will ye liken me? does not my presence fill heaven and earth? or what house will ye build for me? and where is the place of my worship or rest? or the day which I have sanctified throughout all generations?” And this same God, which spake unto Moses, was the God of his fathers, (which were before Moses was born, or the law written in tables of stone, or the outward days or ceremonies were,) even of Abraham, of Isaac, and of Jacob, not the God of the dead, but of the living; (mark that!) and the living it is, that can only praise and worship him. He that hath an ear to hear, let him hear.

And this same invisible God, of which no similitude must be made, is a spirit of light, life, truth, and righteousness in himself, holy and incorruptible, &c., and so is his worship in the spirit, and in the truth, which is witnessed in the hearts of such as are quickened and made alive by his power and spirit in their inward parts; who can now say to the professors of this age, as our elder brother did unto the woman of Samaria, though they think themselves in a better state, for she was then saying in her simplicity, “Our fathers worshipped in this mountain, and ye say that Jerusalem is the place where men ought to worship.” &c. But he answered and said, “Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father; ye worship ye know not what,” &c. (This is a hard saying, can the Jews and Samaritans of our age bear it?) “God is a spirit, and they that worship him must worship him in the spirit and in the truth.”

But some wise professors might say unto me, who knows not this?

But I say, be not hasty or wilful, but stand still, and make diligent search in thy own closet, and see whether thou art yet come to the spirit, and to the truth, (which is but one,) and in it dost worship God, in which only is the true worship. For he that talked with this woman, that was able to distinguish by her knowledge, between the way of the Jews and Samaritans, telling her all that ever she did, was the very Christ, (read in the book of thy conscience,) which made her leave

her water pot, as he hath many of us, who were as high in knowledge as she, when we perceived, he was the prophet of which Moses wrote; whom all are to hear; that ends the types and temples made with hands at Jerusalem, and Samaria's mountain; where their fathers worshipped, &c. But he is to be obeyed now, who said, "The kingdom of heaven is within you," who drives all his in this path, to within; in the spirit, and in the truth; for they only know what they worship: "for salvation is of the Jews;" and he is the Jew that is one inwardly, whose heart is circumcised to worship God in the spirit; whose praise is of God, though unknown, despised, or persecuted of men.

So now I say to you, who are contending and disputing about the seventh and first day outwardly, in which of those God is to be worshipped, being divided about days and times, and outward worship; one party for one day, and the other part for another day, &c. not knowing what or which day to worship in, like the Jews and Samaritans; for that was the parallel which came into my heart from God, concerning you both; of which I had spoken something, (as I said before,) had you been peaceable, like christians, at the church of God, where the first is to hold his peace, when any thing is revealed from God to him that standeth by, &c.; which was truly in me, but some of you were so rude with noises, (more like bear-baiters than christians,) that my words should not be heard amongst you, like them that stopped their ears and gnashed their teeth against Stephen, which especially was through that Thomas Tillham, of whom I was even ashamed, and of your profession. And indeed, my heart could even have been broken for you, to behold the blindness and ignorance, enmity and wilfulness that were amongst you, which I even marvelled to hear and see, in such a day as this of God's revelation and manifestation of truth and love amongst the children of men. But I have considered, and said in my heart, how can it be otherwise with you, than it was with Babel's builders of old, in confusion; one building up in this meaning, another throwing down in the other meaning and imagination, bringing mortar for brick, and brick for mortar, not understanding one another's meaning and language? And this is just with God, seeing many of you have denied the one pure language, which is before Babel, in which God is worshipped in one consent; for it is his hand that always breaks and confounds the city and tower which the children of men would build in their imaginations, whose top they thought would have reached to heaven. This is your state, and the Lord God will scatter you and your building, till there is not one stone left upon another in all the earth; and also, destroy you from being a people, except you repent with speed, and turn to him that smites you secretly in your consciences, for your iniquity and hypocrisy. And this in a word of prophecy from

the spirit of truth, which shall be fulfilled in a season that is approaching.

And now, as concerning your controversy about the time or day in which God is to be worshipped, I have somewhat more to say, desiring that you would weigh it in the balance of equity; though it might seem a cross to something in you, yet the words of my mouth shall be right; and the mysteries of God are in my heart, as a great deep in this matter, which would be very large to express in full concerning these things, to the clear understanding of them among you, which indeed cannot be rightly known but by the key of David, which only opens the door of this treasury. And though it may be esteemed a low thing in the eyes of the prudent of this world, and be despised as a day of small things; yet in this mountain the Lord hath made unto us, his children, a feast of fat things. Praise, glory, and everlasting thanksgiving be unto him that sits upon the throne, and to the Lamb for ever and ever.

Therefore, now, that you may understand these things, and be rightly informed, mind first the fear and dread of the Lord, and be very still and serious, with your hearts upright before him, that you may in very deed and truth, perfectly come to know and enjoy the thing that belongs to your souls' everlasting peace; and read these things without prejudice, or consuming envy, which boils in the breast of that birth which shall never inherit God's kingdom of rest.



Of the Sabbath day.

FIRST, take notice, that the day in which God rested was sanctified, who commanded, that in it should no manner of works be done, and that they were not to speak a vain word, nor think their own thoughts, neither kindle a fire, nor bear a burthen in that day which was commanded to be kept holy. For indeed it is an holy day in which God rests, and in the same in which he rested he dwells for evermore; for he called the light day, and the darkness he called night; and saith the scripture, "God dwelleth in the light, with whom is no variableness nor shadow of changing." And this is the first day in which he began his works; and this is the last, in which he finishes, which is sanctified, in which he rests; and this is that holy day, in which a man, by God's command, is forbid to "speak a vain word, or think his own thoughts." But this is a mystery hid from them, in whose hearts the world is so set, that they know neither the beginning nor end of the work of God, for saith Christ Jesus, by whom the world was made, the beginning of the creation of God, the end and substance of the types, days, figures, and shadows, who fulfils

them and the law that gave them for their times and seasons: "I am the alpha and the omega, the beginning and the ending, the first and the last;" who was before all things, by whom all things were made, whose throne and kingdom must endure for ever; who said "I am the light of the world." "Learn of me, for I am meek and lowly in heart, and you shall find rest unto your souls." And this is the substance of the outward days or sabbaths; for the word sabbath is rest: so that if you will be exact in the observation of the outward day, as the Pharisees were, which was but a figure of the inward rest, you must only rest from all manner of labour, or work outwardly; and yet when that is done, it makes nothing perfect as pertaining to the inward conscience. For the Pharisees judged Christ not sent of God, "because," said they, "he keepeth not the sabbath," and so in their blind zeal judged him to be a transgressor, who was the very substance of all those outward things, and is the only rest prepared for God's people; and they who have entered into it have ceased from their own works, as God did from his; and such only know the sabbath day which is kept holy unto the Lord, in which the vain words must not be spoken, nor the vain thoughts lodge: "for the tongue of the just" in this day "is as choice silver; but the heart of the wicked," which knows neither the beginning nor the end of the works of God, "is little worth." But we who have known it, and his wonders in the deep, (upon the face of which the spirit of the Lord did once move,) do know right well, that the same day in which God began his works, is the same in which he completes it, and in which he rested, when he had made all things good and blessed. But this is a mystery to the natural man, or that outward birth that sticks in the outward natural things, which cannot perceive the things of the most inward spiritual God, and his kingdom, which is within, in the invisible hidden man, which is spiritual.

So it is only the pure in heart that see God, and know his sabbath, and throne, which endureth for ever; where the vain thoughts are judged and cast out, and not suffered to lodge within; for that defiles a man, who is God's temple, if the spirit of God dwellèth in him; whose fire is in Zion, and his furnace in Jerusalem. Blessed is the eye that sees.

Therefore, if you would rightly know the mysteries of God and godliness, and of his everlasting kingdom of righteousness and peace, to your soul's satisfaction, you must enter in by the door, and not climb up another way, as many have done in their imaginations; which door is Christ, the light, the first day, that lighteth every man that cometh into the world, that all men through him might believe. And this is the beginning of the work of God, where it is not only given you to believe, but also to suffer for his sake in whom you have believed; in which

state you will know the six days' labour before the true sabbath be witnessed, wherein God resteth from his work. For, "there is no rest or peace unto the wicked," saith my God. Therefore he that condemns, sin in the flesh, and destroys the works of the devil, in whose hand is the law, which is the school-master, to bring unto him who is the end of it for righteousness, to every one that believeth, must needs be the rest or sabbath to the soul. So, his yoke being known upon you, and the daily cross taken up to the will and ways of man, in which he hath walked in his own thoughts and vain words, and the bridle to the tongue witnessed, without which all religion is vain; here you will know some work, standing still in awe, in which you will learn in the lowliness of heart, and in soberness of mind, to put on the ornament of a meek and quiet spirit, which, in God's sight, is of great price. And here you may know the sabbath day, and also the first, in which he moved at the beginning upon the face of the deep, which is but one, the alpha and the omega, the true and faithful witness, the beginning of the creation of God, who is the end of all things at hand, who saith, "I am the light," "believe in the light;" and "before Abraham was, I am." He that hath an ear, let him hear what the spirit saith.

So, come ye all down to the door, and enter in thereat, if you would know the sheep-fold, where he makes his flock to rest at noon, which is the light of Christ Jesus in all your consciences; and despise not the day of small things, though it be but a spark, and shines in a dark place, it is the sure word of prophecy, to which, if you take heed, you will do well. It is the testimony of Jesus, which will let you see all that ever you do, if you be still, standing in awe and God's fear, in your closets, out of all reasonings and imaginations; and this must you come unto, to know the beginning of the work of God, even the light and spirit of God, in which the saints of old began, and in which they walked. And said the apostle to the Galatians, "Ye did run well; who did hinder you, &c.? Ye began in the spirit, and would you now be made perfect by the flesh?" and the spirit is within, and the flesh is without. Mark, they began in the spirit, and afterwards ran into observations of days and months, and times, and parties, who were saying, "I am of Paul, and I am of Apollo," &c. "Are ye not now carnal, and walk as men? I am afraid of you," saith he, "lest I have bestowed upon you labour in vain." Yet he travails again in birth with some of them, that Christ may be formed in them; who is the end of the outward days, months, and years, the wisdom and power of God, whose years never fail, but is the same yesterday, to-day, and for ever: the beginning and the ending of the works of God; which is but one, whom the heart in which this world is, and the love of it, knows him not, though he came into it, and is come into it, and the world was made by him and for him; and he is before all

things. Blessed is the man that doth witness this in his own particular; for such only have the comfort of the scriptures, which declare of these things. Therefore, come to the spirit of God, which reproveth the world for sin, and walk in the spirit, that it may lead you into all truth, and show you things to come; in which is no occasion of stumbling, or disputing about days or times, meats or drinks, or the like; but you will see plainly of the Father; and it will take of Christ's, what he did and suffered, and show it unto you, that you shall not need to say, what is this meaning? and what means the other scripture? and the like; but you will, being faithful, be made partakers of his sufferings within and without, and know his death, when you are made conformable unto it, bearing in your body his dyings, that his life may be manifest in your mortal flesh, &c.

This the apostles and saints did and do witness, who began in the spirit, and walk in the spirit, and worship God in the spirit and in the truth, who have no confidence in the flesh; but are Jews inwardly, whose circumcision is not outwardly, of the flesh, but inwardly, of the heart and of the spirit, which the other was but a type of, or a shadow, as was also the seventh or sabbath day, of the rest prepared for the seed and heritage of God.

So, if you would rightly know and observe the day in which God is only acceptably worshipped, come to the light, which is the first day, and in which God dwells for ever, and is the last; as it is written, "In thy light, shall we see light; for with thee is the fountain of life;" and "the secrets of the Lord are with them that fear him, and he will show them his covenant." Now, what canst thou desire more, O man, than the fountain of life? and to know the secrets and everlasting covenant of his mercies and loving kindness, in which are the treasures of wisdom and knowledge, which are made manifest unto them who wait at that wisdom's gate which was before the hills were, whose voice cried in the streets to the simple, saying, "Turn in hither, eat of my bread, and drink of the wine which I have mingled; forsake the foolish, and live?" Therefore, take my advice in God's counsel, and come now to the fear of the Lord, and wait in his light, which makes all things manifest; for that is the beginning of wisdom's path, which leads unto the perfect day in which the most holy, unchangeable, everlasting God is worshipped. And out of this there is no true knowledge of him, or his worship, or acceptance with him, or any assurance, stability, or satisfaction, which will endure for ever. And this is the word of the Lord unto you all: for the hour is come, that the true worshippers who know what and whom they worship, do worship God in the spirit and in the truth; these are the true worshippers, who worship the Father; this is the children's worship that honour their father and their mother, whose

days are long in the land of the living, even the everlasting day which sprang from on high.

So, all the worship and sacrifice, without the guidance of God's good spirit of truth, are false. And they that run, strive, and act without it, are false worshippers, let them profess, in words and show, what they will; for the spirit is the guide of its children, the true worshippers, into all truth, in which they worship their Father, who seeketh such to worship him. And all such as are not guided by it, do run before it, and talk of the things of God in their dark understanding and sensuality, out of God's covenant of light, and out of his fear, in the contentions and debates, strivings, disputings, and vain janglings about them, and those things that shall for ever, in that state, be hid from their eyes. So that all people upon earth, in all their professions of religion, without the leadings of God's spirit, are at best but will-worshippers, like Nimrod the mighty hunter before the Lord, (and the Lord is that spirit,) the beginning of whose kingdom is Babel, confusion. Read your state with God's witness, the light in all your consciences, which will answer the truth. And do not dissemble, nor strive to make coverings, which will be too narrow. For it is even so. The very beginning of that kingdom, worship, or building, where the spirit of God is not the guide and leader, is Babel, and there the mighty hunter, who is a mighty one in the earthly comprehension, goes before the Lord, that spirit which should guide and go before them. But the day is at hand, that Nimrod and his kingdom, both city and tower, which was built in the high imaginations, must fall; and all the untempered mortar daubers shall fall with it, and the wall shall be no more at all, nor them that daub it. The life of God hath spoken it, which is come down to confound the language of all the earth, and to restrain them from what they have imagined to do.

Therefore, hear all ye people, in whose hearts are any honest desires, or true breathings after the true and living God, and the knowledge of his ways and worship; come ye all to the light of Christ Jesus, with which you are lighted, in which, as you abide, you will come to know the one pure language in which the righteous pure God of truth is only worshipped with one consent, which was before Babel, the many languages, and before the hunters, confusion, and contention about these things were. In which you will come to feel the path of peace, and way of holiness, in which a fool shall not err; where your immortal souls may be satisfied as with marrow and fatness in God's house; where the bread is sure, and the water fails not; who makes "rivers in the desert, and the dry land springs of water," and makes "the wilderness a fruitful field," and the barren womb to bring forth many children, which are "as olive

branches round about his table." Glory unto him that liveth and reigneth for evermore, in the highest, amen.

Therefore come out of Babylon, come out of Babylon, (confusion,) saith the Lord, come away and stay not, but come into Zion, the holy hill, and declare in it the vengeance of the Lord against her. For the arrows are ready, and the bow is bent by the arms of the Almighty, that shall sink Babylon: therefore haste, run, and deliver every man his soul out of her; for God hath set her on fire at both ends, (he that can read let him,) and thou shalt be burnt, O city of confusion! the smoke of whose torment begins to ascend up, which shall ascend for ever and ever. For strong art thou, O Lord God Almighty, who wilt judge and avenge thy own cause, and of thy righteous seed, and the blood of the martyrs of Jesus upon her; and thou hast said, the time is at hand, that she shall sink like a mill stone in the depth of the sea, and rise no more at all; therefore unto thee be the glory and praises, songs and hallelujahs in the highest, for evermore, for thou art worthy.

POSTSCRIPT.—Abel worshipped God in the spirit, and in the truth; but Cain was a false worshipper, and knew not God, who arose up against Abel, his brother, and killed him about worship. Enoch walked with God, and was translated; he worshipped God in the spirit and in the truth, and God took him; and he had a witness in him that he pleased God. Abraham obeyed God; who rejoiced to see Christ's day, the light, and was led out of his own country thereby. He was a true worshipper of God in the spirit and in the truth. These, and many more, obeyed God, and worshipped God, and knew God, and his day, in which he is worshipped, before the Bible was written which declares of these things.

Esau, the first birth, the cunning hunter abroad, lost the birth-right and blessing; he was a profane person. But Jacob, the plain man, the second birth, which tarried at home, was blessed.

And saith the Scripture, "Blessed is the man whose mind is staid on thee, thou wilt keep him in perfect peace." But the foolish woman, her feet abide not in her house, but she pulls it down with her own hands; being without, loud, stubborn, and clamorous. These things were written for your learning, and may be read near; they are allegory. But let him that readeth understand; for the time hastens in which they shall clearly be understood to the ends of the earth.



The Second Part, &c. Concerning Christ Jesus and his names, &c.

As concerning Christ Jesus, what he is, and what he was, and where he is, none know, or can rightly or truly know, but such as have received

the spirit of truth, which leads into all truth, and shows the things that are and are to come; which reproves the world for sin, for righteousness, and for judgment; which is the comforter of all them who forsake their sins, their own righteousness, and all false judgment, and put on his righteousness and righteous judgment, which exceeds that of the Scribes and Pharisees, who in all ages, did, and do, shut the kingdom of heaven against men, not entering themselves, nor suffering, but persecuting them that would: and the kingdom of heaven is within, &c.

1. Christ is a *name* given to some *thing* which was before that name was; and Jesus is a name given to the same thing; and Immanuel, and many other names are given to the one self-same thing, according to the discoveries, operations, and manifestations unto them and in them, in several seasons, who declared of him according as they witnessed and knew his appearances and effectual workings in their inward parts; even the holy men of God, who spake as they were moved by the holy spirit; which spirit revealed the mysteries of godliness unto them, according to his will, and their several measures and abilities of his gift.

2. This Christ, of whom they speak, was in the world before the law, and in the time of the law was that mystery hid under all the veils and types, figures and shadows, carnal ordinances and ceremonies; in which time he was as a seed, or that good part or substance of truth and righteousness, hid in the consciences of the children of Israel, which answered the outward law written in tables of stone. This Moses saw in his day, who received the laws, ordinances, statutes, judgments, and ceremonies; which were to keep them in a sense and in a fear towards God, against whom they had transgressed; and to keep them near the feeling of his tender seed and witness in them, that they might not be wholly hardened against his appearance, when the time came that he should be manifest to Israel, which was the end and substance of all these outward things; which once being rightly known and obeyed in the inward parts, keeps the heart and conscience tender and upright, pure and undefiled, in God's sight and fear, without the precepts of men, shadows or ceremonies. For, I have seen that wisdom of God that gives the interpretation of things, and to understand the dark sayings of old, and what was hid in all those ceremonies in the time of Moses' laws. And he that makes known the parable, I am sure is the end and substance of them all; in whose light let me speak of two or three, which in simplicity have been hid from the wisdom of man, who cannot answer them, but as that understanding is brought to nought; but let that answer in which they are given forth, and you shall understand them with satisfaction. And my questions are these:—

1. Why did the Lord command, that when any one found a bird's nest, the dam was not to be taken with the young?

2. And thou shalt not seeth a kid in his mother's milk?
3. Nor sow thy field with divers sorts of seeds?
4. Nor wear a garment of linen and woollen together?
5. And thou shalt not muzzle the mouth of the ox that treadeth out the corn, &c.

Now, if thou canst see with that eye which Paul saw, (who was a fool for Christ,) when he said, "Doth God take care for oxen? or, speaks he not this for our sakes? For our sakes, no doubt," &c. then thou wilt answer, doth God take care for birds' nests? or the sowing of fields? or garments of linen and woollen? or kids? or their mothers' milk? or, was there not something in all this for our sakes? Well, but however, these things served to keep them in a sense of the unknown seed, which suffered because of the hardness of heart, and corrupt will of man which had lost the knowledge and guidance of God's good spirit; and these things served for a time, even till the fulness of time came, in which the seed came to be manifest, which was Christ, who had been hid from ages and generations; and [serve] till the same spirit that raised up Jesus from the dead, comes to dwell in people, and quicken their mortal bodies, the power of God witnessed, and the spirit of truth to be the guide and leader into all truth, and to be their comforter, &c. But when this is fulfilled and witnessed, there is no more need of any shadow, figure, or ceremony, to put us in remembrance; but the spirit of truth being received, brings all things to our remembrance, and shows us things past, present, and to come; which declares plainly of the father, and no more to us in parables, figures, or shadows.

So now, this Christ was before the world, that now is, began, and was a seed before any name was given to it; which in process of time, being begotten of God, was born of a virgin, had a body prepared to do the will of his Father, (as it is at this day;) but none knows him, (or ever shall,) born, but of a virgin, (he that hath ears, let him hear,) whose eye is single, mind stayed on God, forsakes all, takes up the daily cross, denies self, follows the lamb wheresoever he goeth, loves him that had been slain more than all, more than father, mother, wife, husband, children, house, or lands, yea, or his own life; these only know him born, though once, like Mary, said, "How can this be, seeing I know not a man?" seeing I have no strength, wisdom, parts, or abilities of my own. But the answer is, as it was, (be thou but the virgin,) "The power of the Most High shall overshadow thee, and that holy thing which shall be born of thee, shall be called the son of God." This was Christ's name in the womb, a holy thing; (read within;) and then had other names, as, Jesus, and Emanuel, and many more before these, and many more since, and yet he is but one, and was before them all: This is the I AM, which was before Abraham, whose name in the beginning was "the word;" all

things were made by him, and without him was not any thing made that was made; in him was life, and the life was the light of men, &c.*

Awake therefore, now, ye shepherds, who have been keeping your flocks by night; and look upwards, ye earthly minded, and behold his star in the east; the wise men whose eyes are in their head have seen it, and been led by it, till the babe was found lying in a manger; for in the inn there was no room for him. He that hath an ear to hear, let him hear; and he that hath an eye, let him see; for the day is come, that what we have seen in secret must be preached upon the house tops. Behold a wonder! a woman doth compass a man, and yet she is clothed with the sun! Was there ever such a thing heard? But this is in heaven; and none knows it, or ever shall (as I said) but the virgin, who is overshadowed with the power of the Most High: and this is the word of the Lord God unto all people upon earth. Therefore, if thine eye be single thy whole body shall be full of light; and God is light; but the double minded man is unstable in all his ways, and the carnal mind is enmity against God, and is not subject to him; but the virgin is subject to the power of the Most High, where Christ is known to be first a "holy thing," then a "child given," and a "son born," which is "Emanuel," "God with us," a "saviour," a "wonderful counsellor," "the mighty God," "the prince of peace;" with many other names, which, as I said before, are given to this "One incomprehensible Being," which the whole world cannot contain. But that which may be known of God or Christ, which is one, is manifest *in* people. There he is, and is only to be found; and he that hath seen him, who is the son, hath seen the Father also. But it is only the pure, single, invisible eye that can see him; for he is a spirit, and is known and worshipped only in the spirit and in the truth, &c.

This is that God which Paul preached to the Athenians, that made the world, and all men of one blood that dwell upon the face of the earth, and hath appointed them bounds of their habitations, times, and seasons, that they all should seek the Lord, if happily they might feel after him, and find him, who is come near to judgment, and is the swift witness against all unrighteousness and ungodliness of men; for he searcheth the heart, and trieth the reins, and showeth unto man what is his thought. This is he that formed the mountains, and created the winds, whom the heaven of heavens cannot contain; and yet dwells with him that is of an humble and contrite spirit, and trembleth at his word; and he walks in his people, whose God he only is, who know him dwell in them: and saith David to the people, "Let God arise, and his enemies will be scattered as smoke before the wind:" and this is he by whom all things were made, as it is written.†

* John i. 1, 2, 3, 4, &c.

† John i. 1.

Concerning the Word and the Scriptures.

“IN the beginning was the word, and the word was with God, and the word was God;” “all things were made by him, and without him was not any thing made that was made; in him was life, and the life is the light of men; and the light shineth in the darkness, but the darkness comprehendeth it not,” &c. Read this now with understanding, and thou wilt see that Christ’s name is called the word of God, as it is written.* And then if thou comest to see him, the seed of the woman, which bruise the serpent’s head, thou mightst know the parable of the sower, which sowed good seed in the field, in all the sorts of ground there mentioned; but the enemy sowed the tares in the field, and the field is the world, when the parable is opened, and the seed is the word of God. And saith David, “I have hid thy word in my heart, that I might not sin against thee;” which was a light to his feet, and as a lamp to his path. And said the apostle, “We have a more sure word of prophecy, (than the outward voice, though it came from the excellent glory,) which ye do well to take heed unto, as unto a light in a dark place, &c.†

Now, this was not the scriptures, but of this the scriptures declare, even of the “word which was in the beginning,” before the scriptures were written, which cannot be properly in any sense called the word, or word of God, because they are many words, and declare of what God did and said, of his creating the world by the word, which was not created by the scriptures, but holy men of God spake and wrote them, as they were moved by the holy spirit,‡ which is the word. And said Moses, “God spake all these words,” which God was the word in the beginning, that spake the words. And the word of the Lord came to the prophets at several times, and upon several occasions, saying, “Thus saith the Lord,” &c. So then, they spake and wrote what they were commanded by the “word of the Lord;” so that it is plain to them that have a right understanding, that the words were given forth from the word, which word was “hid in their hearts,” as David saith, which was there before the words were given forth; and holy men of God were moved first, by that which is holy to speak and write, before they did speak or write forth the scriptures, which are a true declaration of those things which were done and spoken by the word which was in the beginning. And let none say, that the report is the arm of the Lord, seeing Isaiah, a true prophet of God, did make a true distinction between the report and the thing reported of; for saith Christ, “The scriptures are they that testify of me,” &c. But in him was the life and salvation, and not in the scriptures, though they are an outward testi-

* Rev. xix. 13.

† Luke xviii. 11.

‡ Exodus xx. 1.

mony, and true declaration. And yet how ignorant have people been, since the apostles' days, (in the apostacy,) of these things, calling the scripture the word of God, when the scriptures themselves say "Christ is the word, and in the beginning was the word, and the world was made by the word." But the scriptures were not in the beginning, neither was the world made by them; for they are many words spoken at sundry times since the beginning, and so are many words which declare of the word, and of those things which are certainly believed among us.*



Concerning the Gospel.

AND so in the time of ignorance and darkness, which hath been for ages, both teachers and people, who have been and yet are in the apostacy from the apostles' life and spirit, have frequently called the writings of Matthew, Mark, Luke, and John, the gospel, and so have called the scriptures the gospel; whereas the scriptures, the true declaration, say, "the gospel is the power of God," and the "gospel is everlasting," and the "gospel was preached to Abraham," long before Matthew, Mark, Luke, and John were born; which gospel is the power of God, and Christ is called "the power of God," and "the wisdom of God," who said, "Abraham rejoiced to see my day, and he saw it, and was glad." So Abraham knew the glad tidings, who was before Moses; for God saith to Moses, "I am the God of thy fathers, Abraham, Isaac, and Jacob." This was before the scriptures; this was the "power of God, and the wisdom of God," by which the soul immortal comes to be redeemed, the captive delivered, the chains of darkness, death, and hell broken, and all its enemies scattered. This is glad tidings indeed, and this is rightly called the gospel of salvation, of which neither Paul nor we are ashamed; for it is the "power of God." And many have the scriptures, and yet have not salvation or redemption by them, but are in the error, ignorance, and darkness, not knowing the scriptures, nor the power of God, of which the scriptures declare.

And in this state people have been in great contentions and debates, striving in their dark imaginations about these things, and can never be satisfied, nor ever shall, till they come to the light in themselves, which only can give them the knowledge thereof; for that is the key of David, that opens to them who do not exercise themselves in things too high for them, but are become as weaned children. For, saith Solomon, "Wisdom is too high for a fool, and she dwelleth not with consuming envy, neither will she enter into a froward heart:" for, "wis-

* Luke i. 1.

dom is a loving spirit, she is the beginning of all the works of God;" and "the fear of the Lord is the beginning of wisdom;" unto which if a man comes not, he shall never know God's secrets, nor the mysteries of his kingdom, which are hid to that part, nature, or spirit in man, that would always be knowing and climbing up into the tree of knowledge, and would know the mysteries, but not obey his call, and come down as Zaccheus did; but the cross is to obey, according to what is already known, though it be never so little of stature; and without this daily cross, which crosseth the hasty mind, the will and wisdom of man, there can be no true knowledge of the mysteries and will of God; and without it, thou canst never know true peace and satisfaction, though thou compasses sea and land, in thy comprehension: the Lord hath spoken it.



Concerning the body of Christ.

AND now, having mentioned something concerning Christ, and concerning the word, and the scriptures, and the gospel, &c. there is somewhat in my heart remaining concerning the body of Christ, about which great contentions, opinions, and debates have been amongst them whose eyes are not in their head, but at the ends of the earth. First, I believe (and we believe) that Christ had a body, and came, and preached, and suffered, and died, and rose, and ascended, and sitteth at God's right hand, &c. according to the scriptures. But yet, some are saying to us with a lying spirit, "You deny the resurrection, and the body of Christ," &c. To which, for the simple's sake, according to the scriptures of truth, I shall answer.

As for Christ, I do believe in my heart infallibly, that he had a body prepared him to do the will of God; and that he suffered the contradiction of sinners in the days of his flesh; and was crucified by wicked men, great professors, chief priests, rulers, soldiers, and elders; and was laid in the grave, and rose again, according to the scriptures, and did ascend over all the principalities and powers of the darkness of this world, and now sitteth at the right hand of God, &c. And I do also believe, that he hath yet a body, which was prepared, and is yet preparing to do God's will in earth, as it is in heaven, &c.

But methinks I hear some say, in their reasonings and imaginations, what body hath he, and where is it, seeing it is said, he is at the right hand of God!

This I shall answer with his own words, which he spake here on earth, viz. "No man ascended up into heaven, but he that came down from heaven, the son of man, which is in heaven." He that hath an ear

to hear, let him hear, and take notice, what body that was which came down from heaven, when Mary said unto the angel, "How can this be, seeing I know not a man?" when he told her, "the Saviour should be born, and that holy thing that should be born of her should be called the son of God," &c. Now mark the answer, "The power of the most high shall overshadow thee;" by which power the body was prepared here on earth. And saith Christ, the saviour, the wisdom of God, and the power of God, "A body hast thou prepared me;" mark the distinction, "thou," "me," and "a body." This "me," that spake in the "body," was the "Christ," which had a "body" prepared to do "his" will that prepared it. Now, was it the "body," or an invisible power, spirit, or soul, that said, "A body hast thou prepared me?" He that hath an ear and understanding, let him hear and judge.

But yet, here this question may arise concerning the body of Christ; is it not written, "the heavens must contain him until the restitution of all things?" And was he not taken up into heaven, when the cloud received him out of the sight of the Galileans, that gazed outwardly after him?

To this also I may answer unto thee, who lookest daily for his personal appearance and coming: if the heavens must contain him until the restitution of all things, why dost thou so much expect his coming before that time of the restitution of all things? or canst thou say that that time is come? if not, let it come first, before thou so earnestly expectest his coming. But indeed, it is but a cloud that hath received him out of the sight of the gazers; but saith the Lord to his children, "I have blotted out your iniquities like a thick cloud;" and to the people, "Your sins have separated between me and you, and have withheld good things from you." And indeed, this hath hid both his body and face from you; for the kingdom of heaven, and the Lord from heaven, come not with outward observation; but the kingdom is within, and the Lord from heaven is that quickening spirit, which quickens them which have been dead in sins and trespasses, (the clouds of separation,) that they might live unto God, and behold the beauty of the Lord in his temple: which temple they are in whom he dwells, and in whom he walks, and he is their God, and they are his people; and the day being come, and the sun risen, the clouds and the shadows are fled away. But they who live in iniquity, are dead unto God, whose God he is not, the cloud is still between, that they can neither see darkly, as in a glass, nor face to face, but are in darkness, clouds, and blindness, even until now.

But if the inquisitive mind be not yet answered, but art still saying, as they did in the apostles' days, concerning the resurrection, "How doth the dead rise? and with what body do they come?" I must answer unto thee as he did, "Thou fool! that which thou sowest is not that body that

shall be," &c. "but the Lord giveth every seed its own body, as it pleaseth him: it is sown a natural body, but it is raised a spiritual body; it is sown in weakness, but it is raised in power"—a spiritual body, raised in power. Now, canst thou tell me what body this is? But if thou understand it not, thou hast little or no knowledge of the mysteries of God. I speak to the shame of that inquisitive mind that would know these things, which are hid in God's treasury, and yet will not come to the door, nor the keys that give the understanding of them, without which no man can enter this kingdom, which is prepared for that birth to which only it belongs. "For no man knoweth the things of God, but by the spirit of God, which searcheth all things, yea, the deep things of God, which are spiritually discerned." So that unless you come to the light and spirit of God, the door, that reproveth the world for sin, and lets you see the evil of your ways, and obey it, endure the cross and bear the condemnation and indignation, because you have sinned against the Lord, and turn at his reproofs, that he might pour forth his spirit upon you, and make his words and secrets known unto you; I say; unless you enter in this way, at God's light and spirit, that shines in your hearts, you shall never rightly know, understand, or enjoy any of these things of God's kingdom, before mentioned; it is an infallible word of truth from God unto you all. For they are hid perpetually from the out-birth of the wisdom of this world, and revealed only to the babes, in the inward, spiritual ground in Christ Jesus, who is still a mystery hid to the professors, Scribes, and Pharisees, rulers, elders, and hypocrites, as well in this age as in the ages past, who then were saying among themselves, (notwithstanding his mighty works, which were done among them,) "Is not this the carpenter's son, whose father and mother we know, and are not his brethren and sisters among us?" &c. Undervaluing and contemning his low and mean appearance, who was in the form of a servant. And these did love to be called of men master, and greetings in the Market, and uppermost rooms at feasts, and to go in long robes, and stand praying in the chief or highest places in the synagogues, and were the blind Pharisees to whom the wo belonged, as at this day it doth to them who in the same spirit are contemning the low appearance and manifestation of the son of God, saying, is not this you preach or declare of, which people must believe in, natural light, even this which checks and reproveth us for sin? Have we not had this always with us from our childhood? and do not we know its father and mother? Is it not some of the remainders that were left in Adam after he fell, to restrain him and his children from gross evil? &c. And is it at best any other than restraining grace, and not saving? or but natural conscience? and the like. This hath been the reasoning amongst many, though mighty works have been done, and are yet doing, and must yet be done

by him who is the light, the power, the grace, the truth, and the wisdom of God, in these last days, throughout the earth.

But, O ye children of men, and high in the tree of knowledge, which is forbidden as to feed upon, let me answer these your reasonings with a few questions in God's wisdom, which is hid from the eyes of the prudent of this world, &c.

I. What was that seed, and where was it, after man fell, (which was promised,) that it should bruise the serpent's head? and what is that serpent, and where is he, whose head must be bruised?

II. What was that which let Adam see his nakedness, when he had transgressed?

III. What are the eyes of the Lord that are in every place, beholding the evil and good? and where are they, if not in every conscience, seeing the Lord saith to his faithful, "I will guide thee with mine eye?"

IV. And what is the true light, that lighteth every man that cometh into the world? and what is that light of men that shineth in the darkness, which the darkness comprehendeth not, and where is it, if not in the conscience of every man?

V. What grace is that, and where is it, which hath appeared unto all men, which bringeth salvation, which is the saints' teacher? is it only restraining, and not saving, seeing the scripture saith, it "bringeth salvation?"

VI. What light is that of which the body shall be full, if the eye be single? and what is that single eye, or the one eye, with which it is better to go to heaven, than with two into hell fire? and what is that eye which is the light of the body, seeing the eye of the Lord is the guide?

VII. And what makes the difference between the wise virgins and the foolish? and whether the lamp without oil, and the light burning, be not the form or profession without the power and life which saves from sin, and gives an entrance into the everlasting kingdom of God?

VIII. What wise man is that which Solomon speaks of, whose "eyes are in his head?" and what is that fool, whose "eyes are at the end of the earth?"

IX. And what is that "prudent man," who "foresees the evil, and hides himself?" and what did he hide from? and in what is the "sure hiding place?" and what gives the foresight of evil? What is that fool which "passeth on, and is punished?" and what is the head of every man?

X. Whether "the fear of the Lord" be not the "beginning of wisdom," and to depart from evil be not "understanding?" and whether they who are not yet come unto the fear of the Lord, which is to depart from evil, be yet come to the beginning of true wisdom? And if not yet come to the beginning, it is possible they may be the fools which

may die for want of wisdom, if they do not speedily repent, and turn to him that smites them for their folly, &c. So take this for an answer till thou knowest further, of which much might be said, and of this kind, but a few words to the wise may be enough.



Concerning Christ's second coming, and kingdom, and reign; and of the kingdoms of this world becoming his kingdoms.

I NEVER read in all the scriptures, as I can remember, of a third coming of Christ personally, in his own single person, or of a personal reign, besides what shall be in his saints. But I have read of his "coming the second time without sin unto salvation," &c. which the apostles in their days did witness; yea, even his coming and kingdom, as may be mentioned hereafter. I believe most people, in that called Christendom, who have read the scriptures, will confess Christ is come once already, even when he had the body prepared which he laid down and took up without the gates of Jerusalem; this I grant was a personal coming, or the Godhead dwelt in that person bodily: this we conclude was his first coming to be manifest in these days; and we believe all the things that are written of him to be really true, and that whatsoever he did or said must be fulfilled, &c.

But now this being his first coming, he tells his disciples, while he was yet with them, that he "must go away," and that "it was expedient that he should go away, or else" said he, "the comforter will not come, the which if I go away I shall send unto you, even the spirit of truth, which shall abide with you for ever," &c. Yet notwithstanding, sorrow had filled their hearts, though he tells them, he would "come again unto them, and their hearts should rejoice, and their joy no man should take from them." This was his promise to his disciples, while he was yet personally with them; and to comfort and strengthen them yet more, he told them, "that he that was with them should be in them," &c.

For they loved his person for the sake of the frame and quality of the spirit that dwelt in him; or else what was his person, being mean and contemptible, to them, more than another person? but for that which dwelt in him they loved him. Let none mistake, I do not slight it, nor the person of any of his brethren, or children, as they are prepared to do the will of their Father; but I do know in God's counsel, that it was even so, as it hath been also in these days, among whom God the Father of mercies hath, as it were, deprived some of his disciples of the personal presence of some of his dear sons and servants; which may be to this end, that the same spirit and life might be felt, possessed, lived to and

enjoyed in themselves, in their own particulars; in which only their eternal well being consisteth.

And so he taught them to pray, "Our Father," &c. Not to look at his person, and pray to him as a person without them; but bid them "pray to their Father, which seeth in secret, who would reward them openly." And he that seeth in secret searcheth the heart, and trieth the reins. And he bid them pray, "thy kingdom come;" and the kingdom of heaven is within, and the heart and reins and searcher of them are within. And he bid them, wait at Jerusalem "till they were endued with power from on high;" and the kingdom of God consisteth in power, &c. So they waited for his coming and kingdom in their days after his bodily departure from them, and also came to enjoy what they waited for, and to receive the promise of the Father, which was fulfilled unto them, and in them; for, saith the apostle, "we wait for his son from heaven." This was after he had suffered, and was departed from them: and at length said, "The son of God is come and hath given us an understanding, that we know him that is true, and are in him that is true; this is the true God and eternal life: and this life is in his son." And then again spake on this wise, "We have received a kingdom which cannot be moved; let us have grace in our hearts, whereby we may serve God acceptably, with reverence and godly fear; for our God is a consuming fire," &c. So here they received the kingdom, and the son of God was come, and they were in him, who came unto them in his kingdom. Here was Christ's prayer fulfilled, who said, "that they might be one, as we are one; thou in me, and I in them, and they in me, that we all might be perfect in one;" and here is their prayer also fulfilled, or answered, who said, "thy kingdom come," &c. when they received the kingdom which could not be moved; which kingdom Christ tells them was within. So this they received and witnessed, which was the second time, unto salvation from sin, who never mentioned, as I have read, of a personal coming and reign the third time, or of a third coming in a single personal appearance, as hath been imagined by many, who know not the waiting to be endued with power from on high, but are running in their own wills and times, and will-worships, and feigned humilities, which is not at all accepted with God, while that birth is not born, nor that body prepared, which only can do his will acceptably.

But this we have read, of the pourings forth of the spirit in the last days upon all flesh; (then none is excepted,) and sons and daughters should prophecy, which is come to pass. And that the Lord will come in ten thousands of his saints, to convince all the ungodly of their ungodly deeds and hard speeches, which ungodly sinners have spoken against him, and to execute his judgments; (this is coming to pass;) and that he will consume antichrist by the spirit of his mouth, and destroy him with the

brightness of his coming. Then not with carnal weapons, but with spiritual he will destroy antichrist. And when this is done, then must the kingdoms of this world needs become his, and he shall reign for ever and ever. Blessed is the eye that sees, and the heart that feels and understands these things; for the time is born, and the day is dawned in which they shall be fulfilled. And this is the word of the Lord of heaven and earth, who is come to reign, and reigneth, and will reign, till all his enemies are become his footstool, and the kingdoms of this world become his kingdoms and dominions, even for ever and for evermore. Therefore let the earth tremble, and them that fear and obey him rejoice. Amen, hallelujah, amen.

O thou professor who art yet a transgressor!
 Would'st thou know the mysteries of God? thou must first feel his rod:
 Which will thy back smite, till thou leave works of night,
 And walk in the light.
 This is the way to know the first day,
 And also the rest which is holy and blest,
 For Zaccheus climbing was too high the saviour to embrace.
 But down below he was received, in whom salvation was.
 The voice that from the tree did call (though below him) he obeyed;
 The little stature is not despised, therefore be not afraid:
 But come thou down into the house, with joy the light receive;
 For he's the saviour of all men that in his name believe.
 The tree of knowledge hath beguil'd, and fed the birth must die:
 The tree of life hath not been known, while in the wisdom high
 Men have aspired, and not desired with poverty and thirst,
 To walk in the light, with hearts upright, the plain path of the just.
 Therefore the pearl from them is hid, who dig not in the deep;
 But with the sluggard and the fool, in rags and folly sleep.
 But now the awakening day is come, the trump aloud doth sound;
 The life's revealed, as in days past, man's wisdom to confound:
 Therefore all people stand up, and see the state in which you are;
 For either heaven or hell's your lot, the hour is not afar:
 For I have heard from throne of God a dreadful voice and cry,
 O England! England! thou art visited, and now thy end draws nigh.

Even so hasten thy work, O Lord God Almighty, as thou hast showed thy servant; and cut it short in righteousness for thine elect's sake, that cries unto thee night and day throughout the whole earth: even so, come Lord Jesus, come quickly, saith my soul. Amen.

Written by a servant of the living God, who is a trembler with joy at the word of his power; for whose sake I am in outward bonds at Hartford; but my peace can no man take from me, blessed be the Lord, the God of Jacob, whose compassion fails not, but his mercies endure for ever and ever. Amen.

WILLIAM BAYLY

The Second month, 1663.

A grievous lamentation over thee, O England! or the greatest part of thy inhabitants, who have withstood the day of their visitation. With the word of the Lord to thy rulers and teachers, who continue persecuting and oppressing the dear children and people of the Most High, whom he hath raised in thee, and sent to warn thee, that thou mightest have repented, and been saved from the wrath to come; which now shall speedily overtake thee.

And he spread it before me and it was written within and without; and there was written therein, lamentations, and mourning, and wo: Read *Ezekiel* chap. 2, throughout.

O Jerusalem, [Jerusalem,] thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate. Verily I say unto you, all these things shall come upon this generation. *Matt. xxiii. 36, 37, 38.*

O England, England! it is thy lot to be the hissing and the astonishment of nations. Hath seven days passed over thee, and thou yet remainest, as the beasts of the field, without understanding? Must it needs be, that many of my children must shake off the dust of their feet against thy rulers and teachers, and turn to other nations, who shall rise up in judgment against thee, because in thee mighty works have been done, which if the same had been done in Tyre and Sidon, Sodom and Gomorrah, they would have repented? Nineveh shall rise up in judgment against thee, who repented at the preaching of Jonas; for behold a greater than Jonas hath preached in thy streets. But, what shall I say? must the day of thy visitation pass over thy head, and the summer be ended, and thou not saved? Must thou be made an example, O England, to the whole earth? Must the noise of thy fall and ruin make the nations afar off tremble, and to be awakened, and fear before the Lord, and seek after his salvation? Must the report come from thee that must strike the earth with amazement, and cause the ears of them that hear it to tingle? O England, England! what shall I do for thee? My bowels! my bowels! my heart is pained within me, and I am in sorrow and distress for thee, as a woman in travail! How often hath the Lord of hosts of late sounded in mine ears, that thy visitation is nigh over, thy visitation is nigh over! or else I must say as Jeremiah did, the Lord hath deceived me.

Oh England! how oft have the pleasant showers of the visitation from on high descended upon thee; but where, and amongst whom do the

fruits appear to the praise and glory of the dresser? Is not thy heaven brass, and thy earth become iron? Are not the clouds returning after the rain in thee? Are not the sun, and the moon, and the light darkened in thee? And is not thy golden bowl broken, and the wheel at the cistern? And art not thou going to thy long home, and the mourners about the streets? Must thou die without knowledge, and be buried in the sea of misery? Must thy name become a proverb, and thy remembrance an astonishment? What nation was like to thee, in the days that are gone? What opportunities hast thou had of being made the praise of the whole earth; but now thou art become hardened, as if thou wert raised up, that God's power and wonders might be made known upon thee! Must thou indeed be destroyed, as God overthrew Egypt? Is Sodom thy sister? Must the plagues and the judgments that are written, come upon thee? Must thou fall as the handful after the harvest man; and be cut as the grass before the mower? Must not just Lot, whose soul is vexed with thy unlawful deeds, be first delivered? Must not Noah be in the ark before the flood comes? Then shall the destroyer pass through thee as a giant to run his race, and thou shalt be destroyed with a sore destruction. What lamentation shall I take up for thee, O England? How have my bones been as shattered, and my sinews as torn, in the remembrance of thy day? How doth my belly tremble, and my lips quiver at the feeling of the sense of the burden that is coming upon thee! "Oh that I had in the wilderness a lodging place of wayfaring men, that I might go from this people and leave them! Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night!" then should I be eased. How deep is the sense of thy calamity entered into my soul, which makes me stagger like a drunken man, and as a reed shaken with the wind? O my soul! why art thou so disquieted for this people? why dost thou not cast off their burden, and be still? why dost thou meditate their terror in the night seasons? why art thou as a bird ready to hasten into nations afar off? why doth thy life draw as with a cart rope into the uttermost parts of the earth? Is thy native country become a strange land; or dost thou love strangers more than these? Oh that I might know why thou weepest thus in secret, and art become as a sorrowful woman! Hast thou lost a son, or dost thou desire a son, like Hannah? What aileth thee, O my soul! that thou thus travailest night and day in sorrow, as a mother to bring forth, or as a child that crieth for its mother? Do none of thy brethren partake of thy burdens, and do not their bowels feel thy distresses? Yes surely; is it not because I did once love thee, O England! and because I now pity thee, seeing thy dreadful doom, that I thus weep over thee! How art thou fallen, O land, by thine iniquity! even thy kings and thy rulers, thy teachers and thy leaders, thy judges and thy captains, thy mighty men

and thy mean men, the master and the scholar, the mistress and her maid, the buyer and the seller. Oh the darkness, such as was in Egypt, which may be felt! Oh the hardness of heart, like an adamant, harder than flint! Oh the blindness, the born blindness, that is in thee, and covering thee as a garment! Oh the pride and fulness, lifted-upness, impudency, and height of ambition that is in thee! can it be higher? or can it be uttered by the tongue of man? O thou Lucifer, that thus dwellest, actest, and reignest in thy children! God's eternal judgments shall be upon thee, and his vengeance shall consume thee, and the day is at hand. Oh the wantonness, stubbornness, profaneness, lewdness, crookedness, cruelty, hypocrisy, deceit, and oppression that is in thee, O thou England! thou hast killed the prophets of the Lord, and stoned and persecuted them that he hath sent unto thee. Oh! that thou wert no blinder than the Sodomites, and darker than Egypt, and deafer than the adders, and more brutish than the beasts of the field; then mightest thou hear or see something of thy visitations. What! are persecution and cruelty about religion and worship yet found in thee? are thy teachers yet like briars, and thy rulers like thorns in the sides of the tender lambs of the Most High? Be advised, O land, what thou dost against his people. For God hath yet a small remnant to be gathered out of thy bowels, whose cries and groans he hath heard, and will plead their cause against all their oppressors by the fire of his jealousy, which shall consume the briars and thorns in one day.

O thou England, my native country! Art thou become a wilderness? Is the remnant of the Lord in thee like the apple-tree in the midst of the trees of the forest, and as a lily among thorns? Are the tearers, devourers, scratchers, and prickers yet found in thee? Is not the land cursed that bringeth forth these, after so much rain and fruitful seasons? And is not their end burning? yea, everlasting burning. What! is preaching the gospel of Christ Jesus freely and publicly in villages, towns, and cities, become a transgression? What! must the meetings of the dear children and servants of God be called unlawful, and be broken up by the lewd drunkards, swearers, and profane persons, scoffers, and scorners in thee, as mine eyes have seen, and trickled down with tears to behold it, with an heart-breaking lamentation over thee? O England! England! that I could plead with thee, as with one man, face to face! Didst thou ever persecute me and my brethren before we turned our faces towards the paradise of God, from whence we were driven in Adam by transgression? Didst thou ever abuse, beat, or imprison me—didst thou ever reproach or revile me, when I walked in vanity, wantonness, and pride, and in the foolish fashions and gestures of this world? Nay, didst thou not say well of me, when God's witness in my own conscience did reprove and condemn me? Didst thou ever cast me into prison for breaking God's laws, for lying, or for swearing.

or any other kind of profaneness? But how soon didst thou lay hold on my innocent throat, when I began to turn my face toward Sion, and to speak the language of Canaan? How often hast thou dragged me upon the stones of thy streets, and smitten me on the cheek-bone, and plucked off mine hair, which God hath numbered? How often have thy priests, teachers, and chiefest professors, abused me? How often have thy soldiers mocked and beaten me, with the rude people shouting and rending my garments? How often have I been imprisoned since my heart was turned, with brokenness and desires to seek the living God in truth and righteousness? Surely above these ten times, as unjustly as a child from its mother's breast. Yet for all this I never sought revenge against thee, but often wept in secret to my God for thee, who did still quiet my heart in the contentedness of his own life and will, seeing his counsel and end through all these things. And I am yet so far from seeking revenge, though now again in bonds, through the unjust dealing of some of thy priests and rulers, that I have said in my heart with tears unto God, Oh that I might lay down my life for England, that I might die for England, (which, the Lord knoweth, I could freely do,) that she might yet repent and be saved! In whose presence I have freely forgiven all mine enemies that have thus dealt with me, and can say to Richard Brown, the greatest amongst many called aldermen of London, as my dearly beloved brother, Edward Burroughs, did on his death bed, "the Lord forgive thee, if it be yet possible;" whose prisoner he died, and yet lives in my bosom, and the rest of my brethren, as he is a martyr of Jesus. O thou England! have not we the witness of heaven and earth, that we are the children of the Most High, whom thou hast thus abused and persecuted, robbed and spoiled? and dost thou think to prosper, by persevering in these things against them? Nay, let me once more tell thee from the everlasting God, that it shall be thy ruin. What canst thou do with us, who fear not man, who can but kill the body, and after that hath power to do no more? We have given up our lives freely to live and to die unto our God, and to hold fast his name, which is truth and righteousness, and to confess him before men while we have a being; and thou shalt never overcome us, though thou shouldst kill or imprison to death all our persons or bodies, if it were possible. Thy fathers have not overcome the prophets, apostles, and martyrs of Christ Jesus in the days past; neither hast thou overcome them, whom thou hast beaten and imprisoned to death among us in these days, but they have overcome thee, and their life is risen again, of which we are witnesses, and it is with us, and remains with us for ever; whose blood cries loud in the ears of the Lord Almighty, who will avenge and plead their innocent cause. O England! are thy rulers yet again saying, that the Quakers will spread and overrun the land!

Have not I heard them say, we must prevent them, lest they become very numerous, or more than we? And have not thy teachers run and complained to them, that they might be suppressed? Yes, surely, in my sight and hearing. And was not this the language of Egypt, their magicians, wise men, and rulers, "Let us deal wisely with them, lest they multiply and become great in number?" &c. And were not the plagues poured forth upon that land till Pharaoh and his host were destroyed? and is not God the same, and his seed and children the same for ever?

Hear, O England! and all thy rulers and teachers, and all the inhabitants of spiritual Egypt and Sodom! thus saith the Lord God, your counsel shall come to nought, your purposes shall be abolished, and made void, your rage is in vain, your subtlety and wisdom shall be confounded; my dread shall fall upon you, ye light and vain rulers, who have taken upon you to sit in judgment against my people. Behold you shall sit in the dust, and you shall gnaw your tongues for pain and vexation; the day of your howling is at hand, in which you shall cry to the rocks and mountains to hide you from my presence. Ye hypocrites! ye wanton ones! will ye not tremble at my presence? Have not I set bounds to the sea, that though it toss and mount up, roar and swell, it cannot pass my decree? Will you strive with your Maker, ye potsherds? will ye fight against God? Are you stronger than he that made heaven and earth, the sea, and all things therein, by his power? Am not I he that overthrew Sodom, and cut Rahab, and wounded the dragon, and drowned the Egyptians in the sea? Behold, I will put my hook in your nose, and my bridle in your jaws, and turn you backwards, ye devourers, ye beasts of the field, and my people shall spread, and my seed shall increase, and be as the sand, and as the stars of heaven; and the earth shall be filled with the knowledge of my glory, as the waters cover the sea. And you shall not prevail against them. Nay, though the whole earth should be gathered together against my people, they shall not prosper, but be confounded and broken to pieces, and become as the chaff before the wind, and as stubble before a consuming fire; I the Lord have spoken it.

"When they heard that, they were cut to the heart, and took counsel to slay them. Then stood there up one in the counsel, a Pharisee, named Gamaliel, a doctor of law, &c. and said unto them, Ye men of Israel, take heed to yourselves, what ye intend to do, as touching these men, &c. and now I say unto you, refrain from these men, and let them alone; for, if this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest happily ye be found even to fight against God." Read Acts v. 27. to the end, and consider it.

*From my Prison-Chamber in Hartford,
the 3d month, 1663.*

WILLIAM BAYLY.

TO THE CAMP OF ISRAEL,

Whom he hath brought up out of the land of Egypt, by a mighty hand and outstretched arm, called Quakers, in England, or elsewhere upon the face of the earth; a visitation and dear salutation from the breathings of the life of a true Jew, in the tender love of the God of Jacob. Given forth in the remembrance of his mercies of old, which continually endure for ever.

My dearly beloved friends, brethren and sisters, who are of the stock of Abraham, and seed of Israel, who are brought and bringing forth out of the land of darkness and house of bondage, by the outstretched arm of the Almighty Jehovah, to follow him who is an everlasting light, into the heavenly land of rest and peace, which endureth for ever; who are of Caleb's and Joshua's spirit, wholly resigned to do or suffer the will of God in all things in your generation; who are the true Israelites indeed, without guile, partiality, or hypocrisy, the chosen generation, the royal priesthood, zealous for God and good works, and valiant for the truth upon earth; who can forsake all to follow the Lamb in his footsteps of patience, long-suffering, love and meekness, wisdom and fear, bearing all things, enduring all things, hoping always in God, and rejoicing in tribulations, glorying in nothing save in the cross of our Lord Jesus Christ, resolving in his strength, with purpose of heart, to cleave fast unto the Lord, though your outward man perish, or be offered up as a living sacrifice for his holy name and truth. I say, that you truly are my brethren and sisters; I have no greater joy than to sit down with you, and feed with you at your table, which indeed is no less than the table of the Lord, which he hath spread for us. Yea, even when we were in the wilderness, did he give us manna from heaven, angels' food, and water out of the rock which then followed us. Blessed for ever be the Lord, and the remembrance of his name. And when I call to mind these things, and the multitude of his mercies and endless compassions, which he showed towards us in the days of our infancy, when he took us by the hand, and taught us to go, my bowels are turned within me, and I am melted before the Lord.

O Israel, what hath thy God done for thee! Stand still a little, and consider how he hath dealt with thee in the days past, whether he hath dealt so with any nation; how he hath made rivers in the desert, and the dry land to become springs of water: how hath he filled the hungry with good things, and sent the rich empty away! He hath

brought down the mighty from their seats, and exalted them of low degree. He hath made thy wilderness a fruitful field, and turned the fruitful land into barrenness, because of the iniquity of them that dwelt therein. He hath divided the sea, and made it stand on heaps while his chosen remnant passed over. He hath overthrown the horse and his rider. He hath pierced Leviathan, and bruised the head of the crooked serpent, and broken the great teeth and jaws of the wicked. He hath delivered from the mouth of the lion, and from the paw of the bear, and from the uncircumcised Philistines. He hath made the lame to leap as an hart, and the tongue of the dumb to sing. He hath set the solitary in families; and is leading Joseph like a flock, and making him ruler over Egypt, the land of darkness. Oh! magnify the name of the Lord, all ye children of Israel, and let the inhabitants of the rock sing for joy; for great and marvellous things hath the Lord done for his people. He hath raised the dead, and brought Lazarus from the grave. He hath opened the eyes of the born-blind. He hath cleansed the lepers, and cast out devils, and they are gone into the herd of swine. He hath fed a great multitude with a little portion, and yet much remains. He hath cured the daughter of Abraham, which was bowed down many years. He hath stopped the running issue, which all the physicians of no value could never do. He hath made a hedge about Job; and delivered just Lot out of Sodom, and brought him to Zoar.

These things hath the Lord of life done among us, of which we are eye-witnesses; and his own arm hath brought salvation, and hath wrought all our works in us and for us, which none other man could do. Oh! praise the Lord for ever, all ye that have breath in the land of the living; and let the sons of Jacob have him and his works in everlasting remembrance. If we forget his mercies showed unto Sion, and his wonders in the deep, "let our right hand forget her cunning." If I forget thee, O Jerusalem, and what thy God hath done for thee, "let my tongue cleave to the roof of my mouth." But how has my soul become as a watered garden, in brokenness and humility before the Lord God of our salvation, when I call to mind his tender mercies and dealings of old, and when I remember the wormwood and the gall, and how there were none found worthy in heaven nor earth to open the book, and to loose the seals, neither to look thereon, but the lamb which had been slain. Then was the time of weeping and of great mourning, as in the valley of Haddadrimmon, yea, even apart in the wilderness and solitary places. O Lord God, shall thy people ever forget these things, and thy wonders upon the land of Egypt, which thou wroughtest for thy seed's sake, and the great salvation which thou hast showed to Israel! Shall there ever be an image made, or the likeness of any

thing in heaven or in earth, to be bowed down to, but thy name alone, which is and shall be exalted above every name, in which thy babes and children have found comfort, strength, and safety to this day? or, shall any thing sit in thy judgment seat with thee, but that which overcometh, and is thy son? Is not all power in heaven and earth, and all judgment committed to him, in whose mouth is found no guile, who is meek and lowly in heart, who loosed the seals, and opened the book, and did prevail, and hath prevailed over the dragon and his angels; who maketh war in righteousness, and in it goes on conquering and to conquer; who hath the keys of death and of hell? Therefore let your eyes be alone unto him, O ye followers of the lamb! and fear not man, neither look unto man, whose breath is in his nostrils; but be valiant for the truth upon earth, which endureth for ever. Follow your captain, even of your salvation, ye white horse-men, who are of the armies that are in heaven, whose clothing is white and clean, and your armour the whole armour of light, having on the ornament of a meek, quiet, and patient spirit, which is of great price in the sight of God, though in it you appear as fools in the sight of men. You are of that troop which shall overcome at the last, though you seem, as to the outward appearance, to be overcome, and trampled under foot for a season, for the exercise and trial of your faith and patience, through which God is bringing his lambs nearer to his bosom, though their face is marked more than any man's, and their form more than the sons of men. But the Lord of hosts is with you, and the shout of a king is among you, which shall make nations to tremble, and the beasts of the field to flee before him. The lion of the tribe of Judah hath roared out of Sion, and hath uttered his voice from his holy temple, new Jerusalem. And he it is that must get the victory, and have the dominion, and reign, till all his enemies are become his footstool. This is the Lord's doing, and this work he will accomplish by his own arm. Therefore, lift up your heads, ye babes and suckling children of the Most High, and be bold in the strength of the Almighty, and in it be very courageous in this the day of his power. Feel Caleb's and Joshua's spirit stirred up, which saith, "We will go on, the Lord will go before us, and he will fight our battles, and we shall prevail." For the battle is the Lord's, the work is the Lord's, and he will accomplish it; the day is his, the set time is come, and the victory is and must be his. Here you dwell in the pure sense and feeling of the noble plant of renown, the right seed, which will wholly follow the Lord; this his soul takes pleasure in, and he will never forsake it, though a woman may forsake her child. This will never draw back because of persecutions, threatenings, or fiery trials, furnace, or den of lions; but puts on the whole armour of God, and is clad with zeal as with a cloak, and sets its face like a flint, be-

cause of truth, and because of righteousness. This is the royal birth, which God hath raised, and will raise, to whom the kingdom and dominion belong for evermore. It is against this the enmity is; the devil and the dragon's malice is against this child; after its blood the whore, beast, dragon, and false prophet have thirsted, from Cain to this day. This is the lamb that hath been slain from the foundation of the world. This is the holy child, against whom Herod and Pilate, and all the rulers took counsel in all ages. Not so much against profession is their aim, but at the life and holy birth itself, which is born and manifest in flesh, which hath been the mystery hidden from ages and generations, but now is and shall be manifest more and more, through all these trials and shakings, to the ends of the earth. This is he, whose vesture is dipped in blood, whom the armies in heaven follow. In heaven, not in earth, or of the earth are his armies, but in heaven, making war in righteousness and holiness, patience and long suffering. This is his heavenly army, that shall overcome with him, and get the victory over the beast, the dragon, the whore, and the false prophet; the Lord God, that lives for ever, hath spoken it. The lamb must overcome; and the kingdom, and the greatness of it, shall be given to the saints of the Most High; and they shall possess it even to the end.

Therefore fear not, ye little flock, whose breathing hearts are upright before God, angels, and men; who have the witness in you, that you seek nothing but truth, righteousness, and peace with God and man, and have no end but the glory of God, and the exaltation of his name, by the raising of his seed, and the salvation of the souls of the children of men; whose feeding is in the green pastures, which lie in the low valleys by the still waters of Shiloh, which run softly. The Lord is with you, though you are as worms in your own eyes, and are ready to say with Mary, "How can this be, seeing I know not a man?" I have no might, power, wisdom, strength, or ability of my own. Be but the virgin, wholly resigned into the will of God, with thine eye single, fixed in thy head, and the power of the Most High shall overshadow thee. And the kingdom of God consisteth in power, righteousness, and joy in the holy ghost, into which the wise virgins enter, who are the followers of the lamb (in whose mouth is found no guile) through the great tribulations. These are the true Israelites indeed, not only in word, but in deed and in truth: these follow him in the regeneration, and have the white robes and the palms given unto them; these sing the new song, which no man could learn but they that are redeemed from the earth; these sit in the heavenly places with Christ Jesus, upon twelve thrones, judging the twelve tribes of Israel; these are they that are beheaded, and suffer for the word of God, and the testimony which they hold. Mark, they hold it, and do not let it go; but let go the earth, with the

glory, treasures, delights, and pleasures of it; but hold the testimony of Jesus, and have chosen the good part with Mary, which endures for ever; and let go the cumberings with the many things, for the one only needful thing, the word of God, which is the word of power, of life, of patience, of reconciliation, and of wisdom, which saves the immortal soul; which is but one word, which was in the beginning, with whom Enoch walked, and was translated; which is God the judge of all, unto which we are come, and to the heavenly Jerusalem, the city of the living God, and to the spirits of just men made perfect, where is no occasion of stumbling, but God is the judge of all, who brings the hidden things to light. But before this is witnessed, there may be stumbling, and occasions of stumbling, and a judgment may be given (before the Lord come) in the unjust man's spirit, which is for judgment. But take heed of this thing, I charge and also beseech thee, O Israel, in the word of the Lord, that liveth and abideth for ever, as thou lovest his holy name, the peace and prosperity of Jerusalem, and the welfare of thine own soul; but live in the word of wisdom, and true authority, and patience of the lamb, and dwell with God the judge of all, in whose righteous judgment and before whose throne judge thyself; and let the beam be plucked out of every eye that would presume to judge before the time; and let the dread of the Lord be before it; for it is a fearful thing to usurp authority over Christ Jesus, which is the man that must judge the world in righteousness, and the people with truth, who saith to his disciples, "be ye merciful, as your heavenly Father is merciful." And they who are children of their heavenly Father, are not apt to judge rashly, before the time, out of his counsel, truth, power, wisdom and fear; but rather wait in patience, until the time comes, even the Lord, who brings the hidden things to light, having an eye to the glory of God, and the good part in all people, as well as salute the people. These have no respect of persons, neither admire men's persons for advantage sake; these are not in prejudice, or evil surmisings against any, knowing God's hand is going over all these things, who is the judge of all; for, where any prejudice, respect of persons, with the beam in the eye, lodgeth in the heart of any man, in that state that man's judgment is unjust and unrighteous, whoever he be: (I speak from God, without partiality:) he hath not the mercy that God hath to the unjust, and the very sun in the firmament will teach that man wisdom.

Therefore, my dearly beloved friends, brethren and sisters, with whom I am bound up in the bundle of life, to live and to die in and for the righteous cause and work of God, which is his truth that endureth forever; this is my exhortation unto you all, from the least to the greatest, without respect of persons or things outward, in the bowels of unfeigned love; look all at the good part, which is of God in yourselves, and dwell

in the good part in the remembrance of his mercies and loving kindness, which he hath showed unto you; and shut your eyes from seeing of evil, and look only at the good part in all; then will you answer the good part in Jew and Gentile, and the church of God. Here you shall be able to dwell with everlasting burnings, and in the munition of rocks; here ye dwell with God, the judge of all, and the spirits of just men; here is every high imagination and thought, that would exalt self, brought down through the judgment of God, into the obedience of Christ. Here is that unjust spirit judged, which would take the neighbour or brother by the throat, or lay hands suddenly on any, which Paul charged Timothy not to do.

Therefore, all ye dear children of God, keep out of that spirit, and let it not have place in you, no, not for a moment; but dwell in the life and wisdom of God, the judge of all, where you will feel the just man's spirit, which can judge and try all things, and be established in it. For I have considered, that this is a day of great trials and temptations on every hand, and of the making manifest them that are approved in God's sight. It is a day which requires retiredness, fear, watchfulness, and diligence, which will keep out of being easily moved or provoked; but your hearts will come to be established in power, love, and a sound mind, in which your compassions will flow forth towards your brethren, and towards all men; and ye will feel mercy arise, and pity towards enemies; dwelling yourselves always in the sense and feeling of God's mercies, compassions, and long sufferings towards you. I speak what I know, through the exercise of my faith and patience concerning these things, and I have found, that the thought of prejudice and evil surmising against any man or creature whatsoever, is judged with the life of the true seed (which lives in the bosom of God, the judge of all, which can stand upon the sea of glass mingled with fire) to be of the enmity, which came of the old crooked serpent, the beguiler and separator from the tree of life. Here you see the tale-bearers, which separate very friends, of which wisdom spake, to be very near.

The Lord open your understandings, my dear friends, for my bowels and very heart is open towards you, with desires and prayers to God for all Israel, that they might be saved from the wrath which is to come as a flood upon the ungodly and rebellious generation.

And the Lord God of mercies and blessings keep us all in meekness and fear, in his spirit of lowliness, love, and forbearance, in tenderness, forgiving and forbearing one another, as God for Christ (his seed's) sake hath forgiven us; shutting that eye that looks after the moat, for that is the evil eye, the hypocrite, gone out from and exalted above the heir, the life of God, to which the power and the judgment is committed. This shall never inherit true peace with God or man in that state. For

evil thoughts lodging, and being joined unto, defile a man, and shut that kingdom against him into which no unclean thing can enter.

So, my dear friends, and all you whose faces are turned towards the paradise of God, from the earth into which ye were driven by transgression, mind these things, and let this remembrance be always fresh in you, "that you bear not the root, but the root bears you." And this will keep you, that you shall not be high-minded, but fear; and to be little in your own eyes, as the little children unto whom the kingdom of God belongs.

And this spirit, before mentioned, of forgiveness, mercies, and long-suffering, love unfeigned, gentleness, and patience, dwelling in the watchfulness, for good (in the wisdom of God) and not for evil, is the spirit of the lamb, whom the Lord hath said, and fully determined, that it shall prosper and spread through nations, and it shall have dominion over them, and they shall bow to it, and it shall be a blessing unto many people and nations afar off; and the everlasting presence and blessings of the Almighty shall accompany it forever; and the gates of hell shall not prevail against it. But that which is rash, high, heady, proud, wilful, foolish, and stubborn, in which the leaven of the Pharisees lodgeth, God will lay low, and abase before him; and all judgment, which is not his son's in whom he is well pleased, to whom all judgment is committed and belongs, he will judge and condemn. And him that judgeth before he is come, who is Lord and judge of all, and without him, God will judge.

So, in the spirit of the lamb, dear babes and children of light, go on and prosper, and be faithful and valiant for the truth upon the earth; keeping low in your own measure, every one marching in his own path, then your ranks will not be broken. For thus is it written of the camp of the Lord, which must get the victory; for the enemy is very busy, striving every way to draw forth your simple minds from the strong hold of the prison of hope. Therefore blessed is he that watcheth and waiteth always at wisdom's gate: for there is the simple preserved in meekness and fear, love and patience, godliness and brotherly kindness, which is the most excellent way. This is the path where the lion cannot come, nor any ravenous beast can touch this mountain, but he will be struck through with the sling-stone of David, or a dart of God's righteous judgments. Here is no destroying nor hurting in all this holy mountain; but bearing all things, enduring all things, without murmuring, complaining, or envying, dwelling in that love which thinks no evil. This is that spirit of the lamb of God which saveth souls, and overcometh or taketh away a multitude of sins, wherein is no delight to lay open the brother's nakedness, (for that is of Ham's stock, which God hath cursed for ever,) but rather a secret crying to the Lord cor-

cerning such things: Oh that thy name might not suffer, nor be reproached through any who profess thy everlasting name and truth! and can say, as Moses did, "Blot out my name rather than thy name should suffer, or be justly reproached or dishonoured amongst thy people." This is that which is raised in many, which they love more than father, mother, wife, children, house, or lands, yea, or their own life, as God is witness. Here is a passage through the daily cross, the strait gate, into the place of broad rivers, where goes no galley with oars, but a stretching forth and swimming in the eternal will and obedience of God.

So, lift up your heads, all ye tender plants of my heavenly Father's own planting, from the virtue which you receive at the root of David, from which the branch of righteousness springs; and dwell in the stillness and patience, in which ye will feel the bowels of God's love and mercies opened in you like a fountain, at which ye may drink and be satisfied, and rejoice in God your saviour in the midst of all trials and tribulations, wherein ye will have strength and boldness to confess his name before men, even to the death, in the day when many shall hide themselves for fear, and for looking at the things which are swiftly coming upon the earth. So dear babes of God, and children of the stock of Israel, put on the whole armour of light, and make war in righteousness, in the spirit of the lamb, in whose mouth guile is not found. This is the captain of our salvation, who hath left us an example, that we should follow his steps, whom looking to and obeying, the Lord God that made heaven and earth will be with you, and preserve you all, his dear children, in and through all your trials and tribulations, which may be suffered to come upon you for the trial of your faith and patience, and for the purifying and cleansing his sanctuary. And this man will be your hiding place from the storm and from the rain, even the same which was found the rock in a weary land. And this is he that will stand the last upon the earth, and get the victory and dominion over and through all, of whose dominion and kingdom shall be no end.

So, in this the Lord God of life, of heaven and earth, keep you all by his eternal power, and establish you on the immoveable rock of salvation, that so with one heart, mind, and soul we may glorify the holy name of our God in this our day and generation, in right walking before him, that so we may give up our account with joy, and not with grief, and have the witness in us and for us, that we are well pleasing in his sight; in which, whether we live or die, we shall have peace and joy unspeakable, and full of glory.

The Lord God of life, love, and peace, wisdom, and righteousness, be with you all, my dear brethren and friends, and preserve you all in his eternal power unto his heavenly kingdom, there to remain, and in it to rest, when this world shall be no more.

This is given forth in the movings of the bowels of God's love unto his people Israel, and in the remembrance of his mercies of old, and of his daily compassions towards them; which is as an entreaty thereby, that ye may all remember and love his mercies, walking humbly before him all the days of your life, and to be read in your meetings, as in wisdom and conveniency of time ye have meet opportunity.

By a companion of them that follow the lamb through the great tribulations, for whose sake he can say, he loves not his life to the death, enjoying that love which is stronger than death. Blessed be the name of the Lord for ever. Amen.

WILLIAM BAYLY.

From my prison at Hartford, the Third month, 1663.

The Lamb's government to be exalted over all in Israel: who is the captain of their salvation, whose right alone it is (in whose mouth is found no guile) and not any other birth, spirit, man, or image whatsoever. Or, the glory of the Lord risen like devouring fire, to search out every false birth and false spirit, and to consume antichrist with the spirit of his mouth, and destroy him by the brightness of his coming. Given forth in the movings (at the commandment) of the captain of Israel, by one that followeth him.

Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. *Rev. v. 12.*

For by him were all things created that are in heaven and in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him, and for him; and he is before all things; and by him all things consist; and he is the head of the body, the church, who is the beginning, the first born from the dead; that in all things he might have the pre-eminence. *Col. i. 16.*

I. A certain sound (in season) to awaken the mixed multitude throughout the whole host; and that all may come to the trial, and search and see what spirit and birth they are of, and in what spirit and dominion you rule and govern, who are masters, parents, and governors of families throughout all the tribes of Israel, &c.

II. An exhortation from God, that none within the camp seek to physicians, (or things of that kind outward,) for any distemper, weakness, sickness, or disease whatsoever, without his leadings and counsel who leadeth into all truth, &c.

III. That no babe among them should strive or study for the comprehending or attaining the knowledge of the laws of men or nations, to make their defence, &c.

IV. A dear and tender salutation to the blessed seed, and children of the everlasting holy covenant of promise, throughout the whole creation.

JESUS CHRIST, the only begotten son of God, the holy seed, the lamb slain from the foundation of the world, (that lies in wickedness,) in whose mouth guile is not found, whose name is called the word of God, whom all are to hear, whose kingdom is not of this world, whom God the Father hath raised from the dead, and appointed heir of all things, and head over all to his church, and given him a name above every name, that at his name every knee should bow, of things in heaven and things in the earth, and every tongue confess him to be Lord, to the glory of God the Father; whom he hath given for a leader and commander of the people, in whom alone is redemption and salvation, and not in any other; this is the captain of thy host, O Israel; this is thy king and law-

giver, thy judge and saviour; and every spirit, seed, motion, or thought, which is contrary, opposeth, or riseth against the life of this pure, righteous, precious seed, (wheresoever, or in whomsoever it is, or appeareth,) is of antichrist, which the Lord God will consume by the spirit of his mouth, and destroy by the brightness of his coming, without respect of persons. And this hath been the testimony of the servants of the Lord in ages past, and this hath been and is our testimony (who are his servants) unto the world in this age; which work he is now cutting short in righteousness for his elect seed's sake, in whom alone he is well pleased, which has long been pierced, wounded, grieved, and oppressed by the contrary seed of evil doers, which has always opposed and exalted itself above all that is called God, and would not that he should reign, who is the truth, the resurrection and the life, whose right alone it is; and for whose sake the Lord God Almighty will overturn, overturn, overturn, till he possesses it unto the ends of the earth.

And well said the scripture, that "there are many antichrists in the world, and many false prophets shall arise, and shall deceive many; and many shall come and say, I am Christ, whereby many may be deceived," &c. Now, this I do not only read without in the world, but in the world which is set in man's heart, which hath been deceitful above all things, and desperately wicked; who hath searched it out to the full? or, who knoweth it perfectly? or, who hath sought out all its secret chambers of imagery?—Truly, I find but one right seed, right spirit, image, or birth, which rightly seeth, and rightly judgeth all things, and searcheth out the most deep and hidden things, ways, forms, shapes, turnings, or spirits: it is a noble plant, a noble birth; and there is not a deeper speech than it can understand, nor a form that it cannot see to the foundation, or through the vail to the root thereof. It is the elect which cannot be deceived, neither will it deceive any who join to it, believe and trust in it; but it is not of this world, neither is its kingdom and glory of this world, but from above, (over it,) in the majesty on high, (from whence it is born,) far above the principalities and powers of the rulers of the darkness of this world, the dominions and glory of which are but its temptations, to draw from the more noble into the visible fading glory; heaven is its throne, and the earth its footstool.

Therefore, his followers must be redeemed from the earth, from the world, the glory, the spirit and nature of it within, in which lieth the ground of temptations, and the deceivableness of unrighteousness, and the lying wonders, and the many antichrists, which do arise in the secret chambers against the appearance of this noble seed, to stand in the room of it, to satisfy the mind, saying, I am Christ, to wit: I'll give thee satisfaction, I'll be thy food, thy guide or leader, &c. feeding the

mind with falsehood and vanity, till at last it proves a false prophet, which hath deceived and cast down many strong men wounded.

Therefore, hearken, O Israel! to the voice of the captain of thy salvation, and give not heed to, nor believe any lying vanity within or without. Neither be thou satisfied with a false conception, or false birth, a false rest or peace, short of the election, short of the noble plant of renown, the wholly right seed, whose kingdom is not of this world; this is the heir, against which many false prophets and spirits (antichrists,) have risen up, to dispossess him of the inheritance. But all that go, or climb up before him, are thieves and robbers: therefore, be watchful and diligent, for your adversary goes about, seeking whom to devour; and fear always before the Lord thy God, O Israel! and believe not every spirit, but try the spirits, whether they are of God, for there are many false spirits and false births, which are not of God, but of the world; and the day of trial is now come, in which things that have been hid shall be manifest.

There is a spirit that can satisfy itself with the profession, likeness, or image of the truth; but its cross and burden is the very truth itself, which doth discover it, judge it, and cast it out. Therefore, take heed, and beware of that spirit; believe it not, but judge it in every appearance; it is the leaven of the Pharisees, which can never enter, but shuts up the kingdom of God, with all its righteousness, comprehension, and profession. This spirit is without the vail, and cannot see the end of those things which God will abolish, being shut out of the holiest of all, in which the secrets and wonderful works of God are manifest to them that fear him. So this spirit judgeth according to the outward appearance, and not with righteous judgment. This is that bastard, or son of the bond-woman, which shall not inherit with the heir, the son of the free woman. This is a knower of men after the flesh, (the flesh is the vail,) and a respecter of persons, and loveth the praise of men, and esteemeth the rich in this world more than the poor, whom God hath chosen, rich in faith and heirs of his everlasting kingdom. Therefore, beware of it, let it have no place in thy bosom, or within thy borders, O Israel! for it is abomination unto the Lord thy God, and a great oppressor and griever of his seed, and a contemner and secret despiser of his mean appearances in his babes and little ones, in and by whom he will confound the wisdom and glory of all flesh.

Again: there is a spirit that thinks or conceits better of itself than of others, because of outward things, which it seems to possess, or because of the knowledge, experiences, or trials, which it hath had in days past, through the dealings of God in his love to the seed; and with these things decks itself, and through which the heart is lifted up, out of God's fear, feeding itself with the manna which corrupteth. This

is a disobedient spirit, an imprisoner of the seed and life of God in the particular, and an oppressor and wounder of it in the general; and it is a lover of this world secretly in its heart; though it seems to have a beautiful outside or covering, the sower of discord lodgeth, as a couched beast in its bosom: and the backbiter lies within its breast, which, as arrows, it will send forth against the upright and simple-hearted, which doth discover, see, and fathom the ground and foundation thereof. Therefore, beware of it, judge it, and cast it off forever, for it is of the old leaven of malice and wickedness. It hath a life in giving heed to reports, yea, false reports against others, entertaining them, and reporting them, thereby to cover itself as with a garment, that so it might be esteemed and have the pre-eminence, and that others whom it pleaseth, may be disesteemed, slighted, or undervalued. This spirit the Lord God will cast down, and abase unto the nethermost pit: it is a robber of God, and a despiser of his neighbour; it is very near unto the chains of darkness, in them to be reserved unto the day of great judgment.

Therefore, O Israel! follow thou the Lord thy God alone, who discovereth the very secrets of all hearts, and is the searcher, tryer, and finder-out of every false spirit; before whose presence, and in whose sight, all things that have been hidden shall be sought out, evidently seen, and made manifest unto the ends of the earth: for the day is come, in which no shadow of death, or dark covering, shall hide the worker of iniquity and wickedness, though never so secret. Therefore, remember with whom thou hast to do, for all things are naked, open, and bare before his pure eyes. And see thou walkest in the light of the Lord, which is the light of his true Israel, and remains their standing dwelling-place, which shall be for a flame, and an everlasting fire in the hearts of all them who wilfully and contemptuously transgress against him, and come not to be humbled because thereof before him. This is thy God and Lord, which brought thee up at first out of Egypt, the dark land, and hath led thee by a way thou knewest not; who gave thee water in the desert, and manna in the wilderness; who was as a cloud by day, and as a pillar of fire by night, and who, by little and little, did drive out the many strange nations, that thou mightest inherit the promised land, which remains forever a rest for the people and seed of God.

Now he called thee not out of Egypt, in the day of thine afflictions, and grievous burthens, sighs, groans, and tears, when thou criedst to go forth to sacrifice unto him, that thou shouldst return, or make thee a captain to go back again to the house of bondage; but that thou shouldst be a redeemed, holy, peculiar people unto himself, zealous for truth, righteousness, and every good work. And thou mayest remember that thou wast charged, in that day of thy entrance into the good land,

“that thou shouldst not worship, nor bow down to any of the gods of the strange nations, whom he drove out before thee, neither give your sons to their daughters, nor your daughters to their sons in marriage, lest it become a snare unto thee, and steal away thine heart from wholly following the Lord thy God, which brought thee up from the land of darkness, or out of the north country, where thou wast driven and scattered upon the cold, cloudy, and barren mountains, as sheep without a shepherd.” Was not this thy state, O Israel! in which thy God sought thee, and found thee? and was not this the acceptable year, and the appointed time, or day of salvation? Didst not thou rejoice as a poor captive bound in chains, to be delivered? What wouldst thou have promised, or what couldst thou have done, or left undone in those days, for his sake who then appeared for thy deliverance? Didst thou not say in thine heart, that this God should be thy God, if he would but give thee bread to eat, and raiment to put on, when he called thee as a woman forsaken and aggrieved in spirit; when thou couldst have put thy mouth in the dust, if there might have been but hope? When thou satest trembling upon the ground, and lookedst every way without for a comforter, and when thou wast as at thy wit’s-end in thy wearisome toils, troubles, and anguish of spirit; then did not the Lord hear thy cries, and remember his covenant, which was made to Abraham and to his seed forever, and see thine afflictions, and come down to deliver? And didst not thou rejoice, like them in harvest, at the appearance or breaking forth of this morning? Wast not thou ready to call in thy neighbours to rejoice with thee, when the Lord’s money, on which his image is, was found in thine own house; and the sheep that was lost brought home upon the shoulders of the good shepherd, who laid down his life for their sakes? And when the Lord withdrew his presence for a little moment, was not thine heart troubled? and couldst thou be satisfied, till thou hadst found him again, whom thy soul loved? And when thou hadst found him, didst thou not say, in thine heart, “This is my beloved, this is my friend, I will hold him fast and not let him go, until he hath brought me into the house of her that bare him,” or into the land of rest, in which is peace, joy, comfort, and satisfaction forevermore? Didst not thou rejoice when Moses came to Pharaoh, king of Egypt, the land of bondage and darkness, and charged him to let thee go, though it were but three days’ journey into the wilderness, because of the heavy burthens and sore afflictions which thou enduredst, under the oppressing task-masters of the uncircumcised? But didst thou think what would befall thee in the wilderness, the many holes, and pits, and turnings, among the wild beasts, in drought, hunger, and sore travel? Yet how did the Lord allure thee, and then many times speak comfortably unto thee; and led thee by a right way, though it seemed

hard and strange unto the murmurer, and to that spirit which would have made a captain, to return back into Egypt, that land of darkness and bondage, on which the plagues were poured forth, because of the oppression of his seed.

Therefore hear, O Israel, and consider; who is a God like unto thy God? or what man was able to do these things, which the Lord hath done for thee by his own arm, which he stretched forth and revealed in the midst of thee; who gave thee precepts, commandments, statutes, and judgments, to direct, guide, counsel, instruct, and strengthen thee in the way thou shouldst walk, which is none other than that which first appeared for thy deliverance, though its name was then known no greater than I AM, or the LIGHT OF ISRAEL, which did after become a flame, and the Holy One as a fire, to consume and destroy his and thine enemies round about. This is he who said, "I am God, I change not; therefore the sons of Jacob are not consumed." This is thy God, who commanded thee, saying, "Thou shalt have no other Gods but me, nor make, form, or grave any likeness or image, to bow down unto; for I the Lord thy God, am a jealous God, and will visit the iniquity and sins of all them that transgress against my commandments." Therefore take heed, that thou bow not, nor give thine heart, mind, and affections unto any thing, visible or invisible, but to the Lord thy God alone, whose name is but one, and changeth not, even the light, which makes manifest all things, and divides the darkness from it, and hath no fellowship with the unfruitful works and workers therein; but doth reprove them, though never so secret; and will not hold him guiltless who taketh his name in vain. And all they who depart not from iniquity, and whose tongues are not bridled, ruled, or subjected by the power of the Lord, and who are not thereby guided in wisdom, meekness, and fear; such take the name of the Lord in vain; such are guilty, and shall so appear before God, angels, and men. For, as I said, the day hastens in which no shadow of death or secret dark place, though as deep as hell or as high as the stars of heaven, shall be able to hide the worker of wickedness under the fairest covering. The mouth of the Lord hath spoken it.

Therefore again, hear O Israel, and repair with speed every man to his tent, and none look out; but all feel and see the glory of the Lord God, which is like devouring fire at thy tent door, (burning up all that which is contrary to him,) that thou mayest be preserved in this day of the Lord's passover; who is not only passing over, but also through the very hearts, reins, and consciences of the children of men, with his grounded staff; yea, even searching and trying to the ground and bottom of all foundations and buildings: and he will fight with the contrary, (the dark mountains, the false foundations, and deceitful coverings,) with battles of shakings, of totterings, of strippings, and rendings. Yea, the vail

shall be rent from the top to the bottom, though it be in the very temple itself, that they that have lain in their graves may arise, and come forth, and that he might appear before the eyes of all to be the son of God, in whom is no guile, who humbled himself to the death of the cross, and through it came to triumph over principalities, and powers, and spiritual wickedness in high places. This is thy captain, O Israel! therefore think not of another, nor make another, nor form any likeness of him, or of any thing in heaven or earth; for there is not another whom thou art to worship, follow, or be subject unto, but him alone, at whose presence the veils rend, and the dead arise, and at whose birth and coming the heavenly host sing for joy, but the tribes of the earth mourn, (he that hath an ear to hear, let him hear,) who is now come with power and great glory in the clouds of heaven, (not of the earth,) to reward every man equally according to his works and words, without respect of persons. For he is a righteous and just God; he is not as a man, that he should change, alter, or vary, from what he was in the beginning; who by his power is able to raise up children unto Abraham, at this day, of them that have lain among the pots: therefore, let your eyes look towards his holy place, whence he ariseth to silence all flesh before him, and cease from man, whose breath is in his nostrils, and is as a worm and dust before him.

And know this, that thy God, who raised thee to be a people above all the families of the earth, and hath given thee great dominion, that if thou shalt exalt thyself, and say, this thou hast done, and the other thou hast done, and secretly takest the honour and glory to thyself, and liftest thine heart up, out of the uprightness and integrity before him, and shalt slight his mercies, and not walk humbly in his sight, but forget his wonderful works, and to ascribe the glory due unto his name; that he then is able to rend the kingdom from thee, and give thee a beast's heart, and drive thee out to feed with oxen, even among the beasts of the field. And this God will manifest on such, as he hath divers times amongst the sons of men, that all flesh may fear and tremble before him, and bow at his name, which must and shall be exalted above every name, and ascribe acknowledgments of mercy, righteousness, power, and glory unto him forevermore.

For this is the same God, that set a print upon Job's heels, and marked all his steps, whose candle had shined upon his tabernacle, and unto whom the rock had poured forth rivers of oil, who, when he came to see how great, and how powerful, how excellent, marvellous, and wonderful the Lord was in his unsearchable ways, ascribed all the righteousness to his maker, and abhorred self in dust and ashes, though he knew his redeemer lived, and that he should stand upon the earth at the latter day. Therefore take heed, that thou never depart

from him, (from his leadings, counsels, commandments, wisdom, and fear,) who hath set a print upon thine heels, and who marketh all thy steps, though never so many, or in the most secret hidden places; whether thou steppest in butter, or upon a rock, the Lord seeth all thy goings, and unto him thou must give an account for all thy ways, by whom actions are weighed. Therefore, O Israel, look not unto man, look not unto man, but alone unto him who is thy salvation, and the salvation of all his people to the ends of the earth: for^d if thou do but a little stand still, and consider thyself, in what state the Lord found thee, and how helpless thou wast of thyself, or of any man, but by the power of God; and then again, how the Lord alone heard thy cries, and remembered thee in the dust, and with his own arm brought salvation unto thy desolated soul; I say, when thou considerest these things, in the depths of God's counsel, with what eye canst thou look unto man? Then with an eye that God hath opened thou will see all flesh to be grass, and the glory of it as the flower of the grass; when the spirit of the Lord bloweth upon it, it soon fadeth away.

So, unto him who commanded light to shine out of darkness, and gave light into thy dwellings, let every soul within thy camp, O Israel, be subject, and ascribe all glory; for he is the first, and he is the last; and besides him there is no God, that is able to deliver thy soul from death, and thy feet from falling. Amen.



Concerning Government in Families, &c.

AND NOW hear, O ye tribes of Israel, even all you who are masters, parents, and governors of families, or teachers of children and young people. This is the word of the Lord unto you all: take heed to your own spirit, and see in and with what spirit you rule and govern; for all who are not in the spirit of the Lord, cannot serve him, nor be serviceable to him in their several places, and amongst their several families, tribes, and congregations; unto whom every particular must give account of his stewardship. Therefore see that ye walk, and live, and rule in the spirit, power, and wisdom, of God, in the still, quiet, and cool spirit, in which every thought is weighed and judged. And in it watch for the seed, and its appearance, when it ariseth in them all, amongst whom ye are placed; and reprove, exhort, and correct in the dominion of God, and in the wisdom and patience of the Lord Jesus Christ, and in due time and season, even in the feeling of the leadings of the seed of God in yourselves. And for the seed's sake, and the Lord's sake, who searcheth your hearts, wait for the raising of it up in all your families,

that it may be head and ruler in and among you all; that the blessings of the Lord God may be upon you, and his presence may bless your families, that ye may be a blessing and a refreshment one to another, and be refreshed one in another, even in the love and life of God, which is but one in all. And rule not with rigour; for that savours of the land of darkness. Nor in a wrong dominion, in conceitedness, self-willedness, or in an impatient, brittle spirit, but in the wisdom of God, which is first pure, then gentle and peaceable; in his fear and dread, and in love and meekness, and in uprightness of heart and mind, as in God's sight, doing all things as unto him, who seeth in secret, and will reward openly. For the seed is soon oppressed, and the evil is soon strengthened, by a wrong government, out of the true wisdom, in the wrong authority; and it will cry to God in servants and children, when it is grieved and oppressed, and God will hear it. And it will witness against such parents, masters, rulers, or governors, as do not answer it in the wisdom and love of God, in their ruling and governing, reproving or correcting. For it is the even balance, that will let them see and feel, as well you, when the weight is short, or when it exceeds, in all your words, actions, and carriages; and then the evil being present, it will take advantage thereby, and an hardness and stubbornness will increase in and among them, and a liberty and strength in all manner of evil, when the witness of God is not answered, and the seed raised, which would scatter all such things.

Therefore, great is your charge, who are masters, parents, and governors of families, and great should be your care and diligence for the suppressing and keeping under the rebellious and wild nature, and the cherishing and strengthening the good part, in all your families, from the least to the greatest; for that is God's, who will call you to account, how you have answered it, and been careful that you have not hurt the least appearance of it, and whether you have been as tender of it as the apple of your eye; for so is it unto the Lord, who will plead its cause with all its oppressors and grievors within and without, without respect of persons.

And when you exhort, admonish, or correct them, or find a cause so to do, then wait you upon God, to feel his presence and seed to lead, govern, and go before you; that Christ Jesus may be your head, and have the pre-eminence, and the government upon his shoulders, whose right it is in all things. And let your words be few, seasoned in the savour of the power and pure gentle wisdom of God, cool, quiet, and low; and not loud and clamorous, heady, or wilful; for that savours of the foolish woman, whose feet are without, which buildeth not her house, but pulls it down with her hands; but the wise buildeth it up, to the praise and glory of God. So let Christ, whom you profess, be known and exalted head in, and among, and over you all, even the

power and wisdom of God. Then will the Lord be honoured, and the seed answered, and the evil be kept under, by him whose right only it is to reign and govern among the children of men. And take heed, that for want of watchfulness, circumspection, and wisdom, ye do not discourage the tender appearance of truth and sobriety in your children or servants, or any under your government, by reproving before others, or out of due time; for that may and will hurt and grieve the seed, and beget evil thoughts, stubbornness, and an answering again, which will arise in the corrupt part, which cannot straightway be justly reprovèd, because there was want of the right authority, wisdom, and discretion in the reprovèr; though something was reprovèd, yet the want of a due and right management thereof, will strengthen the bad (with a witness) against the error in the reprovèr. And so here the work is not rightly done for God in your places, neither can it without Christ's leadings and guidance therein, who is the wisdom and power of God; out of which there is nothing done right, serviceable, and acceptable unto the Lord; but in it the heart is made wise, to discern both time and judgment.

And take heed ye do not secretly seek to bear rule over others by your means, or because you have more of this world's goods, which are all of the earth, and return to the earth from whence they came; for that is the leaven of the false prophets, and false spirit, against which the woes are pronounced, because it is an oppressor and secret persecutor of the seed. And God will abase that spirit wherever it is, even in the sight of men, and bring it into shame and contempt; for it secretly accepteth persons, despising the poor, and admiring or extolling the rich in this world. And thou, who dost so, whosoever thou art, shalt come into poverty and want, and be contemned and disesteemed, and cast out from amongst the children of him who had not whereon to lay his head, except thou repent, and be humbled before his throne. For, what hast thou, or what art thou more than another, either inward or outward, which thou hast not received, or hast by permission, to try thee, from the righteous God? to whom thou must give account; who will change times, seasons, and the state of things, people, or nations, as he pleaseth. Therefore, be low, and fear before him; for he will smite all the proud, covetous, and hypocrites with an irresistible stroke, whose ways are an abomination unto him.

Neither be thou self conceited, or lifted up in thy thoughts, because thou hast known more, or been convinced longer than others, or hast done more, or endured or suffered more than others have, lest the evil eye spoken of thou comest to see with, and thy light be turned into darkness; for God can and will do what he pleaseth with his own; and "many that are first, shall be last, and the last shall be first," as it is written. Therefore, blessed is the man or woman that dwells in the

sense of God's mercies, and their own nothingness, inability, and weakness; for this shuts out the Pharisee, that would shut up the kingdom, which will not enter itself, nor suffer that which would. So, my friends, remember he enjoyed the kingdom who was little in his own eyes; but when disobedience prevailed, the dominion was lost, and condemnation and trouble came over that which had disobeyed. And this is just and right with God, who doth and will render unto every one according to their words and works. Therefore dwell low, dwell little in your own eyes, as the little child; for of such is the kingdom of God; and such only have the right, authority, dominion, and throne given them of God; for so it pleaseth him. And in this ye will answer and reach to the seed of the kingdom in all your families, and in all people. Here ye will not hurt the tender, nor break the bruised reed, neither strengthen nor countenance the wild, stubborn, and froward in their ways; but your very life will reprove them, though not a word be spoken. Here you rule, in the true dominion of the Lamb, over the beasts of the field, the fowls of the air, and the fishes of the sea, as it was in the beginning, in the image of God, in the blessed state; in which dwelling, and being good examples, ye will teach more in one hour, than a thousand words every day in a whole year without it; and the witness of God will arise in them, to justify you in the one, and to judge and condemn you in the other.

Therefore take heed with what spirit you rule in your families; for if Christ be not head, then is that which is contrary, which he will consume, and destroy by the spirit of his mouth, and by the brightness of his coming. And if he be not your head, Lord, and king (who rides meekly upon the wild ass' colt) in the particular, who are governors or masters of families; how then are your families his families? and how are you of his household, if Christ Jesus be not the householder or governor in and among you? And how are you then of his church, if he be not the head and ruler, instructor and leader of you in all things, who is the leader of his people Israel? Consider these things, my friends; for of the Lord am I constrained to write them, for his holy seed and name's sake, and for his truth and the souls of people's sake, which are greatly oppressed, grieved, and vexed by a wrong government among children, servants, people, and nations. And let none be secure or careless, without the feeling of the pure presence of God, leading and guiding them in wisdom, love, and peace, which keeps the heart and affections alive, unto the Lord God of truth, (whose throne is heaven,) and dead to the earth, dead to the world, and the things of it: for who come to be careless, and at ease in the flesh, little regarding those things before-mentioned, (even God's name and seed in themselves and others,) are bad examples to such who are young, simple, and tender, and stum-

bling-blocks to such as are to be gathered, in this day of God's mighty power, in which he will plead with all flesh, without respect of persons; who will remove the candlestick of them that have forsaken their first love, except they speedily repent, and do their first works; and will spew the luke-warm out of his mouth, as loathsome and burthensome unto him. And this is the word of the Lord unto such; whose zeal will perform it, and the day is at hand, in which he will come quickly, and fight against them with the sword of his mouth.

Therefore let all be awakened, and see where ye are, and what spirit ye are of, and how the work of God goes on in the particular, and amongst you; and whether your affections be on things above, and not on things of the earth; and whether your life is in Christ, the seed, the truth of the most high God, and whether you follow the lamb, in whom is found no guile, whithersoever he leadeth. If you do, then are the wise virgins, with the oil in your lamps, seeing with the single eye, as God sees, who is no respecter of persons, who hath chosen the poor of this world, rich in faith, (mark, rich in that which purifieth the heart, and gives victory over the world, which justifieth in God's sight,) and heirs of his everlasting kingdom. Then you love in the love of God, which is unfeigned; then you judge all things as God judgeth, in his infallible, righteous judgment, and not before or without him, who is Lord and head over all, to his church.

Friends, I preach the cross unto the world, and to the nature, spirit, and ways of it, without respect of persons, in the sense of what God is doing, and will shortly bring to pass, that no flesh may glory in his presence. And this I say to you all within the camp of Israel, who are of the mixed multitude that came out of Egypt, and yet love the garlic, and the flesh-pots thereof—that love the earth, and stick in the earth, and save self alive, and hide from sufferings, for fear of losing the earth, or your reputation among men; you follow not the Lamb of God, in whom is no guile, who humbled himself to the death of the cross, for the joy that was set before him; who made himself of no reputation, and had not whereon to lay his head; who set his face like a flint, because of truth and righteousness, against all unrighteousness, hypocrisy, and wickedness whatsoever, without respect to the persons of any, possessions, or places of any. For which end he was born, and for which end his followers are born, (who feel him born within them,) even to witness for the truth, and to stand up upon the earth, and plead for it, and suffer patiently for the testimony which they hold, till the spirit of life from God arises in the consciences of ungodly and wicked men, to plead his own cause with them. You, I say, who are of that spirit, of self-saving, you have, and shall have your reward, as the Pharisees had, as the mixed multitude had, and as the murmuring Israelites had;

God gave them their hearts' lusts, seeing they desired it; but sent leanness into their souls. This is your state; therefore take heed, and be awakened, and retire back to the foundation of God, out of the earth; for the Lord will cross you and vex you, by rolling the earth out of its place, and will abase your reputation, and bring you into shame and contempt, till you know that the Most High ruleth amongst men, and governeth in the kingdoms and authorities amongst men and people; who is higher than they, whose the earth is, and the fulness of it, and not yours. You must give an account to him, how you have ordered it, and used and improved it, to the praise and exaltation of his name, and the help of the true woman; for the earth and heavens are hers, and the child's, which she brings forth to govern the nations; and you are but as worms and grasshoppers in God's sight, who can crush you, and tread down the high places of the earth in a moment, and rebuke and break in pieces the strong nations in a moment. And this is the Lord God of heaven doing, that all people may fear and obey him. And these things are coming to pass, and will be accomplished by him that respects not the persons of men, but will reward every one according to his ways.

And, my friends, judgment hath begun at the house of God, but greater things than many have yet seen are approaching; for a short work will the Lord make on the earth, for his oppressed seed's sake, and for his great name's sake, amongst you, and in the world. Therefore expect you not great and final destruction to come upon the wicked without, until the temple is nearer built. For I tell you, nay; you must first be faithful followers of the lamb; if you would see your conquest over the beast, dragon, whore, and false prophet (the antichrists) without, you must first see it, and your victory over the world, and the spirit of it, though faith and patience within; for this way it cometh to pass, that no flesh should glory, but be abased, even to the dust, from whence it came. And this have I seen in God's secret counsel, even how he will accomplish his great work among his people, and how he will destroy his and their enemies with a final destruction, even like a whirlwind, when once it ariseth.

Therefore, my friends, gird up the loins of your minds, watch, and be sober, and wait always upon God, and feel your hope to the end, and be not hasty, but remember the days of Noah, how the Lord was long-suffering, till the ark was finished, then came the flood upon the world of the ungodly. And thus is the son of man come, and his long-suffering to us-ward, (who obey his voice,) is salvation. Let him that readeth understand; for as it was in the days of Noah, even so is it now, at the coming of the son of man; blessed is the eye that seeth, and the heart that understandeth, and keeps out of that eating and drinking, marrying and giving in marriage, building and planting there spoken of. For

much that is joined together, must be separated, and scattered; and much that is builded and planted, must be thrown down, and plucked up by the roots; and the earth must be burnt up, and the elements melt with fervent heat: for hot will be the day, in which all the ungodly shall become as ashes under the soles of the feet of the saints of the Most High, and in which the sons of Levi shall be purged and purified as fine gold; which day is but as it were begun amongst many, but it draweth near, and hasteneth greatly. Therefore blessed is that wise servant, that is always ready, waiting for his Lord, and who is giving his fellow-servants meat in due season, and does not eat and drink with the drunken, nor smite his fellow-servants; for, on such the day will come unawares, and in an hour they think not of. And this hath the Lord God Almighty proclaimed, which shall sound a certain sound throughout all the tribes of Israel, and to the ends of the earth. Amen.

So, this I have written in obedience to the Lord, that I might be clear of their blood whom it chiefly concerns, and concerning whom it came into my heart from God, to lay these things before you; for I have desired of the Lord, to direct me aright in all things according to his will; and I labour to keep my conscience void of offence towards him and all men; and I travail and pray to God, that I may finish my course with joy, and give up my account daily, and at the last with joy and not with grief. And this, God knoweth, is the hearty desire of my breathing soul unto his throne for you all, that with one mind and heart we may all press forward in the same way, which is the steps and path of the just one, that leads more and more unto perfection, out of the imperfection, out of the earth, out of the darkness, and the old levens, into paradise; where man was made a living soul, in the image and likeness of his Maker; where the dominion is known, and the blessings enjoyed, which make rich, and the pleasures at his right hand which last for ever: unto whom my soul ascribeth all glory, praise, honour, and thanks, who is worthy of all, to whom be it for ever given by all that feel breath in the land of the living.

And now, all ye dear and tender breathing babes and children of the most high God, whose hearts and understandings the Lord hath opened, who have cast down all your crowns at the feet of the lamb, who have forsaken, and can forsake all, for his sake in whom is no guile, who have obeyed his voice, and faithfully followed him in the regeneration, who love not your lives unto death, for his sake that was slain from the foundation of the world, because of the sweet savour of his precious ointment, which you daily feel poured forth into your vessels; ye only are the wise virgins, ye are the redeemed from the earth, and are not defiled with women, the weak and beggarly things. And this is the word of the Lord God Almighty, that lives for ever, unto you all. The day

of your redemption, the day of your sitting upon thrones, the day of shouting and of singing hallelujahs for joy, is at hand, in the triumphant dominion of the Lord God omnipotent, over all flesh and unclean spirits, over the raging waves of the sea, in the midst of the greatest storms; yea, over death and hell, and the gates of it, which shall never prevail against you, as you abide on the rock, as you inhabit the rock. You shall sing praises, yea, high praises unto him that sits upon the throne, and to the lamb for ever and ever, who is worthy to receive power, wisdom, riches, honour, glory, and blessings, for ever and ever, over all in the highest—amen, hallelujah; who giveth you the victory. Therefore faint not; for unto you this is the word of the Lord God, who liveth and reigneth for evermore, amen.



Israel is commanded not to meddle with physic, or physicians, &c. for any disease or distemper, without the leadings and counsel of the Lord their God, &c.

DEAR FRIENDS,—I am commanded of the Lord, and it lies upon me, in the fear of his name, and in the bowels of his love, to warn and charge you whom it concerns, that I may be clear in his sight, of these particulars following, viz. 1. All you who, in this great day of judgments and trials, within and without, feel any distemper, weakness, sickness, pains, or any disease whatsoever—seek not to physicians, without God's eternal motion, or in the clear freedom of his life; nor let out your minds, in an eager seeking a remedy, to any man, people, or things outward, but as the living God alone guides you, who is a present help in time of trouble to all his children that wait upon him. And know ye this for a surety, that the Lord our God hath made known the tree of life again, (unto his babes that fear him,) which is in the midst of the paradise of God, whose virtue healeth within and without; blessed and praised be his holy name for evermore. Therefore, all ye who profess the knowledge of God, and faith in Jesus Christ, now try yourselves and your faith concerning these things; for if you truly know God and Christ, (whom he hath sent to be a prince and a saviour,) and your faith stands in the power of God, and not in a sound only, then you know the tree of life, and him that gives us life, and breath, and all things. Mark! And if he gives us all things, then he gives wisdom, understanding, and counsel to his people, in all things needful, how to walk, act, or speak, in all occasions and at all times and places; who guides the meek in his way, and teaches the humble in judgment. Therefore, I say, wait you upon God alone, in the pure fear of his name, for counsel and instruction in this particular, if you love the peace of your own souls; and seek not any

thing for a remedy, but in his leading, counsel, and wisdom, and in the faith of God's elect; for if you do, it will add to your trouble, and sorrow, and distemper: it is the word of the Lord unto you, which you will know fulfilled in the end.

Therefore, my dear friends, dwell in the light, which makes all things, states, and conditions, manifest; and wait upon the Lord in the still, cool, and quiet spirit, for the right understanding of your own particular state, and the ground and cause of all distempers, diseases, or judgments in your own particulars. Else, how are you as the spiritual man, that judgeth all things, if you know not the things of God, and what is in man, and the ground of all distempers, diseases, and judgments? Where is your dwelling with him that is greater than Solomon, if you know not that wisdom which gives the understanding of all things, from the hyssop on the wall to the cedar in Lebanon? How can you be wiser than serpents; or how will you know the furies of wild beasts, and that which bounds and limits them, if you know not the ground of all things in your own particulars?

Therefore, I say again, wait upon the Lord of life, and think not your time misspent in so doing; neither give yourselves rest till you in very deed know Jesus Christ, who is the tree of life in the midst of the garden of God. For I must say, in the word of the Lord, many may be deceived with the apprehension, or a name to live, and may profess and talk of him, and yet be dead, and ignorant of the true and right knowledge of him and his ways; to whom he will profess, he never knew them. Oh! that this fearful day and sentence may never surprise any of you, who have tasted that the Lord is gracious: for many people have been destroyed for lack of knowledge, and of a right understanding in these things before-mentioned, not knowing the intent of the motions of God's spirit within them, neither discerning the Lord's body. For, since transgression, disobedience, and ignorance of God, the cloud of error and darkness, have overspread the world, the ground of these things hath been hid to the children of men; so that when the displeasure of God hath been kindled against them, they have not perceived it in the ground, in the particular; but were apt to talk of it in a general way, that sin is the cause, when great plagues and judgments come upon a people, or the like; but scarce one man in a nation, did turn his mind, and wait upon God, to see his will and counsel in such things, in the particular; but such as did, and obeyed the Lord, were prophets, who cried against such things in the general, as they had suffered the indignation of the Lord for, (who had subdued them,) in the particular. And so the Lord God hath often sent his visitations amongst the children of men, and his servants to warn them, that they might be awakened, and repent, and be humbled before him, that so he might show them his way, and guide them

in it, which is a way of holiness, mercy, and truth; and that they might always fear and dread his great name, and terrible majesty, who is able to do whatsoever he will in the heavens and in the earth, and that they might, through his judgments, come to be redeemed, and reconciled unto him in Christ, the everlasting covenant of life and peace.

Therefore, my dear friends, wait you upon God, and let him be your fear and your dread; then will you not dread man, or rather the furies of wild beasts, or serpents, which are manifest in the sons of men; neither let in the fear of death, or any trial whatsoever, which tends to the veiling or weakening your tender life which you have felt and enjoyed in God: but let the presence of the mighty God of worm Jacob fill your hearts, who is able to destroy both body and soul in hell, and also to save to the uttermost all them that fear and obey him, that you may feelingly and perfectly know and understand, in the light of the Lord, all things that come to pass in your particulars; then shall you be of a right and sound judgment, concerning all men, spirits, and things in the general. For none can truly know the cause, ground, or root of a matter originally, but who dwells in God, the root that bears him and all men, the original of life; and he that doth not know aright, may easily or soon judge wrong. Therefore, it is "the saints" only, amongst all the children of men, that are able, and can, and must judge the world—mark!—"who are sanctified by Christ Jesus." Yea, such shall judge angels, who dwell in him to whom they all bow; for he is judge of quick and dead, and from him is no secret hid, that shall not be manifest. For he is come near to judgment, and is a swift witness against all unrighteousness, and also his tender mercies and blessings are near the upright hearted, which is to them as the former and latter rain: but the rebellious dwell in a dry land.

So, be you all very still in your minds, and not will, or run, but diligently heed the will and counsel of the motions of God's good spirit in you, which is the only teacher of his people; for he hath said, "My spirit shall not always strive with man." And he is the "true physician," "shepherd," and "overseer of the soul," and will he not oversee and take care for the body, (the lesser,) by giving wisdom and discretion how to order all his creatures to his praise? Yea, and this is witnessed among his babes; blessed and praised forever be his name, which is their strong tower and safety, rock and defence; and they need not another, who are come to dwell in the holy city, New Jerusalem, that came down from God, the quiet habitation, whose walls are peace, and gates praise and salvation: here is no need of candle, sun, or moon to give light, but the glory of God doth lighten it, and the lamb is the light thereof. And hither is the Lord God of endless wisdom and compassions bringing his little ones, that believe and trust alone in him, who is becoming all in

all, in his faithful children. This is the sum, my friends; this is that we have waited for, to which end the Lord hath long waited to be more and more manifesting his grace and wisdom unto us, that we might come up hither, by descending lower in ourselves, into him who is the root and offspring. What shall I say of him? If it can be borne, I could say much in the infallible counsel of God, that he is becoming the father and mother, feeder, and clother, healer, guider, and governor, yea, all, as I have said, unto his dear lambs, who have long breathed and panted after him, and cannot be fully satisfied till this is accomplished. No borrowed light, no moon or candle, will suffice the noble birth, but the very glory of God, and the marriage of the lamb, to whom it ascribes all, having received all out of the bosom of the eternal treasury of the wisdom and compassions of the Almighty. And so here is a cry heard, with a loud voice, from the throne of God and the lamb: "Cease from man, cease from man in all things, and come up hither, ye travelling children, and you shall be refreshed and satisfied. It is I have heard your cries; and if man at any time have had compassion on you, it was through my bowels, which I put upon him to that end; therefore, look unto me, and come; I am the fountain of all goodness, mercy, and truth, saith the Lord God, and not any man; for they are but as cisterns which may break, and then where wilt thou be for thy daily nourishment and refreshment?" These were the two great evils committed in the days past, viz: "They have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that could hold no water;" for which the heavens were astonished, and very desolate, and afraid. "Is Israel a home-born slave?" (Read Jer. ii. 11, 12, 13, 14, and consider it perfectly, for the latter days of considerations are come.) As much as if God had said, "Is Israel, who once wrestled like a prince, and prevailed, and had power with God, and with man, &c. become so ignoble, as to forsake me, the fountain, and be satisfied now with cisterns that will hold no water?" Oh this was a horrible thing! these were great evils! the very heavens were astonished at this!

Therefore, my dear friends, let this saying sink deep into your hearts; see that you always in all things mind the motions and leadings of the spirit of truth; for it is the true and perfect guide, sent of the Father to guide us into all truth, and to show us things to come. And he that follows any man by word or example, and goes from this in himself, hath committed a great evil, even idolatry, and is gone from the hearkening and obeying.* This is the witchcraft spoken of; this is not to be suffered to live, or to be lived in, in all Israel;† the Lord hath spoken it. For worm Jacob, who is now arising in the strength and pure

* 1 Sam. xv. 22, 23. and Gal. iii. 1.

† Exod. xxii. 18.

wisdom of his God, is no more a home-born slave, to feed at cisterns, or live upon husks, or to be deceived with any likeness whatsoever, but is filling himself at the living fountain of the riches and nobility at the right hand of the majesty on high; and so, in vain are the snares laid in the sight of him that hath wings, that sees them, and is able to escape them. For there is a remnant that stand upon Mount Sion with the lamb, in the innocent life, who are, and can freely come to God, the judge of all, and be ripped open, and stand naked in the particular; and such is the Lord God clothing with white robes of his everlasting righteousness, which shall never wax old. Glory unto him in the highest, who has wrought all our works in us and for us. Amen.

So remember, the spirit of truth is thy proper leader, O Israel! in all things concerning soul and body, at all times, places, and occasions, and not any other; nay, though an angel, see thou do it not; for they are but ministering spirits, sent forth for them that are heirs of salvation, and are fellow servants with them who are led by the spirit of truth, and are not to be worshipped or followed any further than is agreeable to the leadings of God's spirit in thy own heart; for unto him thou must give an account, and not unto angels or men.

Now, I do not hereby limit the Lord, nor his people, from exercising their pure faith in any thing concerning their state, either inward or outward. And as for the things before mentioned, concerning the health or weakness of the outward man, I do know that there are natural and accidental causes of weakness, sickness, or distempers, which are incident even to God's dear children, while in these earthen tabernacles, for which natural things may be applied in the leadings of the life and wisdom of God, by which they were created. I say, my intent is not, neither am I joined to such a spirit as to impose or limit the motion of God's spirit in any thing whatsoever, but only to limit the contrary, even the hasty mind and spirit, and that all may come to be guided by the counsel of God, out of ignorance and doubtfulness, into clearness and a perfect knowledge of their own state, as it is in God's sight, and of the virtuousness of the power of the resurrection of the holy seed in themselves, and not be led in blindness and insensibleness; in which state are the errors and mistakes, and wherein people are destroyed for lack of true and sound knowledge. And here they have applied many things, and are apt so to do, even natural and visible things, for spiritual and invisible causes. I do not mean an invisible distemper, merely of the outward man, which may proceed from a visible or natural cause. But when God, by his spirit, strives with man, in him, and smites on his conscience, by reason of sin, or some disobedience or other, through which the Lord beholds guilt, and cannot but punish, which causeth even the countenance to change, and brings judgment

upon the very creature, because thereof; I say, this shall never be removed, in the ground, by any outward or visible thing: the Lord hath spoken it. For it is striving against the Creator, and the good end of his gentle chastisements with the creatures which he hath created for his praise, and to be used in his counsel and wisdom, by which they were all created, and have their being. So, this ignorant, wilful, impatient spirit, which cannot trust God, this is to be limited, and bound down, by the dread and power of the Lord, that the innocent seed which can trust in him, which hath long suffered under oppression, may arise; in whose resurrection and life is the healing and blessing of the nations that are saved, which are forever to walk in the light of the lamb.

So, let all be subject to him, that gives life, and breath, and all things. And be not hasty when any trouble or distemper comes, to be delivered or to get ease from under it, till thou in patience hast seen the mind of God therein, and be delivered by him that comes out of Sion, to turn away ungodliness from Jacob. Blessed is the eye that sees, and the heart that understands, and contrives not any thing in the will, but as led and guided by the shepherd of Israel, who will not suffer his lambs to lack any good thing for their body nor soul, which in his wisdom he sees meet for them. And that which is not subject, is the carnal mind, in which the enmity lodgeth, the death, trouble, and condemnation. Here the lions lack, and suffer hunger; but the meek shall increase their joy in the Lord, and they that wait upon him shall run and not be weary, and walk and not be faint.

And know this for infallible truth, that whosoever useth or applyeth the creatures of God, even natural things which are good in themselves and places, to a condition not suitable, even when God smites upon the conscience for any disobedience and wickedness, by which as I said, the outward man comes also to suffer, being partaker with the spirit that transgressed, that this state is parallel to that mentioned in Isaiah xxxii. 12, 13, 14. When God called for fasting, weeping, and mourning, behold slaying of oxen, and killing of sheep, &c. which was iniquity that should not be purged till they died.

Therefore, dear friends, think on these things, (which are but a touch of what might be spoken, but a word to the wise is sufficient,) and wait upon the Lord alone to be guided in all things; and do nothing hastily, out of his fear and counsel, which only is known, understood, and stood in, in the still and quiet waiting, in the retiredness of mind and spirit, stayed upon him, out of all your own willings and contrivings or runnings, in the sinking down and subjectedness to his holy will alone; that he might be all in you all, and you as nothing before him, but vessels of his honour, praise, and glory; to whom be it given over all. Amen.

No babe in Israel to study for the attaining the laws of men, to make their defence, &c.

AND my dear friends, who have no knowledge in the laws of men or nations which are in the fall, and are in such things ignorant as children, this is my advice unto you from my God and your God; do not now study or strive to attain the knowledge thereof, in any case, to make your defence, when you are brought before rulers and governors, or their judgment seats, for the name's sake of Christ Jesus; for if you do, it will prove like Saul's armour which David, the seed, could not go out to war with, unless you have the knowledge of such things already as a servant to use in the dominion and pure wisdom of God. For this I have found, (who am also ignorant of such things as a babe,) that the innocent seed of Jacob need none to plead their cause, but God alone, who giveth strength and wisdom in the same hour.

Therefore, my dear and tender friends, look not out from your own measures received of the grace of God, which is sufficient; neither consult with flesh and blood, by reasonings, disputings, or premeditations; but stand single and innocent, eyeing the honour and glory of God in his pure fear and true humility; for in this alone are the victory, wisdom, and blessings obtained, and God will not give them to another; for the battle is the Lord's, and we are to stand still (in the seed,) to see his salvation; and then keeping low, this will glorify its Father alone, as the Father hath glorified it with dominion and peace. And consider what law or learning David had, when he came from feeding the sheep, being but a youth? And what weapon had he when he slew the uncircumcised Philistine, more than the smooth stone in the shepherd's bag, (he that can read, let him,) without staff or spear, in the name of the Lord?

And they marvelled to see the boldness of Peter and John, who were ignorant and unlearned men in their laws and letters; and the Pharisees said, "The disciples of Jesus know not the law;" and also of him, "Whence hath this man learning, seeing he knoweth not letters?" Thus did God confound the wisdom of the wise and prudent in ages past as in this age, who hath always chosen the foolish things of this world, that no flesh or fleshly part should glory in his presence.

Therefore, dear friends, let no babe or simple one among you be discouraged, who are ignorant in the outward laws and letters; but keep to the royal law in the heart, written by the finger of the living God, in which you will feel the springings up of the royal seed and birth, which fulfils the righteous law and letters, and was before the letters and laws of men were, whose heart trusteth only in the living God, and makes not flesh his arm. 'This is the true seed, the heir; but that which

makes flesh his arm, is the seed of evil doers, which shall never be renowned.

And so, my dear friends, in all things mind the leadings and counsel of God; for he leads his people, and guides their feet, in the way of peace; and he alone is the saving health of all nations; and without him they can do nothing that is good and acceptable in his sight. And let your eyes be towards him, who is invisible, dwelling in the light; and neither act nor speak out of his fear and counsel; then will you be preserved, to his praise, and to your eternal comfort and peace. And whether you eat or drink, or whatever you do, let all be done in the faith, to the glory of God, for what is not of faith is sin; so shall you be kept steadfast on the immoveable rock, through and over all things which may come to pass as your trials; and be upheld in the meek and quiet spirit, which in God's sight is of great price. And in this is the kingdom and patience of Jesus, and the victory of the lamb known, who must rule and reign, till all his enemies are put under his feet. Amen.



To the blessed seed, and children of the everlasting, holy covenant in the life of the lamb of God, in whose mouth is found no guile, throughout the whole creation; a most dear and tender salutation.

O THOU blessed seed of the promise, who hast long lain as in the clefts of the rocks, and hast been as a stranger throughout the whole world, and yet liest as a lamb slain in the streets of Sodom and Egypt, spiritually, my soul breathes, cries, and groans unto the living God for thy sake, and I am in sorrow and pain, as a woman in travail, because of thy great oppressions. Who knoweth thy sorrows, thy griefs, and thy secret complaints? Who knoweth thy sighs, thy groans, and thy tears, amongst the children of men, who art as a worm in the lowest parts of the earth, bearing the weights and heavy pressures of the iniquity thereof? To whom canst thou turn, to the right hand or left, to unbosom thyself in the depth of thy inward travails, but only to the living fountain from whence thou sprangest? O thou lamb of God, which takes away the sin and removes the foundation of the earth, when wilt thou yet arise more in thy beauty and glory among the sons of men, to bear the government on thy shoulders, whose right it is, that thou mayest lead them forth "in the green pastures, by the fountain of still waters;" that thy innocency, tenderness and love unfeigned, might be known as the waters cover the sea? For thou art without guile, the alone pure and undefiled one; thou art harmless as a dove; thou art the chiefest of ten thousands; thou art altogether lovely: the world knoweth thee not; thou art as a lily among thorns, and as an apple tree amongst the trees of the forest;

thy smell is as Lebanon, and thy taste exceeds the pomegranates. O thou fairest among the sons, and thou most beautiful among the daughters! What shall I say of thee, O thou beloved of my soul, I am even sick of love, my soul is even melted in the breathings of thy precious life, and I am even ravished with love in thy presence; for thy countenance is exceeding the angels of God. Thou art terrible as an army with banner to the ungodly; but thou delightest in the upright, humble, and contrite ones; thou art my saviour, in whom my soul rejoiceth, and my spirit doth magnify thee, O thou everlasting sun of righteousness.

Arise, arise! shine forth in thy strength and glory, and drive back all the clouds of darkness which have covered the earth, and the gross darkness which hath covered the people; that the glory of thy light may enlighten the world, and thy brightness may shame and confound the glory of all flesh; that thy dominion might be known throughout the whole earth, which is an everlasting dominion, and thy kingdom of righteousness which hath no end; that the nations may come to the glory of thy light, and kings to the brightness thereof, to rule in thine eternal counsel, wisdom, dominion, and victory over all; that songs of praises, deliverance, and triumph, forever and ever, may be sounded unto thee, who wast dead, and art alive, and livest for evermore, casting down all their crowns at thy feet. For thou alone art worthy to rule and reign, and to have all honour, glory, strength, wisdom, riches, and blessing. For thou wert slain because of our sins, and art now arising to redeem thy people out of kindreds, tongues, and nations, by thy blood, and art becoming King of kings and Lord of lords in us thy babes and children. Thou art the tree of life in the midst of the garden of God; by thy virtue must the nations be healed. Thou art the pearl of great price; thy worth is not to be valued with fine gold. Thou art far above rubies; thou hast been as a treasure hid in the field, dwelling in the lower parts of the earth, and yet above the highest heavens; both which thou hast upheld to this day by thy power. Thou art the salt of the earth, and the light of the world, though they have not known thee, but trampled thee under foot as a despicable thing. Thy face hath been marred more than any man's, and thy form more than the sons of men. Thou art that just one, and holy child, which hath long been as a servant, though by right, art Lord of all. On thy back hath the ploughers ploughed long furrows. Oh how have the smiters smitten at the appearance of the lifting up of thy tender countenance! When this I have considered, my soul hath mourned in secret, and mine eyes have trickled down tears, in the sense of thy deep sufferings; and yet, had it not been for thy sake, the whole world had been as Sodom, and been consumed like unto Gomorrah. Oh who will not now come down and suffer with thee, that they may also reign with thee as kings and priests on the

earth! For now thou art arising in the greatness of thy strength, to be avenged on all thine oppressors. "Thou hast trodden the wine-press alone, and of the people there was none with thee; therefore wilt thou trample them in thy fury, and stain all thy raiment; for the day of vengeance is in thine heart, and the year of thy redemptions is come." Thou art the King of Sion, thou hast the key of David, and the keys of death and of hell, who ridest meekly upon the wild ass-colt, as in the days of old. Come forth now, O ye daughters of Jerusalem, and behold your King, even the lamb of God, which hath been slain, in whose mouth guile is not found, that taketh away your sins; and follow him forever, ye daughters of Abraham, and sons of Jacob; "for it is of the Lord's mercy you are not consumed," because his compassions fail not toward his seed, but remain sure in his covenant for evermore. Amen.

Therefore now, all ye followers of the lamb, be ye very still, low, and watchful, dwelling in the pure dread and humility of him that sits upon the throne, and of the lamb for evermore; and let none be careless or wilful, lest ye be found in the degeneration, from the spirit of the subjection of the lamb of God, who is come to rule; but in his life stand you upon Mount Sion with him, with the harps of his high praises in your hands, for they only are the chosen and blessed, who are faithful followers of him in the regeneration. So, let your eyes be single and your minds retired, dwelling in the good shepherd's tent of Israel, hid in him, whom the world knows not, where you will feel quietness to your immortal souls, and peace and patience to undergo all trials; for this is a day of great and manifold temptations and trials, in which the enmity works every way in its full strength, among the children of men; but its violent force is chiefly bent, as a mighty flood, or full current, to sink and destroy the ark of the testimony of God. Feel me in your life, within and without, ye dear children, ye simple-hearted, breathing babes, who know the winnowings on every hand, and how the tempter works, to draw out the mind and affections one way or other, that he might get advantage, to spoil your resting place, which you have in the stayedness on God and simplicity of Christ, and to keep the soul and understanding clouded, in darkness and insensibleness, hardness and blindness, to be lukewarm, careless, or secure, without the feeling and present enjoyment of the pure, refreshing presence of God's countenance. Then he hath his purpose, who seeks to devour; for in the darkness is the root of disobedience, and every evil word, and work. Then the root of bitterness will spring up, through which many may be defiled; then the self-will, which is crooked and perverse, ariseth again: then the pure savour and discernment is decreased, and love waxen cold: then the tender, innocent seed suffers; the lamb is pierced and wounded, which should have the pre-eminence; then strife in the high mind, out of God's

awe and dread, gets up; then the strong man begins to keep the house again, who was once bound, and his goods spoiled; then the meek, that should ride upon the wild ass-colt, is thrown down and trampled upon by the wild; then Ishmael, and Esau, the rough man, reigns over worm Jacob.

God Almighty keep all his babes, who have tasted of his heavenly gift and of the precious virtue of the endless life, out of this state. My soul is even bowed down, and the travail of a burthen is upon me, because of the deep sufferings of the holy seed, and the oppressions of the poor by him that is too strong for him. O Lord, arise, arise! and plead its innocent cause with all flesh. O all ye breathing babes of God! abide forever in the pure subjection to his good and perfect will, in his fear, and in tenderness of heart. 'Then how can you but partake of the afflictions of your brethren, the seed of Abraham?

It came into Moses' heart, (and that from God,) to visit his poor afflicted brethren, which cried and groaned under the cruel and heavy oppressions, and God rewarded him according to his works. And now, can the seed and children thereof mourn and languish, or be sorrowful, and I not feel it? Can they be tempted and tried in the wilderness, and I not sensible thereof? How can this be, if I be in Christ Jesus, who is afflicted in all their afflictions? My friends, it is a day of mourning, of weeping and fasting, (let the wise understand,) though in God I rejoice, that my name is written in heaven; and this is more to know and feel, than if all the devils without were subject.

Therefore, ye followers of the lamb, dwell in the sense and feeling of the life of the precious, tender, suffering seed, that you may know the marriage of the lamb come, and rejoice greatly, because of the bridegroom's voice. For this makes glad the upright, and the weak to be as David. And here you will eat your own bread from your Father's hand, which he gives freely to the hungry soul, and be kept out of all strife and debate, disputings and murmurings, in the gentle, contented spirit of the lamb, who is the saving health of all his people. Here you will know the place of broad rivers, where goes no galley with oars, no toil or labour, or striving, but to stand still. Here is the beginning known, and the glory that was before the world was, or the hills, or the foundation of the earth were laid. Blessed is he that readeth in the life of these things. Here is the place of defence, as the munition of rocks, where the bread is sure, and the water never faileth, but issueth forth from the fountain of the paradise of God for evermore. Here is the lying down under the vine, where none can make afraid. Blessings and thanks to him that lives forever. Here is the returning naked; as we came into the world, even so we go out, carrying nothing, and yet possessing all things. Here is the little child, that enters the

kingdom, even that kingdom of heaven, where the least is the greatest, the lowest is the highest, the poorest is the richest, the weakest is the strongest, the simplest is the wisest.

Where is the disputer now? Where is the glorie in the strength, wisdom, arts, and parts in the spirit of this world, now? Where are the wise, and the scribes, and the counter of towers now? Where is the high professor, and great talker in the strong towers of comprehension and imaginations now? Where are the climbers up above the door now? Behold a little child is governor. The poor man which was disregarded, delivered the city by his wisdom. He that can read let him; for God hath made foolish the wisdom of this world; and the seers are blind; the sounding brass is empty; the strong are become weak; and the weak saith, "I am strong." They that were dead are alive; and they that were lively, are now as dead men on the sea shore. God is turning the world upside down; the lamb shall rule, and all the beasts of the forest shall fear and bow before him. The lily shall grow higher than the cedar; the beggar shall sit upon the throne; and the counsellor, as in the beginning, shall be known, and judges as at the first. Blessed is he that readeth, understandeth, and enjoyeth these things. God's salvation and covenant of eternal life and peace are then witnessed, who is the good shepherd, and true physician of his people. And this is thy captain, O Israel, who is made perfect through sufferings. Therefore obey thou him in all things, follow him in his footsteps, who leads in the way of righteousness, that so thou mayest be partaker of the power of his resurrection, and possess thy soul in his patience, and lie down in his eternal will, in the rest prepared, that so the second death over thee may have no power.

So, my dear friends, the Lord God of life preserve you all faithful, bearing your single and pure testimony for his holy name, in this your day and generation, that you may be the chaste virgins, and entire followers of the lamb, in whose mouth guile is not found, that so you may give up your account with cheerfulness unto him, who alone is worthy of all obedience, praises, honour, and glory, over all, heaven and earth, world without end. Amen.

I remain a traveller in spirit for the restoration of the oppressed seed of Jacob, and am your brother, who, in your measures, are in the same tribulations and patience of the lamb. And unto you this is the dear salutation of my breathing life, in the bowels of God's love and mercies. And if in this my testimony is finished, I am content, and made willing, for the joy and rest that is set before me, to lay down the earthen vessel, which is called

WILLIAM BAYLY.

Prisoner at Hartford the 2nd day of the 8th month, 1663.

A few seasonable words to pass through Israel as a warning; that all may take heed they do not betray their testimony, in this day of trial, and hour of temptation, which is come upon all to try them; and if any be guilty hereof, to repent with speed, and do so no more: for a short work will the Lord God make in the earth.

HE that went out from the son of God, did betray him into the hands of sinners, for thirty pieces of silver, though he had eaten and drunk with him, into whom, after the sop, the devil entered; so now, that which goes out from him, the reasoner in the carnal part, the visible part, the consulter with flesh and blood, (into which the devil enters,) that betrays him now for money. Mark, for something visible, perishing, for earthly things, the things of this life or world. Therefore let all watch over that part, and keep it in subjection; for in it lieth the ground of all temptations. This was profane Esau's state, who sold his birthright for a mess of pottage, for the visible fading things, to satisfy his belly, the earthly part; then sought a place of repentance, too late. And this is the foolish virgins, the double-minded, the mixed multitude's state, the false spies, and the murmurers' state, which look at the visible things, at the visible opposition, and the visible help, and not alone to the invisible God. These go down to Egypt for help, the land of darkness and bondage, and trust in horses. But the Egyptians are men, and not God; and their horses flesh, and not spirit. Mark that! and these God will pursue swiftly, and smite between the joints and their harness. He that reads, let him understand. And this is the word of the Lord God to you all, whose state this is: your profession of the truth, and your love in word and tongue, the Lord loathes. Ye are a burden to him, and he will shortly ease himself of you, except ye speedily repent. For you are the unstable, the slothful, the fearful, the mixed people, the waters. The whore sits upon you, you bow, you fall under her, and the beast which carrieth her, having received their mark or image, let in their spirit or nature, by which ye are overcome, and so give them ease and not torment, crying secretly in your hearts, "Who is able to make war with the beast," &c.? These are the bad spies, by whom the good land is evil spoken of, and not of Caleb's spirit, that wholly followed the Lord. Ye are faint-hearted: such were thrust back, and such now are shut out from among the army of the lamb,

as not fit for the kingdom of God. Ye are they that will make excuses to save self alive, who mind earthly things; enemies to the cross, whose end will be destruction, except speedy repentance. For you are the discouragers, the traitors, into whom the devil, the God of the world, hath entered, and through his subtlety and the fleshly reasonings, are you deceived, and overcome with the glory, riches, honour, ease, and the reputation of this present world, (the "exceeding high mountain" temptation,) and so Christ Jesus, who overcame the devil in these things, is not your way, whatever you profess; but Esau, that sold his birthright, and Judas, which betrayed him, through whom came the great sufferings upon the noble seed, which could never bow, as it is this day. And Caleb rent his garment at the report of the bad spies, and of them that said one to another, "Let us make a captain, and let us return into Egypt."* These were the provokers, whom God would smite and disinherit, that they should not see the good land; but Caleb's seed shall possess it.

Therefore, in God's fear and dread, let all consider these things. For he that bows but one inch to the devil in any thing, in this day of trial and hour of temptation, hath so far betrayed the Lord of life and their testimony, and hath given their power to the beast, which maketh war with the lamb and the saints; and so are not with, but against Christ, the royal seed and birth, which can never bow to the devil, but sees through all his secret twinings, and withstands him, till he bows under and leaves him. This is the heir of eternal life; but that which goes forth, bows and betrays, is the heir of eternal condemnation: therefore, if any among you in Israel, be in any measure guilty hereof, or have provoked the Lord hereby, let them lay these things to heart, and with speed repent, before it be too late, lest the midnight cry overtake you, and then you strive to enter when the door is shut.

And this is a warning from God, in season, through an earthen vessel.

WILLIAM BAYLY.

Prisoner at Hartford, the Eighth month, 1663.

The son of man goeth, as it is written of him, but wo unto that man by whom the son of man is betrayed; it had been good for that man if he had not been born. Matt. xxvi. 24.

• Numb. xiii. xiv.

An answer to a Query, published in the News book, concerning help against the Turk.

FRIEND,—I have viewed the News, published Thursday, November 12, 1663, in which, towards the latter end, I found this query, viz. “But where are the men, that in this mortal extremity, not only of the empire, but of Christendom, must put a stop to the barbarous rage of these blood thirsty infidels?”

To which God hath given me a seasonable answer, for you all who are thus afraid, in these words following. Repent and turn every one from his evil ways, and from the wickedness that is in your hands, and do that which is lawful, just, and right in the sight of the Lord; and let his oppressed, innocent people go free, out of your jails, and stinking holes of cruelty; and withhold not liberty of conscience in matters of worship and religion from any; but put a stop to the flood of ungodliness in this nation. Or else, (this I proclaim in the name and authority of the eternal God of heaven,) ye shall be broken to pieces, and no man or men shall help or bind you up, and that which you fear shall come upon you. For, it is the Lord’s controversy, and not man’s, that is now in hand with you and all nations upon the earth, because of your sins, and grievous, provoking abominations, which are come up before him. Therefore, look not for help from Egypt, the land of darkness, nor from men, the arm of flesh; but fear God, and tremble at his presence, and repent, and sit in dust and ashes. And remember how Nineveh was delivered from that which the Lord had once threatened against them, as he hath at this day denounced against you.

And if the Lord hath raised them up, whom you false Christians call blood-thirsty infidels, to be a rod and a scourge to all idolators and hypocrites throughout the whole world, it is in vain for you to strive against them, while the cause of his wrath remains among you. For his will must be done in earth in this case by them, as it is done in heaven by his poor, despised, suffering, harmless people, who wait in patience and long suffering upon God, until his work is fully accomplished throughout the whole earth.

Therefore, in the name of my God, I say again, dread the Lord, all ye workers of iniquity, and repent; and cease to do evil, and learn to do well. And this is the way to stop the wrath that is kindled against you. For the Lord God is calling both heaven and earth, and raising them up against this evil generation, because of their rebellious, abominable, and unspeakable transgressions against him, which he daily be-

holds amongst you, who profess the name of Christianity, but are as far out of the nature thereof as the Turks, or they you call infidels. And so this is an answer to the query aforesaid, as from the mouth of the Lord, by

WILLIAM BAYLY.

Let this be printed with privilege; for it is from the authority of the most high God, and let it be spread throughout all Europe. For the dread of the Lord shall be upon all his enemies, and his life, peace, and dominion in the hearts of them that fear and obey him, to the ends of the earth.

This is the copy of what was delivered, soon after the date above-written, to the hand of Roger L'Estrange, who is the publisher of the Weekly News, and did put in the query.

W. B.

An arrow shot against Babylon out of Joseph's bow, which grew up from the stem of Jesse, the root and offspring of David, and was bent by the archer of Israel, which hath struck at Cain's mark, from Paradise into the Land of Nod, and hath lighted in the skirts of the great whore to the discovering the mother or original of harlots, and all abominations of the earth; tracing her in her footsteps, (with all her companions and merchants, the beast, dragon, and false prophet,) by the blood of the prophets and saints, and of all that were slain upon the earth.

And also, pursuing her from her birth, or the serpent's hole out of which she came, to her latter end, which is the bottomless pit, or lake of fire, into which she must return.

Put yourselves in array against Babylon round about, all ye that bend the bow; shoot at her, spare no arrows; for she hath sinned against the Lord. *Jer. l. 14.*

For thy merchants were the great men of the earth; for by thy sorceries were all nations deceived: and in her was found the blood of prophets, and of saints, and of all that were slain upon the earth. *Rev. xviii. 23, 24.*

This is a visitation and warning once more from God, unto all such rulers, teachers, and people in England, who are or may be persecutors about religion and worship, that they may yet flee out of Babylon (mystery Babylon,) the great whore, which hath sat upon nations, and reigned over the kings of the earth, that they may partake no longer of her sins, lest they partake of her perpetual plagues, which come swiftly upon her in one day.

With a few questions concerning the devil, and Cain, and the whore, and the dragon, and the beast, and false prophet; whence they came, and where they are, and how they may be known, and whither they must all go together in the end.

And this may serve as a glass for all false christendom to behold themselves, and try their ways, and see what spirit and church they are of, and whose children they are. If ye were Abraham's children, ye would do the works of Abraham.

In the beginning, before transgression, man was in paradise, the garden of God, made in his own image and likeness, and was in unity and peace with him, in the innocent, meek, tender, holy, upright life in which he was formed, in which state he stood with God, as a child with a father, or as a wife with a husband, without variance, distance or enmity between them. And God's blessings were upon them in this

their innocent, lowly, obedient state; till at length another spirit got an entrance, by desiring (or letting the desire go out after the eye) to be more knowing and wise in the mysteries of the outward creation and visible things, &c. which soon captivated the tender, simple, upright mind, and beguiled it from its own proper life and being, in which it was made a living soul. For they did not only taste but eat, and that brought the death over them, as it is written;* for they entered into a secret false joy of what they had attained to, and a satisfaction they got in the sensual wisdom and knowledge of things, and so grew conceited, that "they were as gods, knowing good and evil," &c. And so through this aspiring spirit, or motion, which began to spring up in their minds, a secret strife or enmity began to arise between the innocent life and it, for there was a contrariety between them. But they eat of the tree of knowledge, which beguiled them from the tree of life in the midst of the paradise of God. This was Adam's fall, going outward with his mind from the guidance, rule, and dominion of the innocent upright life, by which he was made a living soul; feeding in the aspectings and viewings of the visible things, the mystery and secrets of which were hid from him in that life from which he was departed, and he only could retain but strong imaginations of them, which puffed him up. So now he became a griever and an oppressor of God's good spirit; and it became a reprover and troubler of him by reason of his disobedience against it, and departure from it, and he was now afraid of God's voice, having done that which was contrary to him; and then to get peace, he sowed fig-leaves to make themselves coverings, but all would not do while the tree of knowledge was fed upon, which was good in its place, but forbidden to feed upon, because it beguiled from the tree of life, "being pleasant to the eye, and desirable to make one wise," &c. and the world by wisdom knows not God. So by it they lost the knowledge, and unity, and peace of God, and were driven into the earth, and shut out of the paradise of God, and became veiled in the enmity, pride, and pleasures of the earthly or sensual part, which followed that aspiring motion of the subtle serpent or adulterer that led out from God, like the harlot Solomon speaks of, that was subtle of heart, whom the young man followed, as an ox to the slaughter, and as a fool to the correction of the stocks, and knew not that it was for his life, and that her paths led to the chambers of death, and her steps take hold of hell. This is the thing: Adam was very young, and the harlot subtle, so was he deceived. For the one enticed, and the other consented and followed, not knowing it was for his life, though God had said, he should surely die. But this tempter led out the mind from the sense of the good man

* Gen. ii. 17.

of the house; with her bed of pleasures and delights, and with enticing words she forced him, but the end was bitter as wormwood, as hath been known by woful experience. For here was the first carrying away captive into Babylon, the mystery of which the outward was but a figure, and the first draught of the whore's cup of fornication was now drunk, by which the just, innocent life suffered, as one might say, even in the womb. And in Cain and Abel, the two seeds or spirits were clearly manifest, the one in pride, fury, enmity, murder, drinking his brother's blood, and the other the sufferer by him, (in the patience,) whose blood had a voice that cried unto God from the ground. And yet it is said of Babylon, that in her is found the blood of the martyrs, and prophets, and of all the saints that have been slain upon the earth, (then Cain was in Babylon,) which is now called the great whore. And the controversy between Cain and Abel was about sacrifice and worship. This hath spread, (even the spirit of whoredoms, enmity, and wickedness,) over the world; and Cain's mark hath been apparent among multitudes, peoples, tongues, and languages, killing and persecuting about religion and worship. This is the great whore, which hath sat upon many waters, and reigned over the kings of the earth, over multitudes, tongues, peoples, and languages.* They are the waters, on which the whore sits, the unstable people, in the unstable state, tossing up and down in confusion, restless, full of stirs, a tumultuous city. These are the waters, the swelling, the roaring, the foaming, the tossing. "The wicked are like the troubled sea, which cannot rest, whose waves cast up mire and dirt." And "there is no peace to the wicked, saith my God." These are the waters on which the whore sits. This was Cain's state, who had drunk the whore's cup, and killed the just about sacrifice, driven from God, a vagabond, no peace, but great punishment, greater than he could bear. And the wicked foam out their own shame, like the raging sea, drunk with the cup of the mother of harlots and all abominations of the earth; then mad upon their idols, (as the prophet said,) persecuting and killing about worship and sacrifice. This hath been the state of the drunkards of Ephraim in all ages. This is Cain's way, and the whore's way, which is become great, and has reigned over nations, tongues, multitudes, and people, and kings of the earth. Babylon, mystery Babylon, the original of all abominations and mother of harlots, riding upon a scarlet coloured beast, full of names of blasphemy, decked with gold and purple, pearls and precious stones, having a golden cup in her hand, but it is full of abominations and filthiness; and she is drunken by the blood of the saints and martyrs of Jesus; and the beast is scarlet coloured which carrieth her, having horns; mark

* Rev. xvii. 15.

that. The powers of the earth, kings, and rulers, have been made drunk with her cup, and have committed fornication with her, and she hath sat and reigned over them. And the beast hath carried the whore, and they have made war with the lamb and the saints, and killed them. This is Cain's way, vagabond from God, in wrath and envy, whored from God, killing about worship and sacrifice, killing just Abel, killing the prophets, saints, and martyrs of Jesus. This whore hath sat and reigned upon tongues, multitudes, peoples, and kings of the earth. This is the great whore, that hath glorified herself in her abominations, sitting as a queen, saying in her heart, she shall never see sorrow, &c.

But this is the vine of Sodom; her grapes are grapes of abominations. Through the spreading of her boughs the whole earth had been corrupted, and by her dominion the lamb hath been slain; blood hath cried against her from the foundation of the world, even from Abel to this day. The land of uprightness hath mourned, while the wicked have borne rule, and lamentation hath dwelt upon the tabernacle of the righteous. Darkness hath covered the earth, and gross darkness the people; death and destruction have reigned. The devil, the murderer from the beginning, hath been the God of the world for ages and generations, and the true God hath been unknown, and his appearances a mystery hid from them, and a covenant hath been made with death, and an agreement with hell. And man hath been separated and driven from God as far as the east is from the west; and the abomination which maketh desolate, hath stood where it ought not. Iniquity hath abounded, and love hath waxed cold; the whole world hath been like a wilderness; wickedness hath sat in the ephah and unrighteousness in the judgment seat. The adulterated spirit from God, the great whore, hath sat and reigned over all nations and kings of the earth, which hath oppressed the creation, and grieved the good spirit of God, and made war against every appearance of the righteous seed; and the lamb hath been slain from the foundation of the world. The dragon hath cast out his floods of persecution after the true woman in all ages, which brings forth the man child, the heir; whose right alone it is to rule the nations. But the nations of the earth have been angry, and the great men and chief captains, at the birth of this child, and have always sought its life, even when it was young, as in the days of Herod; and the beast, whore, and false prophet have made war with the saints, and persecuted, imprisoned, and killed them. And the scriptures are fulfilled, "The devil shall cast some of you into prison; and you shall have tribulation ten days;" "The kings of the earth have set themselves, and the rulers take counsel together against the Lord, and against his anointed, saying, let us break their bonds, (or meetings,) and cast away their cords from us." If you have ears, hear, O ye sons of Adam, and his first born in transgression, killers about worship and sacrifice, "The Lord hath you

in derision, and he will vex you in his sore displeasure, and break you as with an iron rod, and dash you like a potter's vessel." Be wise, therefore, now, and fear and tremble before the Lord God.

These things have been, and have overspread the earth, and darkened the air. The whore hath sat as queen, and the true woman hath fled and been hid in the wilderness, and been in great sorrow, and hath brought forth in sorrow and great tribulations in all ages; for the dragon was always ready to devour her child as soon as it was born. Yea; every appearance of God, and of his truth and way of righteousness, has been opposed, as you may read, from Cain to this day; but still the child was caught up to God, and they missed their end, when they said, "This is the heir, let us kill him, and the inheritance will be ours." And in the days of Pharaoh's persecution of Israel, (which was, "lest they should multiply, and become great in number,") the midwives feared God, and Moses was born, and hid from them, who was appointed to lead Israel out of Egypt. And in the days of Herod, when so many young children were killed, he was hid from them, till he was dead that sought the young child's life. How great was the whore and the devil's rage in those rulers, to destroy so many innocent babes! the thoughts of which will make our bowels to move, that fear the Lord. And in the days of the other Herod, chief priests, and rulers, Scribes, Pharisees, and elders, Herod and his men of war set him at nought, and mocked him, because he answered him not a word to his many questions. And are we not mocked so now, when we are become fools for his sake, whom the princes of this world never knew? Consider these things; for God will not be long mocked by Cain nor Herod either, but will give every one a reward according to his doings. And when they had crucified him and put him to death, he rose again, and is yet hid from them. But to his disciples he is manifest, and is come the second time to salvation; and the grave cannot hold him, nor ever could, nor ever shall; for he was before the grave, death, or persecution was, and shall reign over it all, forever and ever. And the whore, beast, and false prophet shall be cast into the lake, and be tormented day and night, forever and ever, and the lamb and the saints shall rejoice over her with songs of triumph, and hallelujahs forevermore.* Amen.

So, now you may read and see, that the seed of evil doers, the birth of the flesh, or spirit of whoredoms, did always persecute the birth that was born of the spirit, after God's image, in all ages. And here is now no new thing happened under the sun, but the same controversy as was between Cain and Abel, though greater shall the work be than ever in these last days. But this is Cain and the whore's mark in all ages, and

* Rev. xix. 2, 3.

the beast's, that God and man takes notice of, or knows them by *persecution* about *religion, worship, and sacrifice, &c.*; as Christ said of the false prophets, "By their fruits ye shall know them; do men gather grapes of thorns, (prickers,) or figs of thistles? Read these things in the fear of the Lord God; for they will add to the weight of the millstone when Babylon sinks, which day hastens as a woman in travail. And the wo must come upon all you who are found in Cain's way, and Balaam's way, and the whore's way, as you may read, Jude, verse 11.

But what will ye now do, O ye sons and first born of Adam in transgression? God is raising a thousand Abels, and Enoch is born again, and Moses and Elias are come, and the hearts of the children are turned towards their Father, and the hearts of the Father towards the children: and many are leaving the world, and the earth, and travelling towards paradise, the garden of God, again, where mount Sion is known, and the king sitting upon his holy hill. Therefore, let not the heathen rage nor the people imagine a vain thing, for it is so. God is gathering his seed from the four corners and quarters of the earth, and his sheep from off all the barren mountains, where they have been scattered in the dark and cloudy day without a shepherd, and he will feed them himself; and the false shepherds shall no more make a prey upon them, who have fed themselves, and clothed with the wool and eat the fat, and pushed with shoulder and horns till they have scattered, and not strengthened the diseased.* And who shall disannul his decree, or make void his promise and purpose? The dry bones must be raised, and become an exceeding great army, and Babylon must fall.† And this is now doing, with great noise and shaking, and by the lighting the earth with the glory and power of God.‡ Which day is come, and more and more approaching, though you see it not, who are in the night. It comes like a thief upon you, and will overtake you as a snare: for so is the day of the Lord come upon all them that dwell in the earth.§

Therefore, in vain do you strive against God, O ye rulers and teachers of the earth, who are in Cain's way and in Balaam's way. For his marvellous work and wonder must be brought to pass, prosper, and be perfected through the whole earth in these last days. It is not your prisons, courts, killings, banishments, or inquisitions, shall hinder or make void God's eternal decree, which is established in the very heavens. Don't you remember how the grave could not hold him under, whom your fathers crucified, and had from prison to judgment, in the days past; who is now again risen among us, and is in the midst of us, who gather together in his name? And this is the word of the Lord unto you: he is

* Read Ez. xxxiv.

† Read Ez. xxxvii. 7, 8, 9, 10.

‡ Rev. i. 8, 1, 2.

§ 1 Thess. v. 2, 3, 4.

risen among us called Quakers, and is come and coming in ten thousands of his saints, to convince the ungodly of all their ungodly deeds and hard speeches which ungodly sinners have spoken against him, and to execute his judgments upon them, Read Jude throughout. And this the whole earth shall know in the day at hand: for our God is risen to deliver his people, and to lay low the haughtiness of the terrible ones, and to scatter the proud in their imaginations, and to make the whore naked and desolate, as a widow without children, and to exalt truth and righteousness, justice and true judgment in the earth, that judgment and mercy may meet together, and righteousness and peace may kiss each other. This is God doing; this hath been wanting. Mercy and justice have not been found in the judgment seats, but false judgment, respect of persons, injustice, and oppression have met together there. Pride, rage, cruelty, vanity, wantonness, and hypocrisy have kissed each other there; the poor hath been oppressed of his neighbour, and the rich hath had many friends. These evils under the sun have prospered and spread like a bay tree. And equity hath been the low tree, and unrighteousness the high tree, exalted over all. The great whore hath reigned, with the beast and the false prophet—the true woman hath been in sorrow, the lamb and the saints in great tribulations, in all ages; but now she is coming up out of the wilderness, leaning upon her beloved, and not her own understanding. And the lamb and the saints must get the victory, and all coverings and vails will God rend off from the face of all people, and there shall be no place of darkness nor shadow of death wherein the worker of iniquity shall hide himself; but death and hell must be naked, and give up the slain that are in them; the dragon must be chained, and the beast, whore, and false prophet must be taken, and cast alive into the pit or lake that burns for ever and ever.

This will be a woful day for you, persecutors, false worshippers, idolaters, whoremongers, hypocrites, unbelievers, fearful and abominable, merchants of Babylon, and all you seamen of Babylon, who have strengthened her mast, and spread her sail, and traded with her, when she shall lie as a wreck in the midst of the sea, and sink like a millstone, and be found no more at all. You that have gone so often on board of her in the boat of deceit, and drunk the wine of her fornications in the mysterious sealed cabins of her whoredoms, which she hath fetched from the land of witchcrafts, and gathered from the vine of Sodom, and pressed in the fat of confusion, and held forth in the cup of hypocrisy, howling and lamentation will come upon you, fears and amazements will possess you, when you behold the smoke of her torment. "Alas! alas!" (standing aloof for fear) will be your song, when you shall see this great city in one hour brought to nought.

No fig leaves will hide in this day, no sheep's clothing will cover the

false prophet, but you must all appear in your own likeness and image, before him that seeth in secret, and be ripped up, and seen as you are before God, angels and men. No vizard of profession shall excuse you from receiving a just recompense of reward according to your deeds done in your bodies.

And this dreadful day is hastening upon all flesh, which hath corrupted its way before the Lord. For his own name's sake, and for his elect seed's sake, will he cut it short in righteousness, which hath long groaned and cried unto him under the heavy burdens and cruel oppressions of the ungodly, to be delivered from the bondage of corruption, which hath long overspread the whole earth, and to be set free in the paradise of God, in the glorious liberty which is at his right hand, where are joy and pleasures for evermore, yea durable riches, and righteousness; from whence Adam was driven into the earth by disobedience, and so into darkness, ignorance, and confusion, having eaten that which was forbidden, and drunk of the flattering harlot's cup, which hath since become a great whore, and made all nations drunk, and sat upon them, and reigned over them, even kings of the earth, multitudes, tongues, and languages. And the garden of the sluggard, or slothful, wicked, drunken servant, hath been all grown over with thorns and thistles, and nettles have covered the face thereof, and the best have been as a briar, and the most upright as a thorn hedge, pricking, stinging, tearing, killing, and warring against the lily and the apple tree, as they sprung up in all ages; as it is written, "They all have lain in wait for blood, they hunt every man his brother with a net." Thus it was in Micah's days,* which caused sorrow to come upon him in the consideration and sense thereof; and in Jeremiah's days, Jer. v. 26, &c. And thus it hath been from Cain unto this day, persecuting about religion, worship and sacrifice; but for the elect's sake, as I said before, these days shall be shortened. Matt. xxiv. 22. And this is the word of the Lord unto you all.

Therefore, hearken diligently, and hear, all ye rulers, governors, and people of the earth, who are the sons of Adam in transgression, the fall, and consider well in what state you now are, and what knowledge of God your creator you have, and see whether you are not shut out of the paradise of God, in which man was made a living soul, and whether you are not driven into the earth, even as Adam in transgression, afraid of God, and hiding yourselves from his presence; in which state you have no true rest, but are separated from the enjoyment of the life and unity with the eternal God, in whose presence no worker of iniquity

* Read Mic. vii. 1, 2, 3, 4, and the sacrament of the altar in the martyrs' days, and the oath of allegiance in these days, and see if the net be not found, and the mischievous desire wrapt up now among the briars and thorns, whose end is burning.

can endure; therefore doth God in his eternal love call unto you to come out of Babylon. And he hath appointed a day of visitation unto the children of men in all ages, that in it they should seek and meet him, by returning every one from his evil ways, and look unto him from whom they have gone a whoring, who is the alone salvation and saviour of all them that repent, and turn to him with their whole heart. And that is the sacrifice which he requireth of all that make mention of his name; for it is not a talk or profession of christianity and godliness, that will stand in stead in the day of death, or in this day, in which the great deeps of the mystery, root and ground of all things which have been since the foundation of the world, are manifest, even unto babes in Christ Jesus, who is the wisdom of God, and the power of God, which none of the princes of this world knew. I say, "the secrets of the Most High are with them that fear him," whose dwelling is in him that hath given them a measure of that pure discerning life in which Adam gave names unto creatures and things, according to their natures, while he was in paradise, before transgression was, even in this life, and through this life is the living God bringing many sons and daughters to that glory which was with him before the world began, and is drawing with the cords of his love, which are stronger than death, many followers after him, who cannot be satisfied in the earth, into which they were driven by transgression and pollution, which is not their true resting place, as it is written, Mich. ii. 10. Therefore, we, being awakened, are returning towards our native country, in which we were created in Adam, before transgression or separation was. And we have given up our hearts, minds and spirits, bodies and souls, to wait upon our God to receive from him strength and power to be translated into his own image and likeness, wherein our salvation is wrought out with fear and trembling."

Therefore, ye rulers and people of the earth, do you ponderously weigh and deeply consider what you are doing, by endeavouring to hinder us in the narrow way of our passage to the heavenly, holy land, or paradise of God's rest, which he hath prepared for the poor in spirit, and tremblers at his word, who are not satisfied with an outward profession, or name to live, whilst not enjoying the eternal inheritance, and possession of the life and substance which is at the right hand of God for evermore. In which passage we resist no man, or fight with carnal weapons, for our warfare is spiritual, but are calling to those who are our brethren in Adam, to turn their minds and affections with us to seek after our native country, where our Father is again found and known, and his voice heard, that so the spirit of enmity, which came of the serpent and the whore, might no longer remain in God's creation, from whence the strife and contentions, wars and fightings come, but be cast into the lake forever.

Why should you thus abuse your brethren? or what reason can you show, to hinder us in the way of our passage to our own native rest of our weary souls; seeing we have no other end or aim in our eye, but the price of the high calling of God in Christ Jesus, who is gone before us into paradise, from whence we were driven by transgression, the cloud of separation? Read Isaiah lix. throughout.

And though you should yet more grievously oppress us, or smite us, and even put heavier yokes upon our tender necks, or cause us to make bricks without straw, as your brethren did, yet we cannot but sigh and groan, and cry to our God, (whom we delight to worship, though it be in the wilderness,) under the grievous burdens of our oppressors. For we, being awakened and quickened from the deep sleep of sin and death which hath covered mankind, cannot but look to the rock from whence we were hewn, press forward, in the patient sufferings and through the strait gate and daily cross, into the heavenly kingdom and dominion of the holy God, into which no worker of iniquity or unclean thing can enter. So, whatever you judge of us, we have no other end in all our meetings together, but to wait upon our God that we might know his will, and be guided and directed into all truth by his spirit, which he hath sent into our hearts, and in it to worship and serve him all the days of our life. And here we find the narrow way and strait gate, which lead into the paradise of God, even to eternal life. But "broad is the way, and wide is the gate, that lead to destruction," according to the words of our dear elder brother, Christ Jesus. For we having but turned our faces from the earth towards the garden of God, our true resting-place, immediately our brethren, (the first-born of Adam in transgression,) like Cain, do rise up in wrath to smite us; by whom we are greatly abused, imprisoned, and oppressed; who will not go in this narrow passage themselves, nor suffer them that would; and in as much as in them lieth strive to hide the key of true knowledge from their brethren, and would not have them seek that "city which hath foundations, whose builder and maker is God," in which only is the eternal salvation, peace, and quietness of the souls of the children of men.*

Surely this must needs be of the old serpent, the beguiler, oppressor and destroyer of mankind, and of the great whore, the mother of harlots, even the same which beguiled and deceived, tempted and led them out of the paradise of God's counsel and presence, in which is joy and peace for evermore, even the murderer from the beginning, which killed the just, and led the mind into the earth, and its delights, pleasures, and vanities, which come to an end. Therefore, the cross must be taken

* Heb. xi. 10.

up, (which the second Adam taught us,) daily to the earthly affections and things of this world, in which the prince of darkness ruleth. For it is a cross, not of wood, stone, gold, or silver, but the pure power of God, by which the world, and the things thereof are become dead and crucified unto us, and we unto them: even such a cross, that the earthly minded are enemies to, who can set up and wear the cross of wood, silver, and gold, which is of the earth, like them that make them and wear them. But this crucifieth the world; and all that is in the world, is the lust of the flesh, the lust of the eye, and the pride of life, and the whole world lies in wickedness. So this crucifies the wickedness, and slays the enmity, which your crosses of wood and stone never did. But you have been in enmity about them and such things, and yet are in the lust and pride, enmity and wickedness, stumbling at the cross in which the saints' glory is. For by this are the kings bound in chains and the nobles in fetters of iron, even lord Esau, and all the princes of Ishmael, and dukes of Edom, Esau's stock; and the devil is king over all the children of pride. Read this, and tremble all you whose state this is. For it is not your talk of God, and Christ, and of his cross, that will at all avail you, while you stick fast in the driven-out state, in which you are separated from the enjoyment of his life and presence, and not returning to the rock from whence we were hewn, the tried everlasting foundation, which is laid in Sion, by which every man's works, words, professions, and religions must be tried and made manifest, of what sort they are. For by this line of true judgment, he that says he worships God, or loves God, and yet hates his brother, is found a liar. And we know that all liars are shut out of his heavenly kingdom, and must have their portion in the lake that burneth with the heavy displeasure of God.*

Therefore I pray you, brethren, be you now well advised in what you do, act, or speak, and consider the end of these things, and your own state as to God-ward. For, as for us, we are but strangers in the earth, as our fathers were, now we are awake, and the glory of it is but like a dream, without substance or satisfaction to the immortal soul. And we now perceive what the captivity of Babylon is, and the whore which hath sat and reigned over all nations and kings of the earth; and what that night and sleep was, in which the enemy came and sowed tares among the good seed in the field. For we being returned towards the laud of the living, following the light of Israel, the promises of our heavenly Father are fulfilling unto us, where he said, "They shall return, and discern between the precious and the vile: between him that serveth God, and him that serveth him not; between him that swear-eth, and him that feareth an oath, &c. and I will return unto them a

* Rev. xxi. 8.

pure language, and they shall worship me with one consent." This the Lord is fulfilling among us, whom he hath gathered out of the many unclean languages, and false worships, and vain religions, the whore's dominions, to worship him in the spirit and in the truth, for such only he seeketh, and they are the true worshippers.*

Now, I question not but you have heard how Cain offered sacrifice, and yet smote and slew his brother Abel, whose blood cried from the ground against him for vengeance. (May you not read this somewhat near? consider it.) And God had no respect to his offering, who slew his brother; but unto his offering, who was the sufferer, God had respect, as he hath at this day, who saith, "To this man will I look, who is poor and of a contrite spirit, and trembleth at my word." These things and the ground of them, you might perceive, if you were but truly awakened from the deep sleep of sin and death, and the pleasures thereof, which are but for a season. However, the trump of God is sounding, which shall ere long awaken you to judgment. Then shall you see how you have striven against the love and mercies of God, and slighted the day of your visitation from on high, and have fought against God's witness and witnesses, to keep them in the perpetual Babylonish captivity, and Egyptian bondage and darkness.

Be not deceived any longer, neither flatter with yourselves; for we are not blind, nor mad, nor in ignorance and error, as you have supposed, believed, and reported—through which you have reproached and greatly abused us, and strengthened the hand of evil-doers in cruelty against us, without cause. But we are truly awakened by the voice of the son of God, who hath opened our ears and understandings, and that eye which the serpent, the god of the world, had blinded. And now we see and know, that if any man love the world, or the things of the world, the love of the Father is not in him, let him profess what he will. The Scribes and Pharisees could say much, and could say, "We have one Father, even God," and "We are Abraham's seed, and never were in bondage," &c. and kept strict the Sabbath, and fasted, and made long prayers, and paid tithe, and gave alms, and read Moses and the prophets' words very exactly, &c. and yet the love of God was not in them, as you may read, John viii. 33, 37, 38, 39, 41. But they were of their father, the devil, because his works they did, notwithstanding their fair covering. And what was that? They persecuted and killed about religion and worship, as may be read at large in the scriptures of truth, of the proceedings in that age, of the rulers, chief priests, elders, and great professors, &c.

Therefore, take heed to yourselves, and to your own standing, and

* John iv. 23, 24.

do not so hastily judge amiss of us, nor thus speak evil of us, nor abuse and persecute us, nor so grievously and cruelly afflict and oppress us any more about these things, or because we are not altogether like, or conformable unto you, in your ways and traditions; for God will plead with you about it. But rather judge yourselves, that you are not hastening with us, as Lot out of Sodom, because of the wrath and vengeance which are swiftly coming upon the world of the ungodly, which they shall not escape. For I tell you, and that from the mouth of the living God, that a terrible storm, and dreadful hour are at hand, and except you run our race towards Zoar, you will be taken and destroyed, being found in spiritual Sodom and Egypt, and in the Babylonish market-place of confusion, ungodliness, ignorance, and unrighteousness, out of which the Lord of the harvest hath called and gathered us into his vineyard, where, after our faithful labour therein, we receive, enjoy, and rest in the joy of our Lord. And if you are found smiting your fellow-servants or brethren, like Cain, about these things, and eat and drink with the drunken, who are drunk with the whore's cup, and say in your hearts, "the Lord delayeth his coming;" he will come unawares upon you, and in an hour when you look not for him, and will cut you asunder, and give you your portion with unbelievers, abominable, ungodly, and hypocrites, where shall be wailing and gnashing of teeth for evermore.

Therefore, remember to do as you would be done unto; for that is the law and the prophets. And as for Christ and his followers, they are not come to destroy men's lives, but to save them. And let us alone in our journey or passage towards the city or paradise of the living God, who hath called and awakened us, and raised up our affections and desires, which cannot be satisfied with dreams, husks, and painted things, likenesses, or vain shows. For the spirit of a man we are now come to know, which goeth upward, and are leaving the bestial spirit that descends downward into the earth. And now we also know, that none can learn our song, but they whose minds, through the patient sufferings, are redeemed from the earth; for it is the song of the lamb and of Moses, who chose rather to suffer affliction, than to embrace the treasures of Egypt, or the pleasures of sin, which are but for a season; against whose brethren, generation, seed and offspring, the beast, whore and the dragon, the false prophet, death and hell, the powers of darkness and ungodliness make war, who shall be cast into the lake that burns with fire and brimstone, even under the sense and feeling of the eternal vengeance of the Almighty God, there to be tormented day and night for ever and ever.

But blessed are they who follow the lamb, in whose mouth is found no guile, whithersoever he goeth or leadeth, through the patient suf-

ferings, in the love unfeigned; they shall rest in the land of the paradise, of the fountain of pleasures at the right hand of God for evermore. Amen, hallelujah.

And now hear, O ye rulers and teachers, by what flattering title soever you are called, in this land of England! your nakedness is seen, as in the day in which you were born, and your hypocrisy and deceit God hath found out and discovered. Therefore be ashamed and blush, and stand guilty before him, and repent, if there be yet a minute or place left you, and do not strive any longer against God, and to cover yourselves any more with the name of christianity, while you are in the nature of heathens, and in the way of Cain, persecuting and imprisoning about religion and worship. For it is Cain's mark in all ages, and the heathen that know not God; as it is written, and you may read it, "Why do the heathen rage, and the people imagine a vain thing?" And it is in vain for you to strive against the decree and work of God, which he is bringing to pass. Mark, the ragers are the heathen, that know not God, and these are the persecutors in all ages. These are in Cain's way, as it is written, "Wo unto them, for they have gone in the way of Cain, and run greedily after the error of Balaam, (mark,) wo is their portion." And is not this your state, ye rulers and teachers of England? Consider it in the cool of the day, and let God's witness in your consciences answer.

For I tell you from God, and proclaim it this day amongst you, that wo and misery will be your end, (if ye proceed in these things,) which is already stealing upon you, and will overtake you as an armed man, and as a woman in travail, and you shall not escape. For, do you think to prosper, or set up yourselves, by striving against God and his marvellous work and will, which is to be done in earth as it is done in heaven? Do you imagine that your laws or decrees shall hinder or frustrate God's eternal and unchangeable decree and purpose, which is, to finish transgression, destroy the works of the devil, and make an end of sin, and exalt truth and righteousness, the mountain of his own house and holiness, and to establish it atop of all hills, and over all mountains, which was before the mountains and hills were brought forth, over which it must be established; and to fulfil his promise made to Abraham and to his seed, which must be as the stars of heaven, and as the sands by the sea shore for multitude! And will you yet strive to hinder the increase of God's decreed number! Or will you limit his seed, that it might not spread and replenish the earth, whose right it is to inherit the uttermost part thereof, and a multitude of the sea shall be converted unto him! Must not this be done, which was spoken of by holy men of God as they were moved by the holy ghost? Shall the wicked, which are like the chaff, and make a mock at the movings of the holy

ghost, or spirit, disannul God's determinate counsel? Can you hinder the course of the stars, or cause them to withdraw their shining? Or number the sands by the sea-shore, or stop the ebbings or flowings of the ocean? Or can you stop the rain, or cause it to rain by your power? Will the ice and the snow melt at your command? Will the fierce wind obey your voice when it issueth forth out of its treasury, and whirleth up and down the earth? Or do you know whence it cometh, or whither it goeth? Will the thunder and lightnings be staid, and the noise and brightness thereof cease at your command? If these things, and the like, you can do, then will I confess unto you, that you may go on, and prosper, and prevail against the heritage of the Most High, whom he hath blessed with everlasting blessings. But if you are not able to do these things, then in vain do you strive to set briars and thorns in battle against a consuming fire.

For I tell you again, in the name and authority of the Almighty God, the Jehovah of Israel, that if you still proceed in persecuting his people and dear children, as you have done, he will dash you in pieces like a potter's vessel, and confound and scatter you with destruction upon destruction, till you are become as the chaff of the summer threshing-floor, and as the ashes of the dung-hill, which the wind driveth away, and your place shall be no more found, and your remembrance shall be a hissing and abhorring to nations. This is God's word of life and truth unto you.

Remember Cain, the Pharisees, Egyptians, and Sodomites, whose works you are doing. Your name of Christianity stinks before God and men, and is even a proverb of reproach among nations afar off. The Pharisees, who were persecutors, said, they were Abraham's seed, and had one Father, even God, &c. and yet were doing the works of the devil, who was their father. Ye hypocrites, whose state this is, shall not God's dread fall upon you! Will ye not tremble before his pure eye of jealousy, which beholds all your doing, thoughts, and words, though never so secret? Will you still say, "Is not the Lord among us, no evil can come upon us?" Will your untempered mortar-daubers promise, the wall shall stand and the daubers thereof be established, when God hath said, "The wall shall be no more, nor them that daub it?" Is there not a lying spirit, and deceitful tongue in the mouth of all these prophets, whom the Lord never sent? And are they not crying peace to the wicked, to whom is no peace from God, and preparing war against the just that cannot put into their mouths? And are not these the greedy dumb dogs, that never have enough, and cannot bark to awaken the witness of God in people's consciences, that they may arise from the dead, and stand up, that Christ may give them

light and life, in which they may see the thief, and be able to withstand the robber.

Did ever Christ Jesus, or his ministers, apostles, or disciples, persecute about religion or worship, or run to the powers of the earth, to uphold their ministry? Or cast men into prisons for their bellies? Or go to law for tithes, or take treble damages, as you call them, and rob people that did refuse to hear them, as you have done? Mention one example in all the scripture, or else be confounded for ever, and your tongues cleave to the roof of your mouths for ever. Or were not the prophets, apostles, and disciples of Christ always sufferers, and persecuted and imprisoned for their testimony, and for righteousness' sake, by the powers of the earth, chief priests, and rulers in all ages? Were they not haled out of the synagogues, and brought before rulers, and governors, and sometimes beaten and stoned, whipped, and charged to speak no more in the name of Jesus? Was not this their portion from the great men, and chief priests, and counsels? And yet did not they learn in every state to be content? But are not you discontented, who cast such into prisons for fear of losing your belly god? And were not they unlearned and ignorant men in the laws and languages of the rulers, chief priests, and doctors? &c. And had not they Latin, Greek, and Hebrew, that persecuted and crucified the just? And did not Christ say to his apostles or disciples, when he sent them forth to minister, "Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves; and take no thought what ye shall eat, &c. and what is set before you eat, asking no question," &c. (Then not to go to law about their bellies, if not to ask a question about such things.) And did not the apostle say, such were enemies to the cross, who minded earthly things, whose God was their belly: which caused him even to tell of it weeping among the people, and said, their end was destruction, &c. and that "grievous wolves would enter in, not sparing the people," after his decease. And hath it not been so these sixteen hundred years? Have not the people been grieved, robbed, and spoiled, by those wolves that soon got the sheep's clothing, (the apostle's and disciple's words,) and turned against the life and the sheep, and grieved them? And these Christ prophesied of before his departure, saying, "False prophets shall rise, and deceive many," and "love would wax cold, and iniquity abound," &c. "By their fruits ye shall know them;" they have the "sheep's clothing, but inwardly ravening wolves." Here is the true character of the false prophets, and false apostles, and by this ye shall know them. "Do men gather grapes of thorns and figs of thistles?" Can you expect a harmless life in a grievous wolf? Though he have the sheep's clothing, is not his nature greedy and ravening, and devouring among the sheep and lambs? Doth his covering change his nature?

Hear this, O ye priests and prelates, bishops, and the rest of your brood, and consider, and see who are the thorns, and the wolves, and the greedy dogs, that have never enough, the biters and devourers, tearers and renders of the sheep; and look about you and behold yourselves, and see if you live in the life of what you speak, whether your inside agrees with the sheep's covering, the saints' words, of which you make merchandise. For God is rending off all deceitful coverings, and you shall appear as you are to the view of nations, and no hiding place shall be found for the worker of iniquity. Though he profess and say, Lord, Lord, yet he is cursed.

Now, if you say you are of Christ's sending, let it appear by abiding in his commands and doctrine. Let us see you are sheep indeed, by your harmless life, and your contentedness in all estates, not seeking the people's goods and money, but the good of their souls, and the glory of God, by bringing forth good fruits in the sight of men, by which, your light so shining, they may glorify the Lord of heaven; and leave grieving the people by minding your bellies, what you shall eat and drink, and wherewith you shall be clothed, &c. I say, eat of that bread which comes down from heaven, and don't so much mind the earth, but be clothed with humility, and walk in love; for he that loveth not, knoweth not God. For the apostles of Christ's sending were harmless. "We seek not yours but you:" "I have coveted no man's gold, or silver, or apparel;" and "we have the spirit of love, and of a sound mind;" then not an earthly, but redeemed from it unto God, as kings and priests, to reign over it. So, if you be not found in this inwardly, as well as talk of these good things with the mouth and tongue outwardly, we shall judge you in the infallible judgment of Christ, that you are not sent of him, but are the contrary, against him, of antichrist, the grievers, the thorns, the raveners, of the stock of Cain and lineage of the great whore, mystery Babylon, the false prophets. By your fruits you are and shall be manifested.

So, consider these things, ye rulers and teachers of England, and tremble and quake before the Lord God, and put your mouths in the dust, and be silent. For your coverings are too narrow, and your bed too short—and God is stretching the line of true judgment over you, which shall dash you as with an iron rod, if you will not be humbled, and confess you have sinned in all these things, and repent speedily, and do so no more. And this is the word of the Lord unto you, which will shortly be fulfilled.

*Here follow some questions, to be answered by the persecutors about religion and worship, who are usurping authority over men's consciences in such things which only belong to God, and are neglecting their own duty and place, in not relieving the oppressed, and doing justice, and executing true and righteous judgment between man and man; but are making it their work to ensnare the righteous, and oppress the innocent, and to strengthen the hands of the wicked, and encourage the evil-doers; for which thing's sake God will rebuke them.**

QUESTION I. Persecutor! what is the devil, of whom the scripture speaks, that he is a murderer from the beginning?† and where is he now? and how was he a murderer from the beginning? and about what did he murder from the beginning? and how doth he work in the hearts of the children of disobedience? and what are his works and where are they, which are manifest, which the son of God was manifested to destroy?‡

Q. II. What was Cain, of which the scripture speaks, that he was of the wicked one? And what was the wicked one of which Cain was, if it be not the devil?§ And how was Cain of the wicked one, or the devil, if it were not because he persecuted and slew his brother about sacrifice and worship?||

Q. III. What is the great whore which is called mystery Babylon, of which the scripture declares, that she hath reigned over nations, kindreds, peoples, tongues, and languages, and kings of the earth; seeing she is called, the mother, or original of all abominations of the earth, and that in her is found the blood of the prophets and saints, and of all that were slain on the earth?¶ What is the mother of all abominations, if not that spirit that led out from God, and persecuted, killed, and murdered about religion and worship? Whether all abominations did not proceed from this spirit?*** And whether the legions be not in that vessel, where this murderer dwells, who is king over all the children of pride?††

Q. IV. Whether the devil was not Cain's father and the great whore his mother, seeing the scripture saith, he was of the wicked one; and the Pharisees, who persecuted to death about worship and sacrifice, were of their father the devil.‡‡ And in the whore, mystery Babylon, was found the blood of all the prophets and saints, &c. and if all the blood of the saints was found in her, then whether any can be found out of her, when diligent inquisition is made by the spirit of the righteous God?

* Psal. 82, 83.

† John viii. 44.

‡ Ephes. ii. 2. 1 John iii. 8.

§ John iii. 12.

|| Gen. iv. 3, 4, 5, 6, 7, 8.

¶ Read Rev. xvii. and xviii.

** Job xli. 34.

†† Isa. xxvii. 1.

‡‡ John viii. 44.

But if none of the righteous blood be found out of her, but all found in her, then, whether Cain and the devil were not of and in this mystery Babylon, the great whore, who were murderers from the beginning about sacrifice and worship, by whom righteous Abel was killed from the beginning.*

Q. V. What is Cain's mark, and Cain's way, of which it is written in the scripture, "God set a mark upon Cain," or takes notice of him by something by which he may be known, and "Wo unto them, for they have gone in the way of Cain," &c.? Now, what is Cain's mark and his way, canst thou answer me? if it be not persecution and murdering about religion and sacrifice in the wrath and envy, seeing the scripture saith, his countenance fell, and he was wroth, and slew his brother? "And wherefore slew he him? Because his own works were evil, and his brother's righteous:"† mark the occasion of persecution, and who are the persecuted, and of whom are the persecutors, seeing Cain was of that wicked one, who slew his brother about sacrifice, a matter of conscience towards God?

Q. VI. What is the beast, and his mark or image, which carrieth the great whore, which all the world hath wondered after, and worshipped, or bowed down to; seeing the scripture saith, "The whore sat upon many waters, and the waters were nations, tongues, peoples, multitudes, and languages; and she reigneth over the kings of the earth, who were made drunk with the cup of her fornications, and her merchants were the great men of the earth,"‡ &c.

Q. VII. And whether this beast be not the great red dragon, which carrieth the great whore, which stands ready to devour the man-child of the true woman, which was fled into the wilderness for a time, times and a half, into a place appointed? And whether this child which the dragon would devour, be not that seed of the woman, which was promised, should bruise the serpent's head? And whether this dragon be not the old serpent, the devil, and satan, which rules in the hearts of the children of disobedience, whose head must be bruised by the woman's seed? And whether the devil doth not know, he hath but a short time, when this seed comes forth to reign, whose right it is?§

Q. VIII. Whether this seed, or child of the woman, which must bruise the serpent's head, be not Christ, or the appearance of God manifest in flesh among and in his despised and afflicted people in all ages? And

* Gen. iv.

† Mark, ye that swear, and compel to swear, and imprison the harmless for not swearing; your works are evil; for ye transgress the commands of Christ Jesus, whom all are to hear and obey, who saith, swear not at all; and they that obey him, their works are righteous; and God doth and will put a difference between them and you about these things, as it is written, even as between Cain and Abel.

‡ Rev. xviii.

§ Rev. xii. 12, 13, 14, 15, 16, 17.

whether the dragon, that would devour it, be not the devil, that rules in the hearts of the children of disobedience, the false christians, stirring them up to persecute and murder about religion and worship; seeing Cain, that did so, was of the wicked one, the murderer from the beginning, and the blood of all the prophets and saints is found in the mother of all abominations, which is carried or upheld by a scarlet coloured beast, mark that.*

Q. IX. And whether the spirit of this beast, which carrieth this great whore, doth not go downward to the earth, and feed upon the earth, and the things of the earth, and mind the earth, its pleasures, pride, covetousness, and ambition, and is pushing with its horns like the false prophets, *Ezek.* xxxiv. ruling with oppression and cruelty, and persecuting and afflicting about religion and worship, minding honour below, storming and raging, for fear of loosing the devil's kingdom and his works, which the son of God, the true woman's seed, is come to destroy, in whom is known the spirit of a man which goes upward? But dust is the serpent's meat, and upon his belly he goes all the days of his life, and no higher. There he feeds, and out of his dark holes he creepeth, spitting forth his poison and venom against that which is always caught up to God out of his reach, though he casts out his fiery-like floods after the woman and her child, and makes war with the remnant of her seed, (which are this day in being,) which keep the commandments and have the testimony of Jesus. Mark, the child, whose life the dragon, beast, whore, and false prophet seek to destroy, is caught up to God out of their reach, and ever was, and ever will be. And this is the word of the Lord God unto all persecutors upon earth, both teachers and rulers, about religion, sacrifice, and worship, you tread the outward court. The serpent bruised the heel, mark that; and not the head. The head is in the holy city, where the dogs, (the biters,) whoremongers, and murderers cannot come. But beware how you sport with the vessels of the Lord, for they are holy that bear them, lest the hand-writing on the wall appear against you, and you be smitten with a final destruction.† And fear before the God of Daniel, who is persecuted for worshipping his God at this day among his brethren: for he was a trembler at God's word.‡

So, remember you are once more warned, as God's witness shall answer on your death bed. If you go on in Cain's way, you shall have Cain's portion, banished from God's peace and rest, with greater punishments than you will be able to bear. And if you are in the whore's way, in which the Pharisees were, professing of religion, and making long prayers, and yet persecuting about it, you must partake of their woes and judgments. And if you are in the beast, dragon, and false prophet's way, and Balaam's way, minding earthly things, greedy of filthy lucre, casting into prisons, (for your bellies, pride, covetousness,

* *Rev.* xvii. 3.

† *Dan.* v. throughout.

‡ *Dan.* x. 11.

and earthly honour's sake,) the innocent followers of the lamb, the true woman's seed, that keeps Christ's commands, you must be cast into the lake of fire, in God's wrath and vengeance, to be tormented forever and ever, as it is written.*

Therefore try yourselves, of what birth you are, whether you are of Cain or Abel, of God or the devil, of the true woman or church of Christ, in deed and in truth, walking in his steps, in the self denial, bearing witness for the truth, led from prison to judgment for the testimony which you hold, and for the word of patience; for this declares his generation.†

Or whether you are the seed of the adulterers and the whore, which Isaiah speaks of, Chap. lvii. 3. and John in the revelations; which drunk the blood of the saints. Read your state, and see who is your father and mother; for there is no daubing in God's sight with untempered mortar. You must be of the one, or the other; of Jerusalem, the holy city, or of Babylon, the great whore. The false church or the true you are of: therefore let no man deceive you with flatteries and smooth things; for this testimony will stand before God, angels and men. And I am thus far clear of all your blood; and you will be left without excuse, whether you hear or forbear.

WILLIAM BAYLY.

Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. But be thou faithful unto death, and I will give thee a crown of life.‡

Have respect unto the covenant; for the dark places of the earth are full of the habitations of cruelty.§

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves; ye shall know them by their fruits.||

Do not rich men oppress you, and draw you before the judgment-seat, &c.¶

He that loveth his brother, abideth in the light, and there is none occasion of stumbling in him; but he that hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.**

For, this is the message that ye heard from the beginning, that we should love one another; not as Cain, who was of that wicked one, and slew his brother; and wherefore slew he him? because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate you; we know, that we have passed from death to life, because we love the brethren. He that loveth not his brother, abideth in death. Whosoever hateth his brother is a murderer; and ye know, that no murderer hath eternal life, &c.††

W. B.

* Rev. xix. 19, 20. and xx. 10. and xiv. 19, 20. &c. † Isa. liii. 8. ‡ Rev. ii. 20. § Psal. lxxiv. 20. || Matt. vii. 15, 16. ¶ James ii. 6, 7. ** 1 John ii. 11. †† 1 John iii. 11, 12, 13, 14, 15.

A vindication of the commands and doctrine of Christ Jesus, and of his people, in their faithful obedience to him, against all swearers and swearing whatsoever, according to the scriptures of truth: with a few words unto all such rulers, teachers, and people, of what degree or sort soever, that have a hand in afflicting, persecuting, and casting such into prisons, who for conscience' sake dare not break the commands of Christ, nor go out of his doctrine. And it is one visitation and warning more from the Lord unto them, before he sweeps the land of evil doers with the besom of their final destruction.

For the land is full of adulterers: for because of swearing the land mourneth, &c. for both prophet and priest are profane. Wherefore their way shall be unto them as slippery ways in darkness; they shall be driven on, and fall therein; for I will bring evil upon them, even the year of their visitation, saith the Lord. *Jer. xxiii. 10, 11, 12.*

Now, seeing the great controversy at this day, between the false christians and the true, namely, the persecuting powers of this generation, and the royal seed and people of God called Quakers, is about swearing and oaths, and the like matters appertaining to religion, and worship of God, which are matters of conscience, the answer of which before God in the day of death, is a man's eternal condemnation, or justification and salvation. It therefore lies upon me at this time, to vindicate the only right and propriety of Christ Jesus in the consciences of his people; and also of his people, in their faithfulness and obedience unto him, (who is the head of his church, and whose right alone it is to reign,) against that doctrine and soul-destroying principle of imposing oaths, or any other thing whatsoever, which concerns the exercise of the soul and conscience, which is immortal, towards God or any part of his worship, &c.

1. It is written in the second epistle of John, at the ninth, tenth, and eleventh verses, on this wise, viz. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both the Father and the son. And if there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed, is partaker of his evil deeds."

2. Now, if any to whom this may come, should be ignorant of what he meaneth, or what this doctrine of Christ is, or what this word doctrine doth signify, let them take notice of what followeth.

As for the word doctrine, it signifies teaching, or that which is taught; so that the doctrine of Christ is that which he taught, or doth teach; and it may be truly read thus: "Whosoever abideth not in the teaching of Christ, or in what he taught, or teacheth, hath not God," &c. Now mark, such a one that abideth not in that which Christ taught, hath not God; but he that doth abide in what Christ hath taught and teacheth, hath both the Father and the son.

3. Now, the controversy being very great at this day, between two sorts of people in this nation of England, about religious matters, for which the one doth persecute, abuse, imprison, rob, spoil, and greatly oppress and afflict the other, viz: for conscience sake, for abiding in the doctrine, and obeying the commands of Christ; let us, therefore, mark and try the difference of these people according to the scriptures of truth, which those persecutors themselves profess in their rule: so by their own rule let them be tried.

4. Now, the people who are thus persecuted and abused, &c. are such as abide in the doctrine of Christ, in that which he taught and teacheth, (for which they are persecuted,) and have both the Father and the son.* And their persecutors and oppressors are such as break the commands, and abide not in the doctrine of Christ, and so have not God; as will be proved and made manifest: neither are they to be bid God speed; for such as bid them God speed, or side with them, are partakers of their evil deeds. So they that have not God, but are without God, are the persecutors and afflictors of them, that have both the Father and the son. Let all people take notice of this. And now is the scripture fulfilled, "These things will they do unto you for my name's sake, because they know not him that sent me."†

5. Now what the doctrine of Christ is, or what he hath taught, or doth teach his friends and disciples to do, and to leave undone, may be mentioned in many particulars, but at present I may omit, but what is in my aim, as to the thing in hand, which is about swearing and oaths.

6. And now that Christ Jesus did forbid his disciples to swear, and that it was his doctrine which he taught them, not to swear at all, may be easily proved; yea, though they were such oaths and swearing as were lawful, and commanded in old time, and to be performed to the Lord,‡ as may be read in the record of Matthew. "Again: ye have heard that it hath been said by them in old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say unto you, swear not at all; neither by heaven, for it is God's throne; neither by the earth, for it is his foot-stool; neither by Jerusalem, for it

* 2 John 9.

† John xv. 21.

‡ Matt. v. 33, 34, &c.

is the city of the great king; neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea, yea; nay, nay; for whatsoever is more than these, cometh of evil."

And said James, a servant of God, and of the Lord Jesus Christ, to his brethren, who wrote to the twelve tribes scattered abroad, *"Above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay, nay, lest ye fall into condemnation:" bringing with him the very same doctrine which Christ taught them, in which whosoever abideth not, hath not God, let him profess what he will. For saith John, in his first epistle, "We are of God; he that knoweth God, heareth us; he that is not of God, heareth not us; hereby know we the spirit of truth, and the spirit of error:" clearly manifesting that such as bring not the same doctrine with them, are in the spirit of error, and that abide not therein, are not of God, but of the world, "and the whole world lieth in wickedness."† So he that saith, I know him, (or profess him,) and keepeth not his commandments, is a liar, and out of the truth, and so a deceiver and an anti-christ, denying both the Father and the son. For whosoever denieth Christ's words and doctrine, hath denied him also; and he that denieth him, denieth the Father. But he that acknowledgeth the son, hath the Father also, (not only with the lips,) for the Father hath committed all power and judgment to the son, that all men should honour the son, even as they honour the Father, who said, "This is my beloved son, hear ye him."‡ But they that break his commands, and abide not in his doctrine, do dishonour him, and are contrary to him, of anti-christ, without God, in the world, &c.

7. OBJECTION.—Now some may object, and say, that these commands or doctrines of Christ Jesus, and his servant James, about oaths and swearing, were not to disannul, make void, or prohibit all swearing and oaths, as religious oaths, (as some call them,) or oaths of allegiance or obedience to superiors, before a magistrate lawfully tendered, or the like; but vain and frivolous oaths and swearing in their common talk, or such superstitious and idolatrous swearing and oaths as the Pharisees used, who said it was nothing to swear by the temple, but whosoever shall swear by the gold of the temple, he is a debtor,§ &c. Against whom Christ denounced many woes, and called them fools and blind.

8. ANSWER.—Now, first consider to whom Christ and his servant James did speak, and read their words, and weigh them in the fear of God, (Matt. v. vi. ch.) and thou mayest see that Christ spake to his own

* James v. 12.

† 1 John iv. 5, 6.—chap. v. 19.—chap. ii. 22, 23.

‡ Matt.

xvii. 5.

§ Matt. xxiii.

disciples, expounding the things concerning the law, wherein was written, "Thou shalt not commit adultery; thou shalt not kill,"* &c. And "An eye for an eye, and a tooth for a tooth," &c. And "Whosoever shall put away his wife, let him give her a writing of divorcement."† Calling the time of the law, the old time, in which these things were given forth as commandments by the Lord; as also swearing in that time was commanded, and lawful, and the oaths to be performed to the Lord, as may be read, "If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond, he shall not break his word, he shall do according to all that proceedeth out of his mouth,"‡ &c. And "Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name."§ And "Every one that sweareth by him shall glory; but the mouth of them that speak lies shall be stopped." And the angel swore, and Abraham and Isaac swore; and in Isaiah lxxv. 16: "And he that sweareth in the earth, shall swear by the God of truth, but the mouth of the liar shall be stopped." And Joseph and David swore, and many more, that might be mentioned. So that swearing by the God of truth in the earth, was lawful in the old time of which Christ spake, as is sufficiently proved, Gen. xxi. 24. and xxvi. 31. and xlii. 15. But these things were but for their time and season; for the law served, (and the old time swearing and ceremonies,) till the seed came,|| which is Christ, the new and living way, who saith, "*Swear not at all.*"¶ So, these were no such frivolous oaths, neither was it only such profane or superstitious swearing, of which Christ was here speaking and forbidding his disciples, or such oaths as the Pharisees used among them; but such as were to be performed in the old time to the Lord, even in the time of the law and the prophets, of whom Christ, the substance, is the end, to every one that believeth, who saith, "Swear not at all."

9. And again: do ye conceit or believe, that the disciples of Jesus Christ, whom he sometimes called brethren and children, were such common or profane swearers, or did swear in their common talk, as you false christians do, who profess him and his doctrine, and practice only in words and show? Or do ye think or imagine it was only the Pharisees' blind superstitious swearing, or the like, that he forbade them? If so, then why did he mention the old time, and those other things of the law, and say, "Ye have heard, that it hath been said by them of old time, thou shalt not forswear thyself, but shall perform unto the Lord thine oaths," &c. This could not be the Pharisees' oaths and swearing then present, neither any such profane or superstitious oaths, because they were such oaths as were to be performed to the Lord, and not at that

* Exod. xx. and xiv. 14. † Deut. xxiv. 1, &c. ‡ Numb. xxx. 2. § Deut. vi. 13. || Gal. iii. ¶ Matt. v. 34.

present time of the Pharisees,* but in the old time of which they had heard. Or canst thou say, that ever the Pharisees' blind swearing, or foolish, confused oaths,† were ever commanded by the Lord, or to be performed to him? which I judge no man can prove.

10. But however, or what oaths or swearing soever it was, of which there and then he was speaking, and forbidding his disciples, it was sufficient for them then, and for the disciples of Christ, the true christians now, that he hath positively commanded, (which is not to be disputed by them that follow him,) saying, "But I say unto you, swear not at all;" seeing all power in heaven and earth, and all judgment and authority, is given and committed to him, of whom God hath said, "This is my beloved son, in whom I am well pleased; hear ye him."

11. And again, "God, who, at sundry times, and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his son, whom he hath appointed heir of all things, by whom also he made the worlds," &c. Now, if Abraham, Isaac and Jacob, David and Solomon, Moses, Isaiah, or Joseph did swear, these were all but servants in the old time. But the son, who is the heir of all things, by whom the worlds were made, who is above the servants, by whom God speaks in these last days, the new and living way, to whom all power is given in heaven and earth, whom all are to hear, saith, "Swear not at all." And though the angel swore, yet he is but a servant, as he himself said to John, "See thou do it not, for I am thy fellow servant."‡ But Christ, the son, is the heir of all things, and hath obtained a more excellent name than the angels, by inheritance.§ And again, "When he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him."||

12. And said Paul, an apostle of Jesus Christ, "If an angel from heaven should preach another gospel, (or doctrine) unto you, than that which we have preached, let him be accursed." So that we are not to look at any that swore in old time, or in days past, for our example and rule, though it be an angel from heaven, contrary to Christ's doctrine and command, who saith, "Swear not at all."

13. For the scripture, 2 John ix. doth not say, whosoever abideth not in the doctrine of angels, or of Isaiah, David or Solomon, &c. hath not God, but "whosoever abideth not in the doctrine of Christ hath not God," and he that doth abide in it, "hath both the Father and the son;" for he that obeyeth the son, obeyeth the Father also; for the Father hath committed all things unto the son, whom he hath given for a leader and commander to the people, and to be his salvation to the ends of the

* Matt. v. † Matt. xxiii. ‡ Hebr. i. 1. § Rev. xxi. 9. || Hebr. i. 4.
 * Vers. 5, 6, &c.

earth. And there is no other name given under heaven whereby men shall be saved: neither of men or angels: for he was before Abraham was, and is greater than Solomon, and David's Lord, and higher than the angels, who commands, not to swear at all.*

14. OBJECT. Now if any should yet object and say, did not God himself swear by himself?† and the apostle Paul say, an oath for confirmation among men was the end of strife, &c.? Doth not this allow of swearing; and make room for oaths now among men, in these days, &c.?

15. ANSW. That which God did in days past concerning swearing, mentioned Heb. chap. vi. it was to confirm his promise made to Abraham and to his seed, and they that are Christ's are Abraham's seed, and heirs according to promise; and such are Christ's that abide in his doctrine, and do his commands, they only are his friends. And by way of similitude did the apostle Paul there speak of it, and not by command or doctrine; (he that reads, let him understand,) that men by an oath did end the controversy or strife among them, and confirm the thing about which they swore, who did swear by the greater, as I have before mentioned, by them in the old time, Num. xxx. 2. Deut. vi. 13, &c. So that the apostle said, "Because God could not find a greater, he did swear by himself to Abraham, saying, Surely in blessing I will bless thee, and in multiplying I will multiply thee," &c. This was a promise made to Abraham with an oath, putting him out of all doubt that he would fulfil it; and so he staggered not at it, but patiently waited till it came to pass.‡

16. So that this is only a parable, showing that if among men an oath did confirm a thing, and end the strife, and that men did perform their oaths, who did swear by the greater, which was once commanded by him, how much more would the Lord be faithful to perform his oath, which he sware by himself, who is the greatest, to Abraham and to his seed, seeing "he cannot lie, nor is he a man that he should repent," but is the righteous judge of all the earth, that doth right.§

17. So that this is neither precept, example, or command for the christians, the disciples of Christ, now in these last days, for swearing and oaths, but a repetition of what was done in times past, the old time,|| to the fathers, as he speaks, which was in divers manners and at sundry times; but now he hath spoken unto us in his son and heir, who is before Abraham and the end of the old time, the law and the prophets, who saith "Swear not at all."

18. OBJECT. But did not God swear by himself, and will not repent? But this seems as if God did repent, seeing now by his son, to whom he hath¶ given all power in heaven and earth, he commands not to swear

* Matt. v.

† Hebr. ix. 13.

‡ Hebr. vi. 15.

§ Gen. xviii. 25.

|| Hebr. i. 1.

¶ Chap. vii. 21.

at all in these last days? is not this repenting of what was done formerly in the old time? &c.

19. ANSW. No; it cannot be said truly here, he did repent, seeing he hath willingly and faithfully performed and fulfilled that which he had then sworn and promised; as in the record of Luke i. 72, 73, where it is mentioned, not for a precept of swearing, but in thanksgiving and praises to the Lord, that he had performed the oath which he had sworn to Abraham, by giving them light who sat in darkness and in the shadow of death, and the knowledge of salvation by the remission of their sins, &c.

20. But where he spake of swearing, and will not repent, it was concerning the disannulling of all those priests which were made by a carnal commandment, and of establishing Christ Jesus, his son, with an oath, to be a priest for evermore, after the order of Melchisedeck, an unchangeable, unalterable order, and not after the order of Aaron, which priesthood was changed, and so there was of necessity a change also of the law, by which swearing and oaths were commanded and tolerated. "For such an high priest, (saith the scripture,) became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens," &c. "For the law maketh men high priests which have infirmity, but the word of the oath which was since the law, maketh the son who is consecrated for evermore." Mark, the word of the oath which was since the law, which God sware and will not repent, maketh the son a high priest for evermore,* at whose mouth the law must now be sought, as it was of the priests in the old time, whose lips were to preserve the people's knowledge. But now in the son Christ, dwelleth all the treasures of wisdom and knowledge, by whom God speaks in these last days, saying, "This is my beloved son, hear ye him," &c.

21. So that you who contend and plead for swearing, and oaths, and persecute about it, are yet in the old time, and under the law, and the old, disannulled, changeable priesthood, and fall into condemnation; and not under grace, no disciples of Christ Jesus, the everlasting unchangeable high priest, who saith, swear not at all; and so no christians.

22. And so now, ye have no covering but what is too narrow for your swearing and oaths, no shadow of death, nor dark place to hide yourselves under, from the light of the sun, which is now risen, and coming up to the noon day, "whom God hath highly exalted and given him a name above every name, that at his name every knee should bow, of things in heaven, and things in the earth, and things under the earth," &c.‡

23. And so if every knee should bow to him, then must Abraham, David, and Solomon, Joseph, Isaac, and Jacob, and all the angels bow

* Mal. ii. 7.

† James v. 12.

‡ Phil. ii. 9, 10.

their knees, (understand what name, and what knees,) of things in heaven and earth, &c. and all who did swear in the old time, to him who now saith, "swear not at all," which is since the law.*

24. And if ye shall yet again say, or do believe, that it was only profane swearing and oaths that Christ there forbade his disciples, even such as drunkards and quarrellers use in their common talk, or such as the Pharisees used, as aforesaid, and not lawful or religious oaths.

25. To this I answer: if such profane oaths and swearing, and such superstitious and idolatrous swearing, as the Pharisees and hypocrites then used, Matt. xxiii. were ever commanded of God, and to be performed to him in the old time, then it were such oaths and swearing: but I do not read nor believe, nor any other true christian, that God did ever in any age, or to any people whatsoever, command or allow of such a kind of swearing and oaths, as the ungodly, drunkards and profane people use in their common talk, or such as the hypocrites did then or do now use, who persecute them that witness the oath and everlasting covenant of God fulfilled, which now saith to his disciples, "swear not at all."

26. But if it could be so proved and made manifest, yet the word or commandment, "I say unto you, swear not at all," doth include, to the understanding of the upright and reasonable, all swearing whatsoever to be forbidden by Christ Jesus, whom all are to hear, and to whom every knee must bow.

27. OBJECT. But here may yet another question arise, in the unsatiabable reasoning part, among people in the world, viz. If all swearing and oaths are now forbidden, and that we must not swear at all, by the command of Christ Jesus, what then will become of all the world? One man might kill another, and steal from another, and abuse, rob, and spoil their neighbours, without restraint, or punishment, seeing men's words will not be taken, as sufficient to prove any crime against any according to law, without an oath, which among men doth end the strife, and is a confirmation, &c.?

28. To which I answer: I grant the whole world lieth in wickedness, as the apostle John said; and they themselves confess the same, that they break the commands of God every day in thought, word, and deed, which is also very apparent to all whose eyes are open, and many times complain, "there is no health (or truth) in them," and that they are "miserable sinners." This is generally confessed throughout Europe, and it may be throughout the whole world among the swearers, who are still in strife and debate, and smiting with the fist of

* Matt. v.

wickedness; notwithstanding all their oaths and swearing, it ends not the strife among them.

29. But now mark, these are all of the world, and their teachers, who plead for swearing and oaths, are of the world, and the world heareth them.* These are miserable sinners, without truth and health, no soundness from the crown of the head to the sole of the foot, from the high and mighty to the beggar on the dunghill: but all gone out of the way, erred and strayed from the right way, as they themselves confess.

30. Now, when these do steal one from another, or kill, murder, or rob one another, we do not bid them refrain from swearing one against another, in that case, because they are no christians.† “And what have we to do with them that are without?” as Paul said, “for such God judgeth.”‡ But we direct and inform people’s minds, and exhort them that are thus in strife and swearing, killing and stealing, for which the land mourneth,§ to come to the light of Christ Jesus in their consciences, and learn of him, who showeth them that these things are evil, and reproves the whole world for their sins, that so they might be taught, as his disciples are, to deny all such ungodliness and these worldly lusts, from whence the strife and swearing, wars and fightings come, and live soberly, righteously, and godly in this present evil world, and to do unto all men as they would have others do to them; and yet this is but the law and the prophets.

31. Therefore ye should consider, that this strife, swearing, and oaths are not among christians, who obey Christ’s commands, and abide in his doctrine, but in the world, which lieth in wickedness. And as saith the prophet, “The wicked will do wickedly while many are tried, purified, and made white, and none of the wicked shall understand;” and such as “abideth not in the doctrine of Christ, but transgresseth, hath not God.”||

32. So that all these things are among them that are out of the doctrine of Christ, who saith, “swear not at all,” and so are without God in the world, having their minds blinded, and their hearts alienated and estranged from the covenant of promise, which God swore to Abraham, and strangers to the commonwealth of Israel; so are none of his disciples, whom he hath taught to be merciful, and to do to all men as they would be done unto. And when this is done among people, where would be the killing or stealing, imprisoning, or persecuting, if ye were but come to this! For thou wouldst not have another kill thee, nor steal from thee, nor persecute thee for thy religion and conscience; then take heed that thou do likewise, else thou art no christian, let thy pro-

* 1 John 18. † 1 Cor. v. 12, 13. ‡ Hos. iv. 2, 3. § Dan. xii. || 2 John ix.

feſſion be what it will, or thy religion and worſhip, and outside garments, of what colour or form ſoever. So that we do juſtly conclude, and God's witness in all your conſciences ſhall one day witness the ſame, that we who are out of the ſwearing and ſtrife, abiding in Chriſt's doctrine and commands, are of God, "and have both the Father and the ſon,"* as it is written; how blindly ſoever you now judge of us; and that you who are in the ſtrife and ſwearing, out of the doctrine of Chriſt, have not God, but are without God, in the world that lieth in wickedneſs, and have not his fear before your eyes, which is to depart from evil. Prov. viii. 13. and xix. 9.

Therefore conſider theſe things, all ye rulers, teachers, and people, who contend for ſwearing and oaths, and caſts the ſervants of God into your noiſome holes and priſon-houſes, making long furrrows upon their backs with your instruments of cruelty, for abiding in the doctrine of Chriſt Jeſus, and becauſe they cannot break his commands by ſwearing; and yet you yourſelves profeſs his name in words, and ſay you are chriſtians, and that he is your Lord and ſaviour, and the like. Away with this hypocriſy, God's ſoul loathes it, and ye are a burthen to him, which he is even weary to bear, and he will ſhortly eaſe himſelf of all you hypocrites, who cry Lord, Lord, and do not the things which he commands. This was the Phariſees' ſtate, the perſecutors, to whom the woes from the ſon of God were denounced, as they are againſt you at this day.

Therefore, if ye will now own ſwearing and oaths to be lawful, uſeful, and tolerable, and plead for them, and perſecute about them, and ſuch things, when Chriſt Jeſus hath expreſsly and poſitively forbidden all ſwearing to whom God hath committed all power and judgment in heaven and earth, to whom every knee muſt bow, who is made a high prieſt with an oath, which God ſware and will not repent, ſince the law and the old time, who is the end of the law and the prophets, by whom God ſpeaks in theſe laſt days, &c.

Then confeſs openly before all people, that ye are Jews, living in the old time, under the law, and not in the new and living way, Chriſt, the end of the law; or that ye are infidels or heathens; and no longer profeſs yourſelves chriſtians for ſhame, or take the name of Chriſt into your mouths for a cloak of maliciousneſs, but as flatly deny him to become in the fleſh with your mouths and tongues, as ye do with your works.† And that ſuch, or any other of his commands, are of no effect or force to you, and ſo deny him to be Lord who is the head over all to his church, to whom every tongue ſhall confeſs, to the glory of God the Father.

* 2 John ix.

† Tit. i. 16.

For if ye do still profess him, or his name in words, and that ye are his servants, and call yourselves christians, or the like, and yet not obey his commands, nor do the things which he hath said, nor abide in his doctrine, but persecute them that do; we must and shall judge you in righteous judgment, to be abominable hypocrites, and rebellious, and disobedient both to the Father and the son. For God hath said, "This is my beloved son, in whom I am well pleased; hear ye him." And the son said, "Swear not at all;" and John said, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." And this is Christ's doctrine before mentioned, which he taught, "in which whoso abideth, hath both the Father and the son."

Therefore, take heed to yourselves, what ye do, or what ye intend to do against such; for the Lord God of heaven is pleading their cause, and will plead with you all, who break his commands, and teach men so, or compel men so to do. For ye are all out of the doctrine of Christ, in the transgression, though ye can talk of him, and profess him with your mouths and lips, and have not God, but are without God in the world, which lies in wickedness, where ye are contending and pleading for swearing and oaths in the old time, which ends not your strife, which the one oath, the new and living way, ends, who saith, "swear not at all."*

So ye, being without God in the world, breaking his commands, ye are not under Christ's government; and so being out of his government, ye are without his protection. For he prays not for the world, but for them whom he hath chosen out of it; for the whole world lies in wickedness. So, ye being in the wickedness, in the transgression, out of Christ's protection, who hath all power in heaven and earth, ye are in darkness, and under the shadow of death, and in the gall of bitterness, and in the bond of iniquity, captivated in the snares and chains of the old fowler, at his pleasure whom ye obey, and so ye are in such a premonition, (body, soul, and spirit,) that ye will never more get out, except ye repent with speed, and turn your minds to the light of Christ Jesus in your consciences, and obey his commands, and abide in his doctrine, who saith, "swear not at all."

And this is the word of the Lord God of heaven unto all you rulers, priests, and people whatsoever, who swear, and plead for swearing and oaths, and persecute the harmless about it, ye are none of Christ's sheep, servants, friends, or children; but of the lineage of Cain and the old hypocrites, in their way, to whom the wo belongs, who denied Christ, and chose a murderer, and so ye are no christians.

But Christ Jesus is come, and is setting up his government, kingdom,

and dominion over all your kingdoms, and establishing his throne upon the top of all your thrones, whose sceptre is a sceptre of righteousness, which must rule over all unrighteous sceptres. And to his name, which is above every name, shall all your knees bow.

“If ye fulfil the royal law, according to the scripture, thou shalt love thy neighbour as thyself, ye do well,” &c.

“For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.” James ii. 8, &c.

W. B.



A few words more to the rulers, priests, teachers, and people, of what sort soever, in this nation of England, from the highest to the lowest, who have any hand in persecuting the innocent, &c.

HEAR and understand, all ye rulers, priests, and teachers of England, with all your officers and servants, or whomsoever else, superior or inferior, from the judge to the jailer, or from the highest to the lowest, who have any hand, or are in any measure partakers against the innocent people and servants of the Lord Jesus Christ, who cannot break his commands by swearing.

This we would give you to understand, that as for us, who fear and obey the Lord, your prisons and cruel, unjust dealings, and your long furrows ye plough upon our backs therein, is very little to us, except to the more raising and strengthening of that life in us which will never bow to your wills, or any will of man, by transgressing the commands of Christ Jesus. For our eyes are not at what ye can, or will, or have power permitted you to do, or at the length of time in which we suffer bonds under your ambitious wills, or at any other temporal thing whatsoever; but to the Lord our God alone, who is pleading and will plead our innocent cause for us in all your consciences. Yea, if ye should shut us up in dungeons never so close from you, out of your sight or hearing, yet God's witness, (as a drawn sword in your bowels,) which seeth in secret, shall pierce through your heart and life, and smite you in your very vital parts for all your wickedness against him, his way of truth, and harmless people: and set in order before you all your ungodly deeds and blasphemous, hard speeches, which ye have committed and spoken: for the eye of the pure God beholds, and his ear of jealousy hears you in your most secret chambers, from whose presence ye cannot always flee, nor hide your counsels, though you should dig as deep as hell, or flee to the uttermost parts of the earth. And though you should keep

us till death in your prisons, we cannot break the commands of our Lord and saviour, which hath saved us, and will yet save and deliver us.

But as for you, who profess yourselves christians, consider these things, whether he, whom you profess in words, will not call you to an account for breaking his commands, and for casting his servants and children into prisons, and keeping them there for no other cause but for keeping the commands, and abiding in the doctrine of Christ, whom yourselves profess in words and show, as the Pharisees did Moses and the prophets, but opposed their life, and crucified Christ Jesus, the end and substance of Moses and the prophets' words. Ye hypocrites! what covering or excuse can ye have, to hide or shelter yourselves under, in the day of the Lord, which hastens upon you?

It is not your acts and decrees made in the will of man, that shall stand you in stead, or save you, when the sentence is given against you, "Go, ye workers of iniquity, into everlasting torment." Nay, they shall not be able to save themselves from the just judgment of our God, but shall receive a just recompense for all their doings.

And as for us, we choose rather to die, than transgress against the Lord Jesus Christ, or wrong our conscience in any measure, by bowing to the corrupt wills of proud and ambitious men, who are alienated from God, and would alienate us from him also, did we obey your requirings or impositions in these unjust and unrighteous things. But we desire to live always in obedience and humility before him; though our outward man perish through your unjust and cruel dealings, our souls you cannot touch to defile them, neither can you break our peace with our God, by all ye can do. For we know the utmost of your power and ability. The last enemy is death: and through the tender mercies of our God, we do enjoy that life and peace in which we daily triumph over death and hell, and the gates of it: praises and thanks to his holy name for ever and ever. Being founded on the immoveable rock of our salvation, Christ Jesus, in whose will, life, and strength, we are resolved in patience, for his truth and name's sake, to undergo the greatest punishments, afflictions or death, that you, from the highest to the lowest, can or shall be able or suffered to inflict upon us. So we have fully weighed and considered the cost to the utmost mite.

But as for you, this I tell you all, from the highest to the lowest, who have the least hand in our sufferings, either in particular or in general, who in scorn are called Quakers, you are splitting and dashing, breaking and scattering, confounding and destroying your own selves in these things; and if no other hand be lifted up against you, by this shall ye fall. And this is God's word of truth unto you, which shall stand, and be fulfilled. So, his blessed will be done, and in it we are well satisfied, knowing and believing, that the Lord whom we serve and obey, knoweth

how to deliver them that trust only in him, and to reserve the ungodly to the day of judgment, to be punished.

WILLIAM BAYLY.

*From my prison at Hartford, the 10th month, 1663,
where I remain a close prisoner because I cannot
swear, and break the command of Christ Jesus.*

“Thus saith the Lord, I will make Jerusalem a burdensome stone to all people, and they that burden themselves with her shall be dashed in pieces.”

Pure encouragements from the spirit of the Lord, as a joyful salutation, with full assurance of victory, unto the noble army of the Lamb, against whom the gates of hell and death shall never prevail. Through a vessel prepared to do his will, whithersoever it leadeth it, William Bayly.

My dear friends, brethren, and sisters, who are the called and chosen of God, out of the world, out of the nature, spirit, vanities, and ways of it, to follow the lamb in the regeneration, through the daily cross, the strait gate and narrow way, which leads to life: ye whose hearts breathe and pant for the full enjoyment of the glorious liberty which was with the Father before the world began, and are travelling with your faces towards the holy hill of Sion, and can't be satisfied with all the treasures and glory of this present evil world, nor in any thing or creature, but only in the pure, eternal, refreshing presence of your God, in which are rivers of pleasure, and joy forevermore. You who have cried to the Lord in the land of Egypt, "to go forth to sacrifice unto him in the wilderness," sensibly feeling, that while the precious seed of his covenant lay in death and the grave, it could not praise him; who have perfectly known, that except the dead rise, all hearing, faith, and preaching to you were in vain; who were still in your sins, and weighed down with corruptions, and overcome with divers temptations in that state. But now hath the Lord your God heard your cries and your groanings, and revealed his arm of salvation, and brought you forth to the light, and hath said to the prisoner of hope, show thyself, and hath raised the beggar from the dunghill, and answered the tender cries of his innocent babe, which could not live nor be satisfied without the sincere milk of the eternal word of life. And ye have grown up from strength to strength, and have great experience of the loving-kindness of your God, (and of his many deliverances in the times of need, and of his wonders upon the land of Egypt,) which you have known to be as a cloud by day, and as a pillar of fire by night, and hath led you in a way you knew not, and in paths which you had not gone, and hath made himself known amongst you by his name Jehovah, in which is everlasting strength.

And now, O ye children of the true Israel of the God of Jacob! is it your lot again to be driven by Pharaoh and his huge host, to the borders of the red sea? Are the mountains on each side, and the Egyptians behind you, pursuing with horsemen and chariots, to destroy you from being a people, and to root out the remembrance of your name, and

the name of your God, from under heaven? Why, this I proclaim unto you all, in the name of my God and your God, "Stand still, stand still; and you shall see his mighty salvation; for, with a mighty hand and out-stretched arm will he deliver his chosen." Wherefore, take no thought for your life, but freely give up all into his hand, and cast all your care upon him; for not one hair of your head shall perish, beyond the permission of your heavenly Father; for ye are of more value unto him than many birds of the air, which cannot light on the earth without his providence. And be not afraid of any amazement, O ye dear, travailing children! the Lord of hosts is your helper, who is in the midst of you, and his servant David a prince among you. Therefore, fear not the armies of the aliens, Gog nor Magog, with Gomer and his bands. The eternal God shall break and dash them in pieces like a potter's vessel. He shall make them hear a noise in the midst of their camp, and their hearts shall tremble, the wind of a shaken leaf shall chase them. For the Lord is on our side, and he will plead the cause of his seed with all flesh. Only obey you his voice, and he will soon subdue your enemies, and your peace shall be as a river, and your rest shall be glorious. Oh! sink down, sink down, out of all thoughts, contrivings, or premeditations; and feel it, feel it, ye crying, travailing children, who have no helper in the earth, but the Lord your God alone, in whom is your everlasting strength. O ye babes of uprightness, ye sons and daughters of Sion, comparable to fine gold, my soul is poured forth like water before my God for you, that ye might be preserved, and give up all to him as freely as he doth require it, in this day of trial and hour of temptation; that not an ox or sheep may be left behind, to hinder you from enjoying the kingdom, with any pretence whatsoever, remembering that obedience is more than sacrifice; for the Lord loveth a cheerful giver, whose love ye will feel to be stronger than death, which the many waters cannot quench, neither can the floods drown it. Have not many of you this experience, as ye have faithfully followed the lamb through your greatest tribulations? And have ye not felt a washing your robes white in his precious blood, the life? And have ye not learned a new song, which he hath put in your mouths, after manifold deliverances and victories, which he hath wrought for you, even in the sight of the heaven?

Wherefore I say unto you, Lift up, lift up your heads, ye valiants of Israel! The Lord of hosts is with you, whose arm is not shortened. The lamb is upon Mount Sion, with his hundred, forty and four thousands, gathering his numberless number from the four winds. Cast off all mortal thoughts, and the cares of this world. Let not the earth weigh you down. Stand, stand upon the watch tower; put on the whole armour of God; give no place to the devil: quench all the fiery

darts of the wicked within; then will ye not fear what man, or the sons of men, can do unto you. The God of Jacob is your refuge, who will break the bow of the ungodly, and snap their spears asunder, and burn their chariots in the fire, and make desolations in the earth. He is fulfilling his promises of old, made to his chosen, who will give nations for them, and people for their life. I say, ye worthies of the Lord, stand faithful, and be valiant for the truth upon the earth. For it is against it they are fighting within and without, that it might fall in the streets, and be extinguished from the earth, and that equity and righteousness may not enter the nations, who have said in their hearts, "Come, let us kill the heir, and the inheritance will be ours." But in vain do the heathen rage, and the people imagine such foolish things. For their hope shall perish, and their purposes be made void; they shall never bring to pass the thoughts of their hearts, the Lord hath spoken it; for the seed of evil-doers shall never be renowned. Wherefore, if ye hear of wars, or rumours, or commotions, or pestilences, or famines, or the rushing of the ungodly, like the noise of the raging sea which cannot rest, let not your heart be troubled. The Lord of heaven and earth, who is above all, will rebuke the devourer for your sakes; for your redemption draweth nigh, when ye see these things come to pass.

And this is the word of the eternal God unto all people upon the earth: the redemption of his seed draweth nigh, and hasteneth to be delivered, as a woman in travail.

Therefore, ye babes of God, ye soldiers of the lamb, put on zeal as a garment, and righteousness as a breast-plate, and be clothed with humility, and dwell in the dread and majesty of the Almighty, and let your hearts be fixed, without wavering; look not back, remember Lot's wife; for these are the days of vengeance, of tribulations, and distress of nations, with great perplexity, men's hearts failing them for fear, looking at the things that are coming upon the earth. Now shall they see the son of man coming in the clouds of heaven, with power and great glory. Now shall the earthly tribes mourn and wail because of him whom they have pierced. But rejoice, yea, sing and rejoice, ye children of the bride-chamber, who are redeemed from the earth, and yet watch and pray continually; for the Lord will make your terror (which is already begun) to fall upon all flesh, as ye faithful to him abide; and the fear of you, and the dread of you, O ye retired, meek, circumspect babes, shall be upon every beast of the field; and men in honour, not understanding the decree and counsel of our God, are like the beasts that perish. And perishing and withering shall be upon every hand that is stretched forth against his way and work in the earth. Though they arise as the locusts, to compass the breadth thereof, the

Lord of heaven shall blast them, and they shall become as dung upon the open field.

Wherefore, be ye not at all discouraged, neither be afraid of their faces, but gird on strength, and go on in the name of the Lord. Is the Philistines' champion come forth to defy the armies of the living God? Doth he present himself forty days, vaunting against his true Israel? Doth he threaten to give your flesh to the fowls of the air, and to the beasts of the field—to sell you for bond-men and bond-women? Do the hearts of any among your tribes begin to faint at the hearing of his voice? Doth the height of his stature make you afraid? Why, let no man's heart fail, because of him; for behold, I see little David, your prince, with the sling in his hand, and the smooth stone in the shepherd's bag, in the midst of you, running to meet him in the name and power of the Lord God of the armies of Israel, whom he hath defied; who will smite the uncircumcised in heart and ears, by the dread of his presence, which shall arise in the hearts of his chosen, in the day of battle; for he hath already delivered from the mouth of the lion, and from the paw of the bear; and he will also deliver us from this uncircumcised Philistine, who shall be made like one of them. Therefore, fear not, ye sons of Jacob, but be very courageous; be not at all dismayed at his high looks, nor daunted at his challenge; but let us go on in the name of the Lord our God; let us keep open Daniel's casement towards Jerusalem, as at other times; let us not regard any thing or decree, contrary to the worship of our God.

Come, ye babes, lift up your heads in the pure strength of the Most High; for I feel Moses, Joshua, Daniel, and David amongst you, and the spirits of all just men, from Abel to this day, are stirring up to help you; (blessed is the eye that perfectly seeth these things;) yea, the Lord of hosts himself shall fight for you, and give you the victory; for the battle is the Lord's. It is against him and his truth, which must be spread over all the earth as the waters cover the sea, that the potsherders have set themselves; who can dash and consume them in a moment, and will when their work is done and their time expired. Wherefore I say again, in the name and dreadful authority of my God, Fear them not, the day is yours. I see them all scattered as dust before the wind, that rise up against you who have no helper in the earth but from the Lord alone. Ye called, chosen, and faithful ones, ye dear lambs of my Father, gird on strength and valour. My soul rejoiceth in God, and my spirit doth magnify him who is the saviour of Israel, and my heart doth leap for joy, to see and feel your faithfulness unto death, and what this day will bring forth to his eternal glory, and renown of his name, and the everlasting comfort of you his people. The Lord will determine the controversy, and make a short work in the earth. Now shall ye be as a

city set on a hill, that shall shine throughout the world. Now shall the arm of the Lord your God be revealed to the ends of the earth, in behalf of his precious seed, which hath long suffered in hard bondage, and sore captivity.

And now, many are the eyes that are fixed upon you, to see what will become of you in this day of trial, who will have cause to glorify and bless the name of your God, through your faithfulness, courage, and boldness in the truth, whereby many shall be drawn towards you, who will take hold of your skirts, and acknowledge, that the Lord of heaven is with you: And a multitude shall be converted to him, and the desert shall be glad for him, and the wilderness shall rejoice because of him, who is come to reign in Mount Sion, before his ancients, gloriously. Wherefore, ye dear children, let this be your care and diligence, to walk circumspectly towards them that are yet without, by keeping clear, walking with God in the pure, still, retired life, in the inward parts, in which ye may see and judge every motion, and feel power to subdue and reign over all that is contrary.

So, dear babes of God, dwell very still, cool, and calm in your minds, that ye may be preserved out of the forward, hasty spirit, which hath always betrayed the innocent, and be kept back to the everlasting foundation, and rock of the generation of the righteous, whose dwelling-place and refuge is the name of the Lord in all ages, who hid them in the hollow of his hand, and under the shadow of his wings, in the day of storms and raging tempests of the wicked. So, cast all your care upon him; for he careth for you, and his eye beholds you, which seeth in secret, who is bringing his seed through the fire and through the water, that all his people might be as fine gold seven times tried. And as for the wicked, your enemies and oppressors, look not at all at them, or their power. Their strength is a reed of Egypt, their time and power are limited. But still look to the Lord, in whom is your help; in whose name, and pure dominion, and everlasting authority, I give forth this testimony unto you his people and children, that the day is at hand which shall burn as an oven, and all the proud, and all that do wickedly, shall be as stubble, and the day that cometh shall burn them up, and shall leave them neither root nor branch. Yea, the very root of the wicked, as well as the branch, will the Lord our God consume and destroy by the brightness of his arising. Oh! happy day, blessed for ever! Sing and rejoice, ye holy prophets and saints of the Most High; for the day of our redemption approacheth, when all our burdens, oppressions, labour, and travails shall cease. Leap for joy, ye babes in the womb of the morning of this blessed day, at the sound of this salvation; for it is from your Father, the everlasting God that liveth for ever, who hath

said it, and will accomplish it; yea, the zeal of the Lord of hosts will perform this.

O ye dear children, I say again, lift up your heads, watch and be sober; behold, the bridegroom cometh; be ready, ye wise virgins, with your lamps always trimmed, and your vessels full of oil, that ye may behold his glorious arisings, and see his wonders in the deep. For verily the day of our God is come as a thief in the night upon all the world of ungodly, who will not believe if one should rise from the dead and declare it unto them; whose eyes the God of the world hath blinded, that they cannot perceive the signs of the times, of which many are past already, and the last sign is approaching, viz: "And the gospel of the kingdom shall be preached for a witness unto all nations, and then shall the end come." And this am I to proclaim unto you, his people; and to the world let it be a warning. And this is the Lord bringing to pass in a way unknown to the ungodly, and unexpected to the wicked, who are and will be doing wickedly, till it overtakes them as a flood. And none of the wicked shall understand; but the wise shall understand, and the righteous shall be glad, and rejoice in the God of their salvation.

So, these things arose in my heart by the spirit of the Lord, to give forth unto you his chosen, that it might be as an instrument of encouragement to your precious faith and patience, against all opposition within and without, in this day of trial and hour of temptation. For my soul is greatly refreshed, as with new wine, in the sense of what our God is hastening to bring forth, and of the portion of my cup I have freely let forth unto you his children, dearly saluting you with tender bowels, and pure breathings and desires unto my God for you all, that we might all be kept staid, chaste, single, innocent, and valiant, in the strength of the enjoyment of his love, to serve and honour him in this our day and generation, even while we have a being. To whom my soul ascribeth all glory and thanks, in the living sense of his unspeakable mercies. Amen. The God of love and peace be with your spirit. Amen.

From my prison at Hartford, the 20th of the 4th month, 1664.

I am your brother and companion in the tribulations, kingdom, and patience of the lamb

WILLIAM BAYLY.

The great and dreadful day of the Lord God Almighty, which is hastening as a flood upon the whole world of the ungodly, once more proclaimed; that all people may again be warned to repent with speed, and so be left without excuse.

O the great, terrible, and dreadful day of the Lord God Almighty, that is at hand! a day of anguish, distress, and great perplexity, a day of sore trouble and vexation unto the wicked, a day of darkness and gloominess, a day of terrors and alarm of war, destruction upon destruction, even such a day as was never before it, nor shall ever be like it for evermore. A day of fears and amazements, howlings and dreadful astonishments. Wo is me, wo is me for you the inhabitants of the earth. Alas, alas! the day is great, and very terrible, which is approaching! Who shall be able to abide it? O my soul, be thou quiet, and exceeding still and low in the dread and power of the Almighty, and very watchful in the inward retired place of the Most High forever, that thou mayst be preserved: for the day is exceeding great, and very terrible, that hastens as a woman in travail. A day of shaking of all things that are since the foundation of the world, and of quaking and trembling through the whole earth; a day of vengeance and indignation, of fierce wrath and dreadful judgments upon the ungodly. Wo, wo, wo to the inhabitants of the earth and of the sea, the devil is come down among you in great rage and fury, knowing he hath but a short time. Repent, repent, repent, and fear, dread, and tremble before the Lord God Almighty, and turn ye every one from his evil ways, for he will dash the ungodly in pieces like a potter's vessel against the rocks. Howl, howl, howl, all you that live in pleasures, vanities, and fading delights of this world! the day of your fears, distress, and anguish shall overtake you. All you profane Esaus, who have sold your birth-right for a mess of pottage, your day of crying with tears, to seek a place to repent with carefulness, is at hand; but you who have lost the blessing will be rejected. And all you wild Ishmaelites, mockers, and scoffers, ye will be cast out into utter darkness, where are wailing and gnashing of teeth for evermore. And all you oppressors and persecutors about religion, Cain's generation, your punishments will be greater than you can bear. Ye are the vagabonds from God, and fugitives in the earth. And all you Nimrods, mighty hunters before the Lord, your kingdom is of Babel, the great whore; ye must partake of her plagues. Howl, howl, and lament bitterly all ye idle shepherds, greedy, devouring

wolves, and all you dumb dogs, who have made a prey upon the sheep, tearing their fleece and flesh from off their bones; your day is at hand, of such judgments, plagues, and vengeance, as have not been known in ages. For the terrible and dreadful God is come to reign in Mount Sion, and in Jerusalem, and before his ancients gloriously; and he will tread and trample you in his fury, as one that treadeth upon mortar. Your vine is the vine of Sodom, your grapes are grapes of abominations. You must be cast into the wine-press of the wrath of the Almighty God, there to be tormented day and night forever and ever, except ye speedily repent. The mouth of the Lord hath spoken it.

Howl and be astonished, and tremble all ye councils and confederacies of ungodly men, who lie upon your beds of mischief, and sit in the nest of wickedness. You hatch cockatrice eggs; and he that eateth of your eggs dieth; and that which is crushed, breaks forth into a viper. Wo to the crown of pride, and to the drunkards of Ephraim, who feed upon the head of the fat valley! And wo to you who decree unrighteous decrees, and write grievous things, which you have prescribed; for you have cast the fear, law, and counsel, wisdom, mercy, and true judgment of the righteous God behind your backs. Therefore, fear, bow, and tremble, all ye who are as fed horses, and fatted beasts for the slaughter of his fierce indignation: for his terrible stroke will come upon you, and consume you off the earth, and ye shall not escape it.

And all you proud, scornful, deceitful, wanton ones, and abominable men and women, who are exalted above God's witness in you, making merry over it, weep and howl, for your miseries are coming upon you; your riches shall not save you, your deceit and policy, with all your outside profession, shall not hide or cover you from the fierce wrath of the Almighty.

Awake, awake, O all ye hypocrites, double minded, and time servers, who have the changeable suits of apparel, and wear the round tires like the moon, and use the cringing pins; if you have ears, hear. You have changeable suits, and round tires like the moon; this is your state, who know not the woman clothed with the sun, with the moon under her feet. Your well set hair is become baldness, and instead of a girdle there is a rent, and burning instead of beauty. Therefore, dread and tremble before the Lord God, and repent speedily, while you have yet a day to breathe; for ye are the unstable people, double minded, ye will be driven and shaken as with an east wind by the breath of the Almighty. Ye are the waters on which the whore and beast, at this day sit. Ye bow down, ye worship the beast and his image, ye receive his mark in the hand and in the forehead. Ye are of those bond slaves of Babylon, the fear of man hath ensnared you. Ye are the fearful and unbelieving, who will be shut out among the dogs, persecutors, and whore-

mongers, idolaters, abominable, and liars, forever, except you speedily repent.

Awake, howl, howl and tremble, all ye drunkards, sporters, players, fiddlers, and ye that tolerate them, the zeal of the pure righteous God burns like fire against you all, which will consume you, ye corrupters of the earth, ye ministers of the devil, who beget and raise up lightness, wantonness, and vanity in the minds of people, whereby the Lord and his fear is forgotten, and his holy spirit grieved, and his name dishonoured, and the righteous souls of sober people vexed from day to day, which cry mightily against you, and the Lord will hear them, and answer the cries of his chosen seed for his own name's sake.

And all you cheaters, whores, and whoremongers, idolaters, unclean and ungodly ones, you shall be judged, condemned, plagued, and tormented by that you daily strive against and make merry over. Come down, all ye exalted, stiff-necked and rebellious ones, who are out of God's fear; his vengeance, as a besom of destruction, will sweep you all down into endless misery; your songs shall be turned into howlings, and your vain false joy into heaviness, the days of your pleasures shall be short. You who are adding sin to sin, and drinking down iniquity like water, you are drawing down fury upon your own heads as with a cart rope, you are filling up your measures of abominations, you are hastening as a bird to the snare, and as an ox to the slaughter, and a fool to the correction of the stocks, and know not that it is for your life, and that your paths lead to the dark chambers of death and eternal destruction, and your steps take hold of hell. Behold God's indignation is against you, and he will be avenged on you for his righteous seed's sake, which in you is daily grieved and vexed, even as Lot in Sodom.

Therefore awake, all ye drunkards of all sorts, rioters, cursers, swearers, blasphemers, hypocrites, persecutors, scoffers, mockers, ragers, and all ye ungodly ones every where, and dread the living God; for he will fill your bowels with perpetual sorrow, vexation, wo, and everlasting burnings, if ye proceed in these abominations, which the soul of the righteous God abhors. Stand still, stand still, be still all ye heathens, and mind God's witness in your consciences, which sometimes like a bridle in your jaws checks you: ye who are like mad horses, raging, rushing, ranting, and vaunting in all manner of ungodliness, wallowing in the height and depth of wickedness, as if you had not room enough to vent the strength and substance of the devil's power in you; remember that hell hath enlarged her mouth, and Tophet is prepared of old, and ye will descend into it, with the devil and his angels, except you speedily repent. The mouth of the Lord hath spoken it.

So consider your latter end, and the last day of your visitation; for the righteous God beholds you, and sees all your doings though never so

secret, and hears all your blasphemies, oaths, and cursed speeches; ye wilful, headstrong, and stiff-necked ones, who have despised reproof, and abhorred good counsel: but now behold the Lord is coming a swift witness against you all, and he will plead with you for all these things; and you shall know, that our God is a consuming fire, when you feel the vengeance and the righteous judgments come upon you for all your wickedness, which will be executed speedily. Therefore, I say again, repent, O all ye workers of iniquity, and fear the living God, and with speed leave off all your evil ways and doings, and learn righteousness and truth; for the great and terrible day of the Lord God hastens upon you as a woman in travail, and none in transgression shall escape it.

So this is your warning once more to repent with speed, and ye are all left without excuse; so while you have an inch of time, prize it.

Written in the year 1664, by

WILLIAM BAYLY.

The Lord trieth the righteous; but the wicked, and him that loveth violence, his soul hateth: upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest; this shall be the portion of their cup, Psal. xi. 5. For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture, and he poureth out of the same: but the dregs thereof all the wicked of the earth shall ring them out, and drink them. Psal. lxxv. 8.

Let this be spread to the ends of the earth.

An Epistle general: containing wholesome exhortations and good counsel from the spirit of truth, unto all such as are, or may be, under the judgment or sentence of banishment, for the testimony of Jesus Christ, (which is held in a tender conscience,) throughout the nation of England. As also, unto all them that are yet at liberty, to be faithful to the Lord, and meet often together in the fear of his name, and not to fear man, that shall be made as grass; and to all in bonds, prisons, and holes, every where throughout the world, who are bearing and suffering for the same testimony of truth and righteousness, which the Lord hath decreed shall prosper and spread over all the world till the kingdoms thereof are become his kingdoms, and he shall reign forever and ever. Amen.

With a few words of advice to all who have, or may have, any message or business upon the account of truth, to such as are in authority in the nations. By a servant of the churches of Christ Jesus, William Bayly.

My dear friends and brethren, who for your testimony of truth, and obedience to the God of Abraham, are, or may be, caused to wander, as some of our fathers have done, from our native countries, and to be exposed to the want of a certain dwelling place in the earth, and to forsake all, for the name of Christ, that is near and dear in the world, and be liable to great jeopardies and perils by sea and land, among strangers, and in strange countries; why, take ye no thought for your life, what ye shall eat, or what ye shall drink, or wherewith ye shall be clothed, or for your relations and families, what they shall do in your absence: for the Lord for whose sake ye suffer will provide both for you and them, as ye faithful to him abide, whose tender bowels of compassions are open towards them that fear him, and pitieth them, even as a father pitieth his children. But consider how great and weighty a work and service the Lord at this time hath called you unto, and how greatly the honour and glory of his holy name is concerned therein. The Lord my God give you a clear understanding thereof, and direct you in his counsel in all ye take in hand, that in it ye may stand faithful, and be preserved in his pure fear, in meekness and wisdom, to his praise. For it is the faithfulness of his people, in their patient sufferings, and circumspect, humble, sober, just, wise, upright, harmless conversation, that will answer the principle of God in all nations, and preach his kingdom come nigh

unto people, among whomsoever they may come, or be scattered, for his name's sake. And by this gospel, which is everlasting, shall thousands be converted unto God, and multitudes be gathered into his name, and many through his knowledge shall be justified, which must cover the earth as the waters cover the sea, as was prophesied in days past.

Therefore, my dear friends, be ye not at all discouraged in your sufferings; but look at the end for which the Lord hath called you thereunto, which is, the exaltation of his name, and the gathering of his precious seed out of captivity, where they have been scattered in all quarters, in the cloudy and dark day, that they might come to inherit rest in their own land, and partake of the glory which was before the world was. And consult not with flesh and blood in any thing; for ye have need of great watchfulness this day, that no reasoner may enter you, to the betraying the innocent into the sinner's hands; for that spirit will sell the Lord that bought them, to save self and the things of this life. But flesh and blood must not inherit the kingdom of God; for it is prepared for that blessed, innocent seed only, which hath no kingdom in this world, but is a stranger in the earth. So let your pure breathings be manifest unto the Lord, that ye may receive power from him, to be preserved in his truth, out of all the snares of this world, and commit your cause and all ye have, freely and wholly unto him, and be purely resigned and subject to his heavenly will, eyeing his glory, in all things, at all times, and in all places. For the work is his, and the cause ye are engaged in is the Lord's, and not your own. Ye are but as servants, or instruments in this great work, which the Lord hath begun, and is causing to spread and prosper throughout the earth, that he may get himself a great, and glorious, and dreadful name, to the ends of the world, who shall be made to bow down and worship at his foot-stool, and confess that we are his people, and that the everlasting God is with us, is on our side, and fights for us, who cannot strive nor fight for ourselves, nor avenge our own cause, but leave it to him who judgeth righteously. And this shall be an evident token that our kingdom is not of this world. unto all people.

Therefore, my dear friends and brethren, faint not in your minds, neither be ye discouraged as concerning the greatness of the trials ye have to undergo, but cast your burthen (in this matter) upon the Lord; for the weight of your sufferings herein he hath pondered, and it is come near unto him, and to the hearts of his dear children, whose secret cries and tender breathings are incessantly poured forth into his bosom in your behalf, in the tender yearning bowels of his everlasting compassions; that ye may stand faithful in his counsel, and so walk, that his glorious name may be exalted, and his truth glorified in you, and by you, and by all that make mention thereof. Else, to what end is all our suf-

ferings and profession of his name in the world? Surely, surely the Lord is choosing a remnant to himself to walk with him in faithfulness, that shall greatly honour him, and magnify, and reverence his holy name, and bring praise unto him in this his day; and such only will the Lord my God honour with everlasting dominion, and beautify with his eternal salvation and peace. Oh! happy is the man, and happy will be that soul, whose lot falls in this ground. And verily, it is but a little while, and he will wipe away the reproach of this his chosen remnant, and plead their cause with all their oppressors, when the measures of the iniquities of his adversaries are filled up, and our faith and patience sufficiently tried, and proved, and made manifest to the world. For of this great controversy, now in hand, the tender seed of God is very sensible through nations, which gives many people to see and discern an absolute difference of spirit, and a great gulf fixed between us and our adversaries. And this shall arise and break the hearts of thousands, who are yet afar off, when they shall hear of your patient, innocent sufferings, only for your tender conscience and the worship of your God; to whose name and power many shall confess, (as the king in Daniel's day,) that he is the living God, and steadfast for ever, and his kingdom that which shall never be destroyed, and his dominion shall be even to the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth. And thus is our God, who is the same, doing at this very day, though the ungodly see it not, as shall hereafter be confessed and published, as this was after the beloved Daniel was tried and proved, and not before; mark that! and then we will be to your persecutors, as it was to his, when the seed shall arise in the nations and witness for you, and against them, who shall curse the hour in which they were born, and the moment in which they breathed in the world, and the womb that bare them, that ever they should be so blind as to bring swift destruction upon their own heads, for the lucre of a moment of pleasures.

Therefore, my dear friends, let your minds be stayed, and your hearts fixed on the Lord, that ye may be always kept and preserved in the pure sense of the weight and ponderousness of this his great and honourable work, which he hath called you into, so that ye may be patterns, and pure examples of righteousness, gravity, truth, and holiness to nations, even as lights in a dark place, and as a city set on the everlasting hill of God, above all the fury and rage of your enemies, or their most subtle temptations or provocations, which ye may meet withal in your travails and daily exercises: from which may God deliver you, and keep you steadfast in watchfulness, wisdom, and fear to the end; that ye may be preserved out of all the snares of the enemy, to the honour of his

great name, and the comfort and peace of your own souls; for it is the endurer to the end, that shall be saved.

And, dear friends, take heed and beware of letting in the spirit of this world into your hearts, which naturally draws from God, into its own centre, to look after the riches, ease, and glory thereof. For it was not in vain that the same spirit that now dwells in his children, exhorted his disciples, in ages past, to "take heed and beware of covetousness;" for a man's life consisteth not in the abundance of the things of this world, which he may possess. For whosoever shall let forth his mind after these things, and embrace and entertain those subtle contrivances which may arise in the mind as temptations, and shall follow the whisperings thereof, and so let that be his guide, which leads to seek self, his own honour, riches, and glory, and not the things of Jesus Christ, the truth, and its glory only, such a one will be destroyed, and not preserved. And this I have received from my God, to warn you of it, in tender love to your souls, and to the honour of his everlasting name, which must and will be exalted over all the earth. And though a thousand should fall on the right hand, and ten thousands on the left hand, yet the Lord shall be glorified, and all people be left without just excuse.

So the Lord God of heaven direct you, and preserve you chaste and single unto himself, for his name's sake, and for his tender seed's sake; which is very dear and precious to him in every nation. And this is the breathing of my heart and soul for you all, in the true and living sense of the marvellous work and wonderful things he is bringing to pass in these latter days; for it is the life that must confound Babel, as in the days of old, and build up Zion, whose walls are salvation and gates praises for evermore. Therefore, in the retired, watchful, pure light and life of God itself, all dwell, always eyeing his eternal power and presence to go before you. This was Moses' mind, "Carry us not hence except thy presence go with us." For that is it by which the Lord wrought wonderful things, and preserved his people in all ages, who were obedient thereunto. And this hath preserved us, who have been led and guided thereby, to this day, and will preserve us to the end, as we are faithful to obey its requirings, and no otherwise can any be preserved, or saved out of temptations, and from the wrath to come. And this I do affirm from certain experience; for transgression against God's requirings was, and is the ground and cause of the separation and alienation from him, and from his covenant of promise, and is the breach of the peace and unity between God and man. So that there is no peace to the wicked, neither can there be, so long as the whoredoms and witchcrafts of Jezebel remain; and disobedience is as the sin of witchcraft; and stubbornness is iniquity and idolatry: so that none can enjoy perfect peace with the holy God, but them whose feet are guided by his light and holy

spirit, in the way of peace, which all the world that lie in wickedness, in transgression, are ignorant of; the way of peace they know not, but "the children of the Lord shall be all taught of him, and great shall be the peace of his children."

So my dear friends, mind the light of the Lord, and let it be your guide and teacher, and your dwelling place; for they of the nations that are saved, must walk in the light. Mark, though they are saved, yet they must still walk in the light of the holy city; and to it shall the gathering of the people be, who shall flock thereunto as the doves to the windows, as was prophesied and is now fulfilling in this our day. Blessed forever be the name of the Lord. And take good heed to your ways, words, and carriages, amongst all people wherever you come, as ye love the honour of God, and the peace of your own souls; in whose name, in the bowels of love, I lay it upon you all. For many will be the eyes that will be sharply fixed upon you, both for good and for evil, even to mark all your steps in every path which you shall tread with your feet. Therefore, keep your feet in the way of peace, and walk with God, as Enoch, that ye may be more and more translated, and taken up out of the sight of all that watch for your halting. So that ye have the witness in yourselves, that your ways please the Lord, as he had, and as many of his dear children have at this day, with whom ye will have precious unity, as ye walk in the same steps, and mind the same things, that are eternal. And walk in lowliness, in the fear of God, and in love and tenderness one towards another, that men seeing your good works, and blameless conversation, may glorify the name of our God, in whose sight the ornament of a meek and quiet spirit is of great price: so shall your good and sweet savour of all virtues abound and spread through nations, and by these things, as leaves and fruits of the tree of life, must the nations be healed and replanted. And this is God's decree and determination, and the work he hath begun amongst us, and is about at this very day, even to make new heavens, and a new earth, wherein righteousness shall dwell for ever; and the old shall pass and is passing away with this great noise. For the Lord is finishing transgression, and making an end of sin, and bringing in everlasting righteousness. Blessed is the eye that seeth, and the heart that believeth and understandeth, and waiteth patiently and faithfully for the accomplishment thereof. For such only shall be kept under the shadow of the Almighty, who abide in the secret of the Most High, where they enjoy the sure mercies of David, and the kingdom and dominion which never end. Into which the God of life bring you by his eternal power, and keep and preserve you in his pure, peaceable wisdom, at all times and in all places, wherever you come, by sea and land. The eternal God of my life, of heaven and earth, be with you, and cause you to grow daily, as living plants to his renown and glory, and give you favour among all people, that genera-

tions to come, may call you the blessed of the Lord. And as in this ye walk and abide, your enemies shall be made to confess, that you are his chosen people, and many shall take hold of your skirts, because of those virtues of which your garments will send forth a sweet savour among them. But wo to that man, by whom the Lord shall be dishonoured among you, it had been good for him, that he had not been born.

So, my dear friends and brethren, dwell in your particular measures of the grace of God, the light and power of his eternal spirit of truth, for whose name's sake ye suffer; and resign up your own will, in the cross daily, to his heavenly will and providence, and cast all your care upon him; for he careth for his children. Only let this be your care; that his name and truth be kept clear, and be not reproached or blasphemed, or suffer justly any way through any of you; for that would bring weakness, and even a consumption upon you; condemnation and anguish upon every soul that doth evil. So the eternal God keep your minds and hearts in the deep consideration of the substance of these things: for truly, friends, great is the Lord, and greatly to be feared and honoured by all that make mention of his name; the weight of which my soul doth daily ponder, and yet there remains a depth beyond what the mind of man can fathom.

So, unto the Lord and his faithful witness I leave you, being clear of what lay on me to write unto you in this matter at present, yet my soul doth daily travail and breathe to my God for you all; for the honour of his name is settled in my heart daily more and more, in the sense whereof I cannot forget his dear suffering people, who suffer for his name's sake.

So, the God of heaven be with you, and his pure lively presence fill your hearts with everlasting joy and peace, and in this we shall daily meet together, and embrace each other, where nothing can separate; as in it we faithful abide, though we may be separated as to the outward vessels, through the wills of men, never to see each other's faces more. The will of the Lord be done, saith my soul,

Who am your dear brother in the bond of love and peace, which never changeth,

W. B.

To all them that are yet at liberty to be faithful to the Lord, and meet often together in the fear of his name; and not to fear man, that shall be made as grass: and to all in bonds, prisons, and holes, every where throughout the world, who are bearing and suffering for the same testimony of truth and righteousness, which the Lord hath decreed shall prosper and spread over all the world, till the kingdoms thereof are become his kingdoms, and he shall reign for ever and ever. Amen.

AND all friends, every where, who are yet at liberty, keep your meetings together, in the name and fear of the Lord, and be not daunted or terrified in any thing, as from your adversaries; for the Lord hath permitted or suffered them in some measure, according to their hearts desire, to try you, and to sift and winnow you for a season; and ye shall have tribulation ten days. For the devil, who hath already cast many of you into prisons, hath desired to winnow you as wheat, and not only so; but to destroy you utterly, root and branch, from off the earth. But blessed be the Lord, who hath sent down the angel of his presence, with the great chain in his hand, and hath laid hold on the dragon, so that he is limited, as in the days of Job, though he cast out his floods of rage and fury against the man-child, persecuting the woman that brings him forth, and make war with the remnant of her seed, which keep the commandments, and hold fast the testimony of Jesus. But his time is but short, of which he is sensible, that his ruin and downfall approacheth; and dreadfulnes hath taken hold of his heart, because the two witnesses are risen which torment the earth, the spirit of life from God is entered into them, and they stand upon their feet, and great fear is fallen upon their enemies; and this is the smoke of their torment, of the fire which is kindled in their bowels, which will never be quenched till the ungodly are consumed, whose swift destruction is hastening upon them, and this way it cometh to pass, even by those very actions and contrivances by which your adversary thinks to stand, and uphold his power and kingdom, so blind are he and his followers. And when they shall cry peace and safety, then shall sudden destruction come upon them, as pangs on a woman in travail, and they shall not escape.

Therefore, my dear friends, be of good courage, and stand valiant for the truth upon earth, and dwell in the will of God, and be faithful to him in whatsoever he makes manifest to you, that ye may witness perfect peace with him in all ye do or suffer for his name's sake. And fear not him that can but kill the body, and hath power to do no more; but fear and reverence the living God of heaven and earth, and let him be your dread, and not man, and commit yourselves, and all ye have, and the cause ye are engaged in, freely unto the Lord, who takes care for

his children, that not one hair of their head shall perish beyond his permission. And keep your meetings diligently, and let in no reasoner or consuler with flesh and blood, to hinder you therefrom. And meet together as exactly as ye can possibly at the time appointed; for your faithful testimony herein is honourable in the sight of the Lord and of his children, who suffer bonds, or may suffer exilements or banishment for the same testimony. And in so doing ye will be a strength and encouragement one to another, and a good savour in the hearts of many that are even ready to join with you in the light of the Lord, and a dread to your enemies. For by a foolish nation will he anger the mighty and wise men of the earth, and provoke many people to jealousy; and the time is come, that whosoever shall call upon the name of the Lord in truth shall be saved.

Therefore, resist every appearance or thought to the contrary, in the light and strength of God, as a temptation of the enemy. And remember the serpent tempted in Paradise to break the command of the Lord; and is yet near to betray the innocent into the sinner's hands, whose mercy will be found cruelty. For he is not wanting at this day to strive every way to make you fall from your steadfastness, neither is his subtlety abated, to beguile the simple, to draw them into his own state of condemnation, of which all have been, are, and ever will be partakers, who hearken to his voice, and obey his temptations. And this lies on me to warn you of: for if he gets you to bow a little, he will get more strength against you, and more hold and ground in you, by his fair flourished baits, and cunning crafty allurements, whereby your faith would be weakened, and even fail, till he cause you to make shipwreck thereof, and of a good conscience, through the tossing of your minds to and fro in the sea of temptations; and this would be an horrible day of tempests unto you. The Lord my God, by his eternal power, keep open your understandings, that ye may perfectly see and discern him in all his wiles and cunning craftiness, by which he lies in wait to deceive both within and from without; that so ye may be able to resist him in every appearance, and quench all his fiery darts in the living faith, that not a place be given to him; for if ye give him place, he will get more room and matter to work on, till he becomes a strong man armed to keep the house against every motion and appearance of God in you, thereby endeavouring to dwell at peace. But all his strong holds must be stormed, and his peace overturned, and the league and covenant with death and hell shall be broken, by the pure life and seed of God, (his head bruiser,) let him do what he can, and then ye will perceive he was a false prophet, and hath deceived you.

Therefore, my dear friends, watch and pray continually, that ye enter not into temptation; but that ye may see every appearance of

evil, and abstain from it. So shall the God of truth and peace sanctify you wholly, in body, soul, and spirit, whereby ye shall become fit habitations for the Lord to dwell and walk in, and have his testimony in yourselves, that you are his children, being taught of him, and preserved by him to his praise, and your everlasting comfort and peace. So keep your eye open in the eternal light, in which ye will see over time, and all things comprehended in it, and through the end of all temptations, and over all the storms and tempests of the wicked, who at this day are like the troubled sea, and cannot rest; for there is no peace to the wicked, saith my God. But he is your peace and resting place, who rebukes the winds, and walks upon the sea, and calms the storms at his pleasure. Though in the world ye have tribulation and persecution for his name's sake, it is but for a moment in respect of the eternal life, if it should be so all the days of your pilgrimage on the earth, and but light affliction in comparison of the exceeding weight of the glory ye shall be partakers of, as ye abide faithful to the end.

So the eternal God of life and peace be with you, and preserve you by his power, and keep you all valiant for his living truth, in the pure sense and enjoyment thereof in all your hearts, to the end.

And my dear friends, who are in bonds, prisons, and holes, for the same testimony of Jesus Christ, where ye are oppressed and thronged as sheep appointed for the slaughter, without mercy from your adversaries. Be ye not discouraged, but lift up your heads in the pure life of your testimony; for this is a day in which the Lord will glorify himself in the eyes of all nations, and get himself a name above every name, that every knee may bow to him, and that all flesh may dread and tremble before him, and become as the grass and as the flower that fadeth away at the majesty and glory of his presence, who hath touched the mountains, and they smoke, and the smoke of their torment ascends night and day, because of the everlasting burnings, with which he is melting the hills like wax, and consuming the ungodly like the fat of lambs, and folding them up as thorns and stubble for the fire. Great is the work which the Lord is doing, and cutting short in righteousness. Yea, such a day is approaching as many will not believe, though it be and hath been declared unto them, in which the Lord will plead with all flesh by fire and sword, and with plague and pestilence, famine and earthquakes in divers places, and dreadful storms and fearful sights within and without, so that all flesh shall be pained, and wax feeble before him. For the terrors of God within and without shall set themselves in array against the ungodly, and compass the wicked as with snares of fire, till they are consumed; and the very stars in their courses shall fight against them. Yea, he will make his wonders known upon them, as in the days of Egypt. And this I am bold to proclaim, in the

name and authority of the everlasting God; for I have seen the consumption determined, and how it will come to pass, which is coming upon them as swift as on eagle's wings, and it shall not tarry, nor be prolonged. And he that will come to reward every man according as his work shall be, will come quickly. Blessed are they that wait for him.

Therefore, my dear friends, seeing our God is no respecter of persons, but is risen as a giant to the battle, to plead the cause of his elect seed, and to exalt his name over all the earth; and seeing we look for such things, which will certainly come to pass, and be fulfilled in their season, which hastens, what manner of persons ought we to be, in all holy conversation and godliness! And what need have we of diligence, watchfulness, and readiness, that we may be found of him in peace, without spot, and blameless! The God of all mercies, whose long suffering and kindness hath been exceedingly manifested to usward, keep you exceeding still, quiet, and low in your minds and spirits, fearing to offend him in thought, word, and deed, at all times and seasons. And take heed of discourses among yourselves which are unnecessary; for the enemy hath a secret end to effect among such things, to draw out your minds from the living sense of the precious, tender seed of God in you, which preserves the mind joined to it, in the humbleness and watchfulness against every appearance of evil. For he will not let slip any opportunity which tends to his advantage, that he may thereby preserve, continue, and uphold his own kingdom and interest. Now he perceives his ruin approaching, and his perpetual downfall at hand, who will dwell as long as he can in the two men once possessed, but being wholly cast out from thence, his last habitation is the herd of swine, whom he hath caused and will cause, to run down with violence and perish.

So my dear friends, be very careful, and let your words be few, and your moderation known unto all men, and in all things, for the Lord is at hand, who weigheth the thoughts, words, and actions, intents, and purposes of all people, with a just balance, who will not acquit the guilty, without punishment, wheresoever it is found. And keep within the bonds of the feeling of the seed of God in all your ways: for that is the ancient land-mark, which he that goes beyond transgresseth. And take heed of loudness, forwardness, or hastiness of speech in all your discourses about the things of this world; and this I lay upon you from the Lord, to whom you must give an account; but be dead and slow to such things, and be lively in Christ Jesus, the truth, and yet moderate, patient, and cool. For God requireth stillness, yea, great stillness and watchfulness amongst you at this day, that you may hear his voice, and do his will, and stand in his pure counsel. which the many words with-

out knowledge and meekness of wisdom darkeneth, for which the re-proofs must come. So the Lord guide you in his fear, and gentle, peaceable wisdom, that no folly, superfluity, or unsoundness may be found among you, but that ye may all learn of him daily, who is meek and lowly, and be kept in his weighty and savoury life, to the honour of his name, and the comfort and edification of one another. And mark them that are unruly, and walk disorderly among you, and cause divisions, through their unsubjected wills and exalted spirits, above the seed of God, which is but one in you all; and have no fellowship with them, that they may see their shame; and yet have no prejudice or enmity rise in your hearts against any; but let your upright life and conversation daily judge and condemn them, that if possible they may be awakened, and be sensible of their state, and repent, and be saved. So let there be no strife or contentions amongst you, no needless disputations, whereby the weak may stumble, no foolish jesting, nor vain jangling, but quietness and soberness, with gravity and godliness, in all reverence and godly fear. For our God is a consuming fire, and "if the righteous scarcely be saved, where shall the ungodly and transgressor appear?"

So, dear friends, study to be quiet, and eat your own bread, and wait for it daily, and be content therewith, and let all your striving be to stand still; for herein is your strength increased. And be good examples one unto another, and to all people that may come among you, to visit you, or to behold your order; for the holy name of our God is greatly concerned in this matter. And we are now the very people by whom he will be honoured and greatly exalted, or else reproached and dishonoured, in this our day and generation. So, grieve not the spirit of God in yourselves or others, neither provoke him to jealousy against you, but dwell retired and watchful against every motion that would exalt itself above the precious, tender seed, to hurt it. So shall ye have peace, as ye dwell in the holy mountain, and be justified in the sight of the Lord, and be a good savour in the hearts of all sober people, whose eyes are towards you for good. So, mind the honour of God, and bear in remembrance the end for which he hath called you out of the world at this day, to bear your testimony in sufferings for his name's sake. And be circumspect, humble, and wise in all your ways, that the Lord may be honoured by you, and his witness answered in all people. So shall his seed be raised, and the weak be strengthened, and your own souls comforted in him that guides his children, that learn of him, in the way of peace. And for this is the daily travail of my soul, who am one in sufferings with you for the same pure testimony, which shall stand forever.

A few words of advice to all who have, or may have, any message or business upon the account of truth, to such as are in authority in the nations.

AND all Friends every where, who have, or may have any occasion or business to any in authority in the nations; or who, having done any thing in obedience to the Lord, as your faithful testimony to his name, for which ye are or may be brought before any of them, or, have any motion lie upon you, to go and warn them, or any particular of them, concerning the work they are about, or of the day of the Lord, that is coming as a thief upon them; or, as concerning them that suffer bonds, or the spoiling of their goods, or sentence of banishment for the truth's sake, or the like, this I lay upon you from the Lord, which hath often risen in my heart: go not in your own will, nor time; but wait upon him in stillness, and eye his pure presence and power to go with you, before you, to lead and carry you on in obedience to his own pure motion, in which ye will feel strength sufficient, and receive the pure wisdom from above, as in his light, dread, and counsel ye abide, so to speak that God's witness in all may be answered; and here ye will be a good savour to him, whether they hear or forbear. So, premeditate not beforehand, what to speak or answer; but singly give up, and dwell low and subject to the Lord, and keep within the feeling of his eternal power, and sink into it, and then ye will be preserved innocent, and cool, and patient, and bold, in dominion over all fear and weakness, which would be ready to enter; and so the truth being kept clear in you and by you in all things, the Lord will be honoured, and his name exalted over all the contrary, to whom all honour and fear belong. And let none suit or frame themselves to please men; but all seek to please the Lord, and seek his face and his glory. And let his truth be very dear and precious to you and amongst you all, yea, more than your own lives, and then by it ye will be preserved to his praise, and your own eternal comfort and peace. For great have been the sufferings for its sake, and many have sealed their testimony of it with their blood, who have not loved their lives unto death for the joy that was set before them, whose faithfulness lives in an everlasting record, and can never be blotted out of the hearts of the righteous, but is had in eternal remembrance; the consideration whereof shall break the hearts of children that are yet unborn, and the life thereof shall raise up thousands from the dead, who shall give glory to God in their behalf. So, in his truth, the Lord God of all mercies and everlasting blessings keep you all. Amen.

In whose blessed will I lie down, with all the faithful and upright in

heart, daily waiting in his pure light, which makes all things manifest, to know more of his counsel, and to be obedient thereunto, in whatsoever he requires of me; in which I exhort some, that they suffer not a motion of that spirit of Core or Eliab to rise in their hearts, lest thereby they endanger themselves: for what was Moses? And what was Aaron? And what are all that bear a pure testimony this day, for the name of the most holy, dreadful God, but such as hazard their lives, and are your servants for Christ's sake? Therefore, let such be very careful and tender in this matter: for cannot we say to them, as little David to his brethren, "Is there not a cause?" Do not the care and zeal for the honour of the great and holy name of our God daily increase in our hearts? I can truly say, "The zeal of thine house hath even eaten me up." That his living truth and people may be kept blameless and spotless in this great and notable day of trial, is the travail of my breathing soul day and night. And I seek not mine own honour, but the honour of him that hath had mercy upon me, who hath opened mine eyes, and given me of his free spirit and eternal power, and all I have I have received from him, and I have nothing to boast of but in the Lord and his mercies, which endure forever; in whose salvation I rejoice, and in his fear I delight. And Lord, let me never forget thy name, nor the multitude of thy mercies towards me, and towards all thy people; but let me ever give thanks to thee, in the lively remembrance of them, who is setting a remnant as watchmen upon the walls of Jerusalem, who cannot hold their peace, for her sake, day nor night, till she is made the praise of the whole earth, and so much the more as they see the day approaching, though their life is in great stillness. And I could be content to be silent, but I must obey his requirings, or I cannot be clear in his sight. And I know, to this end hath he preserved me to this day and hour, in the secret of his pavilion: blessed be his name forever.

Into whose hand I freely commit my soul and body, and all that he hath given me, and all his dear people every where, to be disposed at his good will and pleasure; in which I feel my reward with me, and my witness is in heaven, and the true joy of the Lord is in my heart as an open fountain, which none knows but the redeemed from the earth; and yet I am daily a man of sorrows, and well acquainted with griefs, for the redemption of his seed in captivity, and for the whole creation, that groaneth under the bondage of corruption; but in all estates I have learned to be content, knowing the Lord is with me, and hears, and in due time will answer the breathings of his own; to whom be the glory, dominion and praises, now and forevermore. Amen.

I am your dear brother and companion, who suffer with patience for the everlasting truth of God, which must spread over all the earth,

and be established on the top of all mountains, in which I bid you farewell.

WILLIAM BAYLY.

From Hartford, where I remain a prisoner for the testimony of Jesus Christ, the 26th of the 6th Month, 1664.



Some words of warning and exhortation unto all young people and children, throughout the whole world. Given forth in tender love to their immortal souls, by William Bayly.

HEARKEN, ye children, and give heed with diligence unto the words of truth, and incline your ear to instruction, and learn the fear of the Lord, which is the entrance of the path of wisdom, which leads to a holy and harmless life, without which, no man shall enjoy peace with God. For, vanity shall perish; and all flesh is as grass; and wickedness will destroy the workers thereof; and sinners shall be shaken out of the world, and chased as chaff before the whirlwind, into the pit that is bottomless. For God is angry with them every day, and he hath determined to destroy them from off the face of the earth. Though for a moment they may flourish in pride and pleasures like a bay tree, yet their end approacheth, which will be bitter as wormwood, and the reward of their works shall then be given them, because they did not choose the fear of the Lord, neither turned at his secret reproofs, but rejected his holy counsels, and set at nought all his visitations and warnings, and despised his servants and messengers, and persecuted his harmless people, and despitefully used his tender children, and spoiled the upright in heart, and repented not of their evil deeds. Therefore will the Lord have them in derision, and vex them in his sore displeasure, and laugh at their calamity when their fears and terrors come upon them like an armed man; then, if they shall cry Lord, Lord, unto him, his answer will be, depart from me, ye workers of iniquity, into everlasting torment, prepared for the devil and his angels. This is the lot of the wicked, and the portion of such as forget God. And these words, ye tender children, are infallibly true, and speak as the oracle of God unto you. Therefore, happy are ye that believe and understand, and take warning betimes, and obey the witness of God in you, which sets to the seal, that these sayings are true and faithful. And remember your creator in the days of your youth, before these evil days come and overtake you, in which many shall say, "I have no pleasure in them." Whose pleasure

will then be taken away, and their vain delights will be bitter unto them, and their lying down will be in sorrow and utter darkness, where will be wailing and gnashing of teeth forevermore. O ye children and young people! both male and female, bond and free, rich and poor, that ye would consider these things, and truly lay them to heart, and think of your latter end, and how that God will bring you to judgment for all your ways, and you must give account to him for all your words and actions. And that foolish heart, or spirit of vanity, which persuades you the contrary, is not of God, but of the wicked one, the enemy of your immortal souls, even of the old serpent, which beguiled man at the first with flattery and deceit, and caused the curse, death, and sorrow to come upon him, which the Lord will consume and destroy with all his works, and them that obey and follow him.

Therefore beware, and turn your minds to the grace of God, which hath appeared unto you and to all people, which shows you the evil of your ways, and secretly reproves you for the same. And this is sufficient to save you, and keep you from the evil, and to give you an entrance into his everlasting kingdom, where no unclean thing or worker of iniquity can enter. For it will lead you and preserve you out of all iniquity and vapity, pride and enmity, (the ground of the curse and condemnation,) as you give diligent heed unto it, and obey it; and it will teach you to live soberly, tenderly, righteously, and godly in this present evil world. And none are the disciples of Christ Jesus, but such as thus follow him in the regeneration, being changed from the old root and leaven of malice and wickedness, into love, meekness, truth, and righteousness. Though wicked and ungodly men and people may profess his name in words, yet that avails not; except they come to be converted, they shall never see life, but the wrath of God abideth on them. For it is neither circumcision nor uncircumcision, nor any outside profession in words and show only, that avails any, but a new creature, and that faith which worketh by love, through which the enmity comes to be slain, and the old man put off with his deeds, and the world overcome, and all the devil's temptations therein vanquished. For Christ Jesus is the truth, which condemns and destroys the devil and his works, who was a liar from the beginning. And when he speaks a lie, he speaks of himself, for he is the father of it. But that which reproves and condemns the lie and the liar, is Christ, the light of the world, which lighteth every one that cometh into the world; and whatsoever maketh these things manifest, is the true light that comes from Christ Jesus, the saviour. Therefore, ye tender children, take heed to which of these ye hearken, for all unrighteousness, vanity, and wickedness, as, lying, pride, wantonness, frowardness, and corrupt communication, and the like, are of the devil; but that which discovers it, and reproves it, and begets a se-

cret fear and blushing in your hearts, though no mortal eye seeth you, because hereof, and leads the mind away from it, into all truth, is the truth itself, which makes his children free from unrighteousness, and saves them from sin, and keeps them out of the world's evils, and preserves them in himself, in whom is found no guile, who said, "My sheep hear my voice, I know them, and they follow me, and I give unto them eternal life; but a stranger they will not follow." So, they are only the sheep of Christ, who follow him who is the truth, and will not follow the stranger, the liar; and to such only he gives the eternal life. But wicked, rebellious, and ungodly people, who profess themselves christians, and yet live in enmity, pride, vanity, and oppression, are none of his sheep, neither have they the sheep's life, which is eternal; but are of a contrary spirit, life, and nature, and by the spirit of God, which seeth through the root of all things, and nameth them according to their natures, they are rightly called, dogs, swine, goats, ravening wolves, vipers, foxes, and serpents, which is agreeable to the nature and life they live and act in, and the fruits they bring forth: and accordingly will God judge all people, and not according to their lip-profession of his name, but according to the nature, root, ground, and works they are found in. So, that saying, Lord, Lord, will not avail, or save any worker of iniquity from receiving a just recompense of reward for all his doings. For he that lives in pride and wrathfulness, is as a beast before him, yea, an evil beast. And he that lives and acts in subtlety, craft, and fraud, is in a fox's nature; and such as persecute and oppress the innocent and harmless people in the land, without cause, are like the biting dogs among the sheep and lambs, and no true christians, not like Christ, who came to save life, and not to destroy it. But such destroy without mercy, being filled with envy and rage against them and the way of truth; under whose tongues is the poison of asps, and the venom of vipers and serpents is in their hearts; and such as live and wallow in profaneness, drunkenness, swearing, whoredom, and lasciviousness, abusing and devouring God's creatures upon their ungodly lusts, are worse than swine, or the beasts of the field, who keep in the course of nature's bounds. But these break all bounds and limits of God and sober men and people, and of nature itself: these are evil beasts, ungodly men, turning the grace and mercies of God into wantonness, who of old were ordained unto condemnation, and whose judgment doth not slumber, nor their damnation linger, though they perceive it not. And such as are covetous, and greedy of gain, are in the excess and idolatry; and such as oppress people for filthy lucre, and to spend it on their lusts and pleasures, let them be teachers, rulers, or any others, they are in the nature of wolves, that rave, or like the unclean birds of prey, that devour

the weaker and inferior sort to satisfy their cruel and greedy appetite. But all these will God bring into righteous judgment, and judge and reward them according to their deeds, and not according to their outward profession of him or his name, in words, which will be dreadful to them when they shall give up their accounts in horror, blackness, trembling, and astonishment, at his righteous judgment-seat, where their conscience will accuse them to their face, and condemn them for ever; though here they have been as judges and lords over his heritage, exercising their cruelty with teeth and claws for a season. But then shall they know, that our God, (who are despidedly called Quakers,) will make all flesh to tremble and all mockers, scoffers, persecutors, and rebellious, shall quake at his presence, which will be very terrible and dreadful to all the ungodly, who must be banished from his glory into everlasting misery, and endless torment and perplexity, out of which there will be no redemption. Then shall they look back, and remember how they sat plotting in counsel against his innocent and harmless people, to make their unrighteous laws and decrees, to vex the upright in heart, and to oppress and suppress the righteous seed, whom the Lord hath blessed with everlasting blessings. And the day will come that many shall see afar off Abraham, Isaac, and Jacob, and all the faithful, in the kingdom of God, and they themselves shut out; for "without are dogs, whoremongers, abominable, and liars, and every one that loveth and maketh a lie." Then shall be read the parable of the rich glutton, and poor afflicted Lazarus, who was carried into Abraham's bosom, while the other lay in hell torments, in great flames, where their worm never dies, nor the fire ever goeth out.

So, consider these things, O ye children and all people, while ye have a little time, and fear the Lord, and depart from evil, and wait upon God in his counsel, the light which makes all things manifest, and is the truth, thereby to be taught and guided. And let not any thing of vanity or vain words, or vain and foolish company draw forth your tender minds from the stayedness in that which shows you, that you should be sober and meek, and fear God, and do no evil, nor speak a lie or corrupt words; and then you will be kept in the sense and remembrance of your Creator, and mindful of your latter end, and of his just judgments, who will reward every one as his works shall be. And as ye obey his voice, by forsaking your evil ways, you will partake of his tender mercies and loving kindness; but he that hardeneth himself against his gentle reproofs of instruction, which is the way of life, shall suddenly fall into mischief. And this I give forth and testify, as an ambassador from God unto you all, in true love to your souls; and it is from one who hath known the terrors of the Lord against all unrighteousness, and vanity, both in word and deed, of what kind soever; but have obtained mercy,

through forsaking the same, by true and unfeigned repentance, which by me is never to be repented of; but I am made willing and obedient to do his will, or suffer all kind of trials and tribulations whatsoever for his sake in whom I have believed; who since the days of my infancy, till I became a man, and after that, till I believed and embraced his precious truth, did follow me with secret reproofs and righteous judgments for those things, which no mortal eye might see or did accuse me of, but from this secret pursuer I could never flee. For when I had been proud, or wild, or had told a lie, being persuaded by the wicked one within, like the serpent of old, that it would be believed and pass for truth, yet at the same instant was I secretly smitten with fear and trembling by something also within me, which showed me plainly, that I had done wickedly. And I was judged and condemned by it in my own conscience, not then knowing that it was God's own faithful witness, the light, which knoweth all things, and searcheth the heart and trieth the reins of every one, till at length, it not leaving me in quiet, by the power of its judgments and secret smitings it broke my hard heart, out of which rock did living water spring forth to the refreshing of my troubled soul, which had long suffered, and been oppressed, through my often rebellions against God, my maker. So that I can set to my seal, that the proverb is true, "Keep thy heart with all diligence; for out of it are the issues of life;" for hereby my thirsty soul was begotten into some breathings and tenderness towards God and good people, though few there were in those days that truly knew and obeyed the Lord. And as I was faithful at any time, in what I knew to be his will, either to do or leave undone, accordingly did the Lord give me dominion, peace, and joy in himself, whereby my heart became more and more engaged to obey and follow his counsel, till the strength of his love was so increased therein, that many a time I could truly say, I loved not my life unto death for his sake; whose tender love remaineth the same to this day to me, and to all that fear and obey him in truth.

So, ye tender children, in soberness these things consider; for they appertain unto your eternal happiness. And do not think slightly of them; for they will stand true for ever, when all vanity shall have an end. But be ye seriously minded, and ponder them in your hearts, when ye are alone by yourselves; and remember, that all vain pleasure will shortly have an end, and the glory of this world will vanish away, but righteousness will abide for ever; and righteous men shall not always suffer, but the Lord will reward them with everlasting peace and comfort, when their days of mourning are ended. And remember, that the fear of the Lord is the beginning of true wisdom, which is justified of her own children, though not of the children of this world, who are wise in their generation to do evil, being generated by the seed of evil doers, which the

enemy hath sown in the hearts of the children of disobedience, whereby they go astray from the womb. But let it be not so with you; but remember your latter end, and that the day of the Lord is near, in which ye must give up your accounts. And so, fear before him, and depart from evil; and this is the way of life, and the path of everlasting peace; but the wages of sin and vanity is death, condemnation and destruction eternally.

So, I have set before your eyes life and death, good and evil, the way of the blessing and the way and cause of the curse and everlasting misery; and do now leave you all to God's faithful witness in your own consciences, which seeth in secret, and rips open your inward parts, which are naked and bare before him, from whose pure presence no secret thought or work can be hid. And I am now thus far clear of all your blood, having sufficiently warned and exhorted you, in pure love to all your souls, that you might flee from the wrath which is coming as a flood upon all the world of the ungodly.

And I remain a true lover of the eternal welfare of the souls of all mankind, (and have no pleasure in the death of him that dieth in his iniquity, but rather desiring, that he might repent, and turn from his evil ways and live,) and am well known to the Lord, and to such as walk in his everlasting light.

WILLIAM BAYLY.

From my prison at Hartford, the Fifth month, 1664.

Hear me now, therefore, O ye children, and depart not from the words of my mouth. Prov. v. 7.

The way of life is above to the wise, that he may depart from hell beneath. Prov. xv. 24.

For the King and Parliament, and his council and teachers, and to every individual person, superior and inferior, throughout the English nation, that have a hand against the innocent people of God, called Quakers; one visitation and warning more from the Lord unto you.

FRIENDS,—The God of heaven hath put it into my heart to write a few words unto you, in the fear and dread of his name, and in the counsel of his own will, concerning the work which ye have taken in hand against him and his people. This is not the end and work for which the Lord God hath permitted you into the places of government and rule, in these nations, nor the way for you to prosper, nor to prolong your days in the earth, thus to persecute and afflict an innocent and harmless people, who are peaceable, and walk uprightly towards God and man therein, endeavouring in all things to keep their consciences void of offence, and who have no helper in the earth but the Lord alone, neither is their kingdom of this world, but they are verily the children and servants of the most high God, whom he hath gathered from amongst men, and from the kindreds of the earth, to be the first fruits unto him, and to the lamb, in this age. And we are his, and not our own; he hath bought us, and redeemed us unto himself, and to him alone have we committed our innocent cause, and he hath undertaken to plead it for us, with all our adversaries; and no weapon formed against us shall ever prosper, but be broken to pieces.

Therefore, friends, be awakened and open your eyes, and see what a stir and ado here is in this nation, to hale and drag up and down a company of tender, innocent, harmless people, men, and women, and children, from their peaceable meetings, who meet together in the fear and tender love of God, without any evil or bad intent toward any, but have good will and compassion toward all men, even to the worst of our enemies, as the Lord bears us witness; and these are they that are driven as sheep to the slaughter, and thrown into your noisome jails, and prisons, and houses of correction, by rude and brutish people, (your servants,) whom ye have set on work by your authority, till many of them have patiently suffered till death, whose innocent blood will assuredly be required at your hands, though they shall not go free of the guilt who have had the least hand in it, without speedy repentance. And thus ye may see and read, how the disciples of Christ Jesus are as

sheep and lambs in the midst of wolves in this age, and as a lily among thorns, and all this is only for obeying his commands, and for worshipping the everlasting, invisible God in the spirit and in the truth, according to the scriptures, the which if ye knew and understood, you would tremble to think what you have done against them, to cause so many of the little ones, which believe in Christ, so grievously to suffer; who said, "it were better a mill stone were hanged about his neck, and he drowned in the depth of the sea, that should offend one of these little ones, that believe in me." And as true as Christ Jesus suffered, and rose again, and as God liveth, who raised him from the dead, we are some of those his little ones that believe in him, who, in derision and scorn in this age, are called Quakers, as ye might call Moses, the prophets, and apostles, in days past, who did quake and tremble at the presence of the Lord, who is the same now as ever he was, though the ungodly know him not, nor his power. And we are of that poor and afflicted people mentioned,* "whose trust is only in the name of the Lord, who will undo all their oppressors at this the return of their captivity."†

But what shall I say unto you? If ye will not or cannot believe our faithful testimony, or the testimony of God through us, and the innocency of our cause and sufferings, neither will ye believe, if one should rise from the dead and declare it unto you. For many tender visitations, and timely warnings, and gentle reprehensions have you had from the pure spirit of the Lord God, both from his witness in your own consciences, and from his faithful servants and messengers, who have written and declared unto you in his name and power in this your day. And as for my part who am one of the least of the thousands of Israel, I could willingly have been silent as toward you at this time, but the Lord whom I serve in my spirit, hath laid it upon me to warn you once more, (for whose sakes I have borne a burthen,) in the true sight and sense of your sad estate, and of the day of thick darkness, wrath, and distress, which is hastening upon you from the Almighty.

Wherefore, be not proud nor rebellious, but hear and obey the word of the Lord. For thus saith the Lord God that made heaven and earth, let my innocent people alone, and touch them not any more, as ye have done: for they are mine, and I have called them, and chosen them, and redeemed them. They are my jewels, which I am making up, they shall show forth my glory before men to the whole world. I have anointed them, and I will preserve them and deliver them, and crown them with an everlasting salvation. I will rebuke kings and rulers for their sakes, and distress nations, and dethrone the mighty from their seats that rise up against them, as I have done. And let my everlasting

* Zeph. iii. 12.

† Ver. 6, 20.

gospel have a free passage in these nations, and do not reproach and afflict my servants and messengers so any more, whom I have chosen and sent to preach and declare the way of life and salvation to the ends of the earth; but bow your ear and your heart unto them and their testimony, that it may be well with you, and prolong your days. For he that blesseth them shall be blessed, and he that curseth them shall be cursed, and every hand shall wither that opposeth them, as hath been, and shall be, henceforth for ever. I the Lord have spoken it.

But and if you will not hear, but will still persist, and go on, as ye have done, to oppress my heritage and harmless people, and make war and opposition against my power and truth, and thus set yourselves and your power against me, the living God, I will bring you down suddenly, to the astonishment of nations, and I will cut your day short, and turn your pleasures into howling and lamentation, and shame and contempt shall cover your memorial as a garment. Thus will I work for the deliverance of my seed, and none shall let it. For the year of my redeemed is come, and the day of vengeance is in my heart, to plead its cause with all flesh.

Therefore consider your ways, and see what ye are doing, and what the effect of this your work will be. Ye are but men, and the children of men, who were but as yesterday. Your breath also is in your nostrils, and your life is but a vapour, which will soon vanish away. You labour in the very fire, and bring forth wind, which blows up the flame of that which will consume you, and deprive you of all happiness for ever. Oh that ye had but hearts to consider it! For the more you strive with the Lord, and oppress his people, the more will they multiply, and grow stronger and stronger, and you shall wax weaker and weaker, and your works shall be your heavy burden. For life and immortality are risen, and the power of God is stirring in the hearts of thousands, and light and understanding, (the excellent spirit which was in Daniel,) are breaking forth like the lightning which shines out of the east into the west, in the sight of many people, whereby they know it is the day of the coming of the son of man, with power and great glory, that every eye may see him, and they that have pierced him shall mourn bitterly. So, your labour is in vain, and your works for the fire, and your striving with your Maker to no purpose, as to effect your end and aim. And of these things you have been often fore-warned, and the Lord hath been very long-suffering towards you, in sparing you thus long, and suffering you thus far to act against him and his dear people. And his mercy and forbearance have been evidently showed in a large measure unto you, in deferring his heavy judgments thus long, which must have been confessed to be just upon you. And will you thus requite the Lord, by increasing your tasks of oppression upon his tender, innocent people? O unwise and ungrate-

ful generation! hath not God yet showed you, that you should do justly, and love mercy, and walk humbly? But are these your fruits and practices, fruits of mercy or justice? Or if there be any tincture or spark of love or humility in them, let God's witness, the light, in all your consciences, and in people, answer. I tell you plainly, that such fruits and doings among you, that profess yourselves christians, have made the very name of Christ and christianity a proverb of reproach through nations, and have caused the God of heaven to be blasphemed. And how could it be otherwise, seeing you who profess the most knowledge of God, and have talked of converting the heathen, as some of your leaders have done, are found the least in the life and fruits thereof? But to what would they convert them? To pride, and swearing, and drunkenness, and oppression, and all manner of excess, and to persecute people for their good consciences. They have no need of that, for some of them have said, they did not use to swear, and be drunk, &c. till they came among the christians, and learned of them; they did not do so in their own country. So ye are far from converting them, being out of the life of what ye profess and talk of yourselves, that the very heathen or infidels, as ye call them, do judge and condemn you; who are making inquiry concerning these your proceedings against this harmless people, among whom some of them have been kindly entreated, who visited them at the Lord's requiring, though contrary in opinion and religion. And this doth rise up in judgment against you.

But friends, have not you yourselves been under sufferings, and some of you been driven into strange countries or lands, for your cause, as it was called? Nay, did not the king himself once flee for refuge to a tree, to save himself from his enemies' hands? If not, why are there such representations made of it, in so many places in the nation? And was not this a great mercy and deliverance from God, so to obscure and preserve him from them who pursued him, and many of you also? And are these things forgotten? Can mercy be loved except it be remembered? And do you remember and love his mercies by doing justly, and walking humbly with him, as he doth require? Or do you boast in a vain glory, as if your own arm had done it, or your own strength or deserts had delivered you? If so, then God must needs be forgotten, and his mercies trod under foot, and his visitations and counsels cast behind your back. And so, "All that forget God shall be torn in pieces, and there shall be none to deliver them," † as it is written.

And were these your sufferings, which you sustained by them ye opposed, unjust and unequal? And if you should say they were, then I say it is much more unjust and very unequal in the sight of God, and all

sober people that fear him, for you thus to inflict such cruel sufferings, as imprisoning and stifling to death in your noisome jails and holes, among thieves and murderers, and to pronounce sentence of banishment upon an innocent, harmless, peaceable people, that do not oppose you in the least with any outward force, neither do so much as the thoughts of it lodge within our breasts, as the Lord God knoweth, who hath called us to peace, but on the contrary, have sought and do seek your welfare and happiness, both in this world and in the world to come, which in time shall be manifest to the whole earth.

And if you say your sufferings were unjust and unequal, though you did oppose them, and make war against them so long as you could, because they deprived you of your rights and privileges, and just liberties, and natural birth-rights, &c. which were your due to enjoy, as being free-born of the nation, then how much more is it unjust, and unequal, and unrighteous, thus to inflict sufferings upon your friends, and oppress your peaceable neighbours, who are free-born people of the same nation, and do not oppose you, but are tender towards you, as aforesaid, and subject to all wholesome, just laws, and tributary to you; for which causes we ought to have our just liberty, and enjoy the privilege of our birth-right, which is our due, so long as we live peaceably and harmlessly. But if it be not a privilege to be pleaded for, then are all your own grounds, and reasons, and cause, without a foundation, and you and the whole nation may be swept away by any that are able to do it, without being charged with injustice or oppression, which is contrary to the just balance, the light of Christ, in all people's consciences. And as we are the dearly beloved people of the most high God, who doth bless us with his presence, and manifest his everlasting love and good will towards us daily, and overshadow us with his power and tender mercies, whom he hath gathered out of the evil ways and spirit of this world, and all the vanities thereof, unto himself, to walk with him who is invisible in the upright, blameless, undefiled life, in the midst of a crooked and perverse generation; I say, considering these things, how greatly and unrighteously do our sufferings appear to all sober people, whose eyes are open, and will be more open to discern and savour the bitterness of that proud, envious, wrathful spirit, which thus hath acted and deceived you. And its end is numbered by them that have wisdom from above.

For, friends, set aside the reproachful name of Quakers, and the other titles of derision and scorn which the envious and blood-thirsty spirit hath invented to render the people of God odious in all ages, and tell me what ye have justly to charge against this people, whom you so furiously pursue to the dens and caves of the earth, to the loss of the lives of so many of them: by which children are made fatherless, and

tender hearted women, mournful widows! And let it come forth to open view, and declare it abroad, as your articles against them; to the whole world, and speak the truth, and nothing but the truth, as you used to tell one another, that all people may rightly know and understand the very ground and most secret cause, (who do inquire,) of these your present proceedings against them. For notice is taken by many, and ere long it must be manifest to all men, as the folly and madness of Jannes and Jambres were, that withstood Moses. For you withstand no less than him of whom Moses wrote, who said, "I am the light of the world;" against whom Saul was once exceedingly mad, and had thoughts to do very much against that way, which was then as well as now called heresy, till the light of Jesus, whom he persecuted, met with him, with his letters or warrants to hale men and women to prison, as your servants do, and smote him to the ground, and made him tremble, who from that time became such a quaker as you now persecute and imprison till death. But the light of Jesus Christ, the son of the living God, will meet with all persecutors and oppressors about religion, let them be never so mad, or think they ought to do much against that way they call heresy, as some of you have said, who have made a mock at the light, even publicly, which many took notice of, and even marvelled at such blasphemy, in an open court, against the saviour of the world. And there is no other name under heaven by which men shall be saved but him who said, "I am the light of the world," "who lighteth every man that cometh into the world."*

And this is he in whom we have believed, and of whom we have declared, and must declare and bear testimony, as long as we have a being. And the world shall know that our testimony is true. And for his name and truth only, do we thus patiently suffer the contradictions of sinners, as our brethren did by the zealous Jews, in ages past. But you are not so zealous for Christ's law and commandments, as they were of Moses and the prophets, which Christ ends and fulfils, who thought it was not lawful to do good on the Sabbath day, as to heal the sick; for then would you "do to all men, as ye would they should do to you;"† for his law runs thus: and "Be you merciful." &c. and "Love you your enemies," and "Swear not at all,"‡ &c. as ye may read.

But behold, how both Jews and Gentiles take notice, and are ashamed and grieved, to hear and see what a deal of bad works you do, even on your Sabbath day, as some of you call it, and how you profane the day of your worship, with your cattle and servants, which are within your gates, what riding, and running, and toiling, in rage and fury, like mad-men, sweating, and swearing, and cursing, and dragging, and haling

* John viii. 12, and 16

† Luke ix.

‡ Matt. v. 34, &c.

the innocent members of Christ's body, out of their peaceable meetings, into your jails and holes, on your day of worship; but are your sacrifices ye offer at that time accepted? Have ye peace, while these things are acting in your name, and by your authority? If ye have peace and pleasure herein, let me tell you from the righteous God, you are hardened in your sins against him, and he will break your peace speedily, and turn your pleasure into bitterness and lamentation. And his innocent people's meetings shall stand, and be increased; and their way shall prosper, and the truth shall spread and prevail, and have dominion over all nations; and their enemies shall fall and be confounded, let them strive what they can against them. For they are of God, and not of man, or the will of man, and they seek his glory, and not their own. And such as abide faithful to him, shall triumph over all the principalities and powers of the rulers of the darkness of this world, and make a show openly of the victory over all that do or may oppose them. For their life is immortal, and the Lord of heaven and earth is their strength, who is with them as a mighty terrible one: therefore shall their persecutors fall before them.

And let me tell you again, that by these your unreasonable and unjust dealings, the understandings of thousands are the more opened, and the tender, sober part, or principle in them, doth feel the weight and burthen of this grievousness, which you have prescribed, and do so eagerly pursue, to the imprisoning to death so many innocent persons and free-born people of this nation; besides hundreds are liable to the same, which yet remain in your prisons. And your unnatural, cruel sentence of banishment, to separate dear and tender husbands from their dear and tender wives, and tender children and little innocent babes! Oh how do ye rend the bowels of the meek of the earth, whom God hath blessed! What is become of all your promises of liberty for tender consciences? God's curse and vengeance will come upon you, and his plagues will pursue you to destruction, if ye proceed in this work; and your wives shall be widows, and your children fatherless. The Lord hath spoken it. If you had the hearts of men, or of flesh, ye would be afraid, and blush at the very thoughts hereof. My heart and soul melt within me, and I am even bowed down with cries to God in my spirit, to think of the hardness of your hearts.

God Almighty! cut short thy work in righteousness, and shorten the days of oppression and cruelty for thine elect's sake, which cry night and day unto thee: and make known thy name and power to the ends of the earth; and let the heathen hear, and fear, and bow to thy righteous sceptre! And let the kings of the earth lay down their crowns at the feet of the lamb, that through thy righteous judgments they may partake of thy tender mercies, which endure for ever, that their eyes

may be no longer withholden, nor blinded by the god of this world, the power and prince of darkness, but that they might come to see thee, who art invisible, and enjoy the same precious life of pure, unfeigned love which abounds in the hearts of thy hidden ones, and receive thy peaceable wisdom, to be governed, and to govern therein. Then would they surely know, that we are thine, and confess to thy glorious truth, and speak good of thy name, and magnify thy power, and no longer count the blood of thy everlasting covenant, wherewith we are sanctified, as an unholy thing.

But, O thou righteous, holy, pure, eternal God, thou art unknown unto all them, that sit in darkness, and dwell in the spirit of enmity against thee and thy people, though thou art come near to judgment, according to thy promise, Mal. iii. 5. And thy way of life and salvation is hid from them, therefore they hate us without a cause, and thus evilly entreat us in the darkness of their minds, and in the ignorance and hardness of their hearts, for which my soul doth pity them, and even entreat thee for them, that if possible their eyes may be yet opened, and their hearts softened, and their spirits humbled, that they may see what they are doing in the dark, and consider the effect of their work, which will assuredly follow. And if thy warnings and gentle visitations will not humble them, then let thy judgments awaken them, and bring them down, and humble them, that they may perceive something of what thou art doing in these latter days, and art resolved to do to the ends of the earth, though the whole world should gather and band together to oppose thy work and people. For thou hast begun, and thou wilt go through and perfect thy work. Thou wilt raise thy seed, and gather thine elect from the four winds, and bring them from the ends of the earth, and scatter the proud in the vain imaginations of their hearts; and thou wilt break thy way through all that oppose thee in this the day of thy mighty power, in which thou art arisen, as a giant to run his race, to finish transgression, and make an end of sin, and bring in and establish everlasting righteousness, that the kingdoms of this world may become thy kingdoms, and of thy Christ, as thou hast promised, and art fulfilling. Glory, and honour, and thanks, and everlasting praises be to thy glorious name, world without end. Amen.

So friends, ye are and have been warned, again and again, by the faithful messengers and servants of the Lord, in love to your souls. And you are left without excuse, if never words more should be mentioned unto you; by which ye might perceive, how the Lord doth strive with you, that ye might repent, and be saved from the wrath to come, though some of you feel little of it in your own consciences; but his spirit will not always strive with you. For if you will not believe them, but slight and reject them, and neither make conscience of what

hath proceeded out of your own mouth, nor regard to perform your own words and public engagements, in that which is just, which the Lord requireth of you, nor remember his by-past and present mercies and long suffering towards you, but trample all under foot: I say, if it be thus with you, and you are resolved to go on, you will wholly be given up, and be exceedingly hardened, and grow desperate in cruelty and oppression, against God and his truth and people, till your whole earth is filled with violence. And then as true as God liveth will the flood come upon you, and ye shall fall after the manner of Egypt, and the weight of the dreadful judgments, due for all your abominations and cruelties, shall sink you down into the pit that is bottomless, and that suddenly, as the Lord hath spoken.

By his servant, who is a lover of the welfare of all your souls, and I am thus far clear of all your blood,

WILLIAM BAYLY.

Written in the 10th Month, 1664, at Hartford.

POSTSCRIPT.

The sun is risen up,
 Swiftly to run his race;
 Therefore ye vapouring clouds divide,
 And unto him give place:
 For, it is his right to reign,
 Who rules in righteousness,
 Who now is come in this his day,
 His kingdom to possess.

AMEN.

The dreadful and terrible day of the Lord God, to overtake this generation suddenly, once more proclaimed.

FRIENDS and people every where, that mention the name of the Lord in this the day of his mighty power, in which he will work wonders; thus saith the Lord God, keep to the measure of my spirit manifested in your hearts, every one to your own, and be still, be still and retired, keeping low in the dread and true humility of mine eternal, single spirit of judgment and truth alone. Feel me, the living God, your habitation, your strength, your peace, your rock, your justifier in all things; for behold, I will sweep, I will sweep, I will fan, I will sift the nations to the bottom, to the ground. I will crush, I will break, I will scatter, I will demolish, I

will dissolve all flesh that hath corrupted its way, all mountains, all cedars, all strong holds. I will break through, as he that breaketh through gates of brass and bars of iron. I will toss and whirl the mountains and hills in my fury, as he that tosseth a ball. I will overturn towers and fenced places, as he that turneth up the mown grass. I will dry up rivers and deeps, and I will bring up deeps to light, which have not been known. Behold I will work wonders, and miracles, and signs in heaven, and earth, and the sea, to the astonishment of all flesh, which shall fail before me; for I am a jealous God, a mighty, terrible, and dreadful God, rewarding every one according to his doings.

Tremble, ye inhabitants of the earth, for I will shake all nations. Dread, and quake, and tremble before me, ye kings and princes, and all ye great men and rulers of the earth; your strength is as stubble before me. I am come in my fury and zeal, to render a recompense for all your doings.

Tremble, ye careless daughters, weep and howl ye women that are at ease: for behold, the day of your mourning is at hand, in which you shall be as widows; and all you daughters of music, you shall wail and sigh bitterly.

Cry out and roar, like bears, all ye deceivers, all ye profane hirelings, changeable priests, bishops, friars, deans, monks, popes, cardinals, and all ye unclean birds of prey, which have caused the people to err for lack of knowledge. My terrible, notable, and dreadful day of vengeance is coming upon you. I will shake, I will astonish, I will confound you, ye diviners, ye enchanters, ye dreamers, ye sorcerers, ye liars, ye murderers, ye whoremongers, ye bewitchers. I will make you mad, I will amaze you, I will distract you, I will strike you with blindness, and madness, and astonishment, and you shall curse your gods and your kings, and you shall fret yourselves, and gnaw your tongues for pain and vexation.

Cry, roar, howl, tremble, and be ye horribly confounded, all ye idolaters, superstitious, deceitful workers, and all ye hypocrites! The day of vengeance is in my heart against you, my indignation burns, it is kindled, it flames, it shall consume you, and leave you neither root nor branch.

Behold, the end of all things is come up before me. Rejoice, ye upright in heart, ye undefiled, ye humble and contrite ones! rejoice with fear and trembling. Rejoice thou heaven; rejoice thou seed of Jacob, and of Abraham, my friend; rejoice thou true Israelite, in whom is no guile; rejoice, ye holy apostles and prophets, and saints. Sing aloud upon your beds of eternal rest, all ye martyrs, who love not your lives unto death. Ye followers of the Lamb, ye redeemed by his blood, ye chosen, ye faithful and true witnesses, sing praises forever, and hallelujahs for-

ever; for I, the mighty God of Israel, the everlasting Jehovah, the I AM, and there is none can deliver out of my hand, will work, and none shall hinder. Fear not, ye babes of uprightness, ye single hearted, ye noble plants of my renown and glory, who dwell in the retiredness, in my secret, dreadful, infallible life, and counsel, and wisdom, fearing to offend me, the mighty just God; fear not the rage, wrath, and fury of your adversaries, though an host encamp about you to destroy you; for behold, my bridle is in the jaws of the red dragon, and my hook is in the nose of the fierce leviathan; though no man can tame them, yet I the Lord God of all might and power who formed the crooked serpent, will make my sword to pierce through his liver. Fear not, I can break up his scales, though like scales of brass, and draw his tongue out of his mouth, and the sting of venom, when I please. Fear ye not the wrath of man, neither be afraid of their revilings and threatenings, but feel my pure, innocent, harmless, upright life and power in your vessels; for behold, I will trample and tread them under my feet and your feet, as one that treadeth upon mortar, and no idolater, hypocrite, or wicked person shall escape my mighty hand.

Therefore be silent, O all flesh; for I am arisen in my holy habitation, to plead with all nations. Come to judgment, O all ye ungodly, and receive your sentence; behold it draweth near. Prepare to the battle of my everlasting vengeance and recompense, O all ye workers of iniquity, for my soul is filled with jealousy, and everlasting vengeance is in my heart against you. Have you not been often warned of my righteous judgments to come? Have not my servants proclaimed them in your streets and dwelling places? Have I not cried through them my mighty day, which comes like a thief in the night upon the wicked? Can you say, you never heard the report thereof? Can you say you were not warned, within you and without you? then will I stay my fury.

But, behold, I have sent my messengers early and late unto you, to warn, reprove, and exhort you. But you have hardened your hearts and stiffened your necks, and closed your eyes, and stopped your ears against them and their message. And not only so, but you have reviled them, and mocked them, and stoned them, and buffeted them, and abused them, and persecuted them, and imprisoned them, and some of them you have caused thereby to suffer death, &c. And what will you now do? Will you say, when saw we thee sick, and in prison, and did not visit thee? or when saw we thee an hungered, or suffer affliction, and did not minister unto thee? I tell you, inasmuch as ye have done violence to these my servants and messengers, whom I sent unto you, you have done it unto me; and inasmuch as you have showed them no mercy, you have showed no mercy unto me. For they came not unto

you in their own wills and name, but in the will of him that sent them; therefore are you left without excuse. Or can any of you say to my face, you knew not that you were reprov'd for sin, or did not know what was iniquity or transgression against me, the pure, holy God? Can you say, that we knew not that pride was sin, or that lying was sin, or swearing was sin, or you knew not that whoredom was sin, or drunkenness, or cheating, or scoffing, or envy, malice, and corrupt communication, or wantonness, or unjust dealing was sin? Or can you say, you knew not that doing wrong to your neighbour, as you would not be done unto was sin, or murder or adultery was sin? If you can say in truth, that you knew not these things, whether they were good or evil, then will I yet stay my vengeance from descending upon you.

But, behold, my witness is in your own consciences, the light of my spirit hath often striven with you, and manifested these things unto you, and checked you, and reprov'd you, which shall now eternally condemn you. And to it I have set my seal, that neither heaven nor earth shall deliver you. Amen.

Given forth in the eternal motion of the word of God, by

WILLIAM BAYLY.



A testimony of truth against all the sowers of dissention, strife, and discord, amongst the people of God, by what practice, or under what pretence soever. Being intended principally for Wales, but elsewhere to be disposed by Friends, as in the counsel of the Lord they shall be directed; that wheresoever any have made use of my name upon such an account, it may be ordered to do its service. Also, it is desired, that all they whom it chiefly concerns, into whose hands it may come, that they would read it through with patience and moderation, and judge of it in the righteous judgment of truth.

MY DEAR FRIENDS,—Whereas I understand, by a letter from Wales, which came to my hand, that some bad people in those parts, who are led by a contrary spirit of prejudice and enmity, into marks and distinctions of separation, from the faithful Friends and people of God, in pursuance of J. P.'s law and curse, by keeping on the hat in prayer, and the like, in opposition to the pure truth and them that live and walk in it, have lately made use of my name, as if they had some encouragement or strength through me, to carry on a design of division,

separation, and opposition, against the faithful people and servants of the Lord. The which being mentioned, or, as it were, laid to my charge more than once, I could do no less in the behalf of the truth, and my own innocence herein, but bear a faithful and public testimony against all such things, expressions, or practices whatsoever, tending to division amongst the Lord's people, and also against that unruly spirit from whence any such fruits and effects proceed, as having no unity with it. For the Lord knoweth, and I doubt not but many hundreds can testify, that I am not a man of strife, or one causing division or discord among the people of God; but on the contrary, greatly delighting in peace and unity. And for this cause do I labour and travel in soul and body, that true love, mercy, and peace, may daily increase and abound in and among them; that the dominion of the righteous seed all may witness, that have any true breathings begotten in them after the living God, and the knowledge of his salvation whose garment is without seam or rent from the top to the bottom. For I can truly say in the uprightness of my heart, that I have no greater joy, than to see and feel my unity, in the pure truth and unfeigned love of God, with them that walk therein, and that strife and discord are an abomination to me.

Therefore, far be it from me for ever to join hands with such, or any way encourage them that delight to sow discord among brethren, by any such practice, as before mentioned, or under any pretence whatsoever; but I do deny, and testify against all whomsoever, or wheresoever, that shall at any time mention me, or make use of my name upon such an account. For the Lord knows, who searcheth my heart, that it is the innocent seed, in whom guile was never found, which hath long suffered, and been oppressed under the bondage of corruption, that my soul daily travails for, that it might be raised up into dominion, over all the contrary, to reign, whose right alone it is, and for the refreshing and strengthening thereof in the least babe; and not at all to encourage or strengthen that in any which doth it oppress. For I know right well, the Lord hath determined, and already begun, to break the oppressor of his seed in pieces, in the particular and in the general. And he that gathereth not with Christ, the seed, and to him who is the life and the truth, scattereth abroad from the truth and from the life, and so from the unity of it, which is kept in the bond of peace.

And therefore I further testify, that if at any time, either from my words, declaration, or writing, any have so wrested or taken them, as to strengthen the wrong part, in which lodgeth prejudice, as to oppose or make a party against the truth, and them that walk in it, as I perceive some have done, that such a thing was not at all the intent of them, nor in the thoughts of my heart, as the Lord knoweth. Though I do acknowledge, that about five years ago, in the prison at Newgate, I did

speak some words unseasonable, as in the behalf of J. P. and unadvised, not so clearly understanding the difference between Friends and him, (who kept many things from our knowledge, in tenderness to truth, and in hope to have recovered him out of the snares of the enemy,) which words I spake in reply, and indeed, at that instant, in opposition to some words of J. B.'s: but I soon after saw I had not done well in so doing, and I consented to the judgment of the Lord in my heart against them, and that hasty, inconsiderate part from whence they did proceed, though it was in a kind of tenderness to him, upon the account of his sufferings, which I, and many more, did judge, had been very great. But J. B.'s words are fulfilled, that he had made a division amongst the Lord's people, or to that effect; and time, and the effects, have made it manifest; which hath been so great and wide, through him, among them that profess the same truth, and the burden thereof felt so heavy, through the stumbling of so many people, that I have said in my heart, in the true and living sense of the presence of the Lord, that it had been good for him (and many more) that he had never been born. And this I write not in the least tincture of prejudice, or enmity against any person whatsoever, but in the true love and life of God, who is blessed for ever. Though I am sensible, that some may say, as I once thought, that this is a hard saying concerning one that suffered so much, and bore such a testimony upon the account of truth, and especially from thee, who hast been tender towards him, and never appeared in such a sharp manner as this against him, and his practices before, to speak so of him, now he is dead and gone, and cannot answer for himself, as Christ did of Judas, which betrayed him, and went and hanged himself.

As in answer to this; I never delight to upbraid any man, or to lay open the nakedness of any, if with safety, in a clear conscience, I could possibly cover it; but rather, if I may so speak, have been too favourable in that respect: but the Lord knoweth my end and aim in all things, to whom I do appeal. And as for that which is dead, I have little to say, one way or other. I look not at the person of any, either dead or living, in that respect: though I know there are vessels of honour, and of dishonour, which are different; but it is that which lives in them makes the difference. And Judas, people may say, is dead, and Cain, and Nimrod, and Esau; though he was gone from it. And I testify, in the fear, holy power, name and authority of the Lord, that Judas or Cain, never did so much hurt and mischief amongst the Lord's people, as he hath done, as to the diverting of the minds of many from the truth, and laying stumbling blocks in the way of others, which would have been easily gathered into the love of the truth, and fellowship of his children. And Judas had part of the ministry, and eat in the same dish with the disciples, who were the true ministers of Christ, and yet he

lifted up his heel against them; as he hath done in a greater measure. And as for his sufferings, I leave them, as not worth mentioning, in comparison of the unrighteousness which hath proceeded from him, and the wickedness which was in his heart. For I can produce a letter of his, which I lately found by accident, which I never saw before, which I do believe, that Judas nor his brethren, before mentioned, did ever write the like, which is abominable, and a shame to mention. Yea, the very heathen, that know not God, would blush to hear it; against which, (at the reading and consideration of the ground and effects it would produce, if such a thing should be received as a principle among people,) the dreadful power and holy zeal of the Lord, did arise in my heart, beyond expression, even against the root that bore it, as an unclean depth of atheism, and ranterism, as ever I heard of in all my days; the which, had I formerly known that such a thing would have proceeded from him, I could have done no less than have borne a public testimony against him long ago. But, however, it is not too late to obey the motion of the pure God, when he doth require it for the truth's sake, and the sakes of some who have ignorantly followed him in that character of division, before mentioned, who may happily loathe and detest it, and testify against him and it, in their heart and practice, when they shall hear, consider, and believe these things concerning the author of it; who gave it forth as a law, under the penalty of a curse. Though some there are, so far given to the spirit of enmity, that it will be very hard (if ever) for them to come into the one, holy, peaceable spirit of truth, and love unfeigned, in which the saints' fellowship is, and ever was, who, if they repent not in time, will perish for ever in their gain-saying.

And therefore, I exhort all, who have any tenderness in them towards God and his truth, to beware of letting in prejudice or enmity against any, or to slight such as God hath blessed with his everlasting spiritual blessings; but rather look well to their own goings, and keep clean hands, and shut their eyes from seeing of evil, that they may dwell with the everlasting burnings. For there is a generation, that would be plucking out, or at least spying, a mote in their brother's eye, even while there remains a beam in their own; and such the son of God calls hypocrites, whose hearts assuredly fearfulness will surprise in a day of trial. And therefore I say again, in the love and fear of the Lord, take heed of entertaining the least thought of that root of bitterness, which will defile, and hath defiled many, but judge it out in its first appearance. For it tends first to separate from the feeling and enjoyment of the blessed presence of the Lord, by which the soul is refreshed, and nourished, and has dominion over its enemies, and so from that life in which the saint's unity stands, and so from having fellowship with them; and so, professing the same truth, without the enjoyment of it,

and acceptance with it, makes such like Cain, who envied his brother. And therefore, said John, "let us love one another, not as Cain who slew his brother." Here he mentions Cain in that day, upon such an occasion, as an example, knowing that a little prejudice would eat like a canker. And said James, "what a great matter a little fire kindleth;" and will yet kindle, if it be not quenched by the water of the life of the lamb, which was slain from the foundation of the world that lies in wickedness, in which life is our fellowship, which gives us dominion over all the beasts of the field, and raging waves of the sea, which cast up mire and dirt, and cannot rest. But in Christ, the everlasting seed, all the upright in heart have peace, which God by his mighty hand and arm is exalting over all, that truth and righteousness may have the dominion and kingdom in the hearts of people; that he may reign whose right it is, and all the contrary be subdued, and trodden under foot for ever, and every imagination that would rise in opposition against him, be confounded; and that every weapon that is formed, and every tongue that riseth up against him, may be destroyed for ever; that his government may be from sea to sea, and the knowledge of his glory cover the earth. This is the work which the Lord hath begun, and he will accomplish it, and bring it to pass, that everlasting praises, and honour, and glory may be given to his great and glorious name over all, for ever and ever, for he is worthy.

So, this short testimony in the truth, and for its sake, was on me to give forth, and to clear my own innocency, that the truth may appear, to the satisfaction of all faithful friends and tender people, where any such report shall come, concerning me, in this particular? and also, to discourage that part or spirit in any, that lusteth to envy and prejudice against the truth, and them that walk in it.

WILLIAM BAYLY.

This 7th month, 1667.

Didst thou not sow good seed in thy field! from whence then hath it tares! He saith unto them, an enemy hath done this. Matt. xiii. 27, 28.

And the Lord God said unto the serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field. Gen. iii. 11.

Here you may see who is the father of all the sowers of evil seeds.

THE TRUE CHRIST OWNED,

In a few plain words of truth, by way of reply to all such professors or profane, who lay to the charge of the elect people of God, called Quakers, that they deny the blood of Christ, and his body and resurrection, and that they deny the Lord that bought them, and trample the blood of the covenant under their feet.

This is the great outcry in the mouths of such as know not what they say, nor whereof they affirm, lifting up their voices (like the unbelieving Jews) of heresy and blasphemy against us: and all this is because we answer not their wills, and the imaginations of their dark mind, but according to the manifestation of God in every man's conscience, as the true apostles and ministers of Christ did, and according to the scriptures of truth, which holy men of God spake forth as they were moved by the Holy Ghost; as will plainly appear to all whose eye the Lord hath opened. Which may give much satisfaction to such as sincerely desire to know the truth as it is in Jesus, and walk in it, for whose sake, and the vindication of the truth and people of God, is this written, by William Bayly.

THE PREFACE.

READER, whoever thou art, consider seriously that the things of God and the true knowledge of them, are of deep and weighty concernment, and there are but few, in comparison, that have attained to the true and right knowledge of the mysteries of his everlasting kingdom. Notwithstanding their great noise and talk of profession, the things that truly belong to their peace are hid from their eyes, and their house is desolate, and so will remain, till they are turned from the darkness, to the light of Christ which shines in their hearts, as it is written; "God, who commanded light to shine out of darkness, hath also shined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ." Mark here, what gives the true knowledge of the things of God, (which the natural man understands not, because they are spiritually discerned,) it is the light which shineth in the hearts of people, which is the manifestation of the spirit of God, given to every man to profit withal; and except people be turned to this, and learn of it, they can never be profited in the way, and worship, and true knowledge of God. Therefore, while people are from the gift of God

in them, they put light for darkness, and darkness for light. And so, if thou wouldst have a clear and right understanding of these things, and be fully satisfied in thy own mind concerning them, thou must wait in the light of the Lord Jesus Christ for counsel and instruction; for no man can know the things of God but by the spirit of God, who giveth his holy spirit to them that rightly ask it of him; to which I shall leave thee, to be led into the right understanding hereof, that the things belonging to thy soul's peace may not be hid from thee.

W. B.

The first query and charge.

Do you Quakers own that blood of Christ which was shed without the gates of Jerusalem upon the cross, which when the soldier thrust in his spear, forthwith there came water and blood; and they that saw it, bore record that this was visible blood, which came out of the side of the visible man Christ? Do you own justification by this blood which was visible, which we do believe you do not? For we could never hear you directly answer us to this matter, but evade it by other terms, and shuffle it off, not daring to show your faith and principle in this particular; so that we conclude and publish, that you are them that deny justification alone by the visible blood of the visible man Christ, that was born of the Virgin Mary.

Thus said Matthew Caffin.

ANSWER.—As for the words visible blood, and visible man, which thou so much talkest of in this kind, they are terms quite beside the language of the scriptures of truth, or else I am very ignorant of such translations. But we do as really own our justification by the blood of Jesus Christ, the only begotten son of God, as the apostles and saints of old did, without any evasion or shuffling, according to their very meaning, and plain declaration; who said, “If we are in the light, as he is in the light, then have we fellowship one with another, (mark in what their fellowship was—is yours in the light?) and the blood of Jesus Christ, his son, cleanseth us from all sin.”* You may see, here is nothing mentioned of the word visible. And again: “Then Jesus said unto them, verily, verily, I say unto you, except ye eat the flesh of the son of man, and drink his blood, ye have no life in you: whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed: he

* 1 John i. 7.

that eateth my flesh and drinketh my blood, dwelleth in me, and I in him," &c.* These words of truth we own and witness; but your words visible flesh, and visible blood, which you would strain us up to express, to answer your wills and dark imaginations, we do not read from Christ nor his apostles in all the scriptures. So we desire all people to take notice of the ground these people have to say, we deny the blood of Christ; for, because I did not answer Matthew Caffin, (in a late discourse about these things,) in the express term visible, it being not according to the form of sound words, he therefrom concluded that we deny the blood of Christ, that we do not own justification by it; who might as well conclude the same of Paul, and the rest of the apostles and ministers of Christ, as of us, for not using the word visible when they express the flesh and blood of Christ; yea, of Christ himself, who leaves out that expression which they so much contend about, and on the contrary, saith, the flesh profits nothing, it is the spirit gives life.† Then tell me, O ye professors of Christ's and his apostles' words, who say they are your rule, what is that flesh that is meat indeed, and what is that flesh that profits nothing, seeing both are the words of truth?

And again: take the words of Peter (a minister of the word which endureth for ever) to the elect that were scattered throughout several places: "Forasmuch as ye know that ye are not redeemed with corruptible things, (as silver and gold,) from your vain conversation, received by tradition from your fathers: but with the precious blood of Christ, as of a lamb without blemish and without spot."‡ Why do you not here find fault with Peter, for not using the word visible instead of precious? which was my term several times to thee and thy companions in that discourse, which ye would not receive as satisfactory to you; so ye may as well be unsatisfied, and contend with Peter, and Christ, and Paul, and the scriptures of truth throughout, as with us about the word visible, and call them sophisters and blasphemers, as thou M. C. calledst me, when I spake their words, without adding or diminishing, as may appear hereafter.

And again: see the testimony of John, a servant of God, who "bare record of the word of God, and the testimony of Jesus Christ, and of all things that he saw: and he said unto me, these are they that came out of great tribulation, and have washed their robes, and made them white in the blood of the lamb."§ He doth not say, in the visible blood of the lamb they have washed their robes. So though you thus exclaim against us in these things, and brand us with heresy, &c. yet we have, and do see, whose eyes the Lord hath opened, more for us,

* John vi. 53.
chap. iii. 14.

† John vi. 62. 63.

‡ 1 Pet. i. 18.

§ Rev. i. 1, 2, and in

than are, or ever shall be against us; for we have the witness of God, and of all his faithful servants and ministers, and the testimony of his own son on our side; and if ye had understood their words and writings, which ye so much talk of, ye would easily understand our faith and principles concerning these matters. But as Christ said in those days concerning the zealous outside professors, so say I now, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent of the world, and hast revealed them to babes," &c. And much more might be spoken as to this particular of the blood of Christ, but in the mouths of two or three witnesses let these things be established; which when people come to understand aright with a spiritual discerning, they will not cry out against us, that we deny the blood of Christ, and trample the blood of the covenant under our feet, as these men have done through their ignorance. The Lord give them repentance, and forgive them, for they know not what they do: for the blood of the covenant is that which sanctifieth; and without holiness or sanctification, no man shall see the Lord. And this we do not trample on, or count an unholy thing; but do praise the Lord that bought us, that we are made witnesses of it; and do acknowledge our salvation, as the apostle Paul, and Silvanus, and Timotheus did, (to the church of the Thessalonians in God our Father, and the Lord Jesus Christ,) to be through the sanctification of the spirit and belief of the truth.* Thus were they chosen from the beginning to salvation, as ye may read. And these things we do not count unholy, but do prize and esteem them more than all the visible, perishing things in the whole world, though you have thus belied and reproached us.

The second query and charge.

But do you own salvation by the man Christ, that was born of the virgin Mary, and that was baptized of John in Jordan, and that preached in the world, and was crucified, dead, and buried, and rose again the third day, and ascended into heaven, and there sitteth at the right hand of God, and shall come again to judge the world? (Now mark, if we speak the truth in the uprightness of our hearts, and say yea to all this, it doth not at all satisfy them, but they further proceed with terms beyond what is written :) but do you believe in the visible man Christ, with flesh and bones, which the people fastened their eyes on when he read in the book of Isaiah? So that Christ Jesus was a visible man, with flesh and bones, as he himself said to Thomas, a spirit hath not flesh and bones, as ye see me have; so they did see him after he was

* 2 Thess. ii. 13.

risen from the dead, and this was visible. Do you Quakers own salvation alone by this visible person Christ Jesus? for we believe you do not, because you preach up a light within, and not the visible man Christ, for salvation; and so we publish you to be them that deny the Lord that bought them, and so are of antichrist, and false prophets.

This was the sum of Matthew Caffen's question and charge; in that late discourse against us; who makes it his work to revile the truth, and them that do witness it revealed in the inward parts, where God doth require it.

Answer.

The former part is here answered already, with a word of truth; yea, and as to the latter part thereof, I have this to say, that we do not deny, but own and believe, that he was the son of God, and the true Christ, and the saviour of the world, that did appear to his disciples, and did eat and drink with them, and talk with them, after he was risen from the dead, who said, a spirit hath not flesh and bones as ye see me have; and all that is or was spoken and written by the prophets and apostles of Christ concerning him, what he was, or what he did or said, we do really believe, without any equivocating, as some of you usually charge us with, and with reservations; to which we may say, as the apostle, "If our gospel be hid (or reserved,) it is hid to them that are lost, whose minds the god of this world hath blinded, that do not believe, lest the light of the glorious gospel of Christ, (who is the image of God,) should shine unto them." Read 2 Cor. chap. iv. throughout, you that talk against the light within, and understand what ye read, and what ye are crying out against; it is no less than the son of God, if you will believe Paul, who witnessed the son of God revealed in him; and Christ, the son of God, said, "I am the light of the world."

But as to your charge, I say further, that we own salvation by no other Christ than him the true apostles preached, nor any other gospel or name under heaven, by which men shall be saved, but by Christ Jesus, who is the same yesterday, to-day, and for ever. And for the word visible, it is yours and not Christ's, nor his apostles, nor mine; and so I leave it out, and keep to the form of sound words, as the apostle exhorts, and not meddle with it, lest I add to his words, and he reprove me. But he that took upon him the likeness of sinful flesh, and the form of a servant, and was found in fashion as a man, and made in the likeness of men, being in the form of God, thought it no robbery to be equal with God, this Christ Jesus we own, and witness salvation by, and by no other.* And though Christ Jesus spoke at that time, and upon that

* Phil. ii. 6, 7, 8.

occasion, of his flesh and bones, that they might believe, that it was he that was risen from the dead, whom the chief priests, scribes, pharisees, and elders had caused to be crucified, which before he had declared to them, and so upbraided them with their unbelief in that particular; yet we need not be upbraided with unbelief by any, as you have done, saying, we deny the resurrection of the body; but we do really believe, that Christ is risen from the dead, and entered into his glory, according to the scriptures, who said to his disciples at the supper, "I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom," and that after he was risen from the dead, he would go before them into Galilee. So these things they did witness fulfilled, according as he had said, whose cup of blessing, which they blessed, was it not the communion of the blood of Christ, &c.?^{*} And did not his blood cleanse them from all sin, as they walked in the light, in which their fellowship and communion was?[†] Read with understanding in the fear of the Lord. And so mark your great argument, upon what occasion he thus appeared and spoke; "a spirit hath not flesh and bones, as ye see me have." Did he thus speak that his disciples should always look after flesh and bones to appear amongst them, and to be with them, and comfort them for ever? Or did he not appear to them in another form? And, last of all, did he not appear to Paul, (who was called Saul,) as to one born out of due time? And how did he appear to him? Mark, "when it pleased God to reveal his son in me," &c.

OBJECT. But here may an objection rise; did not Paul see that very person, or body, or visible Christ that the rest saw, even the visible flesh and bones that Thomas felt the print of the nails, and the hole of the spear, after he was risen from the dead, &c?

ANSW. Suppose he did, (for he showed himself so to witnesses, and not unto all,) yet Paul, and the rest of the apostles, and Christ, after that, did not talk so much of flesh and bones, and not at all with the word visible, as you do; but on the contrary, as Paul himself said after God had revealed his son in him, "Henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him so no more."[‡] Mark, he speaks as well in behalf of all them that so knew him, as of himself, though they had been witnesses of his so appearing. Now, if Christ should so come and appear as you say, with visible flesh and bones, or after the flesh, as you look for him, Paul would not know him, nor the rest of the apostles of Christ, who were eye witnesses of his majesty and glory. Would they do well then? Would not they deny the Lord that bought them then? For he

^{*} 1 Cor. xvi

[†] 1 John i. 7.

[‡] 2 Cor. v. 6.

said, "we know him no more henceforth, (though we have known him,) after the flesh;" and speaks not so far outward as your word visible. Is Paul and the rest of the apostles of Christ of your judgment, or of the Quakers? Let God's witness in you all answer. Would ye receive such into fellowship with you that do say, as Christ did, "the flesh profits nothing, it is the spirit gives life," when they looked so much at his outward person, or fleshly appearance in that body? And if the apostles and Christ do well to speak after this manner, why do ye then brand the harmless Quakers, (so called,) with heresy; who speak and own the same things that they did, and not contrary? As you may read at large in the scripture of truth, how they all preached the kingdom of God within, and the word nigh *in* the heart and in the mouth; and that none should say in their hearts, "who shall ascend up into heaven, to bring Christ down," &c.? And "God who commanded the light to shine out of darkness, hath shined *in* our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ:"* "but we have this treasure *in* earthen vessels, that the excellency of the power may be of God, and not of us."† And said David, "The king's daughter is all glorious within." And who is this king's daughter, but they whom God is their father? who said, "I will dwell in them, and walk in them; I will be their God, and they shall be my people."‡ And this is our message, "that God is light, and in him is no darkness at all;" and the light within giveth the knowledge of his glory in the face of Jesus Christ; and this glorious treasure is in earthen vessels: and "know ye not that Jesus Christ is *in* you, except you be reprobates."§ And "I have hid thy word in my heart; and thy word is a light to my feet, and a lantern to my paths," said David. He did not say the scripture, nor the visible flesh and bones, was a light to his feet, but the word in his heart. And "in the beginning was the word, and the word was with God, and God was the word; in him was life, and the life was the light of men," &c. And David said, "The Lord is my light and my salvation."|| And Isaiah said, "The Lord shall be unto thee an everlasting light."¶ And said the apostle, "Now the Lord is that spirit; and where the spirit of the Lord is, there is liberty," that is, where he dwells and walks, as he said: and "there is one Lord, and his name one;" and Jesus is Lord, who said, "I am the light of the world; he that followeth me shall not abide in darkness, but shall have the light of life:" and if they have it, it must be within them, or in them.

And again, said Christ, who is the true light, "Neither pray I for these alone, but for them also which shall believe on me, through the truth, that they may all be one, as thou Father art in me, and I in thee, that they also may be one in us; (see how this comes to pass:) I in them,

* 2 Cor. iv. vers. 6 and 7 † Psal. xlv. 10 ‡ 1 Cor. vi. 16. § 2 Cor. xiii. 5
 ¶ Psal. xxvii. 1. ¶ Isa. lx. 19.

and thou in me, that they may be made perfect in one," &c. Here is the Father and his son in his people, as God said, he would dwell in them; and as Christ said, "My Father and I will come, and make our abode with him" that keeps his sayings: and this is the language of the scriptures. And he that is with you shall be in you, &c. "And the same spirit that raised up Christ from the dead, shall also quicken your mortal bodies." Here they all preached the light within, and Christ within, if ye can understand, and God in his people. And manifold more might be instanced to prove their principles and doctrine, whom you call blasphemers; but the world shall know, that our testimony is true in the day at hand; as I told some of you, when ye so fiercely contended against, and spake evil of the things ye understood not.

And when I spoke of Christ, who said, "Before Abraham was I am," and that all things were made by him and for him, &c. said one William Burnet, a baptist teacher, there was nothing made by Christ; then said I, by whom were all things made in the beginning? Said he, by the word. Now let all people see the darkness of these men, whom their envy hath blinded, that they cannot see the plain scripture, how that Christ is called the word of God;* and in divers places he is called the word; and said the Apostle Paul, "By him were all things created, that are in heaven and that are in earth, visible and invisible," &c.† So it is no marvel they oppose us, and revile us about these things, when they belie the apostle, and contradict his plain words, who are like the unbelieving Jews, that looked at the outward age of the person of Christ, when he said to them, "Before Abraham was I am." Is not this the true Christ that was before Abraham? Was not he with the Father glorified before the world began? Will ye deny these things, so plainly recorded in the scriptures of truth? And is not Christ Jesus the same yesterday, to day, and forever? And did not John Baptist say, he that cometh after me, is preferred before me, for he was before me?

See here; did not this baptist teacher see farther than you baptist teachers do now, who cry out, the visible flesh and bones is the Saviour! And farther than the unbelieving Jews, who said, "Thou art not fifty years old, and hast thou seen Abraham?" Whose answer serves for you all, "Before Abraham was I am."‡ Then took they up stones to cast at him. Can you read your spirit? For ye throw the hardest things that ye can scabble up against us about these things, except ye had the outward power and sword in your hands: then I am sure, some of you would punish the blasphemers, (as ye call them,) with a prison, or death, like as your brethren have done: for "We have a law, and by our law he ought to die," said the unbelieving Jews. And the Pope hath a law to

* Rev. xix.

† Col. i. 16.

‡ John viii. 5.

burn heretics, that do not believe the natural, visible, corruptible bread and wine to be the real, natural, substantial body and blood of Christ, and so the saviour and redeemer. And in New England, the zealous professors of the letter, (the man slayers and murderers,) have laws against the Quakers, and call them a cursed sect; and you call them blasphemers; so that Christ's words are fulfilled, "Ye shall be hated of all nations (or opinions) for my name's sake;" who said, "I am the light of the world," and "before Abraham was, I am." And Lodowick Muggleton he curseth them and cries, they deny the son to be a person in the form of a man, which suffered death, and is risen, &c. and calls them the cursed sect of Quakers. But all your curses and revilings, scandals, lies, and reproaches, will turn back into your own bosoms, and shall not come nigh the dwelling of them whom the Lord hath blessed; for we do not deny the person of Christ, nor the blood of Christ, nor the resurrection of the body, as we are falsely charged, but do own them all in their place and office, according to the scriptures of truth: and we are one with the saints and apostles in the primitive time, in all these things, and so are not a sect, but members of his body, of his flesh, and of his bones, as they were. Ephes. v. 30. But his sayings are fulfilled, "If they have called the master of the house Beelzebub, much more them of his household:" "If ye were of the world, the world would love his own; but because I have chosen you out of the world, therefore the world hateth you."

The third query and charge.

But do you Quakers own and believe the resurrection of this body? that this very body that is visible, of flesh and bones, which we now see, and feel, and handle—do you believe that this same body shall rise again? (said Matthew Caffin, and his companion Burnet, while they were handling one hand with the other.) For we believe you do not, but deny the resurrection of this same visible body of flesh and bones, as we have good ground to believe by your books, in which we cannot find that you own the visible man Christ, that is risen and ascended up into heaven, and sitteth at the right hand of God; nor the resurrection of this same visible body; if you do, or do not, say aye or no (said M. C.) directly to the question?

ANSWER.—As I told thee then, in that discourse upon the heath, so I tell thee again, that the man Christ, and his resurrection from the dead I own, according to the scriptures, which thou saidst was general, and nothing to the question. Then said I, I own the resurrection of the body as Paul did, and mentioned his words, "it is sown a natural body, it is

raised a spiritual body; it is sown in weakness, it is raised in power; and there is a natural body, and there is a spiritual body," &c. And whereas you cry, the self-same visible body of flesh and bones, you believe shall be raised, and this is your faith and principle; I do not so read it, in your terms, in all the scripture of truth, though ye allege that saying in Ezekiel, (chap. xxxvii.) about the dry bones, "I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live, and ye shall know, that I am the Lord." Now look in the 11th verse, and see the mystery thereof, (if it be not above your reach; for you are very near the earth, though ye talk so much of heaven,) whether it was not spoken only of the restoration of the Jews out of their captivated and dead state; as the apostle said, "what shall the reviving (or returning) of them be, but life from the dead?"* Consider well what ye say, and whereof ye affirm; for the light will make all things manifest, and the fire must try your works.

And we have read that fifteenth chapter of the first epistle to the Corinthians through, and find not your word *VISIBLE* in it, from the one end to the other, which speaks as much (or more) of the resurrection, as any place that I know of. But I find Paul, an apostle of our Lord Jesus, saying, "Thou fool," to such as queried, "How are the dead raised up? and with what body do they come?" But he doth not tell people, as you do, that the same visible body of flesh and bones shall be raised up: but says, "Thou sowest not that body that shall be:" and in the fiftieth verse speaks very plainly, which might be a full answer to your visible flesh and same flesh, and to your shame. "Now this I say, brethren, (said he,) that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." And in the 24th verse saith, "Awake to righteousness, and sin not; for some have not the knowledge of God; I speak this to your shame;" which were such as he called fool, that questioned and imagined about the resurrection of the body, and what manner of body it should be, before they were awakened to righteousness, and left off sinning; in which state they could not discern the Lord's body, nor the resurrection; for sin is darkness, and the wages of it are death. And what can you see in the dark, and when ye are dead? What knowledge of God have them that are in the grave? Therefore, I say, awake, and let your eyes be opened, and contend no longer against the light within; for it is that which giveth the knowledge of the glory of God in the face of Christ Jesus. And such as know the power of his resurrection, being made conformable to his death, have seen his glory; to whom be praise, and eternal glory,

* Rom. xi. 5.

and thanksgiving, who is the immortal, invisible, the only wise God, blessed forever. Amen.

And much more might be written, as to manifest your darkness and ignorance in the things of God, and of the very letter of the scriptures; and so denying the light, which should give you a good understanding, ye do err, not knowing the scriptures, nor the power of God. See Matt. xxii. 29. which was spoken concerning the resurrection.

POSTSCRIPT.—The key that opens the mysteries of the kingdom of God, is the spirit of God, and without it no man can rightly understand or judge of them, or have any true sight thereof; for the natural man is blind, and so speaks by imagination, not at all perceiving them, because they are spiritually discerned,* as it is written. And so it often happeneth with such to “speak evil of those things they know not; but in what they know naturally, in those things they corrupt themselves.” Mark, naturally. It is an easy thing for any vain man or hypocrite to talk or dispute about a natural thing, as you may see how these natural professors use the word visible about the body and blood of Christ, which I do not find written in all the scriptures of truth, as to those particulars. And so, because we do not speak to answer their wills, contrary to the scriptures, they are highly offended with us, as Matthew Caffin was with me, because I said God dwelleth in his people, and that Christ sitteth at the right hand of God; but M. C. said, with a loud voice, “My Saviour, that I own salvation by, is that visible man Christ, that is ascended up into heaven, and there sitteth at the right hand of God—that visible man, with the same flesh and bones which he took of the Virgin Mary.” Which heaven dost thou mean? said I to him. “I mean (said he) that visible heaven up there,” pointing over his head towards the sky. What, up there, where the sun, moon, and stars are? said I. “Yea, (said M. C.) this is my faith and my principle, I care not who knoweth it, though you Quakers hide yours, and will not deal plainly, but are ashamed of what ye hold,” &c. (This is false.) Then said I, did Paul speak truth and honestly to the people, or did he mock them, and deal deceitfully with them, when he bid them seek the things that are above, where Christ sitteth at the right hand of God? &c. Or did he speak of impossibilities to them? For, if he meant up there, where the visible sun, moon, and stars are, the visible heaven, how was it possible, or wherein was it any way profitable for them to seek things up there? Or what things were they there to seek? Or did ever any of

* 1 Cor. ii.

them obey his exhortation, to whom he thus spake? Did any of them climb up thither, and find Christ sitting there in a visible, single person, as M. C. said he was there so? And what things are there to be sought, as pertaining to salvation? Let the witness of the living God in all people, that have but the least understanding, judge and answer. And whether these men in their imaginations have not made to themselves the likeness of things in heaven, or things in earth, contrary to the command of God? For Christ doth not always sit where he is, though he mentioned sitting, signifying a place of abode. But Stephen saw heaven opened, and Jesus standing at the right hand of God, when he was before the council, bearing a testimony, that the Most High dwelleth not in temples made with hands, as saith the prophet: "Heaven is my throne, and earth is my foot-stool; what house will ye build me? saith the Lord, or what is the place of my rest? Have not my hands made all these things?"* But Stephen was full of the holy ghost, looking up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, which they that gnashed with their teeth on him did not see; for they did always resist the holy ghost as their fathers did, and they stopped their ears, and ran upon him with one accord, as all the professors in Christendom, so called, have done against the harmless people of God in this age. Such as resist that which is holy in themselves, must needs resist, and reproach, and persecute them that are filled with it, and born of it; and so the scripture is fulfilled, "They hated me before they hated you."†

And so, though men may be wise, and zealous, and learned, and prudent, and great, and rich, and mighty, and be rulers, and teachers, &c. yet if they resist the holy ghost, (or spirit of truth,) the mysteries of God and of his kingdom are still hid from them; though they profess and talk of them with their mouth and lips, yet their foolish heart is still darkened, because they like not to retain God in their knowledge, but like to retain only a kind of outside knowledge of those things that his children do witness the life and power of within; and so they are inwardly ravened from that which only can give the true and saving knowledge of God, and of his glory.‡

And so, from the wise and prudent of the world, in that which is natural and visible, God hath hid and doth hide the mysteries of his heavenly kingdom and dominion, but doth reveal and show them plainly to babes, whom he "forbids to cast their pearls before swine, (such as feed upon the husk,) lest they trample them under their feet, and turn again and rend them;" yet are we rent with divers and manifold reproaches and persecutions, by such as pretend themselves the sheep of Christ and

* Acts vii. 48.

† John xv. 18.

‡ 2 Cor. iv. 6.

people of God; "but by their fruits ye shall know them." And especially from the teachers of the letter of all sorts do we meet with much opposition; but, blessed be the God and Father of our Lord Jesus Christ, their strength is but a reed of Egypt, where death and darkness are, which may be felt; and the Lord is drying up the tongue of the Egyptian sea, and he will make the rivers islands, and dry up all their pools; and this shall be the plague of Egypt, and of all the heathen that will not come up to Jerusalem to worship the King, the Lord of Hosts, even upon them shall be no rain.* And the true worshippers are such as worship the Father in the spirit and in the truth. He that hath an ear to hear, let him hear. And the Lord is making ways in the wilderness, and rivers in the desert; and the wilderness shall sing for joy, and the desert shall blossom as a rose, and grow as the lily; and this is the Lord's doing by his own arm, that no flesh should glory in his presence; who is confounding the wisdom of the wise, and bringing the understanding of the prudent to nothing; so that babes and sucklings shall say, "Where is the wise? where is the scribe? where is the disputer? where is he that can count the towers?" Hath not God made foolish the wisdom of this world? The world by all their wisdom know not God.

"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemeth good in thy sight."†

These things I have written for the vindication of the truth, and for the manifesting the darkness of them that reproach and oppose it and them that live in it; and for their soul's sake that have any true breathings or sincere desires after the true knowledge of the true and living God; for to know thee the only true God, and Jesus Christ whom thou hast sent, is life eternal.

QUERY I. Whether there be any more saviours of the immortal soul but one, that is able to save it, or to bring salvation to it? yea or nay. If you say, nay, there is but one able to save, and able to destroy, as the Lord said, "Beside me there is no saviour," and "there is no other name under heaven, by which men can be saved, but Jesus Christ."

II. Then, whether the visible person of flesh and bones be the only saviour, seeing the apostle saith, the ingrafted word is able to save the soul; and the grace of God, that bringeth salvation, hath appeared to all men? And who was Enoch's saviour, and the prophet's, who were before that visible flesh and bones was?

III. Whether the visible person of flesh and bones be the ingrafted word? Or whether that person hath appeared to all men, seeing that

* Zech. xiv.

† Matt. xi. 25.

which bringeth salvation hath? I leave it to the witness of God in you all to consider and judge. For if you say, the visible man, with visible flesh and bones, is the alone saviour, (as you have said,) then whether this visible man be in the hearts of people? For the apostle preached Christ, "the word, nigh in the heart and in the mouth," and "the ingrafted word is able to save the soul;" so he did not preach a visible Christ with flesh and bones, as you do, (which W. B. said was not Christ,) but the word. And Paul preached God that made the world, &c. that was "not far from every one of us," the invisible God; but you preach a visible man, with flesh and bones, at a great distance from all people, above, where the sun, moon, and stars are, as M. C. said his saviour was, which he owned for salvation. So let all people read with moderation, and see how contrary these zealous professors are to the apostles of Christ, who desired to know Christ no more after the flesh: and Christ said to such, "Ye worship ye know not what; God is a spirit, and they that worship him must worship him in the spirit and in the truth;" and God dwells and walks in his people, according to his promise.

IV. Whether the flesh, which you call visible, be not the vail spoken of Hebr. x. 20? And whether the pot of manna, and Aaron's rod that budded, and the holiest of all were not within the vail? And whether that vail in the old time was not a type of this vail, through which this new and living way is consecrated for us? Read Hebrews x., and understand what ye read.

V. And whether such as were made to sit together in heavenly places in Christ Jesus, who would know him no more after the flesh, were not come within the vail, where the true bread was, which nourished their souls up unto eternal life, which the manna was a type of?

VI. And whether the bodies of the saints did not become the temples of the living God? and did not he dwell in them, and walk in them? And he that knew not Christ in him, was not he a stranger to the new and living way, and a reprobate? Or were the heavenly places in Christ, where they sat, above the skies?

VII. And when Matthew Caffen said, his saviour was up in the heaven, where the sun, moon, and stars are, which are visible without him; did he not then ask me, where my God was that I worshipped and served? And did I not plainly tell him, before many people, that he dwelt in me, according to his promise, and that he was my saviour? And didst not thou, M. C., cry out with a loud voice, O blasphemy! just like the Jews against Christ, and them that stopped their ears against Stephen; but did not I reply to thee, then call the scripture blasphemy? Nay, thou mayst as well call the Lord blasphemer, for speaking so; for they are his words and promises to his people, "I will dwell in them, and walk in them; I will be their God, and they shall be my people." Here all

may see the darkness and blindness that are happened to these men, who do withstand the truth of God, and his precious promises, as Jannes and Jambres withstood Moses, but their folly will be made manifest to all men, as theirs was, who call such blasphemers who witness the promise of the Father, which Christ bid his disciples wait for, fulfilled.

But some may say, if God and Christ, and justification, and salvation, and all must be known within; then what benefit have you by the death and sufferings of Christ? And for what end came he into the world? And what advantage have any people by these things?

ANSWER. Much every way; for, first, he in his birth and coming in the flesh, was the opening of a door, (though under a veil to the carnal eye,) to see into the mysteries of his kingdom, which was at hand, as he told them; as, his being born of a virgin, and then being carried into Egypt, and then being brought back again, as also his being kept out of the inn, which was full of guests in the days of taxing; and his being wrapped in swaddling clothes, and laid in a manger, showed his entertainment in the world, and among the professors of all sorts, that saw not the invisible life, but looked at the visible appearance; and so, "his face was more marred than any man's, and his form more than the sons of men."

And then in his preaching, he told for what end he was born, and came into the world, to "bear witness to the truth;" and so he fulfilled all the types, and shadows, and sacrifices under the law, by his offering once for all, and ended them for ever. And so a body was prepared to do his Father's will, who would not have any more such sacrifices and offerings, but a new and living way must be consecrated, for the people, through the veil, that is to say, his flesh, which was offered up once for all. So here all the outward offerings, which were many and often, ended; and now the offering is in righteousness in that which exceeds the Scribes and Pharisees, and the true worship is now, as he said, in the spirit and in the truth. And so, as they offered the blood of bulls and goats, and such like things, in their sacrifices for sin and transgression, so Christ, at his death and sufferings, offered a body of flesh and blood, which was prepared, (as I said,) to that end, of his Father. So he did his Father's will, with which he was well pleased, saying, "This is my beloved son, hear ye him." So that God is in Christ reconciled: and out of him there is no reconciliation, nor acceptable sacrifice. And now all must hear him, who said, "I am the way, the truth, and the life," and, "I am the light of the world"—"Believe in the light," whose name is called, "The word of God," which his ministers, in his stead, preached "nigh in the heart and in the mouth," and forbade saying, "who shall ascend up into heaven, to bring him down, or descend to fetch him up,"

&c. ? But the word of reconciliation they had, and this they preached, that people might come to Christ, and be reconciled to God; and their fellowship was with the Father, and with his son Jesus Christ, and the blood of Christ did cleanse them, and yet they desire to know him no more after the flesh. But these things are parables to the wise men of the world. Therefore I may conclude, as the apostle did, "without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." And so he is out of your sight, who deny the light within; for that gives the knowledge of his glory in the face of Jesus Christ, as ye may read 2 Cor. iv. and vi.



A letter to the mayor of London.

SAMUEL STARLING,—It hath often been in my heart, to lay the weight of my present suffering before thee, that thou mayst consider, that thou art the chief instrument of the original cause and ground thereof, by committing me contrary to law and equity, when it was in thy power to have done justice, by breaking the laws of the wicked, and delivering the innocent from the false accuser and blood thirsty. And also in love to thy soul, to warn thee to repent with speed whilst thou hast a day to breathe, lest the just hand of the Lord cut thee off, in thine iniquity, because thou hast stretched forth thy hand against him and his people, by persecuting them even unto bonds; for which cause the Lord will plead with thee, before whom no excuse will stand thee in stead; and then shalt thou know that we are his faithful servants, whom he hath chosen to bear testimony to his holy name and truth against all unrighteousness of men, even in the midst of a crooked and sinful generation. For the Lord is risen to exalt truth and righteousness, and to throw down wickedness and unrighteousness; and this work he hath begun even in your day, which many of you will not believe, who gain-say and withstand the truth, as James and Jambres withstood Moses, whose madness and folly the Lord is making manifest, even to all men, as theirs was. Therefore I say again unto thee, repent with speed, before the place of repentance be hid from thine eyes: and do justice, by releasing those who suffer by thee for conscience sake. And inasmuch as I was committed by thee, contrary to equity, law, and reason, I could not be clear till I had laid these things before thee, considering the shortness of thy time in this world, and also, how unjustly thou hast deprived me, my wife, and tender children, of the lawful means and honest employment which I was about and intending to have persevered in,

for their subsistence, whose cries will be a witness against thee in the ears of the just God. And if after this warning thou shalt yet remain hardened, then be sure the Lord will smite thee, and deprive thee both of time and power, so that when thou wouldst do good, thou wilt not be able. And all thy unfaithfulness to his secret witness in thy heart, which hath often pleaded with thee, will add to thy condemnation; and then, what covering wilt thou have to hide under, who hast cast the servants and brethren of Jesus Christ into prison? who will say unto many of you in the day of your account, "Depart ye workers of iniquity into everlasting torment;" where crying "Lord, Lord," will not avail the hypocrite. And this shalt thou witness at thy latter end to be thy state, except thou speedily repent, and humble thyself, and amend thy ways and thy doings, by doing justly, and relieving the oppressed. And until thou hast done this, thou shalt never have true peace with God; but misery and destruction, disappointments and trouble, will be thy portion from his hand, and his judgments, which are righteous, will follow thee, even to thy bed chamber, from whose presence and all-seeing eye thou canst not be able to hide. Rocks and mountains shall not cover the worker of iniquity: for every work, with every secret thing, the righteous God is bringing to light, and he will certainly reward every one according to his works.

And now I am clear of thy blood, and eased in my spirit, having warned thee in faithfulness, and in love to thy soul, to flee from the wrath to come. And if it be my lot to finish my testimony in this imprisonment, under thy hand, I am content in the will of my God to live or die, but be sure my blood will the Lord require at thy hand. Therefore remember, that thou art warned by a friend to thy soul, though so unknown to thee but only by the name of

WILLIAM BAYLY.

Newgate Prison, the 4th day of the Eighth month, 1670.

A FAITHFUL TESTIMONY AND WARNING,

Concerning the certainty of the great and notable day of the Lord, broken forth in this age, after the long night of apostacy, wherein he will accomplish his great and glorious work, (determined,) of redemption and restoration.

With something concerning the sufficiency of the grace of God, which hath appeared to all men, &c. Tit. ii. 11. And of the true light, which lighteth every man that cometh into the world, John 1. With a brief exhortation to them that believe in the light, and are turned from the darkness, satan's power, to God.

And a few words in reply to such as query, or ask, whether did you ever hear or read of a people, in all the scriptures, that were quakers; and that preached of a light within, as you called quakers do? And whether you own the scriptures to be the word of God? And whether you do not hold that dangerous tenet of perfection? All briefly answered, and given forth for the sake of the simple, to silence the foolish ignorant, and to reprove the scorner; that all such may awake, repent, and turn to the Lord, before it be too late; for it is the day of their visitation. In true love to all your souls, by William Bayly.

THE great and notable day of the Lord is now dawned and broken forth, which hath been prophesied of since the beginning, since Adam transgressed, "that the seed of the woman should bruise the serpent's head;" and by the mouths of his holy prophets, from Enoch to the days of Christ and his apostles, who also prophesied of this day, and the work which therein should be accomplished; which was then begun, though hindered by the apostacy, for a time foreseen, and for an end determined. But now will the Lord God work, and none shall hinder; for the set time is come.

Isaiah prophesied of this day, chap. ii. 2, 3. And Jeremiah prophesied, chap. i. And Ezekiel, xxxix. And Daniel, xii. And Hosea, chap. vi. 2, 3. And Joel, chap. ii. And Amos, chap. viii. Obadiah, ver. 21. Mic. iv. Nahum, i. Habak. i. 5. and ii. 20. Zeph. i. 12, 13, 14, 15, &c. Hag. ii. 23. Zech. vi. and chap. ix. 8, 9, to the end. And Malachi, iii. 1, and iv. 1, &c. And John the Baptist, Matt. iii. 12. And Christ Jesus, Matt. xxiv. 30. And the apostle Paul, 2 Thess. ii. These all prophesied of this mighty and glorious day, wherein God would "finish

transgression, and make an end of sin, and bring in everlasting righteousness," and make "a new heaven and a new earth," which John saw; and "exalt the mountain of his own house above all the hills, and establish it atop of all the mountains, and many people should flow unto it, and flock as doves to the windows." And that this "day of the Lord should burn as an oven, and all the proud and all that do wickedly should be as stubble; and the day that comes shall burn them up, and leave neither root nor branch of the wicked." "And the day of the Lord shall be upon every one that is high and lifted up, and he shall be brought low, and the Lord alone shall be exalted in that day." And the "little stone" which Daniel saw "cut out of the mountain without hands," that broke the great divided image to pieces, and "filled the whole earth." And the time wherein many should be tried, and purified, and made white; but the wicked doing wickedly; and "the knowledge of the glory of God should cover the earth, as the water covers the sea." This is the work which the eternal God is now doing in this day of his power, which is come as a thief in the night upon many, who will not believe, though it be declared unto them.

The son of man is come, and coming in the clouds of heaven, with power and great glory. The tribes, or kindreds of the earth, mourning and wailing because of him, who is come in thousands of his saints, or holy ones, to judge the world, and convince the ungodly of their ungodly deeds and hard speeches; antichrist and son of perdition revealed, and consuming by the spirit of his mouth, and shall be destroyed by the brightness of his glory. And the son of God is come, and these are signs of his coming, and of his glory, whom the princes of this world never knew. The fig-tree hath blossomed, and put forth her tender bud; we know the summer is nigh; the body is known to which the eagles are gathered; the two in the field, the two at the mill, and in the bed are separated; and the unclean spirits are tormented, and the devils cast out, and entered into the herds of swine, making them run with violence till they are choked, who have trampled the pearls under their feet, and turned again and rended, as Christ Jesus, our elder brother, said they would do. And the dead are raised, the blind, yea, the born blind, receive their sight; the deaf hear; the dumb speak, with new tongues, the wonderful things of God; the lame walk; the lepers are cleansed; and the poor in spirit receive the gospel, which is the power of God to salvation. These things are now again witnessed and fulfilled.

The great day of the lamb's appearance the second time to salvation, is come; the battle of the great God is begun; his dividing two-edged sword is drawn; the axe is laid to the very root of the tree; the plough of the Almighty is entered into the earth, and many have set their

hands to it, (blessed be the Lord God for ever,) and dare not look back again to Sodom; and the world is turning upside down; and the unquenchable fire is kindled among the briars, and thorns, and stubble, and it will consume them.

Wickedness hath made the whole world like a wilderness, and like a garden all grown over with thistles and nettles, wherein the Lord God cannot take delight, but hath been and is grieved therewith, and greatly dishonoured and provoked. Great hath been the time of his long-suffering; long hath his lily lain among the thorns, his tender, innocent, holy seed under the clods of the earth and rocks of the mountains; grievous and long have been the oppressions and sufferings of the lamb of God, since the foundation of the world. But now he is coming up in his died garments, who hath trodden the wine-press alone, and the day of vengeance is in his heart, and he will trample the oppressor in his fury; for the year of his redeemed is come.

And as it was in the days of Lot, and in the days of Noah, so shall it be at the coming of the son of man, with power and great glory; and this is witnessed. And the clouds of heaven have received him out of the sight of all the gazers, and despisers, and wonderers, that perish, and the blind Sodomites, that cannot find Lot's door. For our door is Christ Jesus, and he is the truth, and the way to the Father, and kingdom of God, which none can see, except a man be born again; and whoever climbs another way, is a thief and robber, and will be condemned by him, to whom all judgment is committed, which stands at the door. Read within, for it is the foolish woman that is without. And a witness hath God placed in every man's conscience, according to whose righteous judgment he will judge the secrets of all people. And this is not another than the universal light of the sun of righteousness, Christ Jesus, who is come with his fan in his hand, and will thoroughly purge his floor: and is now setting up his true worship again, after the night of apostacy, as he spoke, "the hour is coming, &c." This hour is now come, and the Father is seeking true worshippers to worship him in the spirit and in the truth, which was begun sixteen hundred years ago; and these only are the true worshippers.*

Though in the times of ignorance, God is said to wink, the light closed in, or not so manifested, but now he calls all men every where, who are in darkness, ignorance, and wickedness, to repent and turn at his reproofs, lest they die in their sins, and so never come to enjoy the soul's rest, which is prepared for the obedient, of which the outward sabbath was a figure; as all the other of the temple-worship, and sacrifices, and ceremonies were but types, figures, and shadows, and not the heavenly

* John iv. 23, 24.

things themselves, no more than the shadow of a man, or an image drawn of him, is the very man himself. The substance, or body, is Christ, as it is written, by whom the world was made, though the world knew him not. He was in the world before Abraham was, or Adam either; the word of God, the truth, the true bread, the true high-priest, temple, and tabernacle, the true prophet, the true way, and true rest to the immortal soul; of which living immortal substance the Lord God expected and waited to see if the people would perceive something beyond all these shadows and figures, which made nothing perfect, as pertaining to the conscience. But they remaining hardened, and in the blindness of their minds, understood not Moses and the prophets, though they had their writings read every sabbath day. And so, not answering the mind and will of God, but persevering in sin and wickedness, and depending on those outside things commanded, and settled on their lees and name of profession, the Lord raised up, and sent his servants the prophets, to cry against them, both priests, rulers, and people, as being weary of the multitude of their sacrifices and services. And their holy things became abominable to him, "the sacrificing a lamb, as if they had cut off a dog's neck; and oblations and incense, as if they blessed an idol, and offered swine's blood," the life of a swine. This was their state, by reason of their gross hearts and deaf ears, which were hardened and stopped through the deceitfulness of sin, in which they continued, so that none truly sought after God, but were all out of the way of peace and true atonement. Gross darkness covered the people. The ox and ass knew their owner and master's crib, better than these knew their Maker, whose love and tender care were towards them, in visiting them, that their souls might live. For that was the cry of his servants, beyond all their profession and worship, "Turn ye, turn ye; why will you die and perish in your iniquities?" For iniquity and sin was their ruin, as God forewarned them of it; for that was the cause of his anger that was kindled against them, and of hiding his face, and withholding good things from them.*

And this is the same partition wall at this day, among all blind, hard-hearted, polluted christendom, who are rending and tearing about shadows, and devouring one another about fading, perishing things, not minding the mighty day of God, that is now come and coming, wherein your heavens shall be on fire, and elements melt with fervent heat, for it burns like an oven, and the old earth and its works must be burnt up, root and branch. This work is begun amongst ye, though the blind cannot see, who have eyes and see not, and ears and hear not, like the old Jews. And now thousands of rams, and ten thousand of rivers of

*Is. lix. 1.

oil, will do no good, as pertaining to the conscience. Nay, if I should "give the first born of my body for the sin of my soul," it would not be accepted. For it is only the blood of the son of God, the life, as of a lamb without spot and blemish, that can redeem it out of transgression, and reconcile it unto God, who had a body prepared in the fulness of time, to end all the outward sacrifices under the law, through which the new and living way was consecrated through the vail, that is to say, his flesh; which vail all blind professors and profane in christendom, cannot yet see through to this day, no more than the blind Jews, and blind guides could see the end of Moses and the prophet's words, to the everlasting priesthood, and worship in the spirit and in the truth, within the vail, though they had the scriptures; who cannot see to the beginning, beyond the visibles, to the "only wise, invisible God," before bread, and water, and wine, and books, and priests' lips, that preach for money, and hire, and "gain from their quarter;" which the prophets saw beyond, and cried against, and them that "bear rule by their means," which was a filthy and horrible thing. And Abraham saw Christ's day before Moses was born. And John the Baptist saw beyond the water, to the fire and holy ghost's plunging, to the Christ that was before him, and to the fan in his hand, and preferred before him; saying, "He must increase, but I must decrease." Yet John was born (outwardly) before him, and his ministry a forerunner, and signifier of the day at hand of thorough purging, and fanning the chaff from the wheat, by the unquenchable fire.

Hear this, ye professors of Christ Jesus, who feed upon husks! Can ye believe this work is now again begun; and that fire can swallow up water, as in the days of old? and that the elements shall melt with fervent heat, as was prophesied of; and John Baptist decreasing by degrees, till there is no water left to comfort the soul, but of that sort the man in hell torment wanted, which the true believer, and Abraham, and Lazarus had enough of; as Christ said, "He that believeth in me, as the scripture hath said, out of his belly, (or inmost parts,) shall flow a river of living water, which shall be, *in* him a well of water springing up unto eternal life." And "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." And "Except ye eat my flesh, and drink my blood, ye have no life in you."

Was not this a hard saying? And many more he had to say to them, which they could not bear then, nor can many bear them now; though they profess the same in words, the life they are ignorant of, that gave them forth, which God hath manifested to them that have waited for his pure spiritual appearance. And the day is come, wherein the true worship is set up again, as I have said, after the apostacy, the falling away from the true life, the power and the spirit of God, and from the true worship in the spirit and in the truth, as was foretold by Paul to

the Thessalonians, and seen by John.* And the fall of Babylon and antichrist, whom the Lord would “consume and destroy by the brightness of his coming:” and Babylon should never rise more at all, the great city of confusion; and the holy city, new Jerusalem, should “come down like a bride adorned for her husband,” which should have no need of the elementary lights, but “the glory of God and the lamb is the light thereof.” If ye have ears to hear, hear.

And now is Babylon fired at both ends, and “the archers are come up against her out of the north country;” † as Jeremiah saw, that should “make her desolate;” whose bow is bent by the strength of God, and she must fall; for strong is the Lord that judgeth her. Rocks nor mountains cannot hide her from the wrath of the lamb, flee whither she can from the stroke of the Almighty’s holy life, that is come forth, conquering and to conquer, like a man of war, to plead with all flesh by fire and sword; who is King of kings and Lord of lords; whom the armies in heaven follow, whose “name is called, *the word of God*,” him by whom the world was made; who hath taught their hands to war, and fingers to fight, in this battle of the great God, “against principalities and powers, and spiritual wickedness in high places;” whose “weapons are not carnal, but spiritual, and mighty through God, to the pulling down of the strong holds of satan,” the old serpent, who is king of Babylon.

Therefore, flee out of her for your lives, as Lot out of Sodom; for fire is come down from God, that will consume her. And he will bring forth his glorious work, his new creation, which hath been long determined, and none shall hinder it; the gates of hell shall not prevail against his work, now begun in the earth. The mouth of the Lord hath spoken it.

And now a few words to you in particular, that cry out against the grace of God, which hath appeared to all men, as insufficient for salvation; and yet profess the scriptures to be your rule, that testify of the sufficiency of it. As the Lord God said to his servant Paul, in his trouble and affliction, “my grace is sufficient for thee.” ‡ And “by grace are we saved, not of ourselves, it is the gift of God.” § And God called it, his strength; “my strength is made perfect in weakness.” Now, where did Paul, or any other of the saints in light, leave a testimony behind them of its insufficiency, inability, or weakness, whose words you, that have thus cried, profess to be your rule?

Show me your rule for this, except from the liar from the beginning, which is your exact parallel. For God said to Adam and his wife, “If ye eat of the tree of knowledge, ye shall surely die,” the serpent said,

* 2 Thess. ii.

† Jer. l.

‡ 2 Cor. xii. 9.

§ Ephes. ii. 8.

in contradiction, "Ye shall not surely die." God said to Paul, "my grace is sufficient;" but you have said, "it is not sufficient," like your father, whose work you do, notwithstanding your profession. God calls it his strength; you say, it is weakness and unable. The apostle that proved it, and knew its effectual work, said, "it brings salvation;" and "the ingrafted word was able to save their souls;" and they were committed "to the word of his grace, which was able to build them up (mark!) and to give them an inheritance among all them which are sanctified."* Here ye may read of his ability. And the spirit of grace and supplication was prophesied of, to be poured forth; and "it is the spirit that giveth life (as Christ Jesus said) the flesh profits nothing." So, consider these things, and see if ye be not in the opposing and gainsaying God, Christ Jesus, and his apostles, like Jannes and Jambres resisting the truth.† And let God's witness in you answer, and let all people judge.

And was not the fulness which was in Jesus Christ, and the glory John beheld in him, grace and truth? And are not grace and truth one? Were not they saved by grace? And did not the truth make them free, who received it with meekness, in the love of it? Doth not the scripture testify these things, which you call your rule? Or are they false witnesses that gave them forth? Consider it well in the fear of God, and in coolness, for that is the beginning of true wisdom. And leave off lying, and learn to speak every one truth to his neighbour. And do not smite your fellow servants, for we profess one God and Christ for salvation, nor eat and drink with the drunken, as ye have, any more. But be sober and watch, lest the Lord come upon you unawares, and cut you asunder, and give you your portion with liars, hypocrites, and persecutors; for God is not mocked, what you sow shall you reap. And this is in true love to your souls.

Are not the grace, the light, and the truth one? And are not the power and spirit of God one? And is not God light? Are not the word, the Father, and son one? And is not Christ the light, and the truth, and the life? And is not he the door, and the way to everlasting rest? Is there any inheritance among the sanctified ones, but by him, whose name is called "The word of God," "the alpha and the omega?" And if there be a thousand names, were they not all of one? Was not the holy thing in Mary called "the son of God," and "Immanuel," "God with us," and "Jesus?" For he shall save his people from their sins. Are there not many names given to one saviour? Or are there any more saviours of the immortal soul in this case, beside this one, that can save his people from their sins, seeing God, who is light, has said, "Beside me there is no saviour; I know not any."‡ Now, if you can find out another, be-

* Acts xx. 32.

† 2 Tim. iii. 8.

‡ Is. xlii. 11, and xlv. 5.

side him who is the word in the beginning, you are wiser than the old serpent made Adam, when he beguiled them, or else you are fools, and blind in your imaginations.

Therefore, come to the true trial. The light will make you and your airy minds, dark hearts, and vain thoughts manifest, if ye will but bring all to it; and teach you to speak and do truth, and to stand in awe, and be still, that he may go before you and lead you, in whom there is no occasion of stumbling. This was the saints' walking place, and this grace of God was their teacher, wherein they witnessed the blood of cleansing, as ye may read.

And this grace of God hath appeared to all men, and it is the gift and talent which he hath given, according to measure, to every one to profit withal, of which he will require an account, how it hath been improved to his glory, your neighbours' benefit, and your own souls' comfort.

“For this is the condemnation of the world, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.” The condemnation is not because ye had not a talent, but because it is not improved, but hid, or buried in the earth. For the free gift is come upon all, Jew and Gentile, through one. “Grace and truth came by Jesus Christ,” who “lighteth every man that cometh into the world.” This is glad tidings, the gospel preached to every creature. Therefore, deceive not yourselves with lying vanities, neither feed on husks, and that which dies of itself; but remember the strait gate and narrow way, that lead in the regeneration, in the daily cross, to life eternal. For your great notions and talk of religion, church, and worship, will not save you, nor give you an inheritance with the saints in light, while you love darkness, and live in it, if ye had all the words of holy men from the beginning to this day, and of what Christ did and suffered. This is all but crying “Lord, Lord,” while the heart is far off, and the true God and his worship, in spirit and in truth, is not known by you. For such the Father is now seeking to worship him, who worship him in the spirit, and have no confidence in the flesh. As a shepherd seeketh out his sheep in the day when they are scattered abroad, he is gathering from the mouths of the idol shepherds, and from off all the barren mountains, into the fresh pastures of life and peace, unto the fold of everlasting rest, where no ravenous beast can come. Glory to the Lord God for evermore. And against this his work, now begun, gog and magog shall never prevail.

The great day of the feast is come, wherein he is inviting the poor in spirit, the hungry and thirsty souls. The year of his redeemed is come, and the day of vengeance is in his heart; which day the apostle saw, and wrote of, that should come after the apostacy or falling away, where

the man of sin should be consumed and destroyed; and the great and glorious work of restoration determined, should be accomplished.

And this is from the Lord God Almighty, to all the inhabitants of the earth, whether they will hear or forbear.



I have a few words more to all you that slight and make a mock at the light within, as a foolish, erroneous, and contemptible thing.

O YE brutish among men! and fools that hate knowledge, and ignorant of the scriptures of truth, of the prophets, Christ, and the apostles, which testify of the true light, "that lighteth every man that cometh into the world," of which Moses wrote, and John bore witness, (John i. 9.) though you profess their words! And Abraham saw Christ's day, the true light. Did he see it within or without? Answer me. And Enoch walked with God before the scriptures were given forth. And John's message was, that "God is light." And God said of his people, "I will dwell in them, and walk in them." Is not this the light within? or is God changed? Did not Isaiah say the Lord was "an everlasting light," and in the Lord Jehovah was everlasting strength; and bid people trust in him; and that he had wrought all their works in them? And did not the apostle say, "It is God that worketh in you, both to will and to do of his own good pleasure." And do you not make a mock at God and Christ, (that dwelleth in his people,) and at the scriptures, you that mock at the light within? Did not the light that shined in the saints, give them the true knowledge of the only true God, and his glory in the face of Jesus Christ? Or did ever any know the true God, and Jesus Christ, (which is life eternal,) by a light without? seeing the scripture saith, "The things of God knoweth no man, but the spirit of God,"* by which they are revealed. And "no man knows the Father but the son, and he to whom the son will reveal him."† And "the inspiration of the Almighty giveth man understanding."‡ Whether this spirit, inspiration, and revelation be within or without? And by what did Abel, Enoch, and Noah, and many others, know God, before the scriptures were given forth? Or whether the invisible God, which is a spirit, was ever seen by any carnal or visible eye, seeing Israel saw no similitude, but only heard a voice?

May I not say to such, "Go to the beasts, and they shall teach thee; and to the fowls, and they shall instruct thee."§ Hath not God in his universal love and tender care, ordained a universal light and sun to

* 2 Cor. ii. 9, 10, 11. † Matt. xi. 27. ‡ Job xxxii. 8. § Deut. iv. 12, 15, 16.

shine without, for the well being, comfort, and refreshment of all creatures, man and beast, even of the mortal bodies, throughout the habitable parts of the earth? Who causeth his sun to shine, and rain to fall on the just and unjust.

And hath he not afforded or ordained a universal light and sun, of righteousness for the immortal soul, the inner man, for its help, comfort, and refreshment; which is of far greater value in his sight than the mortal creatures? If he be thus straitened, and his arm and hand of love thus shortened, when came this to pass? Seeing his people and children have found him, in all ages, unchangeable, the same yesterday, to-day, and forever; who taught his followers, to be "merciful, as their heavenly Father is merciful;" who "would have all men come to the knowledge of the truth, and be saved."*

Oh! the blindness that is happened to people professing christianity, to despise and deride so glorious a comfort! It is no less than the manifestation of the spirit of truth, which guides and leads its children into all truth, and shows them things to come. My soul pities you, and I could even mourn in secret for you, knowing how miserable your feet will stumble at the dark mountains,† who hate the light, and the mockers' bands be made strong.‡

I will ask you this question, and let the whole world answer me, if they can: what will become of the immortal part, or inner man, which must have a being forever, when the body or outward man is perished? What will be its state, when deprived of all visible or outward light to all eternity, and the light within wholly rejected?§ And whether that state be not the utter darkness spoken of, where neither any glory nor benefit can be seen, but torment, from the light within? Consider it well in the fear of God, and what will be thy portion, when the desire, beauty, and comforts of thine outward eyes are gone, and thou gone to thy long home, if thou hast no benefit of the light within to comfort thee? Blessed are the eyes that see, and the heart that understands and believes in the light; for such become the children of light, as Christ said, and they are the children of God: for "God is light, and in him is no darkness at all."||

OBJECTION. But some may object and say, how can any be in utter darkness, seeing thou affirmest, every one in the world is lighted with the true light of Christ Jesus; and that it is the talent or gift, given to every man to profit withal; and that all must give an account of the improvement of it? And how is it said to be taken from a man, and he cast into utter darkness?

* 1 Tim. ii. 4.

† Jer. xiii. 16.

‡ Isa. xxviii. 22.

§ Mat. xxv.

|| 1 John i. 5.

ANSW. It is thus taken away; through disobedience to it, (the not improving of it,) the benefit and comfort of it is lost; and if a man live and die in the state of rebellion, it only remaineth in him as a tormenting worm, that never dies. And thus you may read of the wicked and slothful servant, who had a talent, and did not improve it, as required, but hid it in the earth, (read within,) this was his condemnation, and this is the fire that never goes out. And the rich man in hell torment, who had lived in the fulness of pleasures, had enough to see himself in darkness, and tormented in the flame, and Abraham and Lazarus in joy and comfort; which added to his misery, and not to his refreshment; for he desired but a little of their water, and could not get it, as ye may see.*

And it was said of them that separated themselves from the saints in light, that they were "sensual, having not the spirit:" that is, they, not being guided, led, and taught by it, but disobedient to it, had not the benefit and comfort of it, nor a right understanding by it of the way of God, nor true knowledge of the work and mysteries of God, which were the things that belong to their everlasting peace; but it reprov'd and condemn'd them for their rebellion, as it is written, "The rebellious dwell in a dry land."†

But the apostles and servants of God, who were led by it, had the comfort of it, and it abode with them so forever; and they handled, tasted, and felt the word of life, which was in the beginning, and they fed upon it, and it nourished and strengthened them with all might in the inner man; and it was a sword and armour to them, a defence against evil and darkness. And others, they cast it behind their backs, and so must needs go in darkness; for the word is a light to their feet that take heed to it; and it is powerful. So people leave that which is powerful behind them, and then complain, they have no power. This is the state of the disobedient: "But to as many as received him, to them he gave power, (even 'to as many as believe in his name,) to become the sons of God;" and "He is the author of eternal salvation to as many as obey him."‡

And so, disobedience is the ground of man's ruin and destruction, and not the insufficiency of God's gifts, or any straitness in him towards mankind.

So, remember you are warned, and it is the day of your visitation from the Lord God, in love to your immortal souls; and prize your inch of precious time, and fear God, and give glory to him, and worship him that made heaven and earth, and the fountains of water; for the hour of his judgments is come, in which Babylon must fall, and his invisible

* Luke xvi. 23, 24, 25, 26.

† Psal. lxxviii. 6.

‡ Heb. v. 9.

glory be revealed more and more, to the ends of the earth, till the kingdoms of this world become the Lord's; and he shall reign for ever and ever, world without end. Amen.

I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent of this world, and revealed them to babes; for so it pleaseth thee.



A few words, in true breathings of love, unto you that are turned, in this day of his power, from darkness to the light, and do believe in it, and have tasted that the Lord is gracious.

DEAR friends, dwell in it; dwell low, and cool, and still, in the dread of the Lord, (wisdom's gate and door,) and there keep your watch, and be sober; for your enemy seeks to devour you; all opportunities he waits for his prey, to catch and destroy your poor, tender souls, who are escaping from him, whose desires are after God and things above. Remember, it is the old serpent; and he wants neither age nor cunning; he is still more subtle than any beast, and is cursed forever. You have no armour against him like the armour of light; therefore keep it on, and watch and pray continually, and wrestle against this principality and power of darkness, the enemy of mankind, which lies near to many; and then he cannot enter, he cannot spoil you, nor sow his tares of corruption and wickedness; but while men sleep he sows them. That was his first opportunity, while men slept, and hath always been, and is the same now, and no other. So, dear friends, KEEP YOUR WATCH, it is the word of the Lord to you; then you keep out the enemy, and over him, in true dominion and peace; and your soul is comforted, and God glorified, and his work prospers in the earth, which praiseth him, who hath wonderfully and graciously appeared, in this his day, for the deliverance of his chosen; and he will appear more and more, till Jerusalem is made the praise of the whole earth, and none shall hinder.

W. B.



An answer to those cries among some ignorant people, viz.

Where did you ever hear or read, in all the scriptures, of a people called Quakers; and that preached of a light within people, as you Quakers do?

And is not your religion a new religion, of about twenty years' standing, not heard of before?

And whether you, called Quakers, do not deny the scriptures to be the word of God?

And whether you do not hold that dangerous tenet of perfection in this life?

Given forth for the sake of the simple inquirer, and to silence the ignorance of foolish men, and to reprove the scorers, who err, not knowing the scriptures, nor the power of God.

As for our religion, it is no new religion, neither is it only of a late standing, as you suppose; and yet as new to many now, as Christ was unto the Jews, who did not believe his doctrine.

For the light is a new and a strange thing to such as were born blind, and have always lived in darkness, though it hath been the standing rule and path of the just from the beginning, as you may read and see, if you are not still blind, in what followeth.

Though the name *Quaker* has been given us in reproach and scorn, by scoffers and mockers, (which the apostle said would be in the last days,) yet we know, that the holy men and servants of God of old, did witness quaking and trembling, who would have been mocked by you, had they been in your days; who were quakers and tremblers, and preached the light above twenty hundred years ago, as ye may read in the scriptures of truth, from the mouths of more than two or three witnesses, herein mentioned, which is but in short of what may be declared.

1. Moses, a servant of God, by whose hand the Lord wrought mighty wonders, and delivered his people out of Egypt,* the land of darkness; he was a quaker and a trembler; and all the people of the camp trembled.†

2. Those that trembled at the words and commandment of God, were the choice men, and chief in counsel with Ezra, and in the work of the Lord, in building the temple.‡ See whom the Lord chooseth to do his work.

3. Ezekiel, a prophet and servant of God, who did and wrought great things in his day, was a quaker and trembler.§

4. And Isaac trembled very exceedingly. Would not you, like Ishmael, have mocked such an exceeding trembler, and called him Quaker, had he been in your days? Consider it.||

5. Job, a servant of God, who saw God, and knew his redeemer lived in his day, an upright man, trembled.¶

6. And Daniel, a man greatly beloved of God, in whom was an ex-

* Exod. xix. 16.
xii. 18.

† Heb. xii. 21.

‡ Exra xi. 4. and x. 3.

§ Ezek.

¶ Gen. xxvii. 33.

¶ Job xxi. 6. and xix. 25.

cellent spirit of light and understanding,* he was a trembler, and the men with him quaked; and we do not read the heathens mocked them, nor called them Quakers. And king Darius made a decree; "that all men fear and tremble before the God of Daniel."†

7. And David, a man after God's own heart, was a trembler, who did great things for God and his people; but he was the song of the drunkards, and despised of Saul's daughter, his wife.‡

{ 8. Habakkuk,§ 9. Jeremiah, 10. Joel, and¶ 11. Amos,** }	Trembled.	{ These prophets of the Lord all owned trembling. }
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12. Nahum, a prophet of God, witnessed the mountains to quake at his presence.††

And Isaiah, who spoke in the name of God, said, "Hear the word of the Lord, all ye that tremble at his word; your brethren that hated you, and that cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed." Hear this, ye outside lip-professors and scoffers! And saith God, "to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word."†††

And Paul, an apostle and minister of Jesus Christ, trembled; and the converted jailer trembled; and Felix trembled, reasoning with Paul about righteousness, temperance, and judgment to come. Would not you unrighteous and intemperate ones have scoffed at them, and called them Quakers? Consider it, and repent, and dread the Lord God, who will not be mocked.§§

And Paul preached in much trembling, and in the power and demonstration of the spirit of God;||| and his work was, "to turn people from darkness to the light;"¶¶ and said, God, who is light, "hath shined into their hearts." And the true believers, were to work out their salvation with fear and trembling,*** and it was God that worked in them, &c. as you may read.††† And many more quakers and tremblers preached the light, the same true light which John bore testimony of, that "lighteth every man that cometh into the world."

And Abraham saw the day of Christ, the true light, before Moses was born, who wrote of Christ, and the law of God; and Enoch walked with God before Abraham was born, who was the seventh from Adam, and had the witness in himself, "that he pleased God."

* Dan. x. † Chap. vi. 26. ‡ Psal. lv. 5 and cxix: 120. § Hab. iii. 16. || Jer. v. 22. and xxiii. 9. ¶ Joel ii. 1. ** Amos viii. 8. †† Nahum i. 5. ††† Is. lxi. 1. §§ Acts ix. 6, 24, 25, and xvi. 29. ||| 1 Cor. ii. 2, 3, 4. ¶¶ 2 Cor. vii. 15. *** Phil. ii. 12. ††† 2 Cor. iv. 6.

And Isaiah preached and prophesied of the light; and the house of Jacob, when idolatrous, was called to "walk in the light of the Lord." And Christ was further promised to be for a covenant of light and salvation.*

Ezekiel speaks of the voice and glory of God, when he had seen the fire and lightning. But this is hid from your eyes, who are in the dark. †

And Daniel declared of the light, and the queen of that country said, it was *in* him; and that it was "an excellent spirit;" and did not mock him, nor at the light within, as many do who profess christianity, but are worse than the heathens. ‡

And David preached the light within, and word within. §

And Job owned and preached the light. And he saw God with his eye, which is light. ||

And Paul preached the light within. ¶

And Christ Jesus preached the light, and bid people believe in it (and so do we) "that they might become the children of the light." **

And John's message was, "that God is light." ††

And God said, he would "dwell *in* his people." And the saints' inheritance is in the light; and immortality dwelleth in the light, which is the saints' inheritance; though the unsanctified, dark, and unclean have no part in it, in that state, or knowledge of the ways of it, while they rebel against it, as you may read. †††

Much more might be written, as to this particular; but this is only mentioned in short, for the sake of such as may simply inquire; and to stop the mouth of the liar and scoffer, who speak evil of those things they understand not.

And also, I do affirm, that the quakers and tremblers, which were servants of God of old, as I have here showed, did bear a testimony against all the unrighteousness of men, in their day, without respect of persons, in plain language to the people, and did preach the light, as we have done, and yet do, in our age. And this gospel of this kingdom of God within, must be preached for a witness unto all nations, and then shall the end come.

They testified against idolatry; against the proud, mockers, and scoffers; against the rebellious, who rebelled against the light; and pronounced many woes against the hypocrites, and false shepherds and hirelings, such as sought their gain from their quarter, that fed themselves, and bore rule by their means, and prophesied for money, and

↪ Is. xlix. 6, and lx. and ii. 9, and x. 17, and li. 4. † Ezek. i. ‡ Dan. ii. 22, and v. 11, 12. § Psal. xxvii. 1, and xxxvi. 9, and xcvi. 11, and xxxvii. 6, and cxix. 11, and cv. || Job xxiv. 16, and xxv. 3, and xxxiii. 21, and xlii. 5. ¶ 2 Cor. iv. 6. ** John xii. 35, 36. †† 1 John i. 5. ††† 2 Cor. vi. 16. §§ Col. i. 12. †††† 1 Tim. ii. 16. ¶¶ Job xxiv. 13.

barley, and pieces of bread; that ruled with force and cruelty, pushing with their horns, like as some brute beasts have done in this age; against whom the Lord God did move many of his servants to testify, as may be yet remembered. And there was a time when Christ Jesus was daily striving with such in their temple, to have gathered them in their day, but they refused; and then after said, "They are blind leaders of the blind, let them alone;" which was an expression of a sad sin and consequence; for they would "both fall into the ditch." Which may serve for an answer to some that have inquired, why we do not visit them as formerly? if they had eyes to discern the times and seasons, which are in the Father's hand. Much might be said to this.

They testified against the bloody, against robbers and liars, and against the covetous, violent, and oppressors of the people.* And Zephaniah cried, "Wo to the filthy and polluted oppressing city, whose princes are roaring lions; and judges, evening wolves; and prophets, light and treacherous: and against such as were in Cain's way, and Balaam's way. And Isaiah pronounced, "Wo to the crown of pride, to the drunkards of Ephraim! they shall be trodden under feet;" and "wo unto them that decree unrighteous decrees," &c. and to the rebellious children, that took "counsel, but not of the Lord, and that cover with a covering, and not of my spirit," that they might add sin to sin.

Hear this, all ye outside professors of christianity, who rebel against the light and counsel of the Lord, and his spirit within, which reproves you for your sin and hypocrisy; your covering is too narrow, and your bed too short, to hide you from the wrath of the lamb.

The sheep's clothing will not serve you, while you are inwardly ravaged from the truth required in the inward parts, no more than Cain's sacrifice did, while sin lay at his door. The day of the Lord is come that discovers you and your works, and the fire shall try them.

And Christ Jesus cried many woes against the scribes, and Pharisees, and lawyers, and blind guides; and called them hypocrites, and serpents, and vipers. And John cried, "Wo to the inhabitants of the earth;" and said, "The devil is come down unto you."†

And the serpents, and vipers, and Cain, and blind guides, (like moles,) are the earth's inhabitants; and the roaring lions, and evening wolves, and them that push with their horns, and the swine, dogs, and foxes, and thorns and thistles, Christ spoke of, are all of the earth's inhabitants, and all the ravenous and unclean beasts. And the devil went into the swine; and Cain, the wicked one, sacrificed, and slew his brother about it, a vagabond and fugitive in the earth, an inhabitant there; and so the wo remains upon all in his way, and in Balaam's way, (blind

* Read Zeph. 3. Amos 6. Jude 11. Isa. 28. and x. 1. Mich. 3. Ezek. 34. Jer. 4

† Rev. 12.

guides' way,) who could not see the angel. And such cannot see the way of the Lord, nor his people, nor their states and conditions, nor their worship, till they are turned to the light, and the eye become opened, which the God of this world hath blinded.

And so, I have no pearls to cast to swine; but to this man hath God regard, "that is poor, and of a contrite spirit, and trembleth at his word."

Wherefore, fear God, and consider these things, and be wise; and do not mock at the light, nor at the quakers; but remember your latter end, and repent, lest the Lord's anger be kindled against you, and you perish in your folly. For the holy men of God preached the light, and witnessed quaking and trembling, as I have showed you. So take warning while you have time, and prize it.

And as for the scriptures, we own them in their place,* as Christ Jesus said of them, and as the servants of God in ages past acknowledged and testified, to be a true declaration;† and leave it to the witness of God in you all, to consider and judge,‡ whether they are all the word or words of God, yea or nay, as by what followeth.

First. In the Bible, or scriptures, are many words relating to divers matters; which we do not question the truth of the relation thereof.

There are the words of God; and of Adam and Eve in the fall; and of the serpent that beguiled them. I hope you will not say, these are all the word or words of God; but very much to be distinguished by them that have a right understanding, as contradictory.

And there are the words of Cain, to God, who slew his brother about sacrifice.

And the words of Abraham, Isaac, and Jacob, and of Moses, and the prophets, Noah, Daniel, and Job; holy men. And there are also the words of Esau, the profane person; and the Egyptians and Sodomites; and of them that caused Daniel to be cast into the lions' den, for praying to his God.

And the words of David, Mordecai, and Esther; and of the Philistines that fought against Israel; and of proud, wicked Haman, who sought the Jews' destruction, because Mordecai would not do him reverence.

And the words of Ahab and Jezebel, that murdered Naboth for his vineyard; and the words of Elisha to him, whom he called his enemy, though a holy man.

And there are the words of Saul, who sought David to slay him, and of the witch he went to; and of the priest's son, Pashur, chief governor, &c. who smote Jeremiah. Are all these the words of God?

And there are the words of the devil concerning Job, who would have destroyed him, but confessed, God had "made a hedge about him."

* John v. 39

† Luke i. 1.

‡ 2 Tim. iii. 16.

And a relation of the reign of good kings, and also of many bad ones; and of the false prophets and hirelings, that sought for their gain from their quarter, and spoke lies to the people, whom God never sent, and so did not profit them at all who heard and believed them.

Secondly, and in the scriptures are recorded the words and sayings, works and sufferings of Christ Jesus, the true prophet, of whom Moses wrote, and the words of the devil, that tempted him; and of Judas that betrayed him; and of the priests, that gave large money to the soldiers, to tell lies, "how his disciples had stole him away, while they were asleep." Is that likely, they could tell what was become of him, being all asleep? What a shift and poor refuge of lies the devil putteth his servants to, when his kingdom is going down? And there are the words of Pilate, that delivered him into their hands, and washed his own, (but that would not do,) and of them that blind-folded and mocked him.

And there are the words of the holy apostles, and their several letters and epistles to the several congregations of the Lord's people. And also, of the vagabond Jews, who bound themselves under a curse, neither to eat nor drink, till they had killed Paul: and of the captain that rescued him out of their hands: and the words of the orator, that called him a pestilent fellow: and of them that said, Christ had a devil, and cast out devils by Beelzebub. Are these all the words of God? Much less the word that was in the beginning, that liveth and abideth for ever.

And in the scriptures may be read the words of the persecutors, who strictly charged the apostles, to leave preaching in the name of Jesus, (the true light and power of God.) But Paul and Silas sung in the prison; and they could not but speak that which they had seen and heard of Christ Jesus; and could not flee, like the hirelings, that leave the sheep when the wolf comes among them: for a work of necessity was required of them, "to turn the people from darkness to the light, from satan's power to the power of God:" and they had the word of reconciliation; and this word was in the beginning, by whom all things were made, before the scriptures were;* of which the scriptures testify; and they are a true declaration:† and this is our belief concerning them.

And so we make a true distinction between the report, and the thing or things reported of, as Isaiah did, who said, "Who hath believed our report? and to whom was the arm of the Lord revealed?"

And the record which God gave of his son, is not the son himself; but to be believed concerning him.

And so, the scriptures are not the word; for that is Christ's name;‡ nor can they all truly and properly be called, the words of God,§ as I

* John i.

† Luke i. 1.

‡ Rev. xix. 13.

§ John i. 1.

have here demonstrated in short, to the view of all who are not wilfully blind.

So, come to the light of Christ Jesus, which shines in your dark hearts; in which you may see yourselves, and your ignorance, and vain thoughts, and hard speeches, and learn to put a difference between the precious and the vile in your own particulars, and then you will divide aright between good men and wicked men, and their words and actions, as between light and darkness.

And as for our holding that dangerous tenet, (as you call it,) of perfection in this life; I answer,

We hold no other perfection or tenet than what the holy men of God of old did, who did hold the head, Christ Jesus, and laid hold of eternal life; in which is no danger or imperfection, but safety and peace; who is come to destroy the devil and his works, which hath made people imperfect, and brought them into dangers, and the pit of darkness and ignorance by transgression, in which lies the danger of everlasting destruction, in this broad way: but in Christ, the truth, the life, the way to the Father, is no imperfection or danger, as I have said, but eternal life and salvation; in which life we have perfect peace, as our minds are stayed on him, and not in any other. And he bids his people be perfect as their heavenly Father is perfect. And this is no dangerous tenet, to obey God and Christ Jesus, which you yourselves have promised and do not perform, but are disobedient. And here lies your danger, in professing God and Christ in words, but in works deny him, and are ignorant of him.

For, no other perfection or dangerous tenet do we hold at this day, than what we were bound to believe and walk in when we were children, and to witness performed by the spirit and grace of God within us; and in the same covenant are you engaged, and have promised to fulfil it on your part, who profess yourselves christians. Therefore, look you to the danger of breaking your promise made to God, as ye may read in the public baptism, in the Common Prayer book, and consider it well; in which we were taught by our then teachers, as people are now,

First, to renounce the devil, and all his works; the pomps and vanities of this wicked world, and all the sinful lusts of the flesh.

Secondly. And to believe all the articles of the christian faith.

Thirdly. To keep God's holy will and commandments, and to walk in the same all the days of our lives.

Thus did we and you engage and promise unto God; which is a state of as great perfection as can be witnessed, and is to be performed and fulfilled in all true christians.

Therefore, weigh the matter well, and see where lieth the danger;

on them that wait upon God, to receive his holy spirit and grace, to perform what hath been promised, or on them that promise, and do not regard to perform their vows to God, as you and your teachers have done; who have reproached us for the same things which you yourselves profess to God in words, like the Pharisees and hypocrites of old, who said, God was their Father, and yet put Christ Jesus to death, because he acknowledged himself to be the son of God.

So, the Lord judge between us and you, and open your eyes, that you may see a difference between him that sweareth, and him that feareth an oath; between him that doth in deed and truth serve God, and him that serveth him not, but only with the lips, and the heart far off, which the Lord requireth; who is only worshipped in the spirit and in the truth, (which is perfect.) And then you will perceive, that our religion and worship, and what we hold, is neither new, strange, or dangerous, as ye have imagined; but the good old way of holiness, the pure religion and true spiritual worship, which God alone, who is perfect, hath set up, and is well pleased with, who is the author of it. And this was before the devil's works were, which have made people blind, and miserable, and imperfect by transgression. The holy, pure, and perfect life, and its works, were the first, and will be the last upon the earth, the alpha and omega.

It was the enemy of mankind that sowed the tares; the Lord sowed good seed in the field, the wicked one sowed the bad, whose work the son of God is manifested to destroy; and he will overturn again and again, till he comes to reign whose right it is. And against this his work now begun, the gates of hell and death shall not prevail. The mouth of the Lord hath spoken it.

Much more might be declared, as to this matter; but thus much, in short, I have given in answer to these things, that your eyes might be opened, who err in vision, and stumble in judgment; that the things belonging to your everlasting peace might not be hid from you in this your day.

So, fear God, and prize your precious time. This is in true love to all your souls, by a friend to all people,

WILLIAM BAYLY.

A call and visitation from the Lord God of heaven and earth, unto Christendom, (so called,) who profess to know God, but in works deny him. Being also an examination of them, how they came by the name christian. And it is a warning to them all to repent with speed, before the dreadful judgments of Almighty God, (which hang over their heads,) be poured forth upon them. With an exhortation and direction, how they may come into the way of everlasting peace with God, and escape the wrath to come. With a true discovery of the ground of that cry among the priests and teachers in Christendom, (viz.) that visions and revelations are ceased. And a charge and warning to them from the Lord, that all such cease preaching to the people, &c. Through a labourer in the Lord's harvest, and a true lover of all your souls, William Bayly.

HEARKEN and give ear, all you people, who profess yourselves christians, and yet live contrary to Christ and his servants, in the abominations of the heathens; many of you exceeding Sodom and Egypt in your wickedness, blindness, and darkness, which is felt by many that fear God. Your profession of christianity is loathsome before the Lord, and it is even a shame and a grief to true christians, that you should take his name into your mouths, who are so full of deceit, uncleanness, oaths, cursing, and bitterness. Who can number your abominations? How doth iniquity abound and multiply! What is become of the love and fear of God? How is sobriety and truth wanting amongst you, and madness and folly exalted, as if the kingdom of darkness were to be established for ever, and your only happiness to bring forth the works of the devil?

Have you yet never read, that every one that doth name the name of Christ, should depart from iniquity; and that the fear of God, which is to depart from evil, is the beginning of true wisdom? Are you not yet come to this first step of christianity? Examine yourselves a little, you who have got the sheep's clothing, the name christian for your covering: for in the dreadful name and authority of the everlasting God of heaven and earth, am I moved to examine you and warn you in the behalf of truth and righteousness, which he is now exalting.

How came you by the name christian! Or who gave it you? And what is the ground, cause, or reason that you are so called! How came you first by it, you that live like wild and savage beasts, worse than the

sea monsters, devouring and destroying one another in your pride, envy, and ambition, which is as far from the spirit and way of Christ Jesus, whom you profess, as the east is from the west, and differs from it as darkness doth from light? Did not Christ Jesus teach his disciples, (the true christians,) to be merciful, and to love one another, and to forgive one another, and to do unto all men as they would be done unto, and to be meek and lowly in heart? Who were called christians first at Antioch; as you may read.*

But how got you the name? Give account if you can. For the Lord God is risen, to awaken you and to call you to an account, both professor and profane, and to make you manifest as you are, even to the heathen afar off; and no vizard, nor covering of profession shall be able to hide or shelter you, who say you are christians, and are not, but you will be found liars and blasphemers, and of the synagogue of satan, as they were found to be, who said they were Jews, and were not.

Did not Christ Jesus, whose name you profess, say, "Follow me;" "I am the light of the world; he that followeth me, shall not walk in darkness, but shall have the light of life,"† as you may read! Now, if you are his true followers, you walk not in darkness, as he hath said, but you have the light of life. Therefore, prove your profession, and the way you walk in; for if you walk in darkness, wickedness, sin, and transgression, you are no true followers of Christ, nor his disciples, and so no true Christians. Wherefore, see what ground you have to claim to yourselves this name; for Christ puts forth his own sheep, and leads them out of darkness, and they are turned from it, and have no fellowship with the unfruitful works of it; but did and do reprove them, as may be read plentifully in the scriptures of truth. "You were sometimes darkness, but now are you light in the Lord; walk as children of the light."‡ And again, "Ye are not in darkness, ye are all the children of the light; we are not of the night, neither of darkness."§ And said Peter, "Ye are a chosen generation, a royal priesthood, a holy nation, a people set at liberty, that ye should show forth the virtues of him that hath called you out of darkness into his marvellous light." And said John, "The darkness is past, and the true light now shineth."|| These were called out of darkness, and were come past it, and delivered from the power of darkness, and were translated into the kingdom of the dear son of God; which kingdom stands in righteousness, and peace, and joy in the holy ghost.¶

And they were taught by the grace of God, to "deny ungodliness and worldly lusts, and live soberly, righteously, and godly in this present

* Acts xi. 26. † John viii. 12. ‡ Ephes. v. 5. § 1 Thess. v. 4. || 1 Pet. ii. 9.
¶ 1 John ii. 8.

evil world,"* as you may read. Now see if you, who profess their words, do walk in their steps, and are come to be taught by their teacher. Is their way yours? for the path of the just throughout all ages was and is the shining light. Or is not your way the way of the wicked, which is as darkness, who know not at what they stumble? Read Prov. iv. 19, and let the witness of God in you, which is true, answer. And deal truly with your own souls; for God will not be mocked, who is come to try you, and from whose presence nothing can be hid. Did not the true Christians follow God as dear children, and walk in love? Was not this the true mark of Christ's sheep, to love one another, by which all men were to know them to be his followers? And is this mark found upon you, that pretend to be his sheep? Or is not the contrary, the mark of Cain, who slew his brother? Are you not all brethren by your profession of Christ's name? Should you not then love as brethren, and be kind and tender-hearted one to another? Do you not all in Christendom call God your Father, and with one mouth say you have one Father, even God? And did not the hypocrites of old say the same? Consider it in the fear of God.

Did not the apostle John say, "He that loveth not, knoweth not God, for God is love?"† Then what good will all your profession, and religion, and name do you, if you know not God, which is life eternal? Are you better than sounding brass, or tinkling cymbals, if you have not the love of God, and true knowledge of God in you? Was not this Paul's doctrine, whose sepulchre some of you garnish, like your forefathers, the outside and lip professors, whose brass and cymbals sounded as loud as yours, and had as long prayers as you; and yet Christ told them that they had not the love of God in them, who neglected judgment, mercy, and faith, the weightiest matters, and were paying tithe of anise, mint, and cummin. Therefore, come you to the line of true judgment, and measure your path, your race, and pedigree.

Did not Christ Jesus bid his disciples be merciful, as their heavenly Father is merciful? And said, "Blessed are the merciful, for they shall obtain mercy." And "Blessed are the peace makers, for they shall be called the children of God."‡ Now, if you had learned of him, as he hath commanded, where would then be room for envy and cruelty, pride and oppression, which this day abounds among you? Did he not bid his disciples love their enemies; and if they hungered, to give them meat; and if they thirsted, to give them drink; and to do good to them that hated them and despitefully used them? How much more ought you to love your brethren, and your neighbours as yourselves? Surely, had you all been found in this second lesson, "thou shalt love thy neighbour as thyself," the Turks and Jews would have taken hold of your skirts

* Tit. ii.

† 1 John iv.

‡ Matt. v.

before this day, and acknowledged you to be true christians. But through your blasphemy, hypocrisy, falseness, idolatry, and superstition, which abounds among you, you have been a stumbling-block, and a cause of reproach to the name of Christ Jesus unto many thousands, and you have grieved the Lord, even beyond the old world.

O Christendom! of whom have you learned all this wickedness, madness, and folly, that is so plentifully brought forth among you, for which the very Turks do justly condemn you? Did you ever learn these things of Christ, whom you profess? Is he your way, pattern, or example in these abominations? What account can you give of these things? Will not the blood of souls be charged upon you? Oh! that you would consider it in this your day, before it be too late! Are you like the sheep of Christ Jesus, which he hath put forth? Do you bear his image, the holy, innocent life? Out of what are you put forth, you who live like wild beasts, and fed horses without bridle? Did you ever know what the yoke of Christ was, you that are restless, like the troubled sea, foaming out your own shame one against another to the view of nations? Let the truth, God's witness in you, answer. And do not daub any longer with untempered mortar; for, as I said, the Lord God is arisen to try you and your profession of his holy name, and to search you, as with candles, and to manifest your root and branch, that the shame of your nakedness may more appear, who have hid yourselves under falsehood in a pretence of religion and holiness.

Did not Christ Jesus, whom you profess, rebuke those that did but desire destruction to come upon their enemies, to destroy their lives, who knew not what spirit they were of? Then how ignorant are you, and greatly to be reprov'd, who are so greedily destroying your brethren, (striving who shall be greatest,) about the earth, and honour below, that shall perish? What spirit do you think you are of, who spend your precious time and days in pride and vain-glory, serving divers lusts and pleasures; envying, hating, oppressing, robbing and devouring one another, as if it were the work of your day and generation, and the end for which you were born, to provoke the righteous God to his face in these things against you, who gives you life and breath, and being, that you should fear, and dread, and serve, and worship him. Are ye not them that are without natural affection, heady, and high minded? Judge ye.

Are these things the marks of Christ's innocent sheep, or of the ravenous beasts of prey? whether these are not the unfruitful works of darkness? or whom do these things resemble? and from what root do these bitter fruits proceed, which grieve and dishonour God and Christ Jesus, whom you profess? Judge ye, whether these fruits you bring forth to open view, will ever be a means to convert the Turks, Jews,

and heathens to your faith and religion, and acknowledge you to be in the right way of everlasting peace and happiness; who, under the name of Christianity, make the world to ring of your ravenous impieties beyond Sodom and Gomorrah; as if by your name of profession you had a privilege to commit such abominations, which are abhorred and condemned by the very heathens. And yet, how distasteful would it be unto you, to deny you the name of christians? You in Italy, Spain, France, England, Holland, Germany, with many other kingdoms and provinces, who have long been professing christianity, and have made a large noise of religion, and yet striving in your wills to exalt yourselves over one another, contrary to Christ's doctrine and example, who said, "He that will be the greatest among you, let him be a servant (or a helper) to all." But instead of this, your cruelty one toward another hath exceeded the measure of Pagans; for which you may swiftly and justly expect the dreadful judgments and fiery indignation of the righteous God to consume you, who are thus biting and devouring one another; which will be your portion, except speedy repentance and amendment of life. Should you not all be as a family, who profess one Christ your head, and you his servants? Should you not then help and love as brethren? And is not he worse than an infidel, that doth not help and provide for them of his family?

O christendom! be not deceived; what thou sowest, thou shalt assuredly reap: for Christ is not divided, nor his garment rent, who is the leader of his people out of those things which you are found wallowing in, who is the captain of their salvation, of whom they have learned to be merciful, and to love enemies, and to lay aside all malice, and guile, and hypocrisy, and evil speaking; as new born babes, feeding on the sincere milk of the ingrafted word which liveth and abideth for ever, that is able to save the soul; by which they are kept in the love of God, and in unity and peace one with another. And as Christ Jesus said, so I say in the name of the Lord unto thee, O christendom, "Verily, verily, except a man be born again, and become as a little child, he can in no case enter the kingdom of God:" and except a man take up his cross daily, and follow me, saith Christ Jesus, he cannot be my disciple. Therefore, consider whether you yet know what this new birth meaneth, and the cross of Christ, which Paul preached, which was a stumbling block to the Jews, and to the Greeks foolishness, by which he was crucified unto the world, and the world was crucified unto him? Was this a cross of wood, stone, brass, gold, or silver, or an ivory cross, which some of you carry about you daily? Is this the daily cross, think you, there spoken of!

O people, papists and protestant! be no longer deceived, but come forth, and answer, if you can; who are so full of your made, invented

ignorant, dumb, beggarly idols and crosses, without life and virtue, and even mad on the works of men's hands, in your blind zeal on those lying vanities, by which you grieve and provoke the spirit of the Lord daily: but what world do all your crosses crucify unto you? Or, is not the world alive in you, and you in it, without God in the world? For God is love; and by the abounding of iniquity love is not only waxed cold, but even lost among you. And is not all that is in the world the lust of the eye, the lust of the flesh, and the pride of life? this is not of the Father, but of the world. And is there any people under heaven exceeding you in these things, who are called christians?

Oh! how have you lost the very remembrance of the true cross, notwithstanding all your invented crosses to put you in remembrance! You are such as have forgotten the Lord days without number, and therefore are you thus torn in pieces, and divided, and no deliverance will be found for you, if you repent not speedily. And if the cross of Christ you did bear, which is the power of God, which crosseth the self-will of man; and if the love of God dwelt in your hearts, you would then feel a daily and hourly remembrance of him. Were ye but true disciples indeed, as you profess in words to be, and not mockers, you would soon throw down all these dumb idols, which arose in the dark imaginations from the bottomless pit of ignorance, in the alienation from God, when iniquity abounded; and this state hath overspread christendom, who are ignorant of the strait gate and narrow way of regeneration, that leads to life and peace with God for ever.

Oh! how have your leaders caused you to err, and even destroyed you, like the false prophets of old, who were blind leaders of the blind! How do they still rule with force and cruelty over the consciences, souls and bodies of people! still striving to keep them in the chains of ignorance, darkness, and blindness, as blind as Sodom, making merchandise of them at their pleasure, for their filthy lucre, vain-glory, pomp, and ambition sake. How do they dig in darkness, and as deep as hell, to hide their designs and their counsel from the Lord, and to mask and amuse poor ignorant souls, to make havoc of them, and to captivate them at their wills! How are they, like moles, bats and vultures, loving the paths of darkness, and hating the true light, the path of the just, which shines more and more unto the perfect day; stumbling at, and enemies to, the cross of Christ Jesus; whose God is their belly, who mind earthly things, whose glory is in that which will be their perpetual shame, and whose end will be everlasting destruction, without speedy repentance.

Wo be to you, ye blind guides, ye hypocrites, who love the praise of men, and go in your long and distinct robes, to be seen and honoured of men! ye love greetings in the markets and streets, and to be called of men Rabbi, the exact leaven of your forefathers, the hypocrites of

old, which is pride and hypocrisy, which the true disciples of Christ were to beware of. This is your state, ye idol shepherds and drones; by your fruits ye are known and manifest to thousands. Your foundation and root is rottenness, and your building will fall in the day of the storms that are coming upon you. How can you think that the rabble of your lip confessions, and out-side services, and blind inventions, will stand you in any stead in the day of your account? How can you expect that God should hear your prayers, while you thus regard iniquity in your hearts? Is it any thing better than the vain babbling of the heathen? Who pray to be forgiven of God as you forgive them that trespass against you, who do not forgive one another; but are implacable and unmerciful one unto another, seeking revenge and the ruin one of another; not at all like unto Christ, who laid down his life for enemies, to bring them to God, out of transgression; and bid them be merciful, (that is, full of mercy,) and to do unto all as they would be done unto.

And how can you blame the infidels, as you call them, if they judge and condemn you for your abominations, who make such a large profession of christianity? How can they believe you are good people, when your works and fruits declare you otherwise, both root and branch? So that your name Christian you have justly made a reproach; and the fame of your infamous cruelty, pride, lewdness, and hypocrisy, hath sounded forth to the amazement of heathens, to whom you have been a stumbling block for ages, the guilt of whose blood will never be wiped away in this world, nor in the world to come from off you, but by a speedy, true, and unfeigned repentance. The Lord hath spoken it.

Do not you call Christ Jesus, who is the innocent, holy, harmless lamb of God, the just one, your lord and saviour frequently; and say in your creed, "I believe in Jesus Christ his only son, our lord," &c.? But how came you hither! What ground have you to call him your lord, in whom guile was never found? And do you indeed believe *in* him? or do you only believe the report, that there was such a one in ages past, of whom the scripture of truth declares, which thousands believe, and the devils believe, which do not believe *in* him? Is he your governor, and ruler, and orderer? Are you commanded and guided by him, and led by his spirit of truth into all truth? Do you take counsel and direction from him, as your captain, law-giver, and counsellor? Do you obey his commands, and follow him in the regeneration? If so, then he is your lord, and also your saviour, and no otherwise; for he saveth none but whom he guides and governs: he is the author of eternal salvation to as many as obey him: they that are led by the spirit of God, they are the sons of God;* and not as many as can talk of him, and cry lord, lord,

* Rom. viii.

and call him their saviour. It is not sufficient to call him so with your mouth and lips, and to imagine he will be so to you while ye remain in open and secret rebellion against him; ye take but his name in vain; it will avail you nothing in the day of your account; but add to your misery, so to be deceived, and to deceive one another, by promising yourselves an imaginary liberty and freedom, while really and indeed ye are servants to corruption: "for he that committeth sin, is the servant of sin,"* as you may read. And it is written of Christ Jesus, "he shall save his people from their sins," not *in* their sins. And that "no man can call Jesus Lord, but by the holy ghost:" and "let every one that names the name of Christ, depart from iniquity."† "Are you come hither? You who so often name the name of Christ, do you depart from iniquity, or do you rather mock at the holy ghost, and the movings of it? Let God's witness answer. And if you dream of a purgatory, (as I know many of you do,) to purge and cleanse you between the grave and heaven, from all filthiness, though you live and wallow in it for term of life; be it known unto you, and I declare it, in the name of the Lord, that this will deceive you; for it proceeded, in its foundation, from the filthy dreamer, which hath defiled both flesh and spirit. And when you awake at the sound of the last trumpet, ye shall remember this voice, "He that is filthy, let him be filthy still, and he that is holy, let him be holy still:" for time shall be no longer, but the great gulf of eternity is fixed between Abraham, the true believer and follower of God, and the rich man, that lived in his fulness of fading pleasures.‡ If you have ears to hear, hear. And the Lord God open your eyes, that you may see, and come to know and witness, in this your day, the tree to be made good, and then the fruit will be good also: for as the tree falls, so it lies: and men do not gather grapes of thorns, nor figs of thistles, as Christ said. But how hath Christendom, in this dark night of apostacy, wherein men could not work, been like a garden all grown over with briars and thorns, weeds, thistles, and nettles, bearing no good fruit unto God, but fruits of unrighteousness, even like the vine of Sodom! And this is yet the lamentable state of many thousands, who are in a large profession of God and Christ in words, but in works deny him, and are reprobates concerning the true and living faith, that works by love and purifies the heart, in which the true Christians pleased God, and were (and are) accepted of him, in which Abel offered a more excellent sacrifice than Cain, that slew his brother. And without this faith, which is holy, it is impossible to please God. Therefore, O ye people of Christendom, whom these things concern, who are out of the true faith by which the just lives, in the strife and envy, which kills the just; repent

* John viii. 34.

† 2 Tim. ii. 19.

‡ Luke xvi.

and turn at the reproof of the Lord, and fear before him, and be humble, and learn tenderness and love, and to be merciful, that so ye might obtain mercy from God in time of your need. And leave off your cruelty one towards another, and your envying, warring, and fighting one against another, which comes from your lusts, which war against your immortal souls, lest ye be, like Cain, vagabonds from the blessed presence of the Lord God for ever, and consumed and destroyed with an utter destruction, without remedy. And this from God is a warning unto you in true love to all your souls.

“Blessed are the merciful,” saith Christ Jesus, “they shall obtain mercy; and blessed are the peace-makers, for they shall be called the children of God.”

But whose children shall they be called, who are peace-breakers, and unmercifully destroying and devouring one another? Judge ye.

Is not the devil called a destroyer and a murderer from the beginning? And were not the Scribes and Pharisees, (who were hypocrites, envious and ambitious,) of their father the devil, though they covered themselves with saying, “We have one Father, even God, and we are Abraham’s children?” Could there have been a higher profession in words than this? And what was the proof and ground of Christ’s saying so of them, who were such zealous and strict professors, and so exact in observing the sabbath, and performing their duties and services to the Lord, as they judged? Why this was the infallible proof, “because his works ye do:” they did the devil’s works, and yet called God their Father. I could wish with my soul, we had no such evident proofs in Christendom at this day; and my soul even travels for the end of them: for what peace can be expected to people or nations, so long as “the whoredoms and witchcrafts of Jezebel are so many,” the abominations that have made, and will yet make desolate? For God is not changed, but remains the same yesterday, to-day, and for ever. It is not your many *Pater-nosters*, or saying, “our Father which art in heaven,” that will make you the children of God; nor your saying, “I believe in Jesus Christ his only son, our Lord,” will make you true Christians, or disciples of Christ Jesus, no more than their sayings of old made them so, who had as large a name and covering of profession, in their day, as you, and yet they had not the love of God in them. Therefore read whose steps you tread in, and see who indeed is your father, and whose works ye do and bring forth; and let the light, the true witness of God, whose property is to make manifest, arise in your consciences, and answer. Or do you believe, that the sheep’s clothing will cover the inwardly ravener better now under the name Christian, than it would formerly among the Jews, Scribes and Pharisees, hypocrites! Or are light and darkness changed from what they were?

How dare you call God father; or say that prayer without blushing and confusion of face, wherein you ask God "to forgive you, as you forgive them that trespass against you?" Do you understand what you say, and what you desire of him? Surely if you did, terror might even affright you while you are thus speaking; for you call for vengeance upon your own selves from God herein; and it will be even so; and out of your own mouths shall you be judged, according to your works. For as you do forgive others the wrong they have done to you, even so will the Lord forgive you the wrong you have done to him, and no otherwise, according to your daily requests.

And this I declare and testify, in the name and heavenly authority of the unchangeable God, who lives for ever; that no people under heaven, upon the face of the whole earth, hath done him the like wrong, as you have done unto him, who have made such a large profession of the name of Christ Jesus, and live and act so contrary, which hath caused the very Turks and Indians to despise and blaspheme that worthy name; to whom you have been a stumbling block, and an offence, for ages, even against the way of truth, out of which no man can be saved, whose blood cries for vengeance against you. And therefore, great is the Lord's controversy with you this day, who profess christianity, and in your works and practices are found worse than the infidels; and he will scourge you above all the families of the earth for these things. And thus am I commanded of the Lord to declare unto you, that you might be warned and repent: for I have seen a dreadful day, that is hastening upon you, who have forgotten the Lord and are walking like blind men at noon day, because of your rebellion, spoiling, and destroying one another in your madness, folly, and blindness, who should hearken to the voice of God, the trumpet that is now sounding, and be awakened, that you may see your enemies to be those in your own house, the universal enemy of the souls of mankind, against whom should all your strength and weapons be turned, and not against men's lives, which Christ Jesus is very tender of, who is come to destroy the works of the devil. Therefore fear God, and be wise, and leave off these things, which grieve and vex his righteous spirit: and give glory to him alone, who made heaven and earth, the sea, and the fountains of waters; in whose sight all nations are but as the drop of a bucket. What are you then, ye sons of men, who are seeking glory and honour one of another, whose breath is in your nostrils, as a little vapour, that soon vanishes away, and then you are gone to your long home for ever? Therefore I say again, in the counsel and love of the Almighty God, be you awakened, and dread before him; for the hour of his judgments is come, and swiftly coming upon thousands, that the inhabitants of the earth might depart from iniquity, and learn righteousness; and no more

deceive themselves and one another with a talk of worship and religion, or an outside show of feigned humility and righteousness, which will not serve, nor stand you instead, in this day of God's pure and glorious appearance. All is nothing without the possession of life, even the life of him whom ye profess, must be manifest in you; it must be brought forth to light, to open view in you and through you, or else you confess not Christ come in the flesh;* but you are of antichrist, and not of God: for hereby shall you know the spirit of God, every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: but this is the spirit of antichrist, of whom ye have heard, how that he should come, and now already he is in this world. Mark, little children ye are of God, and have overcome them: for greater is he that is in you than he that is in this world. [mark] They were the little children who were born again, that were of God, who confessed Christ come in the flesh: read you this chapter throughout, and let it serve as a glass for all false christendom, to see whose image you bear. For if this be now the true meaning of this place, that every spirit that confesseth Jesus Christ come in that flesh only born of the virgin Mary, and crucified without the gates of Jerusalem, sixteen hundred years ago, to be of God; if so, then is all christendom, both papists and protestants of God. For they all confess the same, both in England, Holland, France, Spain, Italy, Germany, Scotland, Ireland, Portugal, Denmark, Sweedland, with many others in Europe; and so are all of God, notwithstanding all their divisions and separations in matters of religion and worship, and all their oppression and cruelty, fighting and warring, killing and robbing one another for perishing things; and all the whoremongers, liars, adulterers, swearers, fornicators, drunkards, cheaters, thieves, stage players, revilers, slanderers, hypocrites, proud, envious, covetous, ambitious; and all the idolaters and ungodly throughout all Europe, professing christianity, are all of God, who have their creed (or belief, the confession of their faith,) made ready to their hands, concerning Jesus Christ's being conceived of the Holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, crucified, dead and buried, and rose again, &c. So that if this bare confession of him come in that flesh be the true meaning of the holy apostle John, then are all those before mentioned of God, though they may outstrip the heathens and infidels in unrighteousness, and exceed Sodom and Gomorrah, and the old world in their wickedness, whom the just God destroyed for an example to all that should hereafter live ungodly, the which I might hope, that none are so hardy and wilfully blind as to believe or imagine. For then might I query with

* 1 John 4.

such, who are then of their father the devil in this age? And where is the world that lieth in wickedness?* And where are they to be found who profess they know God, but by works deny him, and are abominable and disobedient, and unto every good work reprobate?† See if this come not near your dwelling, who profess you know God and Christ Jesus, and believe in him (as in your creed) but in works deny him, and crucify him afresh, and put him to open shame, and cause his holy name to be reproached, and the truth and way of life and peace to be slighted. For these things will the Lord plead with you, whose anger is kindled against you, whose rod you must feel above all people; and for this shall your hearts melt, and tremble at the presence of God, and your faces shall gather paleness; for the Lord is risen in his dreadful power to plead with all flesh, and the day of your account hastens. The stroke of his righteous judgments must come upon you for these things; rocks nor mountains will not hide you from the wrath of the Lamb; your wealths, honours and strength, will not deliver you, who have exalted yourselves above all that is called God, above truth, above righteousness, above love, mercy and meekness, above the fear of God, and every appearance of his witness in you, as if ye were to be established for ever in unrighteousness, forgetting that God will bring you to judgment for all the deeds done in your bodies, casting his word behind you, and feeding on that which dies of itself, like the beasts that perish. This is your state in the sight of God, and of those whose eyes he hath opened by his grace, the true light, which hath given them an understanding, and taught them to deny ungodliness, and to live soberly. Therefore, I say again unto you, dread the Lord God Almighty, and fear and tremble before him; and come down and repent, all you high, lofty and exalted ones, who are but as chaff in his sight, for God will make you bow, and tremble, and quake at his presence, in this day of his power, which is broken forth.

And all you false shepherds, hirelings, and blind guides among the people, who have undertaken to be teachers of them, whom the Lord never sent, but run for your filthy lucre, who have not profited the people at all, but have caused them to err more and more from the right way, and led them into the ditch of darkness and destruction, for your belly and earthly honour's sake; tremble ye corrupters of the earth, eye hypocrites, ye graves and whited sepulchres, full of deceit and rottenness; the day of your trembling and astonishment is at hand, ye that love pleasures more than God. You are enemies to the cross of Christ Jesus; you mind earthly things, though ye can talk of heaven with your tongues, but your God is your belly, on which you go and creep among the powers of the earth; dust is your meat, and with the serpent you

* 1 John v. 19.

† Tit. i. 16.

are cursed above all the people upon the earth: for ye have been and are, the destroyers of the souls and bodies of millions of poor, ignorant people; and your glory is in your shame, and your end will be everlasting destruction, without speedy repentance: dreadful is the cup you have to drink, if ever any of you return to the Lord; but the wine of his wrath, without mixture, for ever will be your portion, if ye repent not; the Lord God hath spoken it.

Therefore consider it, all you pastors, that are brutish, and have not sought the Lord, nor the everlasting well-being of the souls of the people, but have sought your gain from your quarter, and ruled with force and cruelty, like your brethren of old, the false prophets; was not the end of Christ's coming, his sufferings, ministry, life, death, resurrection, &c. to bring people home to God, to lead them out of unrighteousness, and to reconcile them to God? And can any be reconciled to him, while they live in sin and unrighteousness, in disobedience to him? "For without holiness no man can see the Lord," or have fellowship with him. Will assuming the name or title of holiness make you holy, either pope or prelate, or any other? Will a name to live be sufficient, while ye are dead, as to God, in your sins and trespasses? Was it not the travel of Christ's soul (which he hath seen) to bring and gather people out of sin and transgression, the evil that is in this world; and that they may come to behold his glory, which was before the world was?

And can any behold his glory, who shut their eyes against, and hate the true light, his pure appearance, which shines in the heart? For it was that which shined in the hearts of the true christians, that gave them the knowledge of the glory of God in the face of Christ Jesus. And what was that glory that was in him, which none of the princes of this world knew, who possessed the glory of this world? Was it not grace and truth which he was filled withal? And hath not the grace of God that came by Jesus Christ which bringeth salvation, appeared unto all men? and do not many turn away, and shut their eyes, and stop their ears from it now, as in days past, lest by it their evil deeds should be discovered and reprov'd? But the true disciples were (and are taught by this grace, "to deny ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world;" and who said, "by grace are we saved, through faith, not of ourselves; for it is the gift of God." And they beheld the glory of the Lord as in a glass, by which they were changed into the same image or likeness, even by the spirit of the Lord, whose labour also, and the work of their ministry, was, to turn people from darkness to the light, from satan's power unto God; and to open their blind eyes, that they may come "to see their salvation, and to present them perfect in Christ Jesus. And if any man

be in Christ, he is a new creature;” he is changed and the old things are past away. Is not this the true and lasting rule among all true christians, which only avails with God (the new creature avails) when neither circumcision nor uncircumcision availeth any thing? Is not this the one thing then that is needful for all mankind to consider? Did not Abel and Enoch walk by this rule, and many others, before the scripture was given forth? And did they not please God in their day? Were they not then in the true faith, which worketh by love, without which it is impossible to please God,* as it is written? And did they not walk with God in this faith? And were they not translated or changed? And did not Enoch, the seventh from Adam, prophesy, that in the latter days the Lord would come in many thousands of his saints, or holy people, to give judgment against the ungodly, and to convince them of their ungodly deeds and hard speeches? (Mark) the saints, translated and redeemed ones, whom the Lord hath sanctified, and sent into the world, the army that is in heaven, that follow him upon the white horse, who is come forth conquering and to conquer, whose name is called the word of God (if you have ears to hear, hear) against whose appearance Gog and Magog have set themselves, and are gathered to battle, but shall never prevail; for death and hell, beast and false prophet, dragon and whore, must be cast into the lake by him that makes war in righteousness, whose sword proceedeth out of his mouth. And out of the mouths of babes and sucklings will he perfect his praise, even those who are weaned from the breasts of this perishing vain world, and who suck at the breasts of the heavenly consolations of God. These are they, through and by whom the Lord will accomplish his mighty work in the earth, and confound the wisdom of the wise; for the Lord is with them as a mighty king in battle, and their enemies shall fall before them; for the work is the Lord’s. Therefore dread before him all you unclean beasts of prey, and all you pale and black horsemen of death and destruction, who can only talk of the fame of wisdom which is justified of her children whilst you are wallowing in the ditch and mire of pollution, and yet pretending to help out others, and to cure them of their sores, when you yourselves are full of them, from the crown of the head to the sole of the foot, by your own confession. Consider these things, ye blind guides: for how can you declare against, and reprove another for the same things which you live in, and bring forth? How can you condemn one for falling into the same pit, into which you are as deeply plunged yourselves? Is not this like him (or worse) that said, let me pull the mote out of thine eye, when behold a beam was in his own? This is the state of you blind leaders in christendom, who have caused

*Heb. xi. 2.

the people to err, at whose hand the Lord will require their blood, though they perish in their iniquities. But blessed be the Lord for ever, who hath opened and is opening the eyes of thousands, who see these deceitful workers, who can no longer be led nor deceived by them, whom he hath plucked as brands out of the fire, and the knowledge of God is increasing, and truth exalting, and deceit and ignorance shall vanish away, and the mouth of iniquity shall be stopped; and he will bring forth his glorious work (already begun) in these last days. He is gathering a seed and people unto himself (from among the heathen, which know him not, though they profess his name) which shall live to his praise, and show forth the virtues of his grace and love, who shall confess Christ to be come in the flesh even before men, and follow the lamb wherever he leads them.

But this is written as a warning unto all you who profess Christ in words, but in works deny him, with whom the Lord is striving, as with the old world before the flood; but his spirit will not always strive with you, who so greatly dishonour him, and so dreadfully provoke him daily to anger against you.

Therefore, fear the Lord, all ye people, who are in transgression against him, high and low, old and young, male and female, and repent, and turn with speed from your evil ways: for the dreadful day of the Lord is come, wherein he is cutting short his work in righteousness: for a short work will the Lord make in the earth. And remember, that without holiness no man shall see the Lord in peace—no man, let him profess what he will—the flaming sword will keep him out, while in transgression. And this is the word of the Lord God to all christendom, whether you will hear or forbear.

And so, having sounded the trumpet of the Lord unto you, in the true sight of your sad and miserable state, I am clear of your blood, if ye perish in your iniquities.

W. B.



Hear the word of the Lord, all you priests and people, who cry out and say, "Visions and revelations are ceased in these days."

Where there is no vision the people perish.* And without revelation there is no true knowledge of the only true God, and Jesus Christ, whom he hath sent.† And it is for want of knowledge that the people

* Prov. xxix. 18.

† Matt. xi. 27.

perish.* So that, if visions and revelations are ceased among you, as you say, then you are all in a perishing state, and without the knowledge of the true God, your Creator, and Jesus Christ, the saviour, whom you profess, and talk of, whom to know is life eternal: so, ye are ignorant of eternal life. And this is the word of the Lord God unto you all, priests and people, "In this state you will all perish." And of him am I commanded thus to declare unto you, that you might yet at last be warned and awakened, before the day of your visitation be wholly over, and you left in utter darkness to perish for ever.

O people, awake! Why should you thus sleep the sleep of death? For how can it be otherwise with you, than to cry visions and revelations are ceased, who deny and gainsay the true light of the son of God, which doth make manifest, or reveal? How can you see, who close your eye? and how can you hear, who stop your ear at the voice of wisdom?

If visions and revelations be indeed ceased among you, as you cry, who are the leaders and teachers of the people, and I believe it is true, then is this prophecy fulfilled upon you, "Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry peace, and he that putteth not into their mouths, they even prepare war against him. Therefore, night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and their day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their lips, for there is no answer of God,"† &c.

So, read your state, and the cause and ground of your darkness, which is as just a judgment from God upon you now, for your rebellion and pride, covetousness and hypocrisy, as upon them; and this is as really your state and condition, who have caused thousands to err in your days. Visions are ceased as to you, and darkness is over you, and blindness is happened to you, and therefore shame and confusion must cover you, as it did them in whose steps you are, as you might see, as in a glass, whose image ye bear, and whose path of darkness ye walk in, where you have no vision, nor answer of God, but darkness is over you, which is a woful, miserable, perishing state. For, vision is sight, and without sight ye are all blind, both leaders and followers, and as Christ said, will surely fall into the ditch.‡

Therefore, he bid the people believe in the light, that they might become the children of the light;§ and bid them all watch and pray, lest

* Hosca iv. 6. † Mich. iii. 5, 6, 7. ‡ Matt. xv. 14. § John xii. 36.

they enter into the enemy's temptations,* as his true ministers exhort people now.

And how could they watch without light, and without eye-sight? How could they see the enemy? And how can you see and have sight who shut your eyes, and deny, hate, and oppose the light, which ye should believe in, and watch in, which would give you a true sight of your own states and conditions, and the knowledge of God, did you believe in it, as Christ commanded, as they had, who believed in the son of God in days past, and as they have who do believe in him now?

And were not the prophets of God in old time called seers? And how could they see without light? And did they not see the states and conditions of the people, and warn them with their rulers and teachers, in the name of the Lord, as they were moved, who through them declared the stretching forth of his hand all the day long unto a gainsaying and a rebellious people, who were set as watchmen, to awaken them; who declared freely what they had seen and received of the Lord, that the blood of souls might not be required at their hands?

O people! harden not your hearts, nor shut your eyes any longer; for the Lord God hath caused his day to dawn, and his trumpet to sound a certain sound unto you in this your day, through his servants, as certain as ever he did since the world began.

And this am I moved of the Lord to write unto you, that I may be clear of your blood; and you will one day know, it was God's visitation of love to your souls, that ye might not perish for ever, and you will be left without excuse.

How could the hard hearted, rebellious, blind Egyptians but cry out, visions are ceased, and revelations are ceased; yea, and also, that light is ceased, and that the day was dark over them,† when darkness that might be felt was three days over all their land, as a plague upon them, because of their rebellion against God, in which they saw not one another.

Therefore fear and dread the Lord, all you blind people, and awake, and consider your miserable state, and the ground of your outcry against visions and revelations in your days, and repent speedily; for there is light in Goshen, and the pillar of fire goeth before the Israel of God (the inward true Jews) while darkness remains over all your Egyptian land of bondage, rebellion and wickedness: for it is the wicked that walk in darkness, and the rebellious that dwell in a dry land.‡

And might not the Sodomites have cried out, vision or sight is ceased, as well as you, when they were smitten with blindness, and could not

* Matt. xxvi. 41.

† Exod. x.

‡ Prov. iv. 19. Psal. lxxviii. 6.

find Lot's door? And was not that a plague upon them from the Lord, for their rebellion and wickedness?

And might not Elimas the sorcerer have cried out, visions and revelations are ceased, and the day is become dark over me, when he went about seeking some to lead him by the hand, being smitten in judgment for his iniquity, who withstood, and sought to pervert the right way of the Lord, as many of you have done, who have cried, visions and revelations are ceased, who should cry, and tell the people, your sight is ceased, and that you are smitten with blindness, for vision is sight, and so then, what difference between you and the blind guides of old, the Egyptians, Elimas the sorcerer, and the Sodomites?

And were not they foolish and false prophets, who followed their own spirit, and had seen nothing in days past? And was not the wo pronounced against them from the Lord through a true prophet, Ezekiel? And what prophets or teachers must you be called, that see nothing, and that cry, seeing is ceased? for if visions and revelations are ceased, then sight and knowledge is ceased, and blindness, darkness and ignorance is over you and night is upon you, as was upon your brethren and forefathers, the false prophets; and this is a plague and just judgment from God upon all you who hate the light, and love darkness, striving to stop and shut out every appearance of it? How then should it be otherwise with you, who are thus wilfully blind, opposing that which makes manifest and reproves your evil deeds; to whom "the eyelids of the morning are as the shadow of death?"*

O you priests and leaders of the people! who have filled their ears with outcries against the light, and that visions and revelations are ceased; thus saith the Lord God, your lips shall be covered, and your mouths stopped; and I will bring my judgments upon you, and make you an abhorrence to the people; it had been good for you that you had never been born, and that the womb had been your grave: and this shall you know in the day of your account, in which your reward shall be according to your works.

What darkness and blindness must you needs feed the people withal, and lead them into, who see nothing, but follow your own dark spirit? Whither can you lead them, who follow you, that walk in darkness, and know not whither you go, whose sight is ceased and gone, as you blind guides confess and publish, that visions and revelations are ceased: so you will all perish, both leaders and followers, if you come not out of this state of darkness, according to that true saying, where there is no vision, the people perish.†

How dare you blind guides thus presume to lead the blind people,

* Job xxiv.

† Prov. xxvi. 8.

making merchandise of them for filthy lucre sake? For ye do in effect say, that ye are all blind and have no true sight at all, nor any answer of God, for it is the same thing. For vision is sight, and revelation or revealing is opening, manifesting, or showing, as Christ Jesus said to his disciples, who were led by the spirit of truth, that it should show them things to come, and that he would show them plainly of the Father, who opens, and no man can shut. And a minister of Christ said, God shall reveal even this unto you.*

And "God is light, and in him is no darkness at all," who hath in these last days poured forth of his spirit, and his sons and daughters do prophesy, and the young men do see visions as in days past. And the mysteries of his kingdom are hid from the wise and prudent of this world, and revealed to babes, who believe in the light, and are led by the spirit of truth as in ages past. Did not God reveal his son in Paul, who before was a persecutor of his people, and had the scripture and the law without, yet knew not God till he revealed his son in him?

And did he not call the appearance of Christ to him, a heavenly vision?† And did not he come to visions and revelations of the Lord, and witness them?

And did not Peter know more of the mind and counsel of God by a vision, who said, "now I perceive, that God is no respecter of persons," &c.‡

But what do you perceive or discern who are opposing the light, and are wholly blind, denying revelations and visions, the sight which God would give you, were you obedient to that which checks and reproves you for your evil deeds, words and thoughts?

Is not that the natural man, and carnal mind (that is in enmity against God, and not subject to him) which perceives not the things of the spirit of God, that are spiritually discerned? judge ye. And how can any perceive who are from the light which they be lighted withal, and hate it; for every one that doth evil, hates the light, and loves darkness?

This is the ground of your rage and outcry against the light which discovers you, and that visions and revelations are ceased; you love darkness rather than light, because your deeds are evil, and so the light is your condemnation.

And in this dark state you have caused many to err, and strengthened the hands of the wicked, that they turn not from their evil ways, whose blood the Lord will require of you.

For, whither can you lead people who are thus blind, but into darkness, blindness, dangers, condemnation and destruction? As the foolish false prophets and brutish pastors did, who followed their own

* Phil. iii. 15. † Gal. i. 16. Acts xxvi. 19. 2 Cor. xii. 1. Gal. i. 12, and ii. 2.
Ephes. iii. 3. ‡ Acts v.

spirit, and had seen nothing,* who destroyed the flock that followed them, as you have done, by seducing the people from the anointing within them, for filthy lucre. Ye are the evil men and seducers spoken of, that wax worse and worse, deceiving and being deceived, resisting the truth, as Jannes and Jambres withstood Moses; but your folly, blindness, and madness is making manifest, as theirs was; and ye shall proceed no further, but to fill up the measure of your fathers, as they did who opposed and cried against the light of the world, as you do in your day.

Therefore I warn and charge all you blind guides, in the name and authority of the Lord God, cease deceiving the people; cease preaching to them till ye have seen something, as the true prophets and apostles of Christ did and do, (who have stood in his counsel, and caused the people to hear his word, and turned them from their evil ways) as ye will answer it before him, and as ye would have the guilt of the blood of souls wiped off you, which otherwise will sink you for ever; and this is the word of the Lord unto you, whether you will hear or forbear.

Let your pride, ambition, and filthy lucre deceive you any longer, for which you have deceived and beguiled ignorant people these many years, both body and soul, as thieves and robbers, who have climbed up another way than by the door, Christ Jesus, the true light, that lighteth every man that cometh into the world, stealing the words from your neighbours to make a trade and gain of, as your former brethren did. †

And this shall as surely be laid to your charge in the day of your account, as it was to theirs, against whom the woes were denounced in their day, as ye may read. ‡

And how can you declare and preach and talk to others of God, whom ye know not? For all who deny revelation and vision, know not God, as it is written, “No man knoweth the son, but the Father; neither knoweth any man the Father, save the son, and he to whomsoever the son will reveal him.§” So that without revelation ye can have no knowledge of God. So you that deny revelation, speak only by hearsay of your neighbours’ words, which ye steal as aforesaid for your bellies’ sake; and are as blind and ignorant of the true God as your brethren, declared against by Isaiah, || “his watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark (to awaken the people) sleeping, lying down, loving to slumber; yea, they are greedy dogs,” that can never have enough; and they are shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter, &c.

* Ezek. 13.
17. Matt. 23.

† Jer. xxiii. 30.
§ Matt. xi. 27.

‡ Jer. xxiii. 1, 30. Ezek. xiii. 3. Zech. xi.
|| Isa. lvi. 10, 11, 12,

See now if this be not your state, and exact parallel; do not you look to your own way, and for your gain from your particular quarter, or parish, as they did, and are not you as void of true understanding, and the knowledge of the Lord, as these shepherds were? Examine yourselves a little, every particular of you, and see if thou be not the man, thou that hast thy gain from thy quarter, and yet deniest revelations, and so thou deniest to know God, and so art an heathen, and no christian; for the christians own revelations and visions, as may be read plentifully in the scriptures of truth, and they knew God, and had fellowship with him, and walked in the light, and saw his glory in the face of Christ Jesus.*

But you have seen nothing but darkness, who shut your eyes and deny the light, in which the saints' fellowship is: and God is light, so you deny God, and Christ, and his people, and their fellowship, and the saints' inheritance, which is in the light.†

So ye are without God in the world, and you speak in the spirit of the world, and that spirit it is that hears you, as John said.‡ And it is that spirit that upholds you, to whom ye can speak peace, while they put into your mouths; but them that are redeemed from that spirit by the precious blood of Christ (as of a lamb without spot) and cannot put into your mouths, you prepare war against them and reproach them for your bellies' sake, which is your God, who mind earthly things, enemies to the cross of Christ, whose end will be destruction, murmurers and complainers, walking after your own ungodly lusts, as your brethren did, who cried, where is the promise of his coming; "for since the fathers fell asleep, all things continue as they were?" Clouds without rain, carried about with a tempest, for whom the blackness of darkness, (which you love,) is reserved for ever, if ye repent not speedily.

For you cry, since the apostles' days, visions and revelations are ceased, and no freedom to be expected here in this life: so then this follows, no knowledge of God here, nor no sight of him here: but his hand is shortened that he cannot save; and his ear is heavy, that he cannot hear; nothing but blindness, darkness and bondage, a prison, a dark dungeon, can be expected here; this is the consequence and effect of your belief, principle and doctrine.

O miserable state! "Miserable comforters are ye all;" surely the Lord never sent you with this message to poor captives; for his messengers brought glad tidings, they proclaimed liberty and freedom, and turned people from darkness to the light, from the power of satan, that captivated them, to the power of God that redeemed them, and they did and do witness plenteous redemption.§

* 2 Cor. iv. 6. † Col. i. 12, Acts xxvi. 18. ‡ 1 John iii. 9. § Psal. cxxx. 7, cxxxiii. 8.

So you are false messengers, your message is false, and not from God, and you are false ministers and false teachers, and false prophets, keeping people in captivity and bondage, ever learning, and so ever paying you, and never are able by you to come to the knowledge of the truth which makes free.*

But the children of light have found you to be liars, who witness the Lord's hand is not shortened, &c. but life and immortality is brought to light through the gospel, which is the power of God to salvation to every one that believe and obey him; and this is glad tidings to them now, as it was to Abraham, who saw Christ's day and rejoiced.†

So you are not of Abraham's seed nor belief, but of that generation, from whom light or sight is withholden, as ye may read;‡ for it is the candle of the wicked that is put out, who rebel against the light: and it is your iniquities and sins have hid his face, and withhold good things from you; and it is the rebellious that dwell in a dry or dark land, where ye are separated from the sight and presence of the glory of God, and so no marvel ye cry, sight, or vision and revelations are ceased, who speak what you see with your father, the prince of darkness, whose messengers ye are, and who do his work.

But the pure in heart see God, who walk in the path of the just, which is as a shining light, which shines more and more to the perfect day. So it is the corrupt heart that cannot see God, and the corrupt mind, where visions and revelations are ceased: This is your state, men of corrupt minds, reprobate concerning the faith which purifieth the heart, in which holy faith the children of light are builded, and building upon the rock of ages, which the gates of hell and darkness cannot prevail against, blessed be the name of the Lord for ever.

But night is upon you, that ye cannot divine, and ye have no answer of God; the day is dark over you, the sun is gone down from you, but is risen to them that fear his name, with healing under his wings; a mystery to all you blind physicians of no value, to whom visions and revelations are ceased, to whom the knowledge of God is ceased, and eternal life is ceased, and salvation and hope of deliverance is ceased; so ye may justly murmur and complain, as ye do, and cry, where is the promise of his coming? who is come in the clouds witnesses of heaven out of your sight, whose eye the God of this world hath blinded, lest the light of the glorious gospel of Christ, which is the image of the invisible God should shine unto you.§

But blessed be the Lord for ever, who hath caused his day to dawn, and his day-star to arise in the hearts of many, and his sun to shine as

* John viii. 32.

† John viii. 56.

‡ Job xxxviii. 15, and xxi. 17, and xxiv. 30.

§ 2 Cor. ix. 4.

in a morning without clouds, which gives us to see his salvation: and in the same light do we see and witness against all you false shepherds and hirelings, filthy dreamers and blind guides, who have caused the people to err, and destroyed them for lack of knowledge, who are ignorant of God and his way of truth, and speak evil of it, whose knowledge is only natural, in which like brute beasts you are corrupting and sporting yourselves with your own deceivings, whose mouths God will stop and put to silence, and the time is at hand; for it is only your bellies, your filthy lucre and your ambition that hath opened them; and your nakedness and shame shall appear to the people, that yet see you not as you are: the rocks and mountains shall not be able to hide you from the wrath of the lamb which is kindled against you, for the Lord is against you.

And the Lord will open the eyes and mouths of babes and sucklings more and more, to the manifesting and confounding of you, and all that uphold you and follow you.

And this was I moved and commanded of the Lord to write; and I am thus far clear of all your blood, whether you hear or forbear.

Who am a lover of and a travailer for the welfare of the immortal souls of people,

WILLIAM BAYLY.

POSTSCRIPT.

THIS is our message, and this we declare, as moved of the Lord that "God is light, and in him no darkness at all: and he that saith he hath fellowship with him, and walks in darkness, is a liar."*

And this God hath given his son Christ Jesus a light, to lighten the Gentiles as well as the Jews who "is no respecter of persons, but in every nation he that feareth God, and worketh righteousness, is accepted of him:" and "he that believeth in him, shall be saved;" but he that believeth not in the son of God, shall be damned.†

And Christ Jesus, the eternal son of God, is the true light, that lighteth every man that cometh into the world. This was John's message, and this is ours, that all men through him might believe. And this was Paul's work, to turn people's minds from darkness to the light. And Christ's exhortation, to believe and walk in the light, that people might become the children of light.‡

And a talent, the manifestation of the spirit of God, is given to every man to profit withal, (which is light.) And all are left without excuse before him in the day of account: where none will be condemned be-

* 1 John i. 6.

† John iii. 18.

‡ John xii. 35, 36.

cause they had not a talent, but because they were unprofitable servants, and did not improve that which was given them of God. For the condemnation is not because light is wanting amongst the sons and daughters of men; but this is the condemnation, that "light is come into the world, and men love darkness (that which is not of God) rather than light, because their deeds be evil. For every one that doth evil, hateth the light, neither cometh to the light, lest his deeds should be discovered and reprov'd; but he that doth truth, comes to the light, &c." This is the testimony of the scriptures of truth, John. iii. 19. -

And this true light, which is universal, is that grace of God which hath appeared to all men, which bringeth salvation to them that believe and obey, of which the apostle Paul declared to Titus, chap. ii. which was their teacher, that taught them to deny "ungodliness (that which is contrary to the light) and worldly lust, and to live soberly, righteously, and godly in this present world." And by grace they were saved through faith (mark that;) and this grace is not of ourselves, it is God's gift, as ye may read, Ephes. ii. v. and viii.

And it is ungodliness and worldly lusts that separate people from God, their creator, who hath no fellowship with them that walk in darkness; neither can any be reconciled to him, but as they depart from iniquity, which is the partition wall and ground of separation between God and man. For there is no peace to the wicked; and he that believeth not, the wrath of God abides on him, as it is written, John iii. 36. And all people who believe not in the true light which they be lighted withal, are still in the unbelief, and the light is their condemnation, according to the testimony of Jesus Christ, the beloved son of God, whom all are to hear, obey and follow.

So all people who desire life and peace, and to escape the wrath to come, believe in the light, and bring your deeds, words and thoughts to it, that they may be proved; and learn of the grace of God, which hath appeared to you, which is truth, and is no lie, which grace and truth came by Jesus Christ, who lighteth every man that cometh into the world; a light to lighten the Gentiles, and is the salvation to the ends of the earth; and there is no other name under heaven whereby men shall be saved.

So this is the day of your visitation; and happy will you be that obey the Lord, and turn at his reproofs. But the rebellious dwell in a dry land, and the pit wherein is no water of refreshment will be their portion for ever; and this shall ye all know in the end, and that you were warned hereof in true love to your immortal souls, by

REBELLION REBUKED,

In an answer to a scandalous pamphlet, entitled the Quaker Converted to Christianity, &c., written by one William Haworth, an Independent preacher in Hartfordshire, and William Dimsdale, a young man in the town of Hartford, a professor and a hearer of the said W. H. By a friend of truth, who wishes its prosperity in true love to the souls of all people, William Bayly.

They are of those that rebel against the light, they know not the ways thereof, nor abide in the path thereof. *Job xxiv. 13.*

As concerning this young man, whom William Haworth calls, "The Quaker converted," and giveth his book that title; we would have all moderate people to judge by what follows, whether he was such a one as he hath styled him: for he hath affirmed in his epistle to that little pamphlet, that "He was fully of their way, faith, spirit and principle;" and that "He went further than most of them towards that they call perfection;" and that "He is now able to engage any Quaker in England in discourse:" making a very great boast, with much joy, as if he had taken some great prize, or obtained a great victory, as may be seen in his aforesaid epistle.

Now, here follow the young man's own words, by which he may perceive how far he was a Quaker, and see if W. H. doth yet understand what they and their perfection are; and when did he hear them call that perfection, which this young man had attained to? viz. "And when I thought of going to the Quakers, these things which I did not like among them kept me back, having not ground in myself for to do them, of which silent meetings was the chief, putting off my hat was another, for when I met with one friend or other, if I saluted him with my hat, I knew not that I did offend God any more than if I did not. Now there were some things which the Quakers did, that I was not convinced of." And concluded, "He could not agree with them in all things." And I went several times, as other boys did; only this, I was taken off from having delight in sports and pastimes quickly after my going. (mark that!) And at that time I was of that frame of spirit, that I was ready to assent to every thing the Quakers did, whether I had ground for it or not."

Here ye may read and understand this young man's perfection in the Quakers' way, and compare it with William Haworth's affirmation, as

aforesaid, and then let all sober and rational people judge, if this young man was "Fully of their way, spirit, faith, and principle, and went farther towards that they call perfection than most of them," as he hath affirmed, page 1.

First. Whether it be the Quakers' way, faith, spirit, and principle, to dislike silent meetings, as this young man did, which "kept him back?" Mark that.

2ndly. Whether it be the Quakers' way, faith, spirit, and principle, to salute their friends, or any others, with putting off their hats, as this young man did, "not knowing he offended God." &c.?

3dly. Whether it be the Quakers' way, faith, spirit, and principle to "Assent to things-without ground," or are they of that frame of spirit to be ready to assent to every thing another of them doth, whether they have ground for it or not, as this young man was?

4thly. And whether it be the Quakers' way, faith, spirit, and principle to say "*You*" to a single person, and to call men "Master," as this young man did; who confesseth, "He could not agree with them in all things."

So take notice, what the things are he did dislike, and could not agree with them in, which kept him back, as he hath said.

And now see if he were fully of the Quakers' "Way, faith, spirit, and principle, and went farther than most of them towards that they call perfection," as W. H. hath affirmed and publishd to his own shame, who is so blind, through his envy, that he did not see the same young man giving him the lie, in several places in the aforesaid pamphlet to which he wrote the epistle!

And how may the whole nation of England, and many in other countries, and such as have been their persecutors, give this envious man the lie, and rebuke him for his folly and wickedness, who hath made such notorious lies and slanders against an innocent, suffering people; as will more appear in what followeth.

It is well known to many yet living, what a stir and a stumbling there was about their meeting in silence, their keeping on their hats, and speaking plain language, without respect of persons, according to the scriptures of truth;* denying their former needless words and vain compliments; being come to know a bridle to their tongues, and their salvation wrought out with fear and trembling, which was a strange work and wonder to professor and profane, though plentifully testified of in the scriptures, which thy call their rule, but know them not, as is manifest.

And what great and cruel sufferings did many of them sustain, be-

* James i. 26.

cause of their faithfulness to God in these things, which were contemptible in the eyes of the wise and prudent men of this world, who scornfully reproached them by the name *Quaker*, because they were such as trembled at the word of the Lord!

Now these are the things that kept this young man back, which he did not like, nor find ground in himself to do, as he hath said. But the *Quakers* do still find ground in the truth to do what the Lord requireth; and their way, faith, spirit, and principle are the same, and not changed.

Now, wherein this young man was "fully of their way, faith, spirit and principle," who knows? And wherein his "perfection" did consist, nobody knows, except in perfectly denying the truth and power of God, and fleeing the cross, with W. H., who also did stumble at the same stumbling stone, which became as a rock of offence unto him; as the witness of God in him shall shortly bring to his remembrance, though at present his pride and envy have blinded him, and he hath made lies his refuge to oppose and vilify the people of the Lord.

For this young man hath sufficiently confessed his ignorance concerning the work and way of the Lord, who did dislike and stumble at silent meetings, which the *Quakers* do not dislike, but do prize, as a means through which they came to know the Lord, and his salvation, as their brethren did in ages past, who waited for him in the way of his judgments,* as may be plentifully seen in the scriptures of truth, where the Lord commanded silence and stillness, &c. Of which I may mention something at present, for the sake of the ignorant, as "Keep silence before me, O islands, and let the people renew their strength; let them come near, then let them speak."† But this is hid from the vulture's eye, and from all who disobey the light, which they be lighted withal. "Be silent, O all flesh, before the Lord,"‡ &c. "But the Lord is in his holy temple, let all the earth keep silence before him."§ Hear this, ye earthly minded, who use your tongues, and the Lord never sent you. And "there was silence in heaven."|| But this is out of your reach, who cry, "Revelations are ceased." "Be still, and know that I am God," &c.¶ "Tremble, and sin not."** "Examine your own hearts, and be still."†† "Therefore will I wait upon the Lord." "But they that wait upon the Lord shall renew their strength." And Christ Jesus the Lord bid his disciples wait till they were endued with power or strength from on high. Much more might be mentioned, but this may serve to let you see your ignorance of the work and way of the Lord among his people, who did not dislike nor stumble at such things, as you do. For,

* Isa. xxvi.

† Isa. xli.

‡ Ezek. ii. 13.

§ Hab. ii. 20.

|| Rev. 8.

¶ Psal. xlvi.

** Psal. iv.

†† Isa. viii. and xl. 31.

“He that loveth his brother, abideth in the light, and there is no occasion of stumbling in him.”*

So here ye may read and see the cause and ground of your disliking and stumbling at these things, which the holy men of God were acquainted with in all ages. And what was the cause, why the name Quaker was first given to this people in reproach, at that day? but only for witnessing the states and conditions of the holy men of God, recorded in the scriptures of truth, whose salvation was wrought out with fear and trembling; who would have been called Quakers, had they been in your days, of which much might be spoken.

So this young man W. H. cries up for such a perfect Quaker, is so far from being such a one, that he is ignorant of those things, and dislikes them, for which that name was given them, as he confessed to me, and could not own that refuge of lies W. H. hath made concerning him. And I do not understand from his master, or any in Hartford, that he was ever ten times at the Quakers’ meetings; but went sometimes as other boys did, as he hath said, and may be further seen in an account from Hartford.

So, let the reader observe and take notice, what a thing of nought, or rather scandalous lies, which W. H. hath heaped up, he rejoices in, and makes his vain oration and boast of, as in his epistle. And see some of this poor, bewildered lad’s contradictions and confusions, in speaking about the light, wherein he hath showed his weakness and blindness, and not his perfection, nor ability to engage any Quaker in England, as W. H. hath foolishly boasted, like a foolish child of a feather, or like a distracted man that fights with the air.

Now, here are some of the young man’s own words, as he hath set them down in the aforesaid pamphlet, by way of question and answer.

“QUEST.—Was that light by which I was convinced of sin, and by obedience thereunto thought I should be brought into the image of Christ—was it the light of the spirit of Christ? Yea or nay.

ANSW.—Nay, if I may judge of the tree by the fruit.

QUEST.—What light is it then?

ANSW.—The same with that which the heathens had by nature, sixteen hundred years since. Rom. ii. 14.”

REPLY.—Now let the reader give judgment concerning this tree, according to the fruits thereof, which he himself hath tasted, as by his own confession.

“As I went on, I met with a passage, Ephes. v. ‘Foolish talking and jesting,’ and Matt. xii. 36. ‘Ye shall give an account for every idle word,’ and the light in me assented to it, that I ought not to do so; and

* John ii. 10.

when I was reproved for it, I was obedient, and by obedience was delivered from such sins, from whence I became of few words." Page 7.

"QUEST.—Was there not a power, when I obeyed the light, reproving me for sin, which did deliver me from sinning, and gave me strength to do that which was good, and right, and just before God and man?

ANSW.—Yes, there was a power which did deliver me from sinning outwardly, or doing any wrong to my neighbour, or telling lies, but chose rather to suffer anger than to do it. It bore me up when I was hissed at for what I did," &c. Page 18.

And in page 3 and 4, "I will insert one remarkable passage which I did when I was about nineteen or twenty years of age, which is this, viz: I being sent to the shop for herrings, and had them delivered unto me, I did dislike some of them, and being sent to the barrel alone to change some of them, I being a great lover of them, it rose in me, what a brave opportunity I had to slip one into my pocket, for myself. 'This was the temptation. On the other hand came the light, reproving of me in this manner: I must not do this thing. Why? If it should be known, it would be a dishonour to my name, and I should be ashamed to look any body in the face. And if it were not known to men, yet God would know it, and he would punish me, if I sinned against him. *Through which means I did obey that which did reprove, and touched none but what was my due.* And I went home rejoicing with myself in this manner. How happy was my condition now, beyond what it had been if I had disobeyed the reproof! And how good was the Lord to me in calling to me, when I was tempted to do that evil! *So was I convinced of one evil one day, and was delivered from it; and another day another evil, and had power over it; and I had joy and peace in it.*"

REP.—And yet he compares this blessed light, which hath done all this good for him, to the Egyptians, (which grievously and wickedly oppressed and afflicted the children of Israel, on whom the Lord sent his plagues, because of their cruelty, which they exercised upon his people,) as may be seen in page 18; and yet confesseth, he had joy and peace, and comfort, and quietness of spirit under these task masters, which the poor Israelites had not, but cried to the Lord, as may be read;* and so no fit, but a wicked and unrighteous comparison, which the Lord will one day judge him for, when his blind eye is opened.

And again, in page 19. "QUEST.—Do I despise that light, knowledge or conscience, which reproveth man for sin in him, and judge it not to be obeyed?

ANSW.—No; I believe it is the duty of every one to walk in the com-

* Exod. iii.

mandments of the law of God, and to keep a conscience void of offence, according as it is written, "holding faith in a pure conscience;" hoping to be found in the same myself.

QUEST.—For what end do I desire to be found in obedience to this light?

ANSW.—Because it is my duty to God; not for life, but from a principle of life," &c.

And William Haworth calls the same light the deity, in his epistle to the aforesaid pamphlet, and saith, "it is the spirit maketh known sin when it cometh, which is not seen before, as the shining of the sun through a crack, into a dark room."—page 6. And in the epistle saith again, "it is the light of nature."—Rom. i.

So let all people, who have any understanding or skill, to judge of a tree by the fruit, take good notice of the fruits and effects of this tree, the light which convinceth man of sin, in him; and also to consider the confusions and contradictions of these blind men, who one while call it the spirit, and the deity, (that is, the godhead,) and saith, it maketh known sin, which is not seen before; and saith, "it is my duty to God to obey it," and desires to obey it from a principle of life; and "how good was the Lord in calling to me." So it is the call of the Lord, (when tempted,) to forsake evil, and delivers from it, and gives power and strength to do that which is good, just, and right in the sight of God and men; and gives peace, and joy, and comfort, as aforesaid.

And then again saith, of the very same thing; "nay, it is not the light of the spirit of Christ, if I may judge of the tree by the fruit. But it is the light of nature, and the same the heathens had by nature, and the Egyptian task masters, and bondage of Egypt."—page 18.

So now, put all their jumble together, and you will read their blind mad work thus, viz:

"It is not the light of the spirit of Christ that convinceth of sin. It is the spirit that maketh known sin which is not seen before. No, it is the light of nature; the heathens had it by nature; and it is the Egyptian task, and the bondage of cruel Pharaoh. No, but it is the godhead, that the barbarous people saw by, when they apprehended Paul to be a murderer, when the viper fastened on his hand.* Do I despise this light of nature, this cruel Pharaoh, this light which is not of the spirit of Christ? No. For what end do I desire to obey this Egyptian task master, this light of nature, this spirit which is not of Christ? Because it is my duty to God, not for life, but from a principle of life. Had not I a power over sin, and deliverance out of it, and strength to do that which was good, and just, and right in the sight of God and man, and joy, and peace,

* Acts xxviii.

and comfort, and quietness of spirit, when I obeyed this Pharaoh, this light of nature, which is not the light of the spirit of Christ? Yes; I had a joy and peace in it; and it was the call of the Lord to me."

So compare this heap of confusion with the state of Israel in Egypt, and see what joy, and peace, and comfort, and quietness of spirit they had there, which this lad compares the pure light of the son of God unto, who knows not what he saith, nor whereof he affirms; of which more is written in an account from Hartford, (where he dwells,) concerning him, which I would have the reader take good notice of.

And in that he saith, "the light by which the heathens did the things contained in the law,* (which showed the works of the law written in their hearts,) is not the light of the spirit of Christ;" he is found a denier of the scriptures:† For if every man that cometh into the world be lighted with the light of Christ, then the heathens, and all other men, were lighted. And if the grace of God, which brings salvation, hath appeared to all men, then it appeared to the heathens; for they were men, and came into the world. And herein, W. D., thou contradictest thy companion, and great adorer of thee, W. H., who calls it the deity, (godhead,‡ as aforesaid,) and the godhead is the same spirit, or life and light, which was in Christ Jesus, as it is written, which is grace and truth.

So then, it was the light, spirit, grace and truth, which was in Christ Jesus, that appeared to the barbarous, or heathen people, by his confession.

And so now, let this tree be judged of by its fruits, according to the young man's own saying, and let us see what kind of fruits it bears, for I have read, that "men do not gather grapes of thorns, nor figs of thistles;" and that "a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."§ So, by this true rule, let all who read and taste of these fruits, judge of this tree, the light.

First, It assented to the words of Christ and his apostles.—page 7.

Secondly, It convinced him of sin, and reprov'd him, and called to him when he was going or thinking to steal; and it kept him from obeying that temptation about the herrings, though he loved them, and had brave opportunity to steal or slip one into his pocket.

Thirdly, It caused him to be of few words, and kept him from lying, or telling of lies.

Fourthly, It delivered him from sinning outwardly, and from doing any wrong to his neighbour.

Fifthly, It gave him strength or power, to do that which was good, just, and right in the sight of God and man.

* Rom. ii. † John i. 9. and Tit. ii. ‡ Col. ii. 2. John i. 16, 17. § Matt. vii. Luke vi. 43, 44.

Sixthly, It convinced him of one sin or evil one day, and delivered him from it; and another day another evil, and he had power over it.

Seventhly, He had joy, peace, quietness of spirit, comfort and obedience to it.

REPLY.—Now whence, or from what kind of tree come these blessed fruits and effects, if not from the tree of life? Or who is the author of, or from what spirit comes this light, if it be not the light of Christ Jesus?

Is it not the spirit of truth that convinceth of sin, and keeps from lying, and stealing, and wronging of neighbours, and leads into all truth, to do that which is good and just and right in the sight of God and man?

And was not that their comforter, who were led and guided by it? Did it not give them joy, and peace, and comfort, when they were obedient to it? Read and understand. Or who gives peace to his people besides him?*

And is it not the same grace of God, which Paul declared of, which taught them to deny all ungodliness and worldly lusts, and to live soberly and righteously? Then did it not teach them to deny lying, and stealing, and wronging their neighbours, and to do as they would be done by, according to Christ's doctrine? Or is there any other spirit or light, which can deliver from sin, and give power over it, but what is of Christ Jesus? Is it not written of him, that there is no other name under heaven, by which men can be saved or delivered? And is he not called the deliverer and counsellor, who is the true light, that "lighteth every man that cometh into the world?" Read the scriptures and consider these things.†

Is it not the light of Christ, that makes sin manifest? And doth not the apostle say, in that same place, "the fruit of the spirit is in all goodness, righteousness, and truth?" So judge of this tree by its fruits, if it be not all goodness, righteousness, and truth, which it brings forth.

And doth not W. H. say, "it is the spirit which maketh known sin, which is not seen before?" Mark! Then whensoever any one seeth sin, it is the spirit that makes it known; for it is not seen before. And that it was the godhead, in which the barbarous people saw, &c. Acts xxviii. And yet how enviously he clamours against the Quakers, in his confused, dark mind, calling their spirit delusion, and their doctrine antichristian; like the foolish clamorous tongued woman Solomon speaks of, whose "feet are without, pulling down her own house."

How do you think your Babel will now stand, when ye thus throw up and pull down your own work, and revile us for the same truth you acknowledge in words; like the hypocrites of old, who said, they had one father, even God; and yet called Christ Jesus deceiver and blas-

phemer, and judged him worthy of death, because he acknowledged himself to be "the son of God," who was truly so?*

So, read your spirit and way, which is not like Christ within nor without, though thou sayest you have both; but the contrary appears in thee.† And ye are more like the mad men, who cast fire-brands, arrows and death at you know not what; comparing the light of Christ to Pharaoh or Egypt, and light of nature; contemning and undervaluing it, as if it were not of God, but what ye know not; like the Jews, one while "a good man," and then, "nay, but he deceiveth the people." So you, one while, it is the deity; and then, nay it is not the light of the spirit of Christ, but the light of nature.

Thus are you confounded about that which delivers from sin and temptations, from lying, stealing, and doing wrong, and keeps out of evil, and gives power over it, and convinceth of sin, and reproveth for sin, and which gives strength to do that which is good, just, and right in the sight of God and man, and joy and peace in it.

Take heed of the sin against the holy ghost; for it is near when that which casts out devils is called beelzebub. Your reproaching of us, is little to us; but beware, how you sport yourselves with a consuming fire; and be you warned in time for your own souls' sake.

And consider your confusion and darkness, whether the Lord requireth obedience, service, or worship of christians, to any other light or spirit but his own; or what tree or plant would the heavenly Father have to grow, but what is of his own planting, as it is written, "every plant, which my heavenly Father hath not planted, must be plucked up."

Doth God require duty to him in that which he will pluck up? Is it safe to desire to be obedient to that? How blind are you, not to know what this tree is by its good fruits? May I not say to you, as the man whose eyes Jesus Christ had opened, did to the hypocrites of old, "Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes!" and yet you say as to the light, "the spirit maketh known sin, when it cometh, which is not seen before." So then, that which gives the sight of sin at any time, is the spirit, according to your own doctrine.

Now, how happy would it be in all christendom, yea, in all the world, if this good tree did grow and prosper in and among them all, which delivers and keeps from sinning outwardly, and from temptations, from lying and stealing, and wronging their neighbours; and which gives strength and power to do that which is good, and just, and right in the sight of God and man; and gives peace, and joy, and quietness of spirit,

* John xix. 7.

† Prov. xxvi.

and comfort, in obedience thereunto. Consider it well, and see if it be at all like the cruel bondage of Egypt, whither this young man went down for help against the true light and spirit of Christ, which makes known sin, and reproveth it, and delivers from it; but it hath proved a broken reed to him: "wo be to them," saith the Lord, "that go down to Egypt for help."*

Would not the fruit of this blessed tree heal the nations, and still the raging sea of folly and wickedness, which swells and abounds among them? What a blessed, peaceable; quiet, just, righteous life would they all live in, were they but come to this state, not to wrong one another, nor steal one from another, nor lie one to another. Would they not then speak truth every man to his neighbour, as the Lord requireth?

Surely that which keeps from sin and temptations, lying and stealing, and wronging another, would keep them from killing and robbing one another, and from doing any violence to one another, or persecuting one another about religion; for here they would be of one heart, mind, and spirit, sitting down in joy, and peace, and comfort, and none would make them afraid. What a blessed condition would this be. Let all people that have any sense judge. And how amiable and desirable is this state in the eyes of many people.

Would not these blessed promises of the Lord be fulfilled? "They shall beat their swords into ploughshares, and their spears into pruning hooks; and nation shall not lift up sword against nation, neither shall they learn war any more." "And they shall sit every one under his own vine, and under his fig-tree, and none shall make them afraid?" Would not this come to pass, and be accomplished this way? Let the wise in heart judge.

Would not nations rejoice, and be glad at the prosperity of this blessed tree? And who would not be able among them to judge whence this tree is, by those blessed fruits it bringeth forth?

For surely, that which will keep a young man, or an old man, from stealing the value of a herring, will keep such, whose hearts have been long exercised with covetous practices, from stealing a cow, or a horse, or any such things, or from wronging their honest neighbours any more, as they have done; and it will teach them, if they obey it, to do what is good, right, and just in the sight of God and man.

How would the very root of wickedness decay and wither inwardly, if all were ceased from outwardly. Would it not speak barrenness, if no fruits appeared? Would not the devil, and his works, and his kingdom, and authority soon be destroyed, and come to an end by this

* Is. xxxi. 1, 2.

† Is. ii.

‡ Mic. iv.

means and way? Judge, you that have wisdom to count the number of the beast.

And who now is appointed to do this great work, or who (or what) is able to accomplish it, but Christ Jesus, the true light, which lighteth every man that cometh into the world, as it is written of him.* “For this purpose was the son of God manifest, that he might destroy the works of the devil.”† Mark that. And all power is given to him; and there is no other name under heaven, by which men can be saved or delivered from sin.‡ For he is the deliverer, which comes out of Sion, to turn away ungodliness from Jacob.§ If ye have ears, hear, and read with understanding.

And why now should ye thus blame, reproach, and grievously slander and envy the Quakers, so called, for vindicating and endeavouring the prosperity of this blessed tree, and plant of righteousness, whose fruit would heal the nations, did they but sit under it? Were they but obedient to this light, how would it keep their consciences void of offence towards God and man, as this young man speaks of it, hoping to be found in the same himself, as his duty to God.—page 19.

And yet he said, in page 12, “the devil had two cards to play, which were objections against the doctrine of Christ’s making satisfaction for all my sins, both past, present, and to come.”

And in page 17—“the Lord opened mine eyes, and showed me salvation by a person wholly without me.”

And page 18, “But I found a greater joy and peace when I saw salvation by the righteousness of Christ without me, being a more complete and sure righteousness than that wrought in me; being hereby delivered from fear of miscarriages, to the loss of my salvation.”

And W. H. saith, “that the righteousness of faith, by which we are justified, is wholly without us; and that the Father hath poured forth all his wrath upon his son Jesus Christ.”

Now, if this doctrine were true and sound doctrine, there is no need to fear of miscarriages: for there is no wrath left to punish sinners, if all be poured forth upon Jesus Christ; and that satisfaction was made sixteen hundred years ago, for *all sins, past, present, and to come*. The devil might play what cards he will now, if this be true, there is no need to fear the loss of salvation through miscarriages; and that was a needless doctrine of Christ, to bid his disciples, “watch and pray lest they enter into temptation;”|| and of the apostle Peter, who bade them “give all diligence to make their calling and their election sure.”¶

If these men’s doctrine be true and sound, when will that time come,

* John i. 9. † 1 John iii. 8. ‡ Acts iv. 12. § Is. lxi. 20. Rom. xi. 26.
|| Matt. xxvi. 41. ¶ 2 Pet. i. 10.

that wicked men “will not endure sound doctrine,”* which the apostle said they would not, but would “heap up teachers after their own lusts, and turn their ears from the truth?”

Who among all the ungodly in christendom, so called, would turn their ears from this kind of doctrine? O ye daubers with untempered mortar, and sowers of pillows under all arm-holes! The Lord is against you, and he will break down your wall, and rend your pillows from you, as in days past;† who have turned away your ears from the truth, Christ Jesus, the true light, which lighteth every man that cometh into the world, and cause the people to err by your lies, and by your lightness, like your brethren, the false prophets of old.

Was there ever such a doctrine preached by any of the holy men of God, as this, since the beginning of the world? Search the scriptures and see, which you call your rule, wherever they preached, that the faith that justified them, and their salvation, was wrought out by a righteousness or person wholly without them, as you do.

Did they not say, their faith worked by love, and purified their hearts; and that the righteousness of the law was fulfilled in them,‡ who walked not after the flesh, but after the spirit; and that the anointing was in them, and was their teacher;§ and that it was truth and no lie? And is not Christ the truth, who lighteth every man? And was not he their righteousness, sanctification, and redemption? And much more might be declared of their testimony, how their salvation was wrought out with fear and trembling; and that it was God that worked in them to will and to do of his own good pleasure.

And yet again thou W. H. sayest in thy aforesaid epistle, viz: “Jesus Christ is amongst us; we eat his flesh, and drink his blood; he dwelleth in us, and we in him; we have both Christ within and without; we have both word and spirit; and so we have the better of them that divide these.”

Now, if Jesus Christ dwelleth *in you*, as you say, doth not the saviour dwell in you? And if you eat and drink his flesh and blood, is it not then *in you*?

O William Haworth! dost thou not yet see thy darkness, thy confusion, contradictions, and false doctrine? Hath thy envy so far blinded thee to cry one while, “wholly without you;” and then again, “he dwelleth in you?” How will this hold together in the day of thy account, which hasteneth?

And then thou sayest, in thy epistle, viz: “Our own righteousness is within us, inhering in our souls; it consisteth in those virtues and gifts that the spirit of God works in our minds:” and callest it, “the righteousness of mere man.”

* 2 Tim. iv. 3, 4.

† Ezek. xiii.

‡ Rom. viii. 4.

§ Acts xv. 9.

So then the gifts and virtues the spirit of God works in our minds, is but of mere man, by thy account, and as filthy rags; for so said the prophet concerning their own righteousness.* Would not this be blasphemy, to call the gifts and virtues, that the spirit of God works in our minds, filthy rags? Consider it.

And would not this be madness and folly for Paul to say; "I count all loss and dung, that I may win Christ, and that I may be found in him; not having those gifts and virtues which the spirit of God works in my mind?" O heap of confusion! How hath thy envy and pride blinded and befooled thee.

And then thou sayest, viz: "the Quaker goes about to make his own righteousness—to stand."—page 11.

Yes, and blame him not, if it consists in those gifts and virtues that the spirit of God works in his mind, as thou sayest it doth. How is any one a true christian without these?

O William Haworth! how is the wise, foolish man taken in his own envy and craftiness against the poor, honest Quaker. The Lord hath found thee out, and rebuked thy madness, thou backsliding, treacherous man: and thou art even proclaiming thy folly, like Jannes and Jambres, who withstood Moses, which is now made manifest.

And be it known to thee and all the world, that the Quaker owns no other righteousness to be justified by, but the righteousness of Jesus Christ, the righteousness which is of God by faith in him, according to the scriptures of truth; nor any other name under heaven, by which men can be saved, whatever any of you dream of them; and yet they desire those gifts and virtues the spirit of God works in their minds may stand and be increased, according to that good exhortation, "add to your faith virtue, and to virtue knowledge, and to knowledge temperance," &c.† for he that lacketh these things is blind, &c.

Had not Gamaliel more wisdom, patience, and understanding than thee and thy companion in this work, who said, if the work were of God, it would stand, and they could not overthrow it?

And you call the work of God, "the righteousness of mere man;" and say, "it is rotten, and must fall," as in the last page of your book.

Who is anti-christ now, W. H., the Quaker or thee? Read 1 John iv. 2, 3, 4. and consider your Babel, where God is confounding your language, and the language of all the earth; whose weapons shall not prosper against his truth and people, but he will condemn every tongue that riseth up against them, as he hath thine.

And why dost thou call the Quakers' spirit, a spirit of delusion; and say, their doctrine is anti-christian, in diametrical opposition to the doc-

* Isa. lxiv. 6.

† 2 Pet. i. 5.

trine delivered by the apostles of Jesus Christ? Which way wilt thou go about to prove this false, envious charge against us? Thou canst never prove it whilst thou livest, but it shall turn upon thy own slandering head; for we can prove our doctrine to be parallel with the doctrine of the apostles, and of Christ himself, by the scriptures of truth. And we are made manifest in men's consciences, as the true ministers of the gospel were; and we witness that in truth, which thou hast stole the words of: for we do eat the flesh of the son of man, and drink his blood, &c. which didst thou really witness, thou wouldst have fellowship with us, and not revile and belie us, as thou dost.

But whose doctrine is yours like, think you; who cry, "wholly without," and "the devil had cards to play against satisfaction (from wholly without) for all your sins past, present and to come, and that the Father hath poured forth all his wrath upon his son Jesus Christ?" O ye blasphemers! who blaspheme God and his tabernacle, and them that dwell in heaven: for I testify for God, ye call his true and faithful witness in you, the devil: and the hour is coming in which you shall feel his heavy strokes for these things, and he will play you such cards, (as you call them,) as all your skill, wit, and strength will not be able to prevail against; and then your false hope, joy, and peace will perish. It is the word of the Lord God unto you all, who deny his pure light wherewith he hath lighted you, and call his gifts and virtues but of mere man.

And then you shall know there is wrath left enough to punish the hypocrite, liar, and slanderer; and that "God is angry with the wicked every day."*

And thou W. H. sayest, "The Quakers catch many simple hearts, and keep them in perfect popish slavery and bondage," and callest them "foxes and seducers," &c.

Now, consider with thyself, and see how thou, in thy blind envy, dost rush into lying and slandering, as a horse into the battle, not fearing God nor regarding man. Art thou fit to be a teacher of others, who canst not bridle thy own tongue? Who will give thee any credit in these false charges, but such as love and make lies, like thyself?

Dost thou know certainly, what perfect popish slavery and bondage are? Consider the depth of thy words and their consequence, if thy charge were true against us. O W. Haworth; what hast thou done against the innocent people of the Lord! My soul pities thee, and I can truly say, my bowels are turned for thee, that a place of repentance thou mightest find, before it be too late.

For thou hast quite marred thy cause in hand, and thy end the Lord hath frustrated, and will (of all his opposers) more and more; and by the strength of envy no man shall prevail.

* Psalm vii.

Will not millions of people give thee the lie, if they should read or hear these words of thine, and abhor thy secret slaying the innocent? How darest thou so confidently assert such palpable lies and slanders in the face of christendom? The papists would condemn and judge thee to be an envious hypocrite, should these lines come to their hands, who are as opposite to us, in their religious ways of worship, as darkness is to light, and are wholly without, (with thee) in their dark imaginations. And this shalt thou one day know, though at present thy envy and pride have blinded thee.

And again, sayest thou, "If ever Satan was transformed into an angel of light, it is in this people;" and sayest, "They swarm like locusts, and that you have an impudent enemy to deal withal," &c.

O William! how came the Quakers to be thus contemptible and vile in thine eyes, that thou canst hardly find words bad enough to reproach them with? What evil have they ever done thee? How came they to be thy enemies, (let God's witness answer,) except for telling thee the truth? If they have any way wronged thee, let us understand it that thou mayest be righted, and never foam out thy own shame thus any more, like the restless, troubled sea, to the view of the nation.

And as for Satan's being transformed into an angel of light in the Quakers; thou art as much mistaken as thy brethren were that called Christ Jesus Beelzebub; for it is "Christ in them the hope of glory," which thou hast blasphemed against, who is the "true light, that lighteth every man that cometh into the world," to whom all the angels must bow.

And as for their swarming, which thou envyest, it is not like locusts, (that is thy mistake also,) but as the stars of heaven and the sand by the sea shore shall the seed of Abraham be, who rejoiced to see Christ's day, the true light, whom thou wouldst have reproached, as thou hast us, had he been in thy days.

Therefore, repent of this thy wickedness, and cease to pervert the right way of the Lord, and pray God the thoughts of thy heart and the words of thy mouth may be forgiven thee; for the burden thereof will be thy own; and not touch us, as to hurt us; for we feel sufficient armour, in the light, against all the fiery, raging darts of the wicked. Blessed be the Lord forever.

Now to return again to some more of the young man's words, where he speaks of "another light, which every man hath not, by which he saw salvation by a person wholly without him, whose righteousness being imputed to him."

Is this like scripture language, which you call your rule? See more of your confusion and blindness. Did the apostles of Christ preach of a light that every man had not, by which they saw their salvation! O

strange, erroneous doctrine! quite contrary to the general testimony of all the holy men of God in all ages.

Did not John, the greatest of all the prophets, testify that it was the true light, that lighteth every man that cometh into the world, that all men through him might believe? * And do you not yet believe his testimony? If you say you do, then tell us what that other light is, beside the true light, that it may be known distinctly, according to plain scripture; for I never read of such a light, by which salvation is seen, though I have known the holy scriptures from a child, yet of this kind of light I am ignorant; but I have read of the grace of God, that brings salvation, that teacheth the saints; and Paul said, "It hath appeared to all men;" † and he is as large as John in his testimony. And of this I have some true knowledge, with many more. Blessed be the Lord forever and ever.

Now, if ye are not able to give us an account of this light, according to plain scripture, which every man hath not a measure of, by which salvation is seen by a person wholly without you, we shall justly judge it to be a mere dark and vain imagination of your own brains, seeing the scripture saith, "This is the condemnation, that light is come into the world," &c. And the wicked, slothful servant was not condemned because he had not a talent, but for not improving it, according to his master's requiring. But if all men are not lighted with the true light, then some men have no true light. Then why should such be condemned, who are so miserably deceived? Is this equal? But if all men are lighted with the true light, as I believe, then by your doctrine some have two lights, another light beside the true light; for thou sayest, "It is by a light which every man hath not." So that thou mayest mean, it is a greater measure of the true light than every man hath; or else it is another sort or kind of light; but if it be a greater measure of the true light thou meanest, then it alters not the property, kind, and nature; and so it is the same in kind which every man hath a measure of. But if it be of another kind and nature than the true light, then is it properly another light. And so, what shall we call this thy light, but a false light, or a divination of thy dark brain, which thou mayest see by the true light in thee, thy own and W. H.'s confusion and blindness, which is just from the Lord upon you all that oppose his blessed truth and people.

And after thy confused prayer to Christ in thee, and to Christ in the heavens, and by and in the spirit, as thou thoughtest, thou sayest, "Several weeks was I in this trouble, making my condition known to no

* John i. 9.

† Tit. ii.

one, because I would not be persuaded to any thing, but did wholly rely upon the inward instructions of the Lord. Thus did my hope perish."

How didst thou "wholly rely upon the inward instructions of the Lord," when thou prayedst in that confused manner, as aforesaid? Consider it.

And did ever any wholly rely upon the inward instructions of the Lord, and their hope perish? Bring one example for this, or else conclude, thou hast blasphemed against the Lord, and belied him and his people in all ages, as thou hast.

And thou sayest, thou hadst "peace of conscience by the powerful work of God without thee."—page 19.

Is this like scripture language? Surely thou hast got a peace, and out of thy trouble, the wrong way, if it be so; and into much more trouble must thou come than ever, before thou canst have true peace with God. The Lord hath spoken it.

For thy flight was in the winter, as I told thee, and thou hast fled the cross, and slipped thy neck from under the yoke of Christ Jesus, which W. H. calls "the burdensome yoke," which is so indeed to all the rebellious, whose tongues are at liberty to lie and slander, as he hath done.

But did not the saints and people of God in all ages, witness their salvation and peace of conscience, by the powerful work of God within them? Did not God work in them, when their salvation was wrought out with fear and trembling? And did they not say, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ. And we have this treasure in earthen vessels?"* Of which much more might be spoken.

We deny not the work of God and Christ without, as some have imagined, but do also know as our brethren did, that no man knows the things and works of God, which are spiritually discerned, but by the spirit of God; and it is the same spirit that raised up Jesus from the dead, that dwells in his people, which quickens their mortal bodies.

And they never cried up "wholly without," as you do, but preached "Christ in them,"† after they had testified of his appearance and work without, as you may read.

And Christ Jesus preached the kingdom of heaven within people:‡ and the true worship of the Father is in the spirit and in the truth.§ And said, "what if ye shall see the son of man ascend up where he was before? It is the spirit that quickeneth, the flesh that profits nothing;" when they cried, "How can this man give us his flesh to eat?" Whose

* 2 Cor. iv. 6, 7.
20. § John iv.

† Rom. viii. 9, 10, 11, 12, 13, 14, 15, 16.

‡ Luke xvii.

minds were wholly without, like many of you.* And said Peter, "We have also a more sure word of prophecy, to which ye do well to take heed, as unto a light that shines in a dark place, until the day dawn, and the day star arise in your hearts."† And Jesus is "the bright and morning star," as ye may read.‡ And Jesus Christ bid people "believe in the light, that they might become the children of the light," and so do we.§ And he said, "He that hath an ear, let him hear what the spirit saith unto the churches." And the same Jesus said, "He that eateth my flesh, and drinketh my blood, hath eternal life."|| And said the apostle, "But if we walk in the light, as he is in the light, then have we fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin."

So they were to drink his blood; and that was it by which they were cleansed from sin, and had eternal life; and if they drank it, was it not then within them?¶ Read, and understand; for people have drunk iniquity as an ox drinks water, which hath defiled them as Christ Jesus said.** "For, from within, out of the heart of man proceed evil thoughts, adulteries, fornications, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man."

Now, must not these evil things be purged out, according to that saying of Paul?†† "If a man purge himself from these, he shall be a vessel unto honour, sanctified and meet for the master's use, and prepared unto every good work?" Is any one fit for the master's use, but who is purged and sanctified, as aforesaid, or prepared to every good work, till the evil works are laid aside, purged out, and forsaken?‡‡ Or, can people serve both these masters? For, "He that commits sin, is the servant of sin," as it is written.§§

Now, how or by what must these evil things, which defile people, be purged out, seeing they are within them? Must not the antidote be taken inwardly, to expel the poison, that works within to the corrupting and endangering the ruin of the body? What is it then must cleanse the inward man of corruption and defilement, but the precious blood of Jesus Christ, as of a lamb without spot and blemish?||| Did not that redeem people formerly from their vain conversations?¶¶ And did they not drink it, and bless the Lord, and called it, "The cup of blessing?" But this is a mystery hid from the fleshly birth, (all that are in the dark imaginations of their own brains,) as the spiritual birth was hid from Nicodemus, who came by night.***

* John vi. † 2 Pet. i. 19. ‡ Rev. xxii. 16. § John vi. 62. || 1 John i. 7.
¶ Matt. xv. 18, 19. ** Mark vii. 21, 22, 23. †† 2 Tim. ii. 21. ‡‡ John viii. 34.
§§ 1 John iii. 8. ||| 1 Pet. i. 18, 19. ¶¶ Rev. v. 9, 10. *** 2 Cor. vi.

And did not God say, "I will dwell in them and walk in them," &c? And does not the scripture say, "By mercy and truth, iniquity is purged?" And did not the son of God, (the truth and the light of the world,) walk in the midst of the golden candlesticks; and did he not say, "He that hath an ear, let him hear what the spirit saith to the churches?"* And is not God a spirit, and his worship in the spirit and in the truth? And is not the spirit within? And the truth required in the inward parts? And is not God light?

Read and understand, you that cry, "wholly without you;" you that clamour against the light and work of God within; for we confess Jesus Christ to be come *in the flesh*, as it is written, 1 John 4, &c. And so we are not of anti-christ, as William Haworth doth falsely charge us in his epistle to that pamphlet aforesaid, entitled "The Quaker converted:" which is a lie, uttered in the very opening of his mouth against us; for which the Lord will plead with him. For the young man, whom he hath thus vainly boasted of, was no Quaker, as I have before showed to any unprejudiced eye, and by his own confession, but a poor tossed, unstable, bewildered lad, as may be seen, who went to prove religions with he knew not what, as in the 3d page of his book may be read; and so was not such a perfect Quaker as W. H. hath said; but stumbled at the very door and way by which the Quakers came to know God, and Jesus Christ, whom he hath sent, (which is life eternal,) as I have before showed.†

And so William Haworth's great joy, refreshment and boast of the "Quaker converted," is founded upon a lie, which is of the devil, the father of lies, which he hath made his refuge and bulwark against the truth, and them that walk in it; and that he might privily shoot his arrows at the upright in heart, the children of light, whom he calls "seducers," "anti-christian," and in whom "satan is transformed into an angel of light," with many other envious, railing speeches, for which the Lord will judge him.

But the children of light are out of his reach, and of all such who, in their dark envy and vain imaginations, seek to devour them; and as they abide in the truth, they are in that the devil is out of, and he hath no power over them; and they are armed with the whole armour of light, against all the fiery darts of the wicked. Everlasting praises be to him that sits upon the throne, and to the lamb for ever, who is getting the victory over the beast and his image, the dragon and his floods, the whore and false prophet.

And great Babylon is sinking like a mill stone, whose harper's voice shall be heard no more at all; and the voice of her (grinding) mill shall be heard no more at all. Glory in the highest.

* Prov. xvi.

† John xvii. 31.

The day is come, in which no man will buy her ware any more; her merchants are howling, and gnawing their tongues for pain; for strong is the Lord that judgeth her.

And God is confounding this great city, and setting up his holy city upon a hill, which cannot be hid; whose light is like a jasper, clear as crystal. And without are dogs, and all liars, and whatsoever worketh abomination and maketh a lie. And her true light is shining, and the glory of God is arising more and more, which shall shake terribly the earth, and the inhabitants thereof, amongst whom the devil is come down in great rage, knowing he hath but a short time.

Rejoice ye children of the Lord, and lift up your heads all ye upright in heart. Rejoice ye heavens, and ye that dwell in the heavenly places in Christ Jesus, and praise your God for ever, whose power is come, whose glory shines, whose dominion is witnessed over death and hell, and the gates of it; whose dreadful presence is now again known, which the worker of iniquity cannot endure. The eye-lids of the morning are unto them as the shadow of death: "every one that doeth evil, hates the light, neither cometh to it, lest their deeds should be reproved."

This is the ground of their vexation and rage against the pure appearance of the Lord. But arise, O God! more and more, and let the sea roar, and the waters be troubled: bring forth thy glorious work already begun in the earth; and rend thou the vail of thick darkness from top to bottom, which is yet spread over people and nations that the graves may be opened, and the dead may hear thy voice, and arise, and come forth to judgment. Let thy dread fall upon the heathen round about, to awaken them; and exalt thy everlasting truth and name over all the powers of darkness, that many may be gathered into thy heavenly kingdom of righteousness and peace, that the poor among men may rejoice, and the meek increase their joy in thee, who art the strength of thy people in all ages, who never failed them that put their whole trust in thee. To whom be everlasting praises, glory and thanksgiving, from all that know thy name, God over all heaven and earth, blessed for ever and ever, hallelujah.

And now William Haworth, I would put thee in remembrance once more, to consider this thy work, and the ground of thy rage against the Lord and his innocent people; and what the effects and end thereof will be; and recollect in thy mind, and ponder thy false charges, and the things which thou hast written against them in that pamphlet, and see if thou canst stand by them, when examined to thy face, which thou hast published to the view of many people. And let the witness of God arise in thee, and answer; for it is of the deity by which thou sayest the barbarous people saw that vengeance was due on murderers; and see if it will not be thy own portion, who art found a hater of thy

brother, (as Cain did Abel,) without just cause: "For he that hateth his brother, is a murderer; and we know, that no murderer hath eternal life abiding in him."*

Therefore, consider it, and see if thy fruits do agree with thy profession, (for the tree is known and judged by the fruits it brings forth,) who sayest, you "eat Christ's flesh, and drink his blood, and that he dwelleth in you, and you in him;" too high words for a liar, and slanderer, and murderer; for such as eat his flesh and drink his blood, have eternal life;† which the hater of his brother hath not, nor the liar and railer hath not any inheritance in the kingdom of God and of Christ, both which thou art manifested to be, as by thy fruits hath appeared.

And so, thy saying Christ dwells in you, and you in him, will not save thee from the liar's portion, which is the lake of torment, which is already begun in thee, and the smoke thereof ascends in this thy foaming out thy own shame against an innocent people, for which the Lord doth judge thee; and it will ascend forever, if thou repent not speedily, who art so hardened as to say, thou "testifiest in the Lord, that the Quakers' spirit is a spirit of delusion, and that their doctrine is anti-christian;" and callest them "seducers," and other reproachful names; and that "thou hast many ten thousands that are ready to testify the same with thee." But *thy Lord* thou hast manifested, (whose name thou art in,) to be the liar and murderer from the beginning, which ruleth in thee, as by thy fruits is evident. And we do judge of a tree by its fruits, as the young man also said, whom thou sayest is a "Quaker converted to christianity;" as if the Quakers are no christians; showing thy envy against them, and thy ignorance, or wilful blindness concerning the scriptures of truth, in which may be seen plentifully, that God's people whom he hath had regard unto above all people, in all ages, were such as trembled at his word, as in Isa. lxvi. And Moses was a leading Quaker;‡ and Ezekiel was a Quaker; and Daniel,§ a man greatly beloved, was a trembler;|| and Paul preached in much trembling,¶ and in the demonstration of the spirit and of power; and the same apostle bid the true, obedient christians, to "work out their salvation with fear and trembling;** and exhorted servants to obey their masters with fear and trembling.†† And the true christians received Titus with fear and trembling;‡‡ and much more might be mentioned of them.

Therefore, let not thy envy blind thee any longer, nor go about to shut up the way to the kingdom of heaven against people, as thou hast done, though the entrance thereof thou knowest not, who art found without, among the biters at the heels of the true woman, the king's daughter, whose glory is within.§§

* 1 John iii. 15. and chap. ii. vers. 11.

† John vi. 54. 1 Cor. vi. 9, 10.

‡ Hebr. 12. § Ezek. xii. 18.

|| Dan. chap. 10, 11, 12.

¶ 1 Cor. ii. 3.

** Phil. ii. 12.

†† Ephes. vi. 5.

‡‡ 2 Cor. vii. 15.

§§ Psal. xlv. 13.

And as for thy many ten thousands thou boastest of, we know them; for, "every one that doth evil, hates the light," &c. which are very many. And so, every evil-doer is on thy side, and is one with thee, as thou hast said. And so, the unclean spirits may now cry, as formerly, "Our name is legion, for we are many."

But remember thou that true saying of old, viz: that "Though the wicked join hand in hand, yet shall they not go unpunished; but the seed of the righteous shall be delivered."

And now try thy own spirit and thy fruits by the scriptures, which many of you call the touch-stone, who saith, "Christ dwells in you, and you in him; and that you eat his flesh, and drink his blood."

For it is written, "If Christ be in you, the body is dead because of sin."* And "If any man be in Christ, he is a new creature; old things are passed away, all things are become new."†

Is thy body dead? Are not lying, and slandering, and envy, and false accusing, sin? Are not these sins alive in thee, in thy body? Let all that know thee judge. Art thou a new creature? Let them judge if all old things be passed away in thee? And did not the blood of Christ cleanse them, that drank it, from all sin?‡ Dost thou witness the same effect thereof, as they did who walked in the light?§ Dost thou witness it to cleanse thee from all sin; who art in thy dark confusion, blasphemy and false doctrine, belying and reviling God and his people, saying, "he hath poured forth all his wrath upon his son Jesus Christ?"

What kind of christianity is it, that thou art endeavouring to convert people to? Where is one scripture that will bear thee out in this saying of thine? Though thou hast quoted *Is. 7.* that will not do it, nor will all the coverings thou canst make hide thee from the wrath to come, which will overtake thee speedily; and then thou shalt know, that there is some left for thee and all liars and evil speakers; and that the Quakers are no seducers, as thou hast belied them. But such are seducers, as draw people from the anointing in them, which is the truth, as may be read;|| and not they that turn people from darkness to light,¶ the anointing in them, whom thou hast wickedly reproached, as the righteous God is witness for us, (and against thee, whose innocent cause he will assuredly plead with thee, and all that oppose them; and no weapon formed against his blessed truth and people, shall ever prosper: the Lord of heaven and earth hath spoken it.

This is written by a labourer in the Lord's harvest, in true love to his blessed truth and people; and to the souls of all people I am a friend, bearing testimony against the works of the world, that are evil. And I have learned to forgive enemies; and yet can truly say, in this con-

* Prov. xi. 21. † Rom. viii. ‡ 2 Cor. v. 17. § 1 John i. 7. || 1 John ii. 26, 27.
¶ Acts xxvi. 18.

cern, in the behalf of the Lord and his holy name, "the reproaches of them that reproached thee, fell on me."

WILLIAM BAYLY.

Southwark, the 17th of the 11th month, 1673.



To a people much given to drunkenness and swearing, &c. Being the copy of a paper written and given forth at Polch Ground, within the haven of Long Sound, in Norway, in the king of Denmark's dominion, the 20th of the Fifth month, 1674. By William Bayly.

A visitation and warning from the Lord God of heaven and earth, unto all you drunkards, who are strong to drink strong drink, and who drink till ye are inflamed therewith, and your tongues utter folly and perverseness; glutting yourselves with the good creatures of God, and abusing them which are given to be received in his fear with thankfulness, and to be used in his wisdom; and in moderation, to his glory; for which end all things were made and created; and not to be consumed and wasted upon your excessive lusts, to the dishonour of God and the name of christianity, and to the grieving his pure spirit, his witness in you, which you make merry over, and trample under foot the pearl of great price, worse than the swine and beasts that perish, whilst many of your poor fellow creatures are ready to starve and perish for want. Do ye think or believe there is no just God, who will reward every one according to his deeds done in his body, or that ye shall not be called to an account for these things? How dare you take his holy name in your mouths, and profess yourselves to be christians, who are so filled with wickedness, &c. as oaths, lying, drunkenness, sottishness, pride, and vanity; exceeding the Turks, infidels, and heathens in your abominations, who will rise up in judgment against you in the day of your account?

Wo unto the drunkards of England, Holland, Norway, Sweedland and Denmark, saith the Lord God, who beholds your sottishness, brutishness, deceit, and abominations; who have greatly abused his tender mercies, and make a wrong use of his long-suffering and kindness towards you by these your doings. And ye have no cloak for your sins; but condemnation is your portion, and wo and misery will be your end for ever, without speedy repentance.

What lamentation shall I take up for you, O ye rebellious and stiff necked people, who live in fulness, pride, and abundance of idleness! The sins of Sodom, (whom God destroyed,) do even cry against you, as Isaiah did against the drunkards of Ephraim, "wo to the crown of

pride,* to the drunkards of Ephraim; they shall be trodden under foot, even the crown and pride of the drunkards of Ephraim. Ye have erred because of wine, and are out of the way because of strong drink. The priest and the prophet have erred because of strong drink; they are swallowed up with wine; they have gone astray through strong drink; they fail in vision; they slumber in judgment; for all their tables are full of filthy vomitings; no place is clean." Thus did that holy man of God declare against their sottishness, drunkenness, pride, excess, and uncleanness, as moved of the Lord, by his holy spirit, in his day; and thus am I moved of the God of heaven at this time to declare against you, and to warn you all, both priests, rulers and people, in whom the same bestial life and ungodly practices are found. Ye are an evil example in your generation, and you grieve God's spirit, and cumber his ground worse than the fruitless fig-tree; and a stink you will be to posterity, and your memorial will be an abhorrence through ages to the upright in heart, and your end will be everlasting destruction and misery, if ye repent not speedily. The Lord hath spoken it.

POSTSCRIPT.

AND now unto all you that have any tenderness of heart or conscience, either male or female, or any fear of God in you, and are grieved at the abominations that you daily hear and see amongst your families or neighbours, in what country or nation soever you are; this is the counsel of the Lord unto you, stand still, be still and low in your minds, and incline your heart and ear to that which you feel grieved in you; for it is the seed that God loveth, that is oppressed and burdened with the filthy conversation of the wicked; it is pure, and clean, and holy; defilement grieves and burdens it, as Lot in Sodom.

Therefore, in patience wait, in pure hunger and thirst after righteousness, in the fear of God, low and tender, and in due time deliverance will come to his chosen. Therefore, faint not, thou worm Jacob, thy helper is near thee. Blessed are the poor in spirit, theirs is the heavenly kingdom of everlasting rest, peace, and comfort.

So, believe in the true light, which manifesteth and reproveth sin and evil, and obey it, that thou mayest become a child of light, as Christ said, an heir of light and life, of the promises which are all in Christ Jesus, the true "light of the world, which lighteth every one that cometh into the world;" and so will the darkness vanish away, and thy bondage, and thy soul be freed from the thralldom of the power of satan, and then thou wilt praise the God of thy salvation, in the land of the living. Therefore, consult not, reason not, with flesh and

* Isa. 20.

blood, which must never enter God's kingdom; neither be discouraged at hardships and trials—look not out at any visible things, but to the invisible God, alone, for help—the everlasting hill from whence salvation cometh. Feel it near thee, thou tender one, for unto thee this is the counsel and words of the Lord, who “is no respecter of persons, but in every nation, whosoever feareth God and worketh righteousness, is accepted of him,” and none else. “For without holiness, no man shall see the Lord” in peace.

W. B.



The last words spoken by William Bayly, a little before his departure out of the body; being the first day of the fourth month, 1675, on board the Samuel, of London, in the latitude of 46 degrees and thirty-six minutes, written by me, John Clark, master of the said vessel.

AFTER some words spoken to me concerning his outward business, he desired to be remembered unto his dear wife and little ones, and said, I have left them no portions, but my endeavour hath been, to make God their Father. Well, shall I lay down my head in peace upon the waters? God is the God of the whole universe, and though my body sink I shall swim atop of the waters. And after he had lain a little while still, he called to me and desired me to remember his dear love to George Fox, Alexander Parker, George Whitehead, and to Friends in general, and immediately sung, being filled with the power of God, saying, the creating word of the Lord endureth for ever, and spoke several precious words to them that sat by him, and took several by the hand, and exhorted to the fear of the Lord, and not to fear death; for death was nothing in itself, for the sting of death is sin; and said, dear Friends at London that would have been glad to have seen my face, tell them, “I go to my father and their father, to my God and their God.” Remember, said he, my dear love to my dear wife, she will be a sorrowful widow, but let her not mourn in sorrow for it is well with me, and took his leave of Friends, saying, I see not one of you, but I wish you all well. Samuel Burden, a New England Friend, asked him how it was with him, he said I am perfectly well, and desired him to mind his love to friends in Rhode Island and New England. He also said, “any of you remember my love to Friends in Barbadoes,” and said, “I went freely, in tender love to them.” He uttered many more sensible words, and at about half an hour past four in the morning he departed as

if he had gone to sleep, and is at rest with the Lord, who hath given him an everlasting crown of glory.

JOHN CLARKE.

Mary Bayly's testimony concerning her deceased husband, &c.

It is appointed of God for all men once to die, and no man can redeem his brother, nor pay a ransom for him. Though David once said of Absalom, "Oh Absalom! O my son Absalom, would God I had died for thee," which was the greatest ransom that could be given; methinks I might say I had tenfold more cause than David, if it could have been desired without offence; but I had rather say, "The Lord giveth, and the Lord hath taken away"—cause me to bless thy name also, and submit my will to thine, that I may not sin against thee. But when I have considered of eternity, and the satisfaction which my dear husband is entered into, I conclude within myself, it is his joy, though it be my sorrow—his gain, though my loss, and that I shall go to him, and he not return to me. Herein am I stayed, and desire not to murmur against the Lord. I am fully assured it is the Lord's doing, and that he hath taken him to rest, out of all his troubles; for many were his exercises and burdens; but God, who knew the innocency of his heart, kept and sustained him, and I am fully assured, he departed this life, a clean, innocent man, and one who desired the good of all mankind, and sought not himself, but the honour of God, which is my full satisfaction in this case. He coveted no man's gold or silver, but did spend and was spent for the honour of God. His memorial shall live, though his body is removed.

MARY BAYLY.

THE END.



